

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

HOSEA II. 14, 15.

“THEREFORE, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.”

God never forgets his people, but it cannot be said that they never forget him. They are full of waywardness and rebellion, which call forth his fatherly chastisements to reprove and correct them. It seems incredible that the people especially blessed with the presence of the Lord, and who had witnessed again and again his omnipotent power and omniscient oversight working in their behalf, could ever forget him or grow cold and indifferent toward him; not only so, but that they should give themselves over repeatedly to the foolish vanities and idolatries which they had before learned could bring them naught but shame and sorrow, seems far more incredible; but of all this was national Israel guilty at the time of the prophecy quoted above. This nation so singularly chosen of God from among all nations of the earth, whereby it pleased him to show

forth his honor and glory, was seen lusting after heathenish idols, forsaking the law of her Maker and all his holy ordinances as prescribed by Moses, to seek the satisfaction of her natural inclinations in bowing the knee unto the gods of the Gentile nations about her. She had forgotten God's wonderful deliverance of her from Egyptian darkness and bondage, of his parting the Red Sea waters that she should pass through dryshod, and had entirely lost sight of his guidance of her through the forty-year wilderness journey in the cloud by day and fire by night. In the time of great thirst he caused the rock to be smitten, that it should pour forth a stream for her sake; but it was forgotten, together with that time of great hunger when he sent manna from heaven for food. The service of the holy temple, the intercession of the high priest and the offering for sin were all forgotten. God brought her safely through Jordan's swelling flood into the promised land (Canaan) flowing with milk and honey, gave her the victory over her enemies and established her in that country which he gave her for her own. What more evidences could she require of his faithfulness? And

how did she requite Him? Her answers were rebellion, pride, depravity and idolatry. At the time of the prophet Hosea, Israel was steeped in national corruption and was standing on the verge of the Babylonian captivity, and in all this was an ensample unto the Israel of the gospel age, not very far distant. These events of national Jewish history typify spiritual truths imparted unto the gospel church at the present time. There is a proneness to wander felt by the child of God that often gives him great concern, and this very concern, so long as it is present, is in itself a safeguard against yielding to temptation, but when one comes to that state wherein his wanderings do not cause anxiety, he is treading very near Babylon's captivating lure. When in the christian experience one passes from law to gospel, nature to grace, first realizes a hope in the virtues of Jesus' blood and sings for the first time the new song of praise unto God, then in the ardor of his first love is lost entirely to view the weakness of the flesh which will later endeavor to ensnare him into yielding to its temptations. Were the new birth a change wrought in the old man of our Adamic nature, no such danger could exist, nor would one ever wander after the false gods of the flesh. The new birth is the coming into manifestation of a new creature, created in righteousness and true holiness, but it is not a renovation of the old creature of sin and depravity. This makes the subject of grace a dual being experiencing the warfare between the flesh and the Spirit. There are times in the experience of gospel churches, and of individuals, when there seems to be little or no response to spiritual things, and a coldness as of frost seems to nip in the bud every good and beautiful tendency to higher

and better things; accompanying this condition there is also no manifestation of anxiety or grief concerning the matter, but instead an inclination to worldliness is manifested in a careless walk or conversation unbecoming the profession of a disciple of Christ, and a disposition to use the principles of Bible doctrine as a cloak to cover one's actions or utterances. This condition of a church or an individual answers to the condition of national Israel in the type at the time of Hosea's prophecy. The remedy for this condition is not in our hands, but in God's hand, and he will distribute to us of reproof and correction that we shall be ashamed before him for all our ways, and confessing our sins, be brought unto repentance and forgiveness. The child of God that hugs some fleshly idol to his heart is sowing to the flesh, and will of the flesh reap corruption. Do any of us ever strive to lay up for ourselves treasures on the earth? Scarcely any are guiltless on this score, but labor and sorrow are all we get for our pains. This state of affairs cannot long exist with the Lord's people, for he is a jealous God and will not give his glory to another, nor his praise to graven images. "Thou shalt worship the Lord thy God, and him only shalt thou serve," is a command that must be fulfilled, and as surely as God has determined it, so shall they most certainly be brought to serve him to the exclusion of all things else.

"I will allure her, and bring her into the wilderness." To allure is to attract and entice. In being thus drawn into a snare one is not conscious of his danger, nor that he is being tempted. Our slight indulgences of fleshly impulses unconsciously lead to more and more ungodliness, until we are enmeshed in a web from which we are unable to extri-

cate ourselves. The wilderness referred to in the text is the utter worldliness of Babylon, and represents the wilderness of total depravity. It is waste howling. "Waste" because it is entirely destitute of any spiritual qualities wherewith to satisfy the desires of the new creature, and "howling" because it is full of the wild beasts of our nature, prowling around seeking what they may devour. When dominated by the flesh a child of God is drawn away by the lusts thereof and enticed. He is led into the wilderness, but when, within him, the motions of eternal life manifest themselves, total depravity becomes a mightily oppressive burden; then one knows the panting of the soul after God and what it is to be as a pelican in the wilderness, or as a sparrow alone upon the housetop; this is the depth of woe and the pit of miry clay. One deeply questions whether the Lord has forgotten to be gracious, and if his mercy is clean gone forever. I trust I do no violence to the text when I say that our fleshly lusts are those principles which allure us toward Babylon, although the pronoun "I" in the text refers to God. Our heavenly Father not only takes cognizance of our fleshly wanderings, but ordains them, not as an end in themselves, but as evil out of which good shall come. We, his people, are not at liberty to do evil that good may come, but God has a perfect right to appoint such a path for us if he so chooses, and that without in the least impeaching any of his divine attributes. Whatsoever he does is right, because he does it. By causing his wayward children to realize the bitterness of the fruits of their idolatries, they are brought into that attitude of soul towards him of which he says: I "will speak comfortably unto her." Words able to comfort must be spoken

by one fully acquainted with the needs of the case. Herein does the repentant child touch the Daysman, the Mediator, Christ Jesus, who was tempted in all points like as his people are, yet without sin, and is able to succor them when tempted, for he is touched with the feeling of their infirmities. He is the speaker of the comfortable words. Thus amidst the shattering of one's idolatries there arises a blessed communion with Christ as he comes near to comfort her who had wandered from her true Husband after false lovers.

"I will give her her vineyards from thence." The fruitfulness of the church arises from her realization of the vanities of the flesh and of the value of Christ to her. When mindful of her inherent weakness and infirmity, and aware that without him she can do nothing, she is not in danger of being taken captive by unbelief, but treads softly and humbly, leaning upon the staff of his precious promises. It is in her high-mindedness and self-confidence that temptation lurks, and until the Husbandman prunes these dead twigs the fruit of the vine will not come to perfection. It is in being made to realize the utter spiritual destitution of the wilderness of the carnal mind and heart that the soul is prepared for the growth of those vineyards whose grapes are the fruits of the Spirit enumerated by the apostle Paul in his letter to the Galatian Church. (Gal. v. 22, 23.)

"And the valley of Achor for a door of hope." This is the valley wherein Achan, he that troubled the peace of Israel with his relics of Jericho's corruption, was stoned to death with all his house. It is the valley of purging or of purification, and is the place wherein we are made to fellowship the sufferings of Jesus, who purged away all our dross and tin and

purified us of unrighteousness. The golden wedge of self-confidence is often buried in our tents, but when the light of Jesus' truth discovers its hiding-place, a sense of guilt fills us with anguish, and we are found crying, "Lord, save us: we perish." This is the fiery trial wherein is wrought the refinement of faith's gold and the destruction of unbelief's wood and stubble. This deep distress which serves to tear our idols from us and turns our faces toward the temple again, is the door of hope, or that by which hope enters anew and afresh into our souls. When we were drifting idly and calmly upon the smooth surface of fleshly security, we lost sight of our hope or any necessity for such an anchor. But in the midst of the storm its "anchor pull" is felt, for the severity of the tempest tests its security. If our hope were centered in some earthly thing, it could not endure the tempest's rage, but the christian's hope, though lost sight of in times of fleshly ease, is anchored in heaven above, in God's love and power and infinite mercy. The higher we are tossed on the billows of trouble, the nearer we approach unto our anchor (hope), which is never so precious as when earth and its idols perish.

"And she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt." She shall sing "there;" in that very place where has been witnessed her humiliation and distress she is made to sing; not in some other place, but there, where she has experienced so much hunger and thirst of spirit, shall she rejoice unspeakably. The very wilderness wherein her entanglement caused shame and sorrow shall be glad for her with the rising of the Sun of righteousness. The desert wherein her strength utterly failed

shall blossom as the rose with the presence of Him, the Bridegroom of her soul. God does not need to remove us from amid desolate conditions in order to make us happy in him. A prison is just as good to dwell in as a palace if Jesus dwells with us there. God does not wait until our bodies die to impart unto us the doctrine of the resurrection and its experimental comforts and benefits, but while yet in this time state we come forth from death in Adam unto life in Christ, and, like Paul, die daily, but nevertheless live by the life of Christ, which dwells in us. Though the experience of the wilderness causes repentance in sackcloth and ashes, yet it is where Jesus speaks comfortable words to his tried ones, and when he has revived their hope from the valley of trouble they find again that song in their heart which was theirs in the days of their spiritual youth, when in their first love and first enjoyment of a hope in the virtues of Jesus' blood. This song of praise, yea, even God's praise, testifies to the victory which God through Christ has given the church over all enemies of righteousness.

Unto all those that love our Lord Jesus Christ in sincerity and truth, I affectionately tender the above message, I trust, in the fear of God.

Yours in gospel bonds,

HORACE H. LEFFERTS.

WARWICK, N. Y., Dec. 11, 1907.

NORTH JAY, Maine, Oct. 27, 1907.

ELDER F. A. CHICK—DEAR BROTHER :—For several weeks I have desired to write to you and express my feelings of both joy and sorrow, and now in the midst of talking all around me, I will pen you a few thoughts as they come in my mind.

Although more than a year has passed

since the loss of my home, my temporal abiding-place, yet now I miss my quiet home as much as one year ago. I felt at first that the loss of it was for some wise purpose.

Last April it was my rich privilege to attend the two days meeting in Woburn, Mass., where I heard the first gospel sermon with the hearing ear, and in that church-book has my unprofitable name been recorded for fifty-four years. I was again permitted to listen, as I trust, with the hearing ear and the understanding heart to the same precious gospel preached by Elder Ker. It appeared to me as Elder Ker was talking about those sacred truths that he was carried above the things of time, that he was for a time out of the body and carried down deep into the depths of the gospel of Christ our Savior. How wonderful it seemed that a vile sinner like me should be comforted and fed with such heavenly food.

After the two days meeting in Woburn, as you know, in company with Elder Ker I went to New York, and then took the train to Hopewell and was soon at your home, where I was met by you all with the most cordial welcome. The meetings in Hopewell were continual feasts, both before and during the Delaware River Association. It seems to me that I never can forget the last night I stayed at your home, when the house was nearly filled with company and I slept in the upper hall. A portion of Scripture came to my mind and was opened up clearly and beautifully to my understanding, with sweet meditations that were so precious that I thought when morning came I would have much to tell you; but instead, I could only remember the joy and comfort, while the Scripture was all gone from me, and I have never since been able to recall the words. The same night-

feast also occurred while I was at brother Lefferts', in Warwick, N. Y.

The Warwick Association, in New York, was also another precious season. At its close, through the kind invitation of Elder Lefferts and family, I went to his home in Warwick, where I was again received with the same cordial welcome. While there several social meetings were appointed, as well as that on Sunday, beside other meetings which were pleasant and which it was my privilege to attend. It was also my privilege to visit at several homes of the brethren, at which places the time was mostly spent in talking of the precious things of the Master's kingdom. Then I went to the home of Elder Ker, in Middletown, where the same warm greeting and cordial welcome was given me. He and his wife took me over the beautiful city of Middletown, and also to call and see several who were strangers in the flesh, but in conversation I soon found they were of that family who worship the true and living God, and whose God is the Lord, of which body Christ is the head. I was made to feel what a depth there is in these sweet truths. I was more than pleased to meet with all who are concerned in conducting the SIGNS OF THE TIMES. Perhaps I do not appreciate the reading of it more than before, through having seen those with whom I had never met, but I have learned that there is more labor and care in preparing each number for publication than I had before realized. After staying three days in Middletown, in company with Elder Ker I left for Boston, and arrived at brother L. B. Ford's the evening before the meeting in Woburn, the fourth Sunday in June. I felt that my feast must now be over, but to my happy surprise I was again granted crumbs of rich food from the Master's

table. Then came a change as I left those with whom I had felt such sweet communion and fellowship to again associate with those interested only in the things of this world.

Nov. 6th.—Many dark clouds have hovered over my pathway since I saw you. Why are all these dark ways in providence? We do not know; and sometimes I feel the word: "Be still, and know that I am God." Last evening I came to Mrs. Wheelwright's and passed the night, and we had pleasant, and, I trust, profitable conversation together. I can see in her a steady growth in grace since the loss of my home, before which I often saw her. I would like to write you many things of her, but there is so much for me to write, and I want to talk with her more. I told her you would be more than glad of a long letter from her, and that when you had opportunity you would gladly reply. She seems to greatly feel her unworthiness.

You will see in what I have sent you, where my thoughts have been, and since last Sunday, when I penciled them, I have not had opportunity to finish what was in my mind. It seems that I have not been forgotten by you, as a good letter has come to me from you.

Nov. 17th.—In my recent letter to you I said that I would try later to go on, but have forgotten just where I left off writing. Though I mingled with relatives who were all kind and who gave me a warm and cordial welcome, yet I felt alone, in a sense; I desired to see and mingle with those in whose company my soul so much delighted. Memory carries me to my own quiet home, where I could read, and write as I was impressed to many with whom I had passed such pleasant and profitable hours; but now this home is gone, and I am drifting

about, yet in this I believe there is a wise purpose, and all these trials are for my good, and my soul's desire at times is to be submissive to all the dealings of Providence with me. These trials are what I need, and perhaps the loss of my home was to try my faith, as well as to afford me the privilege of attending the meetings and being given the hearing ear, and the sweet meditation of which I have spoken. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Now and then a glimpse of the God of grace, and the glorious plan of salvation of his anointed, have comforted and cheered my restless spirit.

I felt greatly disappointed that you were not able to be at the association. Elder Coulter's preaching was very comforting and instructive, and the little social talks encouraging and profitable. Elder Keene's preaching was also good and upbuilding. Now I have given you a little account of the way I have traveled since I saw you. One thing more I wish to mention, and that is my meeting with your two daughters, Nellie and Bonnie. I had not seen sister Nellie since her bereavement in the loss of her husband; I felt that she was an example of faith and trust. She told me that she felt the Lord would never call her to pass through anything that he would not give her strength to bear, as he had so wonderfully sustained her in the past. Sister Bonnie seemed to be speaking praises to her heavenly Father for his wonderful mercies to her.

I have been reading your editorial for Nov. 15th, and hope it may prove profitable and instructive to many. Remember me with love to your entire family.

Your unworthy sister, in the hope of a better and an endless life,

MARTHA K. HUBBARD.

REISTERSTOWN, Md., June, 1907.

DEAR MRS. BAKER:—You never can know how much I appreciated your letter; I read it over and over again, and enjoyed it just as much each time. Since coming home from Black Rock my mind and heart have both been full of God's goodness to me. Before I left home there was a week or ten days that my mind was a blank in regard to spiritual things. I left home with a desire to see the people, but without much thought of the preaching. Wednesday I listened, but did not hear anything that just suited me, but Thursday afternoon when one spoke of the condemnation because of sin, I saw what a dreadful sinner I was, and wanted to cry to God for mercy. That night I had ten good talks with different ones, and O how good it seemed to be able to tell my feelings to those who had passed through the same trials, and to hear them tell of what they had passed through. Friday it seemed impossible that I could listen to preaching for four hours without growing weary, but all things are possible with God. There were both feelings of gladness and sadness at the close. My heart went out in love to these people, and I could not bear the thought of leaving them to come back to those whom I think care more for worldly things than for spiritual things, but God in his goodness brought me close to him during the drive home. Since then my mind has been burdened, and I am full of doubts and fears. For a short space of time my heart will be light, but soon I will be cast down. This proves something which when, I trust, I first had a hope seemed impossible to me. There were several weeks that I experienced the most peaceful feeling, and my mind was at rest, I wanted to sing and pray continually, and cared only to read

of these things, and thought how grand it was that God had given me such a beautiful hope to be with me the rest of my life; but God works in a mysterious way, he has brought me down to the depths of despair, and perhaps then sent a passage of Scripture to comfort me and put a new song in my mouth, which makes me rejoice more and more that there is a Savior in whom I can trust. I can only express myself feebly in regard to what I feel, but my mind is on these things and I cannot write of anything else. I hope some time soon that I will see you in Baltimore, and that when the weather becomes settled you will spend some time with me.

With love to all,

BONNIE CHICK.

REISTERSTOWN, Md., July 15, 1907.

MY DEAR MR. FENTON:—How can I ever thank God enough for the sweet and comforting messages he sends me through his people? My heart overflows when I think of his goodness to one so unworthy as I. I grow more and more sinful every day; sometimes all is darkness, and if left to myself I would surely sink in the depths of despair, for I cannot do the good that I would. Evil is present all the while, but God in his own good time will remove the cloud, and I feel it is sweet to suffer affliction. I think I can truthfully say that after each of the dark times I have experienced I have been drawn nearer to God, and my heart has been filled with praise and song. I wonder now how I was ever happy when I did not feel the need of the blessed Savior. His ways are surely marvelous, and he can indeed lead us in ways which we know not. I long to grow in his grace daily, but at times I am cold to spiritual things; I look at others, and

their faces reflect the love that is in their hearts, and my heart goes out to them, but O how unworthy I am to even be with them. The last day of the association I dreaded leaving those whom I loved so much to come back to the people whom I could not talk to and tell of this love. I would attempt to talk to some of my friends, but in a short time I would stop, for I knew they did not understand me. God alone can open their hearts to this precious truth and awaken the love for his children. It is truly a wonderful love and past all understanding.

Last Tuesday afternoon I went to the home of a Mrs. Parker, who became a member of the Baltimore Church last fall; papa had written that he wished I knew her. Her home is about four miles from here, so I decided to go and not wait for an introduction. In a few minutes I felt that I had always known her. I always felt at home with the Old Baptists, but now I am drawn right to them with a feeling that I never had before. I used to wonder why they loved to be with each other so much, but now I know, for all are one in spirit; it is surely a tie that binds. Whenever I write of these things I wonder and feel afraid that I am deceiving others, for all I do is mixed with deceit and vanity. I have to give the same excuse to all, and that is, that I cannot help it, for I cannot write of other things. This little extract expresses my feelings:

"More than your schoolmen teach, within
Myself, alas, I know,
Too dark ye cannot paint the sin,
Too small the merit show."

I did not intend to write so much when I began, but wanted you to know what a comfort your letter was to me, for my mind has been greatly distressed because of the sin that is in me.

Remember me to your daughter; I wish

so much that I could have had a talk with her. Many thanks for your kind and cheering words.

Sincerely your friend,

BONNIE A. CHICK.

GENESIS I. 3.

"AND God said, Let there be light: and there was light."

I will first say that this is a subject too high, sublime and wonderful for me to attempt to expound, but I am impressed to write a few thoughts in connection with it. I trust that he who is able to guide our minds, will guide my pen, and I will leave what I shall write for the brethren to judge.

In the first place, I believe every word that is written in the Scriptures was written by inspiration of God, and that holy men of old spake as they were moved by the Holy Ghost. In the first verse we are told: "In the beginning God created the heaven and the earth." What is intended by the expression, "In the beginning"? With our God there was no beginning; for if we believe the Scriptures he is eternal. But there was a beginning with this earth, and this creation which God created and of which he said that it was good, was the beginning that is spoken of. We should carefully notice the first thing that was created. It was the heaven, the abode of his people, and then the earth, which is his footstool. Then all things were created upon the earth before man was made, to support and sustain his natural life. As all things were created before man was made, he could not say that he created anything; to God he must give all the glory. If this be so naturally, much more must it be so spiritually. Then God prepared the garden and all the trees that were in it, of which Adam

might partake, save the tree of the knowledge of good and evil; but by this man's transgression were many made sinners. The Lord purposed that Jesus should come in the flesh, and prepared him a body to this end, yet without sin, that by one Man's obedience many might be made righteous. We are told that the earth in the beginning was without form and void. Now, to my mind, the Scriptures do not only set forth these things as one would write history, but they are also types of better things. To the carnal mind they are not anything more than a history of that which is natural, and that is as far as the natural mind can see. It is as impossible for the natural mind to see above this as it is for water to rise above its own level; but to the spiritual mind, when it pleases God to reveal the glory and beauty which shines forth out of these things, they bring forth praise to God for his goodness and mercy in preparing such things for them that love him. We can see that this earth which was created, and upon which we live, with all creeping things, with all its storms and tempests and all things else that it contains, is a type of the heavenly world; but how void was this body of ours of all spiritual things when it was born into this world.

It is said, "Darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." These Scriptures are beautiful when it pleases God to give us to look into their depths and see the spiritual beauty which is in them. As the natural earth was void and dark, so we by nature are void of the knowledge of God until he moves upon the face of the great deep. Darkness covers from our view all spiritual things. We have no thought of the things that are hidden, as it were, beneath

the sod until in the warm springtime they burst forth, green and tender.

Now I come to the first verse which I quoted: "And God said, Let there be light: and there was light." How mysterious is the work of God. He created the heaven first, showing that the heaven is above the earth, and that the darkness was before the light. The earthly man is before the spiritual man, and all is darkness to the soul until God says, "Let there be light," or until he moves upon the face of the waters, and we are born into that new kingdom. We knew no more about that light until he said, "Let there be light," than we knew about the natural light of this world before we were born into it; and when we are delivered we know not what the light is. But the newborn babe soon learns to know the light from the darkness, and while it does not know what either is, it soon learns to cry for the light; just so it is with every one who is born of the Spirit, like Saul of Tarsus, when the Lord says, "Let there be light," they fall to the ground. Not that they all fall to the ground literally, but they are brought down and made to cry with Saul, "What wilt thou have me to do?"

Now further on in this chapter it is said that God divided the light from the darkness. In spiritual experience we are made to realize this dividing, for at the first, as said before, the child does not know one from the other; yet it knows that it likes the light and will cry for it. Until it pleases God to divide the light from the darkness we are constantly crying for the light, yet not knowing what we are crying for, but we know that there is something we desire and long for, and when it pleases God to divide the one from the other, then the evening and the morning are the first day with our souls.

This is the first day in our experience; we have not known what all this meant before. We may have seen the light for some time, but to us it was dim, and as though in the distance, but now it is divided, and we are basking in the sunlight of his presence. He does not take away the darkness entirely, he only divides it from the light. Had he taken away the darkness altogether, we should never have any more dark seasons. This would not be good for us, the night must come. But we do now know the night from the day, the darkness from the light. Our God has divided them, and how we long for the light when the dark seasons come, and how we rejoice when we hear the singing of the birds again and catch a glimpse of the light in the east shining forth from the Sun of righteousness. We rejoice to see the dark cloud pass over, and to behold the bow in the cloud shining in its radiant beauty as a token of the covenant of God with man. O what glory is in these things; it is high; I cannot attain to it. How unsearchable are his judgments and his ways past finding out. It is written: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. What wondrous grace he has bestowed upon his people, saying, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is not glorify man, but give God all the glory. O may he divide the light from the darkness in us, that we may praise him for his goodness, and to him be all the praise, honor and glory. Amen.

Your brother,

JOHN L. HASTINGS.

BROOKLYN, N. Y., Nov. 6, 1907.

THE EMPTY VINE.

"ISRAEL is an empty vine, he bringeth forth fruit unto himself."—Hosea x. 1.

This solemn, momentous prophecy of Hosea was announced and put forth to the Jewish nation, or chosen Israelites, according to Bible chronology, about the year 760 B. C., for reproof and sundry judgment because of their idolatry and disobedience to the mandates of the eternal God, also as indicated in similar places of the Scriptures. The forlorn condition and adverse state of the churches here in Texas, as well as elsewhere, our barrenness and declension, brought the above subject seriously to bear upon my mind, and therefore, by the mercy and grace of God, I will endeavor briefly to write a few things relative to this sacred portion of holy writ.

In touch with its importance of warnings, and the absolute necessity of correction, returning to the Shepherd and Bishop of our souls, the church in her typical order is frequently alluded to under the appellation of a vine, showing the culture, growth and fruitage of the vine, which, in the literal rendering, means "a plant producing grapes; the slender, trailing stem of other plants." How beautiful to see the lily, or vine, growing in rich soil under the vitalizing influence of the sun and the cool, refreshing showers of the rain, bringing forth fruit in its season. But when the carnal Israelites, or national Israel, became elated through the lusts of the flesh and allured by the vanities of the world to follow strange gods, being enticed by their cunning craftiness to join field to field, then they become as represented by our text, "an empty vine," bringing "fruit unto himself," and become "the degenerate plant of a strange vine." "For though thou wash thee with nitre,

and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."—Jer. ii. 21, 22. All through the ages of the old testament dispensation we notice numerous instances where this vine withered, became sickly by reason of the poisonous nature of sin and rebellion, producing confusion and discord in their midst; a decay, distemper, and, for a time, a cessation of growth, until God's divine justice was satisfied and his holy law vindicated, delivering Israel from the iron grasp of her enemies and again planting them in their own land to be a goodly heritage unto the Lord their God; (Jer. iii. 19; Psalms xvi. 6,) corrected in measure, chosen in the furnace of affliction, led through the angry floods of persecution, tortured in the vehement flames of temptation, buffeted by the cold waves of a frowning world, yet in all the visitations of God's judgments upon his people, the objects of his love, he remembered them in mercy, even in the midst of deserved wrath, succored them and fed them in the wilderness with "angels' food," led them about, instructed them and kept them as the apple of his eye, and there was no strange god with him. (Deut. xxxii. 10, 12.) "O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges." The rock of antichrist "is the poison of dragons, and the cruel venom of asps," so antagonistic to Christ, the Rock of our salvation. The old vine or covenant of works must languish and vanish away. Christ is our Redeemer, our Passover, the High Priest in the blood of the new

covenant ordered in all things and sure, the Intercessor and Mediator of a better covenant, established on better promises. The poor, weeping children of Zion have just one Father and one Lord, Jesus Christ, who atoned for their sins through the perfect sacrifice of himself, the perfect coetaneous Son of God, the gracious Preserver of Israel, the cloud and pillar of fire that directed them in all their wanderings across the river Jordan into the land of promise. The ceremonial law was given from Mount Sinai, with its typical offerings and divers washings, to be perpetuated to the coming of Christ. When left to ourselves we are an empty vine that can only bring fruit to the idol. "Their heart is divided: now shall they be found faulty: he shall break down their altars, he shall spoil their images."

Affectionately,

ASA HOWARD.

KELLER, Texas.

WASHINGTON, D. C., Oct. 26, 1907.

DEAR ELDER CHICK:—I wish to say how much the brethren and friends of Shiloh Church, Washington, D. C., enjoyed your visit among us on October 14th last, when you preached to us. Many expressed their feelings, after the service, to have been of comfort and edification, and of pleasure at meeting you as the one who for many years came among them, thus renewing the feeling of love they had toward you. I suppose you are now returning from the Salisbury Association, and I hope you had as good a meeting as we had together at the Virginia Corresponding Meeting, at New Valley Church last week. Those meetings were especially good; it seemed that the Lord smiled upon each service. Each minister was given liberty in speaking, and

the precious words spoken were gladly received by waiting ears; the expressions of many attending were such as gave the impression of spiritual feasting; the dear Lord gave both speaker and hearer words of comfort, and each night we went home feeling thankful, for it had been a feast of fat things; still a feeling of sadness prevailed at times, on account of those dearly loved who had been called away since the last meeting, yet that sadness had a bright side, as we all felt, as we saw and heard of the love felt and expressed for those departed ones while in the flesh, and how dear their memory was to those left behind to mourn. Another pleasant feature of the meeting which had an especial sweetness, we thought, was the beautiful expressions of love, esteem and fellowship shown towards Elder J. N. Badger in every corresponding church letter to the meeting. It must have been very comforting to the Elders present (and especially so to Elder Badger) to hear and feel that their services to the churches are appreciated, and that their labors of love are not in vain, but have united pastor and members in bonds of love far above earthly feelings. "How good and how pleasant it is for brethren to dwell together in unity." We trust we are thankful for the privilege of being able to enter with the brethren into their joys and sorrows; the sorrows which some of them have passed through are already bearing the peaceable fruits. It is indeed comforting to realize that we love the brethren, and that it is appointed when brethren meet together in the Lord's name to attend to the business of his house and to worship at his throne, and though before we may have been strangers in the flesh, there is soon manifested that relationship that the world knows not of.

One other feature of these meetings

with the New Valley Church was the perfect arrangement made for all visiting brethren and friends; everything seemed to have been anticipated, and I could but admire the perfect harmony that prevailed; the deacons of the church (brethren Paxson and Titus) endeared themselves to us by their untiring efforts in making all comfortable; we shall all long remember the kindness and fellowship shown us. Our hearts were moved at the sight of the children of our brethren and friends at the meeting, and at their homes, how earnestly they entered into the wishes of their parents in providing for and entertaining their guests; these contributed in no small degree to the comfort of those attending the meeting. It was my privilege to spend two nights at brother S. B. Paxson's home, and an added pleasure it was to find one of our late brother Cannon's daughters (Nettie) presiding over his house, having married brother Paxson's son. I also spent one night at the home of brother Sid Titus, and there found in the absence of their sainted mother (our late sister Titus) his daughters devoting all their time to the comfort of their visitors. Can anything be sweeter in nature than to see such filial affection for parents? May God bless them all in this life and in the life to come, if it be his good pleasure. May the Lord bless the church there, and soon give them another pastor to go in and out among them, who shall serve them as did their late pastor, Elder E. V. White. I desire to be thankful for our churches, our pastors, our brethren and friends. What an unspeakable blessing to be able to say "ours," though often I feel it presumption on my part, yet there are times, I trust, I can say, "Abba, Father," for none other would show us such continued mercy and forgiveness.

I must now close, trusting you and your dear family are well. I wish to be remembered to them in christian love.

Yours in hope of a better life,

JOHN T. WALKER.

ALEXANDRIA, Va., Dec. 4, 1907.

DEAR HOUSEHOLD OF FAITH:—If we read the Bible as a history, and study its admonitions, it is profitable. It warns us to do unto others as we would wish to be done by; this is morality. Then we reach the limit of our earthly power, and to hope for a better and purer life. We must leave this vile body, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. Then we are helpless children, tossed by the temptations of a carnal, sinful world, dead in trespasses and sins, so prone to err that sometimes we cry out in anguish of soul for mercy and strength, and wonder if the Lord has entirely forsaken us, or if we have an inheritance not made by the law as given by Moses, but grace and truth which came by Jesus Christ. Then the sweet, assuring memory comes back to us of our first love and our baptism; surely they were not of the law. How lovely everything spiritual seemed to us then, and we felt assured of the Savior's pardoning love. If this joy was permitted to last we would be unfitted to cope with the carnal world. Our Savior was a man of sorrows, and if we in any way try, or are led, to follow him, we must glory in tribulation; it is the christian's heritage, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28. There are times when our trials are almost more than we can bear, but

the Lord suffers it to be so, and we rest on his everlasting arm; this life's trouble is only for a short while, if we have a hope in Christ our compensation is incomparable. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors, through him that loved us."—Romans viii. 35, 37. Though our lives are passed with those who fear not God, our best and truest impulses are of "the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."—John xiv. 17. May our humble petitions always follow this glorious Leader, the humble christian's unfailing Friend.

We have a dear, aged sister who is seldom absent from our meetings; she is afflicted with deafness, but seems to enjoy meeting with us, and always seems cheerful and ready to talk about those glorious things pertaining to our Father's kingdom. The Lord gives her consolation in a way that I know not of—rejoicing in hope, patient in tribulation and continuing instant in prayer. It is the sweetest privilege we experience in life to meet with our brethren and hear them tell about their hope through Christ; these dear ones, who come so close to us in our experience of grace, whom we love with joy unspeakable and full of glory. Our cognizance of this love is not premature; it is our birthright, given before the world was made, with those "which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. Knowing our weakness in the flesh, can we be over zealous in our supplications for divine mercy? "Verily, verily, I say unto you, He that

heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v. 24. Can we doubt this support? O no, it comes from the Rock.

"Rock of Ages, shelter me,
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

Sometimes we get gloomy and impatient when we look over our small congregations and count less than are visible members of the church, and in our fleshly weakness we wonder if the Lord will sustain this little band; then we compare them to our neighbors' larger congregations and their beautiful houses of worship, and we note they are zealous of good works; then we are made to feel and know the Lord's purpose in choosing the meek and lowly to confound the wise and great; they boast of their wealth and power, we are just poor sinners, saved by God's grace. Would any of these lowly little children exchange their inheritance for our neighbors' self-confident faith? I think not. Only to know that we are heirs to that inheritance spoken of in Daniel's vision and the final redemption. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John iii. 15. I trust we can rest on this support as we journey through this vale of tears. I feel to be one of the least, if one at all, in our Father's love.

We dearly appreciate the SIGNS OF THE TIMES, and congratulate our dear editors on their constant adherence to the faith; also our dear brethren and sisters, who write such comforting letters; we feel

that we love them, and hope we will hear often one from another.

Unworthily, your sister,
HANNIE B. GREHAN.

PINSONFORK, Ky., Oct. 2, 1907.

ELDER H. C. KER—DEAR BROTHER IN CHRIST:—I have just received and read the SIGNS for October 1st, and am so well pleased with your article on "Extremes" that I cannot forbear writing you. It is the truth, and the truth as it is in Jesus. No doubt a large percentage of the sick, faint and feeble of the flock of God is due to those points, called by some "extremes," being cried out against, and being in a great measure left off. So many apologizing for God, so many rounding the corners, prophesying smooth things, even the deceit of their own heart. I have been astonished for a few years past to listen to the many and strong appeals from some of the brethren through their papers for peace propositions, crying, "Peace, peace: when there is no peace," saith our God, and for us all to leave off certain points and phrases in order, as they seem to think, to reconcile or unite that which God has set at variance, or in other words, make that straight which God has made crooked. Dear brother Ker, I cannot remember that I ever saw an article in all my life that seemed just as timely and appropriate as your article in this number of the SIGNS. Those points that have been left off or evaded by such characters as you have so minutely and truthfully described, are just what have brought the Old School or Primitive Baptists in the condition they are to-day; yet this must needs be, it is among the "all things," and must work for their good. There never was, no, and never shall be, anything preached but truth and error, and

the further apart we can keep them, and the clearer we can discriminate between them, the better it is for the Lord's humble poor. If the writers and preachers would all come to the front and stand shoulder to shoulder for the "extremes," as you have said; when we come to speak of predestination or any other point, to express it in plain, unmistakable terms to mean predestination in everything; not to say we believe in predestination, and then explain it away so as to mean nothing, or to starch and iron it nicely and round the corners so that even the enemies will accept it. It is the truth, and should be preached and contended for in the very extreme, or in its fullness, so far as God gives ability. I would not be understood by what I have said of your article being the most timely and appropriate that I remember ever seeing—I say, I would not be understood by this to undervalue the other good articles, for I have not seen in the dear old SIGNS anything, as I now remember, but what was able, sound and consistent, but I mean this is just right, came at the right time, and is such a boon to my present feelings, for I have wearied for a few years with such hue and cry among Baptists about these peace propositions, leaving off certain words and phrases, &c., and some have gone so far as to say we should just use Bible words. Your article has made the matter clear as the sun at noonday. Where is there any good reason why we should not all strictly and prayerfully take heed to it? I pray God that we may.

Dear brother, I fear I am intruding on both your time and patience, therefore will soon close. I have been four weeks hardly able to sit up, but I think my health is improving nicely now. This is badly written, and I have not expressed

my feelings as I would like to have done, but it has built up my downcast feelings so much to learn that at least I have one companion on these points. I have been trying to preach nearly thirty-seven years, and I never try to preach but what I preach the principles of predestination, &c., as best I can. I do not try, neither do I wish to try, to cover it up with apologizing words to darken the question, but to make straight paths for our feet.

Yours very unworthily,

W. J. MAY.

PHILADELPHIA, Pa., Nov. 22, 1907.

DEAR ELDER KER:—The inclosed letter was dictated to me, to be read at our regular monthly Thursday meeting, November 7th, 1907. You may use it if you wish.

Your brother, I hope,

J. M. FENTON.

· NOVEMBER 6, 1907.

TO MY BELOVED IN THE FAITH:—"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." This portion of Scripture has been blessed to my soul in my affliction. I am now in my eightieth year, and from a child have believed in the Old School Baptist doctrine, but did not come into a realization of the love and fellowship of the saints until after I was brought into the church. With what assurance the apostle Paul could speak the words, "We know that all things work together for good," for he suffered bonds and imprisonment for the love of the church, and yet he considered himself the least of all the apostles. In another place he says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to

come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Jacob when in the wilderness saw the ladder that extended from earth to heaven, and the angels ascending and descending. What reverence and awe he must have felt when he awoke to find that the Lord was with him in the wilderness; that was a perfect Bethel to his soul. It comforts the saints now when traveling through this wilderness when they are permitted to sit at the table of his grace; being brought into his banqueting-house, his banner over them is love. Of late years I feel to realize the goodness and mercy of God to me. From a child I always looked upon christians with great respect, and never wanted to hear them spoken against. I remember Elder Beebe in a sermon told of the queen of Sheba going to visit Solomon, and spoke of the attendance of his ministers and his cup-bearers, and the ascent by which he went up unto the house of the Lord, and she said, "Behold, the half was not told me." Peter denied the Savior, and what comfort it must have been to him when the Lord told the women who went to the grave to anoint him, to go "tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him." It must have been a comfort to Peter that he made mention of his name. Peter knew that He knows all things when he asked him three times, Peter, lovest thou me? and said, Feed my lambs and feed my sheep. The trials and afflictions of the old saints have been a comfort to me. I often think of the wisdom of God made manifest in the disciples and holy men of old while they were in the flesh imperfect; had they been perfect where would we have consolation? We do not use

their shortcomings as an excuse for our wrong doings, but as a comfort in our weakness. The "all things" embraces all our afflictions, our losses and trials; even the thief on the cross must have been given faith to know his Lord and Redeemer. When the saints of God enter the portals of eternal glory they will have no need of faith, for they shall see Jesus as he is, and all will be swallowed up in love. John "saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," prepared with the robe of righteousness, salvation and redemption.

Yours in hope of eternal glory,
SARAH A. ALLEN.

HERNDON, Va., Nov. 14, 1907.

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DEAR EDITORS:—Inclosed find check for two dollars in payment of my subscription to the SIGNS another year. I would hardly know how to get along in this unfriendly world without the coming of the dear old SIGNS to my home. It seems to me that it gets better and better, while I seem to get worse and worse, yet I seem to cling to the doctrine of free grace, that grace which bringeth salvation to poor, lost sinners. I sometimes feel like writing for publication, and feel if I could write like many of the writers of your paper I would often be found writing to the saints of God; but O my leanness. Dear brethren, I can say this, that I cannot write a letter unless I can see Jesus and have an eye single to the glory of God; except I can see him by faith when I write, it will be nothing but "a mess of trash." I have no light of my own; I am in nature's darkness without him to direct and guide me by the way. I pass through many dark seasons of sadness and affliction as

I journey by the way, still when looking back over my past life, and remembering the hand of the Lord through it all, I am sometimes made to say, in the language of David, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." I am not sure that I know just what "the cup" denotes, but it seems to me that it is suffering, for Jesus said, "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." It was at the time of great suffering when our Savior uttered those words, but he was made willing to take the cup for the sake of his bride, the Lamb's wife, the church, chosen in him before the foundation of the world. It seems to me, too, that David was personating Christ in the expression, "I will take the cup of salvation, and call upon the name of the Lord." I may be wrong in this, but set me right if I am. Dear editors, I did not expect to get into such deep water as this when I commenced to write; you could, no doubt, help me out by telling what the cup denotes, recorded in Psalms cxvi. 12, 13. I know that the Bible says we must suffer with Jesus that we might also reign with him. But the cup that Jesus spoke of meant to be crucified, going into death. Paul meant suffering when he 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." O to say, "Though he slay me, yet will I trust in him." It is when viewing him by faith that we can enter in and be willing to suffer with him in partaking of that bitter cup which brings us to death and makes us say, "Not as I will, but as thou wilt;" but he comes

down to our weakness, and it is for our good that he cried out, "O my Father, if it be possible, let this cup pass from me;" and again, "My God, my God, why hast thou forsaken me?" Thus we see that the cup Jesus took brought salvation to all the elect of God, and in that sense we can call it "the cup of salvation." In David's suffering it refers to Christ's suffering; Jesus was made willing to take the cup, and David also was made willing to "take the cup of salvation, and call upon the name of the Lord." It seems to me that David meant by taking the cup that he was made willing to enter into great suffering again for the Lord's sake, for he said, The Lord is good, and his mercy endureth forever.

But I must close, I did not intend to write in this way when I began. I am ignorant and unlearned in spiritual things, and trust you will measure me just as I am, for I am very small. Please cast the mantle of charity over all that I have said out of place.

Your brother, I hope,

J. F. OLIVER.

ATLANTA, Ga., Sept. 6, 1907.

ELDER H. C. KER—DEAR BROTHER:—I feel somewhat encouraged to write a few lines for the SIGNS, if in your judgment, and after close consideration, you feel it is right for it to find some humble place in our family paper. I will head this article with a broken sentence, as you will see. I feel like saying, Holy, holy art thou, from everlasting to everlasting; yesterday, and to-day, and forever, thou art without the shadow of a turn, and thou hast been pleased to speak this mighty world into existence, together with man; and we, the church, ourselves constitute a very small portion of that creation which thou wast pleased to put

under the law, which law we (the whole Adamic family) have failed to keep, consequently we have become transgressors of that law. We remember reading in the holy word that sin is the transgression of the law. Then we, having transgressed the law, must be sinners in a depraved state, totally depraved. So much is this so that man actually exhibits his animal nature to the lowest degree, even as animals do; we, as well as they, make known our wants by a common or universal growl. This, the lowest animal and the highest forms of men who are enlightened and educated, together with kings upon their thrones and presidents, have in common; all the tribes of the earth practice this. How few people have ever considered their makeup and have discovered how deep is their depravity. This all belongs to our feeble and fallen nature, and belongs to this life.

As we know, the whole Adamic family possesses the five senses in common: seeing, feeling, hearing, tasting and smelling; these all belong to natural men. We have also five other stations in our nature mentioned by the apostle; they are these: first, the feet, which are swift to shed blood; then the heart is said to be deceitful above all things and desperately wicked; then the throat is an open sepulchre, where dead bodies are buried and left open, foul and filthy; then the tongue, which is an unruly member and is set on fire of hell, and sets on fire the course of nature; then the head, where the carnal mind rests, which is enmity against God, not being subject to his law, neither indeed can be, and neither can it know spiritual things, because they are spiritually discerned. But there is a people who will set all these Scriptures in the background, and cry to the dead sinner in their revival meetings: Just come

up to the altar and give your hearts to God and be saved to-night. Men from the Theological seminaries all will do this; but we Primitive Baptists are too dependent upon the power which raised up Jesus from the dead, the power that rent the rocks and opened the graves of the saints and they came forth after his resurrection; that bade the sun forbear to shine, and that shook the earth with an earthquake, to believe and practice such things as this. The guards at the grave were helpless and the stone was rolled away and the Savior came forth triumphant. This is that power to which we poor Baptists submit, knowing our deep depravity, and, on the other hand, that power which causes the lightning to shine from the east unto the west. When you see a flash of lightning you never see anything cast a shadow; it shines just as brightly on one side of the house or tree as upon the other, there is no difference; and when the Lord shines in the heart and makes himself known to an heir of promise he shines in the heart and makes known the heinousness of sin in that evil nature, and reveals all. There is no shadow to hide in, but we are open and exposed in every part to the eye of Him with whom we have to do; we have no covering from the Lord. We are brought into this place penitent, and do not need a Sunday School to teach us to pray. We pray from a deep sense of depravity; and such an one need not to be entreated to turn back or quit praying. Such an one would pray just as effectually if he had no tongue at all; and his cry will be, "God be merciful to me a sinner." This is not of the natural voice, but it is of the Spirit of God. We worship him, not with our hands, nor with anything that we can see, for he is a

Spirit, and they that worship him must worship him in spirit and in truth.

Brother Ker, I must close this rambling letter. I feel ashamed of it, it is so weak. I cannot write as I wish or as others do.
Your brother,

H. H. BENTLEY.

CHAGRIS, Ind. Ter.

BRETHREN EDITORS:—The time for renewal of subscription to our dear family paper, the SIGNS OF THE TIMES, is at hand, and I cannot do without it, for it is all the preaching I get. I sometimes wonder if the good Lord has forgotten me, but when my paper comes then I say, No, for he has sent me some more sweet messages of his love. I am not worthy of such, so with tears running down my cheeks and my soul filled with joy I trace the lines, with my heart all aglow. Dear brethren and sisters, none but those isolated from the people of God can know how precious it is to read after the dear saints; by this "we know that we have passed from death unto life, because we love the brethren." I feel from my heart that I love the Old Baptists above all people. I know if I love them with a pure love I am one of them; the Lord is my Judge, and I leave it all with him. He is my only help, for of him and to him are all things, and without him I can do nothing. Yes, according to the Lord's will, mercy and love I shall wait on the Lord all my appointed time till my change come. Through the many years of toil, hardship, trouble, sorrow, affliction and mourning I can say the Lord has been with me, and I can say, Wait, O my soul, upon the Lord. Sometimes I am so cast down that I begin to look and wonder, and say, Where is my hope? I cannot place it on anything good I have done, and sometimes my path is so dark

I fall by the way and mourn like the dove. O where is my Love, that I might find him? Sometimes when I have stayed in this dark pit for days and weeks the light begins to shine and I rejoice, and the first thing I know I am praising the Lord for the great and mighty work he hath done for me. "Bless the Lord, O my soul; and all that is within me, bless his holy name." Dear saints, tell me, is it thus with you? O that I may run and not look back, for surely my soul is then full of the love of God and my tongue is loosed and I can say, The Lord be magnified. Surely the Lord is good to me, for he has had mercy upon me. "Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent." "My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together." My dear friends, it seems to me when I read after you that we all do magnify him who is the Author of our redemption. O that I were a Mary, or a Hannah, or a Ruth. When I read about them it seems that I am nothing at their feet, and I feel to say with the woman at the well, O "give me this water, that I thirst not, neither come hither to draw." "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." "Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountain; thy judgments are a great deep: O Lord, thou preservest man and beast. How

excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings." "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light. * * * Let not the foot of pride come against me, and let not the hand of the wicked remove me." "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

I would thank some brother or sister to give their views on Revelation xvii. 17, if it is not requesting too much.

Now, my friends, this letter I commit unto your care, it is with your judgment to publish or not; as for me, I had rather read after you than myself. I will make one request of you: if it is not in accordance with the divine teaching of our Savior and the travel of those born of the Spirit, please throw it aside; I would rather be silent than deceive any one, for I find in me, that is, in my flesh, no good thing; but by the grace of God I am what I am. May the Lord's mercies be over all the household of faith. O that it is his will to count unworthy me one of that number. Remember me at the throne of grace.

Farewell in the Lord.

NANCY CREEL.

COOLEIDGE, Texas, Oct. 7, 1907.

DEAR BRETHREN EDITORS:—I feel as though I would like to talk a little while this morning with the dear family of God that I so dearly love, and let them know how much I appreciate their writings in the SIGNS. If I could write in as edifying a manner to them as they do to me through the columns of the SIGNS it

would be a great source of pleasure and satisfaction, but I feel to be so little, weak and insignificant that it is in much fear and trembling that I make the attempt. "I know that in me, (that is, in my flesh,) dwelleth no good thing;" for when I would do good evil is present with me, and sin is mixed with all I do. I have been much cast down and in great darkness of late, there being no brother or sister near me to whom I can speak of my dark seasons of trials, troubles and afflictions. As I sit and wait and count the days for the dear SIGNS OF THE TIMES to arrive, I look for some sweet message from some far away brother or sister, and am never disappointed; never fail to get at least a little morsel of the sweetest of things. Sometimes my cup is filled to overflowing, as was the case last week when the SIGNS arrived and I began reading it. It was so full of the very richest of dainties that my cup ran over. I had been in darkness for some time, but while reading I came to Laura M. Baird's article, from Pleasant Hill, Kentucky, and that of sister Mary Cox, of Charlotte, Va., and I could but rejoice and take courage, and say, Glory be to the eternal God; glory in the highest, for such messages of love. For the eternal God, the Creator, Ruler and Disposer of all things, according to, or after the counsel of his will and purpose, is the Author and Giver of all.

Sometimes I fall in company with a stranger in the flesh, and he announces to me that he is a Primitive Baptist, and I feel glad; but often after I ask him a few questions I am made very sad to hear him denounce the eternal predestination of all things, times and events, and begin to talk about a conditional salvation in time, which we poor dust-worms of the earth

can work out or leave alone. Or that one may begin to talk about an eternal devil and his eternal children; then I almost wish I had not met him. Still this also is one of the events in the eternal purpose of God. The greatest trouble with me is my shortsightedness in seeing these things and in being reconciled to them. But when it pleases the all-wise God to reconcile us to his will, then his justice and righteousness in all things will be seen by us.

Well, I must close this poorly written letter by saying, Write on, dear brethren and sisters, for you know not the satisfaction you may give to some poor, feeble, hobbling lamb of the fold. Now may the sovereign grace of our God guide, guard and direct you, and us all, through the remainder of our sojourn in this world of sin and sorrow.

Your little brother, the least of all, if indeed I am a brother at all, and if saved it is by grace, both in time and eternity.

JOSEPH H. BOZEMAN.

ALBANY, Oregon, Nov. 14, 1907.

DEAR BROTHER CHICK:—Inclosed I send two dollars for the renewal of my subscription for the SIGNS OF THE TIMES, which comes to us regularly, laden with the glorious doctrine of grace, the doctrine I love with all my heart, which is a great source of comfort to me, a poor old sinner, now in my seventh-fourth year, and while looking over my past life I realize that I have been a vile sinner in God's sight. This is why I love the doctrine of grace: because I know there is nothing but God's saving mercy and grace that can save me; this is a truth which is revealed to all of God's people who are brought to the knowledge of the truth. O how ignorant we are in regard

to spiritual things until we are quickened by God's Spirit; this we believe is accomplished independent of means or instrumentality of poor, weak and depraved man. There is a false doctrine taught in the world, that there is a little spiritual life God has given to all men, and that they have power to exercise that life in the use of means in order to bring themselves into favor with God. That doctrine suits the carnal mind, but is not taught in the Bible. Paul says, "You hath he quickened, who were dead in trespasses and in sins." Here is a dead sinner made alive by the power of God, and is now a fit subject of gospel address, and the first thought that enters his mind is, "God be merciful to me a sinner." When Paul received the great light and revelation from heaven he said, "Who art thou, Lord?" The answer was, "I am Jesus, whom thou persecutest." No doubt he trembled from the sole of the foot to the crown of the head, and prayed earnestly to God for salvation in the pardon of his sins. This is the experience of all quickened sinners; God begins the good work in their hearts, and he says he will perform it until the day of Jesus Christ. He disarms him of all power to reject Christ, and the thought in his mind is, Can God be just and save so vile a sinner as I? Here the glorious light of salvation springs into his soul, he then praises God with his whole heart, and realizes the truth of that glorious declaration of our Savior, that "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."

Brother Chick, when I commenced this letter I thought I would only write a few

lines in regard to renewing my subscription, but I have let my pen run until I have written the above.

Our little church called Bethel, constituted, I think, in the year 1848, still continues to meet. I have been pastor for twenty-seven years, and in all that time peace and love have continued with us. At our last meeting I had the privilege of baptizing a precious brother, who is a son of our brother, Elder Horner; to God be all the praise.

SILAS WILLIAMS.

LAURELVILLE, Ohio, Dec. 2, 1907.

DEAR EDITORS:—As the time for which I have paid for the SIGNS has about expired, I take this opportunity of renewing, and also have the great pleasure of sending a new subscriber, one who knows and appreciates the blessed truth as promulgated by the editors and contributors of the SIGNS. If we are capable of judging, our family paper is surely each issue full of wholesome food for the lambs of the fold. We are so glad that the editors and contributors know no new thing, but, like Paul, are determined to know nothing but Christ and him crucified as the way, the truth and the life. Many changes have taken place, and much advancement is recorded in the world of nature, but no advancement can be made in the religion of Christ, because it is perfect; nothing can be added and nothing taken from it; it is Christ the power of God and the wisdom of God. We appreciate the fact that there is no vain jangling in the SIGNS, no wresting of the Scriptures, but that all contend earnestly for the truth as it is in Christ Jesus. The God of the SIGNS is all-powerful, omniscient, omnipresent, was his own counselor when he laid the foundations of the earth, &c. (Job xxxviii.) I am so

glad that we have a God that changeth not, "declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand," &c. Dear editors, we pray that it may be according to his will that you may be constrained to keep every vestige of Arminianism out of the SIGNS, and hold forth the unadulterated truth as advocated by the apostles, Jesus Christ himself being the chief cornerstone.

This letter is worthless, and I hope will not be permitted to crowd out good matter.

Very unworthily yours,

GEO. W. HARTSOUGH.

WARRENTON, Va., Oct. 19, 1907.

DEAR EDITORS:—I am somewhat behind with my subscription to the SIGNS, but better late than never. I hope it will not happen again, for I would feel miserable if I should miss it one month; I would soon write to know what was the matter that our paper did not come. Now, brethren, one and all, let us be punctual to send our subscription, so the publishers will know there is nothing wrong with us. I dearly love the doctrine the SIGNS sets forth, but I had rather do without it than to read it at their expense. May God put it in the heart of each and every one to pay up their dues. God bless the editors and all who love God in sincerity and in truth. Write on, dear brethren.

Please find check inclosed for two dollars for the SIGNS.

With love and best wishes to all lovers of the truth,

(MRS.) WM. UTTERBACK.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1908.

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

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

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

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

A NEW YEAR'S ADDRESS TO OUR READERS.

As we stand upon the threshold of another year it may be expected that we say something with special reference to the passing away of the old year and the entrance of the new. We trust that we desire at all times to speak of the glory of God and of the greatness of his power. This, or kindred themes, ought to be in our minds and hearts at all times, in the middle of the year as well as at the end or the beginning of it. The minds of all who hope in the mercy of God through grace will often call up the past with its conflicts and victories, its weakness and strength, its sorrows and joys, its transgressions and its seasons when forgiveness has been sealed to the heart. There are special seasons, however, when this will be especially the case. With ourselves this has often been the case at this season of the year, and thus once more does our mind recall the travel and trials, and all the thronging events with which the days of this past year have been filled. Looking over so many of them, as they come up to our mind, we can but remember and speak of the favor and goodness of a covenant-keeping God to all his peo-

ple. We ought to bear testimony to the unfailling mercy of God to ourself and to all who are connected with the conduct of the SIGNS, to our readers, to all the churches of the saints, and to each and every individual believer everywhere. For ourself we can but acknowledge that we have found occasion often during the year that is past to confess sin and iniquity before God, together with many failures and mistakes, and we trust that at times we have had some evidence that God has been merciful to our unrighteousness, and we do have hope that we have had at times the assurance that our sins and iniquities he will remember no more, according to his word of promise to all his people. That which belongs to our outward life, both at home and abroad, in the ordinary life that we all live as citizens, as neighbors and friends, in the relation which we occupy to the church and in the ministry of the word, our life is for the people of God to judge. We have desired, and do desire, to live openly before our brethren, and we know well that there must be much to disapprove in their sight; but they have been pitiful and forbearing, and we hope that it is with some feeling of humiliation and gratitude to God that we realize this. While men and women, our companions and kindred in Christ, can and do know what is outward in our words and deeds, there is One only who can know our motives. Open and naked to the eye of him with whom we have to do has been our every thought, however secret it may have been, and hidden even to ourselves. This is true of all men; God alone is the judge of the heart. No man knows enough about himself to be his own judge; no man knows enough about his fellow to be his judge. This seems to us a most glorious and comforting truth, that men are not

our judges, but that God is. Paul felt that man's judgment was but a small matter, but that it was a fearful thing to fall into the hands of the living God. So Job repelled the judgment of his friends, and denied their accusations, yet when he came before God he said, "I am vile." His friends looked only at that which was outward, the words and deeds that men could hear and see, and Job could with truth deny that his words and deeds had been such as they accused him of, but before the Lord he was vile by nature, and confessed that when he saw the Lord he must abhor himself and repent in sackcloth and ashes; and before God, as we look back over the past, we must be humbled, because we can find no place or time along our whole travel in which we could claim that we had an eye single to the glory of God. What a mixture of motives come up at every step of the way; motives that one does not and cannot see in himself until the light of the Spirit takes the word, which is quick and powerful, and divides soul and spirit, joints and marrow, and searches the heart and shows to us its secret faults. At such hours all boasting is indeed excluded, and even some word of praise which may be spoken of us cuts to the quick, because we know that it is undeserved, and we fear that we have behaved ourselves hypocritically in the sight of him who speaks that word. We say in our hearts, and perhaps with our lips, O if you only knew me you could not say such things; and instead of being exalted we are ashamed. But it is good when we can remember that with our God even our failures in motive or in deeds and words are all known, and that he can and does make even these things which we most deplore work together for good to us. We have felt glad at times that our grief

over our transgressions and our failures shall all be found unto praise and honor and glory at the appearing of the blessed Lord. This does not for a moment lead one who is spiritual to excuse his transgressions, but rather to abhor himself all the more, and praise that matchless grace and wisdom which work such glorious ends out of such vile transgressions. Thus Peter's vain boasting and self-glorifying led to his fall, and his fall led to repentance, through the discovery thus made to himself of himself, and then to sorrow and shame and confession, and then to larger understanding of his need of grace and forgiveness, and of the "must needs be" that Christ should suffer and rise again from the dead the third day. All such discoveries of self lead to greater discoveries of Christ, the all-sufficient Savior; thus there is mercy, even when left to ourselves for a time. Paul expresses it when he says, "We are not of them who draw back unto perdition." What a mercy that the backsliding of his Israel cannot be unto perdition. Herein is the grace of God much magnified, that his people are not left to perish, however far they wander from the right way.

Out of these reflections, as they rest in our mind as we are writing, comes up a deeply felt sense of our need of grace, daily grace, and then comes the word of precious promise, "As thy days, so shall thy strength be." Another thing seems very clear, from all that we have been saying, viz., that there can be no comfort, no salvation, no hope, no increase of faith, in looking to ourself, but rather sorrow, despair and sinking down in waves of unbelief, and doubt arises whenever we look at self. Every ray of light, hope, peace, faith, joy and assurance of salvation come as we are for a time favored to see how strong is the arm that

upholds and guards us, how searching is that eye that keeps watch over the little flock. Salvation is of the Lord; in this is all that comforts the soul at such times as it is given to see its own uncleanness and weakness.

We have felt, especially of late, that we need reviving. Our mind has been much upon those portions of the Scripture that speak of this need and of the promises that our God will revive his people. If nothing else could convince us that in us is no might, this need of reviving again, and the evidence that we cannot revive our own self, would convince us beyond doubt. What one among us can revive his own faith, hope, trust, patience, meekness, long-suffering, the spirit of prayer, of desire to read and meditate upon the word, our abhorrence of evil, our consciousness that there is nothing in this world worth striving for; in short, every spiritual exercise within our heart? How precious is the doctrine of grace, but how exceeding precious is the grace of the doctrine felt in the soul. A mere reasonable belief in the doctrine revealed in the Bible will not do, we need to live upon the doctrine that distils as the dew; we want the secret refreshing of soul that Paul and Silas felt in the inner prison, when amid their sufferings they sang praises to God; this alone will soften the heart to prayer and praise and love to God and to our brother.

Turning from these solemn reflections we desire to say a few things regarding the connection which we have had with the SIGNS for a number of years. Brother Ker in the closing number for last year has given an outline of the condition of things relating to the prosperity and the conduct of the SIGNS. Our hearts have all been anxious that truth, and only truth, should be published in its

columns; as he has said, we have tried to be careful that no hurtful matter, such as church difficulties, &c., should be found therein. No doubt we have made mistakes, mistakes that the brethren have seen; if so, they have been very forbearing, and have considered that we are all in the flesh, and therefore liable to err; for this we ought, and we believe we do, feel thankful to God, who has given our brethren such tenderness and patience toward us, and for the future can only say that it is still our desire to pursue the same thing, to seek peace, but not at the expense of truth; we do not wish to forget that wisdom which is from above is first pure; above all we all shall need divine help in every step of the way.

For ourself we desire to here acknowledge the great help we have found in the counsel and advice of brother Ker all along the way. If there has been any difference of judgment about anything connected with the SIGNS, each has spoken his mind freely, and have always agreed as to what should be done. We have felt this to be a wonderful blessing. The publishers of the SIGNS have been thoughtful and faithful in all that has fallen to their lot. But brother Ker has said in the closing number for last year all that needs to be said in that direction, and we will desist.

Paul said in one of his epistles, Now, brethren, suffer a word of exhortation. It is sure that exhortation has a great place in the New Testament. All exhortations recorded there are with regard to the things that become sound doctrine, good order and right personal behavior. These things are important, because by such things is the grace of faith made known. Faith works by love. Faith then is an active grace, and in that love which is shed abroad in the heart does it make

itself known; he to whom this faith is given will ask, "What wilt thou have me to do?" It is not, What wilt thou have me to do to be saved, but, What is it that will be to the praise and glory of God, and the good of his people? All such exhortations that stir up the pure minds by way of remembrance are sweet and savory to the people of God when they are in the spirit. Perhaps an illustration will help us to see what these things mean. We recall that when but a child there was a desire in our heart to do what our father wished us to do. That was an abiding desire, and we would look to him for direction again and again. Now when his word came to do this or do that, it met a response in our heart, and we were glad to know what he would have us do, and glad to do that thing as best we could. Thus it seems to us the heavenly Father has placed in the mind of all his children the spirit that finds its meat and drink to do the will of God; this will be the abiding desire. Now to meet this desire the blessed Lord, through the pen and word of his apostles, who were inspired to make known his will, has revealed what his will is as regards the order of his house and the personal walk of his disciples. How gladly will the dear children of God welcome such messages from the word of God, because their hearts are like a thirsty garden that greatly desires such watering of the word; and to present these admonitions and exhortations is to preach Christ, as much as it is when the atonement is proclaimed. Christ in us the hope of glory produces all good fruits, as well as hope, faith and assurance of salvation.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

C.

THE RICH MAN AND LAZARUS.

(Luke xvi. 19-31.)

It has been suggested by several brethren that we write upon the above named parable. Many in days gone by have written upon this subject, yet there is room, we hope, for a few suggestions from us.

The Savior spoke in parables, that the Scripture might be fulfilled which says, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. * * * that seeing they might not see, and hearing they might not understand." Many, however, who claim to be the servants of God apply them literally, and teach many false lessons from them. Sometimes they are applied experimentally, but we feel that much of the hidden treasure in them is missed in so doing. If the parables are to be applied literally, how can there be any obscurity in them? If applied experimentally, where is the instruction? For many years we have felt that some deep truth is hid in each one, and that we are not warranted in applying every detail in order to reach their import; our desire should be to know the truth contained in them; this can be done by the Spirit's teaching only, as natural men do not understand the things of God better to-day than when Jesus spoke to them in parables. His disciples then were given to know the mysteries of the kingdom of God, and none but such now understand.

The rich man in the parable before us was the Jew, and represented national Israel in all their riches and splendor. Paul asks, "What advantage hath the Jew?" then answers the question by saying, "Much in every way:" to them were given the promises, the law and the oracles; these things constituted the riches

of the Jew. God recognized them as his people, he watched over them, guided them, fed them, sheltered them, and they were the only nation on earth, before the coming of Christ, that had a God-given form of worship.

Lazarus (poor man) was the Gentile, and represented all Gentile nations in their dire poverty and distress, being without the promises, the law and the oracles, or in other words, without "hope and without God in the world;" the lack of those blessings made them poor. The Gentiles were idolators, but occasionally one would be found with the Jews, and was called "a stranger." They observed a difference between their gods and the God of Israel, in that He guided, protected and fought their battles for them, while the gods of the Gentiles could neither hear nor help them. The king of Babylon recognized this when Daniel had interpreted his dream and said, "Of a truth it is, that your God is a God of gods, a Lord of kings, and a revealer of secrets." Yet none of the Gentiles had the knowledge of God, but there seems to have been a hope in the Gentile that he might be blessed through the Jews. This is seen in the desire of Lazarus to be fed with the crumbs (lesser blessings) which fell from the rich man's table. Again, the Syro-phenician woman, who had no right to claim anything from that nation, asked help of Jesus. He first told her it was not meet to take the children's bread and give it to dogs. She answered, Truth, Lord, but the dogs eat of the crumbs which fall from their master's table. She, a Gentile, manifested her hope of help through the King of the Jews. Jesus said to the woman of Samaria, "Salvation is of the Jews."

We are told in the parable that the poor man died, (but was not buried) and

was carried by the angels into Abraham's bosom. This is not heaven, and should not be represented as such; neither was the death literal, but experimental: death to all hope of heavenly blessedness coming through nations or idols. The angels were the apostles, ministering spirits, sent to minister to the heirs of salvation; they carried the poor Gentile into Abraham's bosom in preaching salvation through Jesus Christ our Lord. The preaching was, "If ye be Christ's, then are ye Abraham's seed, [children] and heirs according to the promise." This relationship between Abraham and the Gentiles did not come through Abraham, but through Christ, the promised Seed; "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Abraham is the "father of the faithful," and with him, Isaac and Jacob, the Gentiles sit down in the kingdom of God.

The rich man also died and was buried. This death was not literal, nor was his body deposited in the earth, neither did he descend into a lake of literal fire. He died to the favor of God in that the kingdom was taken from him (Jews) "and given to a nation [Gentiles] bringing forth the fruits thereof." The natural branches were broken off that we Gentiles, contrary to nature, might be grafted in and be partakers of the fatness of the tame olive Tree. In the work of Christ the law was fulfilled, justice satisfied and all types and shadows done away; the Jews therefore who had answered the purpose as a figure of spiritual Israel were cut off and cast out into outer darkness, where there is weeping and gnashing of teeth, scattered among all nations, and to this day have no country of their own. This condition of the Jews is represented by the word

"hell," a terrible state indeed for those to be in who had been so blessed and prospered. It was in the fullest sense of the word "torments." This part of the parable is often used to frighten people into getting religion, (as it is called) being presented or set forth as a literal fire wherein sinners are to burn eternally. The word "hell" in the Scriptures is not as carefully examined as it should be; in many places it means no such thing as a place of literal fire. For instance, when Jesus said by the mouth of the prophet David, "Thou wilt not leave my soul in hell," he meant no such thing as a lake of fire and brimstone, but that God would not leave him in the grave or state of death. Again David said, "The pains of hell gat hold upon me;" immediately he explains by saying, "I found trouble and sorrow." When Johah said, "Out of the belly of hell cried I," he referred to the condition he was in: "For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me." How well acquainted are all of the Lord's children with this condition called hell by Jonah.

We have thought of the Scripture in John v. 28, 29: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation," as referring to this condition of the Jews as a nation, and to the blessedness of the elect, both Jews and Gentiles. The words "grave" and "graves" are used in a figurative sense, and very seldom are we permitted to give them their literal meaning when speaking of them from a scriptural standpoint; almost invariably they signify condition rather than location, as is taught

by the "vision of dry bones." The Lord commanded Ezekiel to say unto the bones, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Not one bone was buried in the earth, but all of them appeared on the surface of the earth. This Scripture in Ezekiel is intended to show the condition of Israel at that time. It seems that John v. 28, 29, is explained in Matthew xxv. 31-46. In that parable is seen a resurrection or coming forth of two classes, and judgment is passed according to John v. 28, 29. To those on the right hand it was said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." They had "done good" in that they had ministered unto the brethren of the King (Christ). To those on the left hand it was said, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," (Jesus told the Jews on one occasion that they were of their father the devil) condemnation, torment, cut off, cast out. These had "done evil" in not ministering to the brethren of Christ. Remember that the rich man (Jew) did not minister to the poor man. There is a sense in which this separation takes place every time the gospel is preached, for the gospel always separates between the righteous and the wicked, saying to one, Come in, thou blessed of the Lord, while to the other it says, Depart, ye workers of iniquity.

In this condition of torment (house left unto them desolate) the rich man or Jew sees "Abraham afar off," and Lazarus in his bosom. He addresses Abraham as father, and Abraham calls him son. This very thing establishes the fact that the "rich man" was a Jew, and that the "poor man" was a Gentile, as the son of Abra-

ham claimed no relationship to him. It is worthy of note that the rich man did not call upon God for mercy, but upon his father Abraham, asking that he would send Lazarus that he might comfort him. Abraham called his attention to the good things (blessings) he had enjoyed in his lifetime (while God was with them as a nation); his attention was also called to the former condition of the poor man, and said, "But now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." The great gulf did not come by chance, but was "fixed" between the Jew and the Gentile and remains unto this day; it is unbelief, in the Jew, of the sonship of Christ the Son of God. A Jew and a Gentile may live in the same house and labor side by side day after day, yet this gulf is fixed, and in faith they are as far apart as the east is from the west; it is as impossible for the believing Gentile to come to the Jew religiously as it is for the unbelieving Jew to come to the Gentile, hence no passing from one to the other.

When the rich man asked Abraham to send Lazarus to his father's house to warn his brethren that they come not into that place of torment, Abraham replied, "They have Moses and the prophets; let them hear them." None but the Jews had Moses and the prophets, and they believed them not. Jesus said to them, "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" But the rich man continued by saying, "Nay, father Abraham: but if one went unto them from the dead, they will repent."

Abraham replied, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." How true these words are; Jesus, the crucified Lord, did rise from the dead, and his gospel was preached in all the world for a witness, but the Jews rejected the testimony, persecuted the apostles and put them to death, but the Gentiles believed on Jesus and rejoiced in the salvation of God, hence "are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God," while the Jews still refuse to hear the name Christ Jesus, manifesting that their terrible condition: "hell," remains to the present day.

We have now given such as we have upon this subject, and have tried to be clear and as brief as possible that our view be fully understood, and leave it for the consideration of our readers.

K.

ORDINATIONS.

IN response to a request of the Mt. Pleasant Regular Baptist Church, Pleasureville, Ky., Elder W. T. Ritter and brother B. Ritter, of Elk Hill Church, Shelby County, Ky., Elder H. M. Curry, of Lebanon Church, Ohio, brother L. K. Smith, of Sulphur Fork Church, Henry County, Ky., Deacon Jeff Vories and brother W. H. Chilton, of Cane Run Church, at Turner's Station, Ky., met with said church and organized themselves into a presbytery for the purpose of ordaining brother Isaac W. Kelly to the full work of the gospel ministry.

Presbytery chose Elder Curry Moderator and Elder Ritter Clerk.

After hearing the candidate relate his christian experience and impressions to speak in the name of Jesus, proceeded as follows:

1. Imposition of hands of the presbytery.
2. Prayer by Moderator.
3. Charge delivered by Moderator.
4. Right hand of fellowship by presbytery and all members present, in the midst of much good feeling.

C. F. DUDLEY, Church Clerk.

MARRIAGES.

By Elder J. B. Slauson, at his residence in Hatcotsville, N. Y., Nov. 27th, 1907, Emory Robinson and Miss Edith E. Ploutz.

By the same, at the same place and date, George H. Lawrence and Miss Nettie M. Ford.

OBITUARY NOTICES.

Druzella E. Snell was born in Callaway County, Mo., Nov. 16th, 1834. Her maiden name was Craig. She was united in marriage with Caswell Snell in 1856, and moved to Nebraska in 1869. They joined the Old School Baptists in the seventies, at Dawson, Nebr. They came to Texas in January, 1896, and located at Webster, Harris County, where brother Snell died Jan. 3rd, 1900. Our dear sister continued in the gulf coast country, except a short time, when she lived in Blum, Texas. A sister, Mrs. M. C. Whitcomb, and a niece and nephew live at Webster. Our sister attended the association at Blum in 1901, and joined the church by letter and was highly esteemed by all the brethren and sisters of her acquaintance. Poor health compelled her to live on the coast, but she, being of a very independent disposition, would not accept a home with any one until June, 1907, when she commenced keeping house for her sister. She had a stroke of paralysis on July 25th, 1907, from which she never recovered, gradually failing, losing her mind about the first of October, and was removed to the home of her nephew, B. A. Whitcomb, who is a graduate nurse; but in spite of all efforts, continued to grow weaker until Nov. 6th, 1907, when she died in fellowship of the Old School Baptists and in the true faith. Her remains were buried in Evergreen Cemetery, Houston, Texas, by the side of her husband. Our dear sister never complained, except that she was unable to work and be a help instead of a care. She had no children, but leaves one sister and four brothers; one sister died in Missouri just nine days after her death. It grieves us to give up our dear, faithful sister in a precious hope.

W. L. ROGERS.
BLUM, Texas, Nov. 27, 1907.

Mrs. Martha Gunnell Warfield died April 4th, 1907, at her home in Fairfax County, Va., in her 66th year. Mrs. Warfield joined the M. E. Church South when quite young, and continued with that denomination until about ten years ago, when she joined the Primitive Baptist Church at Frying Pan; she was baptized by Elder E. V. White, and was a faithful member until her death. She joined the church with her sister, Mrs. Williams. "Aunt Bettie," as she was affectionately called, was one of the best women the writer has ever known, and the even tenor of way won her younger sister, so that they walked together in their

christian career. Mrs. Warfield was a good, conscientious woman, who tried to deal justly with every one, thus trying to obey the teaching of her Lord in her daily walk and conversation. The last years of her life were spent with her nephew and niece, Mr. and Mrs. Carberry Gunnell, who did everything for her comfort that children could have possibly done for a mother. The writer visited Mrs. Warfield a few days before her death, and saw the tender affection with which she was nursed by Mr. and Mrs. Gunnell, and indeed many of her nephews and nieces were present, watching with tender care over the careworn sufferer, who was passing so rapidly from the gaze of those who loved her.

On Saturday, April 6th, 1907, she was buried from Andrew Chapel after services by Mr. Oliver, by the side of her husband, R. D. Warfield, who preceded her to the tomb twenty-seven years and one month. Mrs. Warfield leaves one brother and one sister, Mr. Arthur Gunnell and Mrs. James Jackson, and many nephews and nieces and grandnephews and nieces to mourn their loss of a dear one.

Her funeral was attended by a large assembly of sympathizing friends and neighbors.

A FRIEND.

Alexander Harlan died at the home of his son-in-law, brother C. H. Nixon, in Lebanon, Ohio, on Saturday, August 8th, 1907. Brother Harlan was born in Wilmington, Ohio, and was brought up in the Quaker religion, but was brought to the knowledge of the truth, by grace, and joined the Old Baptist order about eighteen years ago. He was well established in the doctrine of the truth, and walked humbly and uncompromisingly therein. He was regular in his attendance at his meeting, and always enjoyed the preaching of the word and the society and fellowship of the saints. The end approached peacefully and quietly, and he welcomed its coming with many expressions of joy and glad anticipations, such as, "Even so, come, Lord Jesus," which were his last words on earth. Brother Harlan leaves a widow, two daughters, five grandchildren and four great-grandchildren. The bereaved widow, sister Ann Harlan, is a faithful member of the church and an ardent lover of the truth of God. The Lord sustained her by his love and power under this sore bereavement. One of the daughters, sister Nixon, is also a member of the church and a lover of free grace preaching.

The funeral services were held at the house, and the writer tried to speak from the words, "Even so, come, Lord Jesus."
H. M. CURRY.

Sister Mildred J. Taylor was born Oct. 21st, 1830, united with the old order of Baptists in the year 1867, was married to William H. Taylor in the year 1868, departed this life July 11th, 1907, making her

stay upon earth 76 years, 8 months and 20 days. Sister Taylor was always glad to have the brethren and sisters visit her, and her husband, while he is not a member of the church, is a lover of the doctrine of salvation by grace, and was always ready to wait on her, as her health was never good. Sister Taylor was well liked by all who knew her. As there were no children born to them her husband is left alone to mourn his loss.

The writer was called to attend the funeral, and used for a text, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."—Job v. 26. The congregation was large, and sadness seemed to fill each heart present. Services were held at the house, after which her body was laid in the Vondan cemetery to await the resurrection morn.
J. W. McCLANAHAN.

SISTER **Octavia Furr** was born Nov. 5th, 1827, died July 9th, 1907, aged 79 years, 8 months and 4 days. Sister Furr was baptized in the fellowship of the New Valley Church June 22nd, 1876, by Elder Joseph Furr. Sister Furr made her home with her daughter and son-in-law, Mr. and Mrs. I. Greenlease, whose home was a home for the Baptists. Her daughter, Mrs. Greenlease, died in June, 1906, but sister Furr still made her home with Mr. Greenlease until her death. She leaves one lonely daughter, who was faithful to her in caring for her in her last days, as she was confined to her bed for at least three months prior to her death. Another faithful one has been taken from our little band. May the Lord comfort the bereaved ones.

The funeral was conducted by Elder J. N. Badger, after which her remains were laid to rest in the cemetery at Leesburg.
T. S. TITUS.

LEESBURG, Va., Dec. 11, 1907.

R. L. Ezell, of West Harpeth, Tenn., died in the triumph of faith May 31st, 1907. His life was a beautiful example of the christian religion, and he left many to mourn their loss, but we know our loss is his eternal gain, and try to be reconciled to the will of our Father.

His widow,
FRANKLIN, Tenn., Dec. 16, 1907.
A. D. EZELL.

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

Norman Brown, N. Y., \$1.00; Richard Waller, Mo., \$1.00; J. A. Tandy, Okla., \$1.00; Hubbell Brothers, N. Y., \$5.00; Jas. H. Wilson, Maine, \$1.00; Martha Beardsley, Ill., \$1.00; Elder T. R. Pittman, Kansas, \$1.00.—Total, \$11.00.

APPOINTMENTS.

THE following appointments were made by Elder H. H. Lefferts at the solicitation of the brethren of the different churches. He will fill them according to dates, if the Lord will:

Wilmington, Del., Dec. 26th, evening; Leesburg, Va., Dec. 27th, evening; Hughesville, Va., Dec. 28th, afternoon, and morning of 29th; Frying Pan, Va., Dec. 30th, morning; Broad Run, Md., Dec. 31st, afternoon; Kearneysville, W. Va., Jan. 1st, afternoon; Southampton, Pa., Jan. 2nd, evening.

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THERE will be meeting at 54 Fuller St., Schenectady, N. Y., each Sunday in the month at 2 p. m., excepting the fourth Sunday, when it will be held at 8 p. m. All who love Old School Baptist doctrine are cordially invited to come.

SARAH JONES.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76. MIDDLETOWN, N. Y., JANUARY 15, 1908. NO. 2.

CORRESPONDENCE.

THEY SHALL NOT HURT NOR DESTROY.

(Isaiah xi. 6-9; lxxv. 29.)

THE natural disposition of the four wild beasts and the two serpents presented in this wonderful figure, is to hurt and destroy the four domestic animals and the little child spoken of in connection with them. In nature the contrast between the animals here placed in pairs is very striking, the one of each pair being ferocious and destructive, while the other is mild, peaceful and defenceless. But here each of the wild beasts is placed in an attitude and position contrary to that which it would naturally assume, and in which its ferocious disposition does not appear. This natural disposition, however, does not appear as changed or eradicated, but as brought into subjection and held under powerful control. So the lion is eating straw like the ox, the wolf is dwelling with the lamb, the leopard lies down with the kid, the cow and the bear are feeding and the sucking child is safely and fearlessly playing with the most deadly of serpents.

It is not in nature that this miracle is seen, not in any earthly place, but in

God's holy mountain, the church of our Lord Jesus Christ. Here are seen two contrary and antagonistic principles, the flesh and the Spirit, brought together in one person, in the experience of grace, and held under the control of that Spirit of Christ which is represented by the little child.

The coming and kingdom of Jesus Christ is presented by the prophet Isaiah in each of the places referred to above, and this figure is employed by the Spirit to show the effect of gospel power in the church of the living God. I do not regard this figure as showing something that is hereafter to be seen upon this earth among the nations of men, but as something that belongs to the work of grace, and is seen and felt in the gospel church and in the experience of every child of God.

These wild beasts do not represent natural men tamed, but natural principles, passions and propensities belonging to the flesh of a child of God. In our natural birth the life of Adam is manifested in us, with all the qualities and powers created in him, which are now depraved and vile. In our spiritual birth there is manifested in the same person the life of

Jesus, with all its holy and sinless principles and perfections. This new birth, manifesting a new life from above, does not change the sinful nature of the Adamic life, but brings it into subjection. Now are seen and felt in the one person of the christian the two lives, two principles, flesh and Spirit, the result of two births, "and these are contrary the one to the other: so that ye cannot do the things that ye would."—Gal. v. 17. This spiritual birth causes a great change to be experienced in the heart and life of a poor sinner, but not a change of the Adamic nature, as he soon discovers to his sorrow. A birth does not change the nature of anything, but greatly changes the circumstances.

If these animals, coupled together in this peculiar figure, are intended to represent the opposing principles of the human and the divine nature in the christian, how well and appropriately is the contrast arranged. The lion and the ox, the bear and the cow, the leopard and the kid, the wolf and the lamb, the asp and the sucking child. Here we may see the graces of the Spirit, as faith, affection, meekness, love, peace and the like, and over against each one is represented that natural power, passion or propensity which is most directly opposed to that spiritual grace, and most likely to hurt and destroy it. So the lion may well represent the natural intellect, the carnal mind. It is lordly, proud, self-confident, domineering, and has controlling power in natural things, but it "is enmity against God; for it is not subject to the law of God, neither indeed can be." Opposed to that towering intellect is faith, which is the only power that can see and receive and understand spiritual things. They stand contrasted with each other, as the lion and the ox. The ox is pa-

tient, steady, reliable. Without faith it is impossible to please God, for faith sees the things of God, and by faith we walk, and not by sight.

Now the ox has no power over the lion, but the Spirit, the little child, has controlling power, and in God's holy mountain, in the church of God, the mind is brought under control by the Spirit, and is made to employ its powers, as a servant, in the work that will be to the benefit of the Lord's people. So, as the lion eats straw like the ox, the natural powers of the mind, when controlled by the Spirit, are employed in things that are for our good. Its learning and knowledge are used in reading, in writing, as holy men of old did, moved by the Holy Ghost, in attending to the things that pertain to external forms of worship. In these things the controlling power is manifested through faith. The ox does not do things like the lion, but the lion eats straw like the ox. But the lion is a lion still, and when in any degree released from the controlling power of the Spirit in that holy mountain it will tear and devour. The mind that was employed in reading the Bible, speaking of experimental things, singing hymns to God's praise, will, if controlled by the flesh, be engaged in profane and unwholesome literature, and in worldly and even vile enterprises. Thus living after the flesh we die, in the sense meant by the apostle; but neither faith nor any other grace of the Spirit shall be finally hurt or destroyed. Even Peter's faith did not fail, though he appeared to be at the borders of death and destruction. He yielded much to his strong, determined mind, but the little child had still the controlling power. Sometimes the intellectual power seems to prevail, and we are proud to see so fine and powerful

a creature as the lion engaged in the things of the kingdom of Christ, and feel that the brighter mind and the superior learning do have more influence and success in religious work. Then we are suddenly brought to see that we seem to be coming down from the beautiful eminence of God's holy mountain, and are being drifted to a fancied exaltation of our own, and the lion is not seen beside the unmoved, patient ox, but is "seeking whom he may devour."

How good it is of the Lord that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—2 Cor. x. 4, 5. We cannot trust our own minds, we need the constant presence of the little child to lead us. Our own minds would lead us soon away from the things of faith, and then we cease to walk in the path of holiness, for we walk in that path only by faith, not by sight. How constantly we feel our need to call upon the Lord to lead us "in the paths of righteousness."

Sometimes we seem unable to distinguish between natural and spiritual affection, though there is as much difference as between the cow and the bear. When feeding together we might be well satisfied with them; but one is altogether a selfish principle. True spiritual affection, brotherly kindness and motherly care may be represented by the cow. They are unselfish. These affections are to be set upon things above.

I do not understand the leopard, the wolf, the asp and other animals to represent some specially vile and terrible passion or evil propensity that may spring

up in our hearts suddenly, as fierce intruders which do not really belong there, and which we ought to, and can, drive out and destroy, but I regard them as representing all the principles and characteristics of the flesh, in which, Paul says, dwelleth no good thing. "The heart is deceitful above all things;" it is as a cage of unclean birds; it is a waste howling wilderness; nothing good dwells there, but howling beasts of prey and deadly serpents. To the wise of this world such statements appear the height of foolishness, but the exercised people of God know that the representation is none too strong. All the really good things that are in any man are from the Spirit; they are the fruit of the Spirit, as "love, joy, peace, longsuffering; gentleness, goodness, faith, meekness, temperance." When we consider the terrible list of the works of the flesh given by the apostle, we wonder how one spiritual grace can remain unhurt and not destroyed, and how hope can be left alive. But here is where we see the manifestation of spiritual power, "the power of God unto salvation." Power can only be manifested by an opposing force. We could see no power in the wind if we did not see the grass wave and the tree fall before it, or feel its force against ourselves. The power of God caused peace on earth. The power of Jesus was seen in the falling of the wind and the waves before his word. How can there be peace in the heart of a sinner when such opposing principles are there as are represented by these different animals mentioned by the prophet? Only by the power of the Spirit bringing the natural powers under control. And, still more wonderful, when the lion or the leopard or the asp appear to us to have broken away from under control, and to have done their destructive work, so that

we feel that love and peace and spiritual joy are dead in our hearts forever, to find ourselves again melted down in thankfulness and love before the Lord, and to find that all those things which the kid and the lamb and the weaned child mean to us are still there in our poor hearts. This is because the decree has gone forth that they shall not hurt nor destroy in all God's holy mountain.

We shall die if we live after the flesh; if we sow to the flesh we shall of the flesh reap corruption; if we do despite to the Spirit of grace we shall have sore punishment, (Heb. x. 29,) but the fruit of the Spirit, though its manifestation cease for the time, shall not be hurt nor destroyed.

We feel sometimes the warfare between the flesh and the Spirit so fierce that we wonder we still live; but to-day we have to acknowledge that the same hope is ours which was given so long ago, and although we still see evil and vileness in us, that is, in our flesh, yet we have to acknowledge that we are favored at times to enjoy sweet peace and confidence in our souls. Why is this? Because these graces of the Spirit cannot be hurt nor destroyed; they are altogether spiritual, but it is through the flesh they must be manifested.

The little child leads not only the ox and the lamb, but the wild beasts also, when we are in God's holy mountain; that is, the whole man is led. Not only is the spiritual mind led to desire to dwell in the Lord's house, but the natural mind is made to yield to that desire, and the feet are turned toward the place of meeting. It is as men, as having the two contrary natures, flesh and Spirit, that we are led, and desire to be led, by the Spirit of God. Sin is terrible to a child of God, and he can but groan under "the bondage of corruption;" but

it is a comfort to be assured that the spiritual graces once planted within us shall never be hurt nor destroyed, but shall remain till our change comes, when we "shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Romans viii. 21.

"For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." This cannot mean the literal earth, nor the nations of people upon it. The language and the figure will not allow of such a thought. Like all gospel truth this is known only in experience. The knowledge of the Lord is life, eternal life. (John xvii. 3.) It is said to fill the earth as the waters cover the sea. This is the new earth which the Lord has created, the people of Jerusalem. (Isaiah lxxv. 18.) They are new creatures in Christ, but are partakers of flesh and blood, and so are still troubled by a sinful nature. No man can teach them the things of God. It is written in the prophets, "They shall be all taught of God." Just as knowledge concerning natural things comes from the head to every member of the body, so the knowledge of the things of God comes from Jesus, the Head, to every member of his body. The knowledge in each case is life. This knowledge of God, which is eternal life, fills the earth as the waters cover the sea. All the dark depths of the sea and its fearful gulfs are covered and hidden from our sight by the water; so when the Lord is pleased to give us to feel the light of the knowledge of the glory of God in the face of Jesus Christ, the power and blessedness of that eternal life-knowledge so fills these earthen vessels, this new earth, that we lose sight for the time of the great depths and gulfs of evil and sin in our depraved nature, and to see Jesus only as our life and our righteousness, our song and our salvation.

SILAS H. DURAND,

SOUTHAMPTON, Pa., Dec. 4, 1907.

A BRIEF SKETCH OF THE STRICT AND PARTICULAR BAPTISTS OF ENGLAND.

(Continued from page 615, Vol. 75.)

WILLIAM GADSBY was born at Attleborough, Warwickshire, England, in 1773, of very poor parents. In his youthful days swearing, lying, frothy conversation and mischief were his besetting sins. He was convicted of his state as a sinner when about seventeen years of age, and after lying under the terrors of the law for some time, was favored with a gracious deliverance into the liberty of the gospel. At this time he was among the Independents, but becoming convinced of believers' baptism as an ordinance of the Lord's appointment, he was baptized and joined a church at Coventry in 1793. He was by trade a ribbon weaver. His friends being impressed with the conviction that the Lord had called him to the work of the ministry, he first spoke in public at Bedworth on Whit-Sunday, 1798. He describes his early work as a minister as follows: "I preached to a number of poor people in a barn, and truly we had many precious visits from the Lord, which made the old barn a consecrated place to our souls, notwithstanding the thatch was off in many places in the roof so that we could see the sky through the numerous holes, so that when it rained the people had to remove from one part to another during the preaching to prevent getting wet through, and what was worse, the people were too poor to get it repaired." The poor people and their minister however struggled to build a new chapel, and in the providence of God his first introduction to the Baptists in Manchester arose from his going there to collect money toward it. He preached at the Baptist Chapel at Back Lane, which was very low at that time, and without a minister, but his testimony was so accept-

able to the people that they gave him a call to settle over them, which he accepted, and removed with his family to Manchester in 1805. The Lord so blessed the word that the congregation rapidly increased and the chapel was rebuilt to accommodate twelve hundred people. This year, 1907, the old building has been pulled down, and a new chapel erected on the site, the old one having stood nearly one hundred years.

Mr. Gadsby was accustomed to visit London several Sundays every year, and likewise preached occasionally in many other parts of England. He preached the great truth of the gospel with the ability that God gave, and not man. The power of the Lord rested upon him, and He blessed the good word of His grace spoken by him to the souls of His people. The doctrine he preached dropped into their hearts under the anointing power of the Holy Spirit as the rain upon the thirsty ground, and his speech distilled as the dew. There was that power attending his word that knit the hearts of the people to the preacher for the truth's sake. By his tongue and pen he was a powerful champion of the gospel and the ordinance of believers' baptism, and undoubtedly his preaching and writing contributed greatly to the consolidation and growth of the Strict Baptist denomination in England. His works, "The Perfect Law of Liberty," and "An Everlasting Task for Arminians," have been several times printed and widely circulated in America. The last letter he wrote was to his son John, instructing him to give some of his works to a minister of America, for distribution there. He died in January, 1844, his last words being, "Free grace, free grace, free grace," thus to his dying breath bearing his testimony to salvation by free grace.

Closely associated with William Gadsby was John Warburton, of Trowbridge Wilts. He was inferior to the latter in pulpit gifts and mental power, but his preaching was characterized by an unction and savor which made it exceedingly acceptable to the people of the Lord. Warburton was born near Manchester, in 1776, of poor parents, and was brought up to the staple trade of the district, that of cloth weaving. Hearing that a new church, with a fine organ, was to be opened in a town a few miles from the place where he resided, he resolved to go, though at that time he was associated with evil companions and given to all manner of wickedness. The minister's text was, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." "These words," to use Warburton's own language, "entered my soul like a dagger that cut me through and through." He left the place a broken-hearted sinner, and for many months endured great distress of mind. He wandered about to different places of worship seeking comfort, but in vain, until at length, when sinking in despair, he was directed to the chapel of Mr. W. Roby, an Independent minister of Manchester. The preacher's text was, "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." Warburton says, "As Mr. Roby read his text, O the wonder and the glory that shone into my soul. How wonderfully was my soul led to see that the dear Savior had fulfilled that holy law which I had broken in ten thousand instances, that all my cursed sins had been laid upon him. His redeeming love flowed with such peace, and love, and joy, and liberty, into my soul that I hardly knew what and where I

was." Warburton lived in this happy state of soul for nearly twelve months, being favored during this time with some very special and powerful manifestations of the Lord's love; but gradually the Lord's sensible presence was withdrawn, and he fell into great darkness of soul and experienced much of the workings of the corruption and unbelief of his heart. This new and unexpected experience drove him almost to his wit's end, and his distress was aggravated by sharp temporal trials, through which at the time he was likewise passing. He had a young family, and trade was very bad, and provisions dear, flour being five pence or six pence per pound, and other things in proportion; but this was the Lord's school to him, training him for his future work among the tried and tempted people of God. In this gloomy path he learned invaluable lessons of the depravity and unbelief of his fallen nature, on the one hand, and on the other, of the goodness and faithfulness of a prayer-hearing and prayer-answering God. Like Mr. Gadsby, Warburton's first religious association was among the Independents, but he became convinced of baptism as being the Lord's command to his believing people. For some years he tried all in his power to satisfy his mind without attending to it, for he felt a great reluctance to leave the Independent Church, the members of which had been very kind friends to him in his temporal trials; but at last he was enabled to break through these ties, and was baptized by Mr. Gadsby, who after the ordinance was administered placed his hand upon Warburton's shoulder and begged the Lord to raise him up as a servant in his hand for his own glory and the good of the cause of truth. His prayer was eventually answered. After preaching two or three years among the

churches of South Lancashire and Yorkshire, he settled over a people at Rochdale, who at that time met in a room. As the Lord blessed his labors and the congregation increased they began to build a chapel which they called Hope Chapel, as it was begun in hope, carried on in hope, and a hope, too, which will never make ashamed.

However, with the great expense of building the chapel, and the poverty of the people, and the badness of the times, Warburton and his large family could not be supported by the people, and he left, being succeeded in the pastorate by John Kershaw, who was over the people until his death, in 1870, a period of between fifty and sixty years. Warburton removed to Tunbridge, in Wiltshire, about the year 1815, and gathering a large congregation around him built Zion Chapel, and labored there until his death, in 1857. During the summer months Mr. Warburton was accustomed to visit London and many other parts of the country, and his savory experimental preaching was greatly blessed, and contributed considerably to the growth of the Strict Baptist denomination.

Reference has been made above to John Kershaw as the successor to Mr. Warburton at Hope Chapel, Rochdale. During the greater part of his life he was very closely associated with Gadsby and Warburton, though he outlived both. He was born in the neighborhood of Rochdale, in 1792. His father was a godly man, a shoemaker by trade. His fallen nature early manifested itself in a hatred of the house of God and in following greedily after all manner of evil, but when about fifteen years of age the Lord was pleased to stop him in his mad career of sin and folly. He says, "I was walking alone in the footpath in the field next

to the chapel when the Lord arrested me. There came such a power and solemnity over my mind as overwhelmed me; I stood still, trembling, and burst into a flood of tears; I felt that the powerful hand of God had laid fast hold upon my poor soul. Death, the day of judgment and the realities of a vast and awful eternity oppressed my thoughts and harrassed my feelings in a manner I can never describe." After many exercises his soul was set at liberty by the application of these words, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Describing this experience he says, "I read these precious words, and their blessed contents were brought into my soul with power and glory. I saw and felt that I was in Christ Jesus saved with an everlasting salvation. The burden of sin was removed and my conscience cleansed by an application of the precious blood of Christ. I read the chapter through with a joy I cannot describe." Though brought up among the Independents, he had been a Baptist in principle from the first time he saw the ordinance administered, and having the love of Christ shed abroad in his heart he felt it to be his duty and privilege to follow his Lord and Master in that solemn rite. He was baptized by Mr. Gadsby, becoming a member of Rochdale Church, over which Mr. Warburton shortly after became pastor. For some time after his marriage he passed through severe temporal trials. He was a cloth weaver, and at that time, the period of the great war between England and France, trade was very bad and provisions exceedingly dear. His friends discovering in his prayers and conversation that the Lord had a work for him to do in his vineyard, he was publicly called by the

church to the work of the ministry, and eventually became pastor of Hope Chapel, in succession to Mr. Warburton, as previously stated. He commenced his labors as minister at Rochdale in March, 1817, and his pastorate continued until his death in 1870. Like his intimate friends, Gadsby and Warburton, Mr. Kershaw was accustomed to pay annual visits to London and many other parts of England. His itinerate labors in South Lancashire and Yorkshire were exceedingly abundant. The predominant trait in his character was a spirit of christian love and a great tenderness of walk before the Lord and His people. His preaching and labors likewise tended greatly to strengthen the Strict Baptist denomination.

There were at the time these servants of God flourished, that is, during the first half of the nineteenth century, many persons holding the principles of the doctrine of grace, but not Baptists. Some of these were followers of William Huntington, others were Independents still holding the truths that were prized by their godly ancestors, from which the great body of the Independents had sadly departed. Some were churchmen who had been driven out of the Established Church, because, after the death of Romine, Newton and other ministers like them, they could find no spiritual food within its pales. These flocked to hear Gadsby, Warburton and Kershaw when they came to London, and the result was that many turned to Baptist principles, as these eminent men contended earnestly for baptism by immersion. At the same time, they did not do this in a rancorous, bitter spirit, and preserved personal friendly relations with Henry Fowler, John Vinal and other Huntingtonian ministers, with whom they were in full agreement in all points save baptism.

Mention should here be made of James Wells, for many years the pastor of Surry Tabernacle, a large chapel in the south of London, capable of seating about two thousand persons, and which was usually filled with eager and attentive listeners. Mr. Wells was born in Hampshire in the year 1803, his parents being in an humble rank of life. After his call by grace he came to London and commenced preaching, and soon gathered around him a large body of followers. He was a strong and able advocate of the doctrine of grace, but more than once came into collision with Mr. Philpot, the editor of the *Gospel Standard*, more particularly over what was called the Rahab controversy. Still he was generally recognized as a servant of God, and no doubt he was used greatly by the Lord in the growth and development of the Strict Baptists in England.

In the year 1835 there was started by John Gadsby, son of William Gadsby, at Manchester, the *Gospel Standard*, and a little later there appeared the *Earthen Vessel*, founded by a minister named Charles Waker Banks. To a great extent the principles and contents of these two periodicals were the same, the only difference, perhaps, being that the *Earthen Vessel* received a lighter and shallower experience than would satisfy the editors of the *Gospel Standard*. A still further divergence took place in the year 1860, when a great controversy arose over what was called the "Sonship Question." Some ministers of the *Earthen Vessel* connection preached that Christ was not the Son of God by eternal generation, but that he became the Son of God by office; that is, that his title of Son only relates to his incarnation, and that he is not the eternal Son of God by nature. On the whole, the *Earthen Vessel* rather leaned to this

view, and probably most of the ministers of that connection now hold this same view; at least I was informed that this is the case by one of their ministers not very long ago. Mr. Philpot dealt with this view in some masterly articles in the *Gospel Standard*, and the affair caused a still wider cleavage between *Gospel Standard* and *Earthen Vessel* churches.

Having now introduced the Baptists to my readers I will leave the subject.

C. J. FARNCOMBE.

LONDON, England.

THEY LIMITED GOD.

"YEA, they turned back, and tempted God, and limited the Holy One of Israel."—Psalms lxxviii. 41.

The holy writer used these words after rehearsing the manifold blessings bestowed upon the children of Israel. They were still God's people, as the opening verse of this Psalm testifies: "Give ear, O my people, to my law: incline your ears to the words of my mouth." Notwithstanding the many blessings with which He blessed them, and the wonderful works which God did before their eyes, yet, "For all this they sinned still." But the Lord was "full of compassion, forgave their iniquity, and destroyed them not." Some were destroyed, it is true, but as a people they were preserved—saved from destruction. This turning back and tempting God could be done only by God's people. It was a grievous sin. Is it not a grievous sin to-day? None but God's people can turn back and thus tempt the Lord. Wise men of the world have always limited God in all things, rejecting his testimony and setting aside his decrees of justice. It is the Lord's people that I want to speak about. There is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit, but there is evident condemnation for all

those redeemed and quickened sinners who now walk after the flesh. Is it not walking after the flesh to deny the only Lord God, who hath bought them? Have not some to-day turned back from following Jesus? How have they turned back? By claiming that they merit esteem at the hand of the Lord in helping God to build up his cause in the land, holding that the Lord's hand is a little short to do everything, therefore it is necessary for man to aid him in melting the hearts of the people by the words of man's wisdom. This is to make simple (or simplify) the gospel to the understanding of men. The testimony of God, I have often thought, and it seems to be sustained by the Scriptures, that when believers cannot trust God in his providence, in regard to their worldly prosperity, that they then tempt him. When they appeal to men for future aid, for fear that providence will be against them, this is tempting God; then their whole trust is not in him. God says that he is a jealous God; he also says, My name is Jealousy. If believers fail to render all their trust in the God of Abraham, Isaac and Jacob, the Father of the Lord Jesus Christ, then they have turned back and tempted God. Many things common to all the saints might be specified in detail that draw us from the path of holiness in this life. I shall not speak of many, but I am now just thinking of a conversation which I had with the late Elder Samuel Danks, in 1869, at his residence, in Cincinnati, Ohio. Somehow our conversation turned in the direction of insurance; he said an insurance agent waited on him one day and asked him if he had his house insured? "Yes," replied brother Danks. "In what company have you got it insured?" was asked. "In heaven," was brother Danks' reply.

He said to me that he felt to fully trust in the Lord, even to the loss or the preservation of his house and property. I mention this to show the strong faith which brother Danks had in the "Father of the Lord Jesus Christ." This awakened, as it were, in my mind thoughts about rendering unto God that which belongs to him. I have ever felt, since I have been made to believe on his precious name, that I cannot yield too much dominion unto the Lord over my thoughts and actions, yet I am just as prone to sin along this line as the poorest of the flock; it is only by the spirit of prayer and supplication that my mind is brought back to view my infirmity. I feel to realize that I am walking after the flesh when I am looking to man for help in any temporal trouble; however, this seems to be the condition of my mind oftener than otherwise. The apostle exhorted the primitive saints: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Have we received him as a Sovereign, unlimited in power and mercy? If so, let us go on unto perfection, and not turn back, but have our eye single unto the glory of God, for if our eye be single we shall be full of light, and if we are full of light the command of God's prophet claims our attention, viz.: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Most surely if we have received the Lord as a complete Sovereign, and we are found limiting him in any way whatever, then we are turned back from serving him in spirit and in truth. If this is our lamentable condition, that is, we are turned back, tempting Jehovah, limiting the Holy One of Israel, who is to blame, the creature or the Creator? Surely God "knoweth our frame; he remembereth that we are dust;" must the dust en-

lightened from on high be justified in turning from the Light and tempting the Holy One? No flesh shall glory in his presence nor be justified in his sight, neither shall the God of Jeshurun be responsible for the errors or transgressions of his enlightened people. It is a fearful thing to fall into the hands of the living God and be cut back to the main stem of vitality by the Spirit which searches all things, yea, the deep things of God. Limiting God is idolatry, the greatest sin found among the children of men. Idolatry must have been found among the primitive saints of the gospel day, for Paul exhorted the Corinthian brethren to "flee from idolatry," and John's warning: "Little children, keep yourselves from idols." There were some who were vainly puffed up by their fleshly mind, not holding the Head, from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God; these were idolatrous people who did not hold the Head in proper estimation. They limited the Holy One, exalting the flesh above the Spirit's teaching, preferring to eat their own bread and wear their own clothing, but desired His name to cover their sin. This is a great limit of the power of his grace and mercy. O what a slur against Omnipotence! Can one who believes in Jesus be ashamed of the great scope of his power? Why not give him jurisdiction over all things? Why not deliver all things up to his care and custody? It is written that whosoever believeth upon this Corner-stone shall not be ashamed; again, they shall not be confounded; and again, they shall not make haste. Here is set forth the faith of God's elect; let them then contend earnestly for the faith once delivered unto the saints in all its fullness and

beauty in the face of opposition, for His great name's sake.

I submit these thoughts to the readers of the SIGNS, if they are approved by the editors.

In hope of immortality,

J. F. BEEMAN.

HELENA, Oklahoma.

FAITH, HOPE AND LOVE.

(Psalm cv.)

THIS Psalm is a narration of the wonderful history and providence of God with and over the people called Jacob and Israel, and who were the children of one man, called out alone and separated from his father's house. The purpose of God in this seems to have been to raise up and develop a seed of righteous men in the flesh upon earth, to see whether men instructed, warned and enlightened to the highest degree of moral instruction could obey the Lord of their own will and choice. This thought is expressed in the forty-fifth verse of the above named Psalm: "That they might observe his statutes, and keep his laws." The tenth verse informs us that the covenant was confirmed unto Jacob for a law, and to Israel for an everlasting covenant. The eighth verse tells us that He remembered his covenant forever, the word which he commanded for a thousand generations. This forever was the whole time of the Jews in covenant relation with God by the law of circumcision, which was not of Moses, but of their father Abraham, and of Isaac and Jacob his descendants, and which reached the period of its termination at the coming of Christ, and at his manifestation at the baptism of John in the river Jordan, with the descent of the Holy Spirit upon his head, John being the last of the thousand generations under the law, and the beginning of the

gospel of Jesus Christ in his ministry. Yea, during all this time the God of Abraham, Isaac and Jacob, with the children called Israel after them, remembered his covenant which had been given to Israel for an everlasting covenant throughout their generations, when circumcision and ceremonies lost all signification forever, as a system of obedience with honor and praise to God, and hence, from this consideration, the preaching of John was, "Repent ye: for the kingdom of heaven is at hand." It is said that this same John had his garment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey. By these signs he showed his own repentance, in turning away from the old Hebrew covenant of legal service under the reign of circumcision, imposed upon the seed of Abraham until the time of reformation. (See the epistle to the Hebrews.)

Now we have reached a very critical point in the investigation of this Psalm, which was written with the pen of a ready writer: David, the man after the heart of God, and in covenant also, as another sign of the day of the Lord, was the writer. For it is said, "If Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day." In this sentence, which declares the sure mercies of David, God spoke of and limited a certain day, (not days, but one day, known to the Lord) saying in David the son of Jesse, Judah, Isaac and Abraham, To-day if you will hear his voice, harden not your hearts as in the wilderness. In this Psalm David had followed the children of Israel in covenant with God from Egypt to Canaan and then down to the coming of Christ. God himself was the author and husbandman of the scheme of culture and building of the

house of Israel to see whether they would be obedient or not, as before declared by Him at the beginning from the top of Mount Sinai. I say, David in this Psalm had followed Israel from the beginning to the end of the generation in the covenant of promise to Abraham, and the last verse declares the purpose of God in it all, which was that they might observe his statutes and keep his laws. Then the psalmist adds, "Praise ye the Lord;" and we behold the end thereof in disaster, humiliation and shame, in the destruction of that whole nation, city, temple and all the rites thereof, which were plowed as a field. "If then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord." For ye have rebelled against me; yea, this whole nation, wherefore I will give your city to the flames and your people to the spoiler. I will break the staff of Ephraim and the staff of Judah, and Israel shall be spoiled of both their kings. It is now, and has been from the days of John the Baptist, that no flesh living can be justified by the law; nor by the law can Israel bring forth the fruits of righteousness to the praise of the Lord God of Jacob and the Redeemer of Israel. Yea, rather, the law worketh wrath. Where no law is there is no transgression. But death reigned from Adam to Moses, even over them that had not sinned after the manner (or similitude) of Adam's transgression. This does not mean little children only; but by Adam's transgression all men became sinners; and "the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." And here at this point Paul predicates the gospel of salvation from sin and death in the person and righteousness of the Lord Jesus Christ. It is written that Abraham saw his day and was glad; and his day

was not the Jewish Sabbath, or our Sunday. "The letter killeth, but the spirit giveth life." This presents the difference between the old and the new covenants. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed."

This is the summing up of the whole gospel. But the theme is endless, and I must conclude. But the praise of the Lord shall never cease in the heaven of glory.

I. N. NEWKIRK.

WOODSTOCK, Ontario, Dec. 15, 1907.

DEAR BROTHER KER:—I feel like writing you a little to-day; I am lonely and sad; my days are spent in vanity and darkness, almost without comfort, so I do not feel that I can write on spiritual things, and yet I feel I have nothing else to offer you. Like the poet, I feel, Hardly can they be worse who have never heard his name. It seems no one can get much lower than I am in the spiritual scale; but in reading the last SIGNS O how glad I did feel to read Mrs. Lee Grafton's letter; I felt I could clasp her hand and say, O how precious your words are to me, for I am groping along with you in the deep, dark valley of doubts and fears. I often think this is the valley of the shadow of death, for it seems to me as if the shadow of death is over me all the time, and O that I could say, "I will fear no evil," but alas, I am full of fears. Had sister Grafton put her street address I would have written her. Then Elder Hardy's letter was very good and comforting. O to think of all my sins being laid on Jesus, the great Sin-bearer, the great Mediator, the Daysman; I felt, O what great need I have of the Daysman, one to intercede for poor, vile me. It did me good to read his article, and I

thought old brother Dawson's letter good, as it was a dying testimony to the truth of God. I do not want to say for an instant that any of the letters were not good, but it is only the ones that seemed to touch my poor, sore, tried heart that I speak of; perhaps the others may have been for some other characters whose condition of mind was different from mine, for I often think there are but few of God' people (if I indeed am one, or if there is a God and he has a people,) like me, for many dark, infidel thoughts come to my mind, yes, and stay there, too, though I would drive them away if I could, but they are my daily companions, and I can say with the psalmist that they say unto me daily, "Where is thy God?" Sometimes I feel as if I could reason out by logic that there must be a God, then again reason seems to be taken away and I am left utterly alone, not one to stand by me. I think it is said of the Savior, that in his humiliation his judgment was taken away, and I wonder, Is that like poor me? for so often my judgment seems all gone, and O how sad it does seem to be left without any judgment; that is, cannot see things right, everything is upside down, and I am unable to see or feel how they can be set right; yet amidst all the darkness and doubt where do I look for help and salvation? Not to myself, for I know I am a poor, feeble worm of the dust; not to my fellow-man, for I know he is just as unable as myself to help, and how can I look to the Lord? for I have sinned against him and he must be weary of me, of my forgetfulness of him and of my many backslidings and my waywardness; but there is nowhere else to go, all the world and all worldly help is shut against me, and in the words of the psalmist, Our eyes are unto thee, O Lord. Yes, I cry

unto him in the night season and am not silent, and though I so often feel there is no use in looking to Him who is of purer eyes than to behold evil, yet I must look, I must seek his face, I must cry out in my heart, O God, look upon mine affliction and my sorrow, and release my soul from prison and death, and though often my cries seem in vain, yet I continue to cry and supplicate for mercy and for a restoration of former joys, when I could say and feel that where sin abounded grace did much more abound. I have thought much of late, Why do I not give up crying and praying, when it looks to be of no use? then I think of the poor widow that the Savior speaks of, who went to the unjust judge to avenge her, but he would not for awhile, but the poor widow's cries were so importunate, so prolonged, that he gave way; but O how much stronger and how much more importunate are God's people who cry unto Him for a restoration of the joy of his salvation; how much enters into their cries. If I do not love him, why do I cry for him and long for him? I think I love his name, and once I could say with delight, "How sweet the name of Jesus sounds," but now the name seems empty, and yet I hope I love it. I hope I love his people and his doctrine, and love to ascribe all honor and glory to his name, and that his name is above every name, but I want to feel the power of that name that is above every name in my heart, feel that he is mine and I am his, and to bask in the smiles of his face, to feel his love in my heart chasing away the darkness, ignorance and guilt. I would that my heart were softened instead of so stony and hard, and that I could be more kind and forgiving, and that I could take up the Bible and read it with enlightened eyes and see its beauties, but instead I

must go along my weary road, and if like him I profess to follow, I must be sorrowful and acquainted with grief. I think I realize that his was not worldly sorrow, but sorrow as he contemplated all the trials and temptations he must go through; tempted that there was no God, and that God had forsaken him, and then the load he had to bear: the sins of his people. O dreadful load; no wonder he was sorrowful even unto death, and so his children must also sorrow even unto death.

Yours in sorrow and affliction,
R. SCATES.

DOVER, N. J., Oct. 16, 1907.

ELDER F. A. CHICK—MY DEAR PASTOR:—My mind has been with you and the church at Hopewell all day. Some weeks before I came away I seemed to be in so cold and dark a state of mind I thought that surely I did not know one thing of those precious spiritual things which I had professed to know. It seemed to me that all my kindred must see it, too, and that I had been deceiving them; but last night in my wakeful hours the cloud was lifted and I truly enjoyed those hours of wakefulness; it seemed but a moment until daylight. These words seemed to awaken me as though they had been spoken by some one: "We know that we have passed from death unto life, because we love the brethren." They came with a sweetness that I cannot describe to any one. Surely I can say I love the brethren, and I do not remember the time when they did not look like saints, and my heart went out in love to them, and it is still so when I read their dear words or hear them speaking the things I love. I have of late been made to see again the difference between the things of the world and the

things of the Spirit. I seem to have to be isolated at times to see how little I care for the world and all its joys; then I look within and see how merciful the dear Lord has been to a poor sinner like me; he has established my goings, put a new song in my mouth, and I desire to keep singing this song always, as dear sister Bonnie and others now do. If I could but know that I am established in the truth, rooted and grounded in it, how glad I would be. I am visiting my mother-in-law, sister Brewster, and again we are talking of our hope and fears, and how good it is to get out of the world again for a short time. The Lord has been gracious to me all these past years in leading my faltering footsteps among his people, where I can hear his glorious word proclaimed and speak of his goodness and mercy.

I shall be glad to get back with you all again. I expect to go to New York to the meeting before I return.

Sister Bonnie's letters have been of much comfort to me since I came away, as has also the SIGNS. It is now Sunday morning, and just the hour for worship at home; I have had a strong desire to be with you all there and to hear the glorious things you are telling. I have been thinking of this beautiful hymn:

"Glorious things of thee are spoken,
Zion, city of our God;
He, whose word cannot be broken,
Formed thee for his own abode."

O how blessed, I thought, are those who know the joyful sound, and it is glorious to hear them tell of this salvation.

"On the Rock of ages founded,
What can shake thy sure repose?"

What is more solid and lasting than a rock? As I sit beside the beautiful Hudson River, on the top of the famous Palisades, three hundred feet high and all solid rock, beautiful to the natural eye,

my thoughts go back to the time when and by whom all these things were made, and I appreciate the beauty of them when I can see His handiwork. How wonderful are all these things! The sun, moon and stars are made and kept by him. Just so day and night come and go in order, as our God designed they should. He makes no mistakes, yet I find much fault with the path which he has marked for me to tread. I believe firmly in the predestination of all things, and there have been many times in my life when I have been made to stand still and see the salvation of God. All must be best since ruled by him. "Though he slay me, yet will I trust in him." I hope this is not boasting; I have felt it to be more of a meek, submissive spirit. I would like always to have that feeling; but with such blessings in my hands I must not murmur or repine. Mother and I have been talking to-day about the good seed sown, and while men slept an enemy came and sowed tares among the wheat, and that they must grow together until the harvest time, which is the end of the world. I feel as though the dear old sister, past eighty years of age, has been instructing me in excellent things. I am a poor sinner, a mere worm of the dust, but I do desire to be found walking as becometh a child of grace, as I hope and trust I am. "By grace are ye saved." It is "not of works, lest any man should boast." I feel to say with the dear Savior, "Even so, Father: for so it seemed good in thy sight." Can you pray for me, my dear brother? I need the prayers of the saints. I need their encouraging words and hearty handshakes to help me on in my wilderness journey.

With love and fellowship, I am, I hope,
your sister,

MARY BREWSTER.

LANHAM, W. Va., Oct. 1, 1907.

BROTHER KER:—I heartily indorse your writings, as they are God-honoring; your editorial in the last number was surely good. I would be glad to see those who claim to be Primitive Baptists prove it by preaching such God-honoring doctrine as yourself, Elder Chick and old brother Beebe did, with many others I could mention. Jesus came to seek and to save poor, lost sinners who could not save themselves; he is their salvation, both in time and eternity; he saves to the uttermost all that come to God by Him; he is the author and finisher of our salvation. We have learned in the school of Christ that the flesh profits nothing; the letter kills, but the spirit giveth life. When led by the Spirit, we walk in the light; when left to ourselves we grope in darkness; then I am like an owl of the desert, I watch, and am as a sparrow alone upon the housetop. "Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down;" "when I would do good, evil is present," so I find "in me, (that is, in my flesh,) dwelleth no good thing." I have generally told the people that we Old Primitive Baptists are the only people on earth who preach salvation a free salvation. What could be more free than a gift? But I know of some who claim we must buy a little for time, and it is to be bought with the works of the flesh, yet the flesh profiteth nothing. If God's people are to be a willing people in the day of his power, can they be willing sooner by the works of the flesh? Will I miss any blessing that was treasured up in Jesus for me? I think not. When we receive Jesus we receive all, for he is all to us who are led by the Spirit and have no confidence in the flesh; yea, happy is that people whose God is the

Lord. "The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season." God has made provision for the owl to get his meat in the desert. "O Lord, thou hast searched me, and known me. Thou knowest my down sitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me." "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." In this chapter David is relating his experience, or the dealings of the Lord with him; he desired to be led in the way, a definite, particular way (not ways). Surely David's experience is ours: Try me, and see if there be any wicked way in me, such as conditional time salvation. Jude speaks of a common salvation which is common to all the saints; they all understand that it is of the Lord from start to finish. O dear child of God, let me say to you, Watch those who are sowing the field with mingled seed, and are trying to get

a garment made of two materials, wool and linen; the linen your eternal, the wool your conditional time salvation; one by grace and the other by works.

This may be my last, as I feel that my life is near the end.

Yours in tribulation,

J. W. McCLANAHAN.

ELGIN, Oregon, Oct. 27, 1907.

DEAR READERS OF THE SIGNS:—I have been reading some old copies of our dear paper, and each communication seems like a precious balm to my weary heart, and a comfort to the soul that is alone on life's billowy sea. While earnestly entreating for that sure support I was impressed to read Matthew xxviii, and at verse 10, and from there on, a strength and gracious sweetness of hope revived, and the precious promises were assured to me in the glorious fullness of love to the driving out of all earthly fears; and, no longer encumbered by worldly cares, I see the mighty power and gracious mercy of Him whose heart is with us, even in the valley of Baca, and whose cross is upon those who are counted worthy to walk in his footsteps and rest in his love.

"Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" are the words that impressed me to write at this time. I know that somehow and somewhere there are mercies and blessings that could extend to me even while life endures, yet, for purposes of his own glory, are these apparent blessings withheld, and the last ray of hope is removed, and only the divine power is left as a testimony that in the great and terrible day of the Lord no earthly power or favor shall exist. I do not see that any com-

fort could come from a trust that retains any part of our knowledge or power as separate from the glory and goodness of God. To me he is all in all; through him I come to the fountain of love, to the perfect love that casteth out fear; and in that happy state I dwell upon the mountain and see the weary travelers upon the plain below, burdened with the love of self and the cumbered weight of self-aggrandizement. O that I may be permitted to thus abide continually upon this mount, and near that burning bush, and in plain view of that radiant light which outshines the brightness of the noonday sun where no cloud nor dust can intervene. This is the beauty of vision, the crowning glory of cherubim and seraphim, the wonder of the poor creatures that would hide themselves from its presence, or stand in wonder and questioning. Is this the city of the living God? I sometimes fear that it is too good to be true that I am a partaker (and not an onlooker) of the great and wonderful dealings of the Lord with the children of men.

Dear friends, I shall weary you; I must do that which my hands find to do, and if my work is blessed I wish to be one who ministers to the needy, for I would not again be numbered with those who say, Be ye fed; be ye clothed. In these things I have seen the depths; but the Lord's will be done. It took every earthly treasure and the chief objects of my affection, yet there is mercy for those who are caused to interest themselves in these matters. I need your prayers, and trust that I am only reckoned with those who are not ashamed to weep, even as Jesus wept.

(MRS.) M. J. LEE.

SHERIDAN, W. Va., Sept. 20, 1907.

DEAR BROTHER MCCLANAHAN:—I am pleased to have so good a letter from you. I cannot delay answering it in my poor way, but, as you say, please throw the mantle of charity over what I may say amiss.

This day marks my sixty-third year of this mortal pilgrimage, and I feel to say, Few and evil have been my years. Forty years ago last May, if I mistake not, I was baptized by dear brother Byrnside; he is gone to his rest. Dear, strange brother, I do hope God has raised you up, called and qualified you to fill his place, for he was one who could preach and rightly divide the word of truth. Brother Jehu Byrnside in lifetime was a favorite preacher with me. I have always been led to believe if I ever had an awakening from nature's dark night that God sent a message by him to my poor soul. Weary and fatigued with a long, hard day's travel on foot, he called to stay all night at my father's house; before retiring he read the fifty-third chapter of Isaiah, gave out and sung:

“Did Christ o'er sinners weep?
And shall our cheeks be dry?
Let floods of penitential grief
Burst forth from every eye.”

He then prayed, and it all seemed to be for me. I have often in my darkest seasons wondered why the precious services of that memorable night had such awful effect on me. Why, brother, I do believe the Spirit of God came with mighty power, for the word was quick and powerful, and sharper than any two-edged sword, dividing asunder both joints and marrow. O to think he was led “as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.” The whole chapter has always been very dear and precious to me, for through it I was made to feel that my

sins, my cruel sins, had helped to cause the sufferings and death of the innocent Savior. I often think of his agonizing prayer for his dear disciples, and not for them only, but for all who should believe on him through their word. My brother, was it ever a question with you whether that prayer extended to and embraced you? It has been so with the poor, unworthy writer many times. It saved poor Peter, and I am led to believe it will save all who trust in God for salvation.

When I began this letter I intended to tell you how thankful I am to God for the impression he has given you to visit this part of the country and preach the preaching he bids you. I do hope there will be a way opened for many to hear the gospel preached in its purity.

It seems I could write this whole tablet to-night, but would it be interesting to any one?

E. JOHNSON.

BOOTHWYN, Pa., December, 1907.

DEAR BRETHREN EDITORS:—Sometimes in the wakeful hours of the night portions of Scripture have been presented to my mind with such comfort and assurance that I have wished for the pen of a ready writer, so that I might express in suitable words just what I have seen and understood. Such seasons are very sweet and refreshing, as well as edifying. On one such occasion I seemed to get a clear view of what would constitute a perfectly organized church; in other words, a visible church walking in perfect order. We learn from Scripture that the church, the body of Christ, is a perfect church, for we read: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not

having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." While we can rejoice in the truth that Christ has perfected forever them that are sanctified, we have learned in this life that "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." This being true, we do not expect perfection in organized churches in this life. Of the seven churches of Asia, Christ had somewhat against five of them, so it would not be surprising if churches of the present day were sometimes walking in disorder; but how heartily we might all wish that we might walk as near as possible in perfect order. While thinking of these things in those favored hours of the night some pertinent questions seemed suggested to my mind: Do we each esteem others better than ourself? Do we desire to have the preeminence? Are some members accounted of little value? Are others considered great members? In all things whatsoever we would that men should do to us, do we even so to them? Are churches always in a true spiritual condition when doing business? Do we always submit cheerfully to majority rule? In a word, are we all walking according to the following: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves"? Paul exhorted the brethren 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 longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Well might we hope and pray that we be in the condi-

tion of the churches of Judea, Galilee and Samaria, when they were walking in the fear of the Lord and in the comfort of the Holy Ghost and were multiplied.

Yours unworthily,

B. F. HAMILTON.

MELBOURNE, Ontario, Aug. 23, 1907.

DEAR ELDER CHICK:—I felt that I wanted to have a little talk with you when you were in Canada. I cannot hear very well since my affliction, but I understood all you said when you were in Ekfrid, and it was such a comfort to hear that sweet gospel ring once more; I felt that I could say:

“How sweet the name of Jesus sounds
In a believer's ear!

It soothes his sorrows, heals his wounds,
And drives away his fear.”

The sight of your face seemed to cheer my poor, hungry, thirsty soul. I am very hungry for some spiritual food; surely my harp is hung on the willow; but there is a blessing promised them that hunger after righteousness. I can say in truth that my soul pants for the living God; may the dear Lord give us patience to wait on him. O what a blessed comfort when we can feel the sweet assurance that he has pardoned all our sins and will remember them no more forever. But O those gloomy doubts and fears arise and mingle with our sighs; how they make me tremble many times, and I stop and think, Can it be possible that such a just Judge will have mercy on one so vile as I?

I had a few lines from sister McPhail, of Dunwich, and she told me how much she enjoyed your preaching and your short visit with her. She is a dear sister in the Lord; she loves sound doctrine: Christ exalted and man abased, and that is what I like. I have had the reading of your letter to my brother Robert after

your visit to Canada, and I rejoice with you in the coming of your daughter to the church, and also in the pleasant time you had with the church in Lobo, and with all the rest over here. Surely it is a cause of rejoicing to all the church to see that the Lord has not forsaken us; for when the Lord's time comes to favor Zion nothing can hinder; the work goes on just as our God sees fit, and in his own time. I do feel that there are many around the fold waiting for the crumbs that fall from the Master's table.

I do not feel that I can write anything that will be profitable or comforting to any of the Lord's dear children, and so had better close.

With christian love to you all, from a poor, weak sister in hope of life eternal,
(MRS.) A. CARTER.

PROPHETSTOWN, ILL., Nov. 1, 1907.

DEAR EDITORS:—I see I am somewhat behind in renewing my subscription to our dear old paper, the SIGNS OF THE TIMES. I think I have been a regular paid up subscriber for more than fifty years. I became interested in reading it when a boy about twelve years of age, and I am now just past my seventy-sixth year. My father and mother were firm Old School Baptists, and took the paper from its first volume; that is the way I became an early reader. I remember well how I used to steal away and hunt up the old volumes to see if they were in accord with the Bible, as I then believed, and still believe, that revelation is of God, setting forth the great love of God and the plan of salvation to the chosen race, chosen in Christ before the world began. Dear friends, I want to say I cannot see any difference in the present volume from the first. I verily rejoiced to read it at that time, and still

do. I remember well sitting up many nights rejoicing to hear Elder Beebe talk of the love of God through his Son Jesus Christ. Elder Beebe often used to stop with father and mother over night in his travels from his place to Delaware County to attend meetings; that was when I was young; I have become old and deaf, and cannot hear conversation or preaching, but, dear brethren, write on, for I do rejoice to read your writings.

I am, I hope, your brother in Christ,
HIRAM BOGART.

CIRCULAR LETTERS.

The Juniata Old School Baptist Association, in session with the Springfield Church, to the associations and churches with which we correspond, sends greeting in the Lord.

DEAR BRETHREN:—The time is here when you expect our annual epistle called the Circular Letter. We therefore call your attention to the words of the leper, recorded in Matthew viii. 2: "If thou wilt, thou canst make me clean." The fame of Jesus' preaching, teaching the gospel of the kingdom and healing all manner of diseases had already gone forth throughout all Syria. This poor leprous man had heard the fame thereof and was given faith to call upon Him, knowing that Jesus alone could heal him. This is prayer indeed: "If thou wilt, thou canst make me clean." It ascribes to Jesus the honor and power which truly belongs to him only. In it there is not the least doubt expressed but that Jesus is able to do what is asked. Such prayer is always acceptable, and is worshiping in spirit and in truth. In answer to this prayer, though short and pathetic, Jesus put forth his hand of sovereign power, love and mercy, saying, "I will; be thou clean."

There is virtue in Jesus; a touch of his hand or a command from his lips will cleanse the foulest stain that sin ever produced in mortal man. We know that faith is the gift of God, and that without faith it is impossible to please him, therefore our faith is in him, and not in self or in man in any sense. Jesus, of whom we have been writing, is both Lord and Christ, therefore let all the angels of God worship him. Amen.

A. MELLOTT, Moderator.
J. C. MELLOTT, Clerk.

CORRESPONDING LETTERS.

The Juniata Old School Baptist Association, in session with the Springfield Church, to the associations and churches with which we correspond, sends greeting in the Lord.

DEARLY BELOVED BRETHREN:—Our God in his wisdom and mercy has brought us together once more to sing his praise and extol the honor of his great name for the redemption of the church through the blood of our Lord Jesus Christ, whose ministers have come to us in the fullness of the gospel, declaring that salvation is of the Lord and that the heirs of promise are destined to eternal glory. We have received your messengers and ministers with love and fellowship as the followers of Jesus, and believe that you are contending for the faith once delivered to the saints.

Our next meeting is appointed to be held with the Fairview Church, Fulton County, Pa., on Friday before the second Sunday in October, 1908, at 11 o'clock a. m., where we hope to receive your Minutes and messengers in love and fellowship of the gospel of Christ.

A. MELLOTT, Moderator.
J. C. MELLOTT, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1908.

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

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

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

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

ROMANS XI. 14-36.

DEAR BROTHER:—I would like to have your views upon the eleventh chapter of Romans, beginning with the fourteenth verse, and especially the twenty-fourth verse.

Yours in hope,

J. E. BUCKNER.

PINE HILL, Texas, Sept., 1907.

We are glad, whenever we can, to respond to such requests; but sometimes we do so with especial hesitancy, because there have been differing views among brethren, all of whom we esteem and whose views we regard with respect. Concerning some things in this chapter there have been differences of opinion, and while we have felt decided about some things in it, we do not feel like writing as though we desire to antagonize any other brother. Manifestly also, we cannot in one number comment upon all the chapter, or upon all that is embraced from the fourteenth to the twenty-fourth verses, still we feel to present some thoughts upon what we have understood to be the general intent of the apostle in this chapter.

At the close of the tenth chapter the apostle quotes from the Old Testament, language which presents Israel as a disobedient and gainsaying people. This and other declarations in the Old Testa-

ment declare the gathering in of the Gentiles under the gospel dispensation, and the fact that Israel, or the Jews, would not acknowledge the Messiah when he should come. Although they were the chosen people of God, typically and nationally, under that covenant, yet this did not prove that they were spiritual or that they were, as a whole, embraced in the covenant of grace, through which alone was salvation. Now some one would say to Paul, Do you mean by these quotations, and by your conclusions from them, that God has cast away the Jews, his people whom he foreknew, utterly? No, says Paul, God hath not cast away his people and received the Gentiles alone. The chosen people of God under the gospel are among the Jews as well as among the Gentiles. Receiving the Gentiles does not signify the casting away of the Jews. In the first two or three verses of the eleventh chapter Paul shows what he intends to set forth. That God had not cast away his people whom he foreknew he shows first by saying that he was also a Jew and one of the strictest among them. I have been called by grace, and called to be an apostle of Christ; therefore God hath not cast away the people to which I belong by nature. Still further on he shows more fully what he signifies by referring to the fact that Elijah had once thought that he alone was the servant of God in Israel, but that the Lord had shown him there were as many as seven thousand beside himself who had not forsaken the true God. And so now, he says, there is also a remnant according to the election of grace. It appears to us that the general thought of the apostle is just this: that as all men, Jews and Gentiles, are fallen in Adam, and lost in that fall, and that all are under condemnation alike, so has God chosen

from the Jews as well as the Gentiles a people to his praise. National Israel was not under the old covenant saved from their sins by the observance of it. The great mass of them were unrenewed persons, and perished, as did the heathen Gentiles, in their sins. There was nothing required by the rituals of their service that an infidel could not perform as well as a believer, and again and again it was proved that the true fear of the Lord was not in their hearts. As were the Gentiles so were the Jews by nature, and all their rituals did not confer grace upon them, or cause that they should fear God; but there were a few among them who did know the power of grace in their hearts, and who did truly love and serve God. In like manner now there is a remnant according to the same election of grace. Considered with regard to the matter of final salvation, there never had been more than a remnant of them who really loved and served God, and there still was a remnant of them of the same heart and mind, even as was also the case among the Gentiles. There were Gentiles elected to life and glory, and so there were Jews elected to the same life and glory. Paul was himself a proof of this among the Jews, and the many Gentile believers were proofs of this among the Gentiles. Paul opens the subject in this way, and then shows what he means by the election of grace; and this is that it is not of works, or because of works, that men are elected to life. If it had been so, then this election would have belonged to the Jews only, and Gentiles would have had no part in it. He takes occasion also in verse six to show that salvation by grace excludes all work, even as salvation by their works would exclude all grace. No matter whether a man had worked, as had the Jews, or had not worked, as was

the case with the Gentiles, salvation came to both by grace alone. The law could not give life, it could only show forth and emphasize the sinfulness of men, and then condemn that sinfulness. The law given to Israel was not intended as a method of salvation, but only to reveal sin and show the absolute need of salvation by grace alone, if indeed any soul was to be saved at all; this is plain from verse six. Paul then quotes from the Old Testament again, and shows how utter was the failure of the Jews in abiding by the law which God had given them. The purpose of God in the giving of the law to them was that they might learn, and other men through them might learn, how impossible it was that salvation should come to any soul by his own goodness. God knew when he gave them the law that they should stumble at it. He knew that not one of them would ever succeed in keeping it. He knew the frame of men, how frail they were. He therefore gave his law to prove them and to show how impossible it is that any man should be saved by obeying the law. Therefore Israel had not obtained what he sought after, because no man could attain to it by his own seeking or by his own obedience; but the election had obtained it and the rest were blinded. The seven thousand in the days of Elijah had obtained it, and even so now there was a remnant who had obtained it, and they were the election of grace.

Thus in them was fulfilled all that is contained in verses eight to ten. But was it the purpose of God that they should fall, as though this were the end that he had in view? Does God purpose that men fail simply that they should fail and be condemned? No, says Paul again, another end was in view with Jehovah. Our God, according to his eternal pur-

pose, which had been kept hid from ages and from generations, had in view the coming in of the gospel, when salvation should come to the Gentiles as well as to the Jews. The Jews had stumbled and God had so purposed it, according to the testimony of Paul, verses nine and ten, and they had fallen from that position which they had occupied as the chosen nation to whom alone belonged the oracles of God and the privileges of the outward sanctuary; but he does not mean that one elect vessel of mercy had forfeited his right in the kingdom of heaven. It was simply as a national, typical people that they had fallen, and to this place they never shall again be restored. But now a new covenant is established upon the finished and perfect work of Christ, and in this covenant Gentiles share. The gospel could not dawn until the night of that dispensation had passed away. Now is the gospel day, and now Gentiles share in the brightness of its rising. In that rising the remnant among the Jews also have a share; God has not cast them away, in just the same sense that he has not cast away the Gentiles in this new covenant.

Now Paul sets forth the truth that salvation has, through this fall of theirs, come to the Gentiles. The gospel goes out to them, and believers are multiplied among them. Gentiles were the subjects of election before the new covenant came in, Jews are also the subjects of election after this new covenant has come in. The apostle speaks all along here of the covenants, and the position of Jews and Gentiles under both. Now from this he draws a word of warning and caution, addressed to the Gentile believers. They have no preeminence over the Jews; they are not embraced in this covenant of grace because they are better than the

Jews or because the Jews are worse than they; rather, let Gentile believers be humble, remembering that all is of sovereign mercy and grace to them as well as to the Jews. The Jews did not believe in the promised Messiah when he came, and so were cut off. God knew that this would be so; they had before rejected the prophets, and they would likewise reject the Son. Yet a remnant did not reject the Son, even as a remnant did not reject the prophets. All this is discussed from verse eleven to verse twenty-five. Whatever difficulties may be involved in some of the special language in this part of the chapter, it appears to us that the above is the general argument of the apostle. He therefore urges upon his brethren among the Gentiles not to be puffed up in their own conceit, as though they were now so favored because they were superior to the Jews. The whole matter was in the purpose and wisdom of God for his own glory, and to make manifest his goodness, sovereignty and wisdom. No mortal man could find any room for self-praise in all this wonderful plan. The Gentile, left to himself, would never seek after God, but yet had found God, or rather, was found of God, while the Jew, who did seek after God through the works of his own hands, did not find God in that way; but Paul, and a remnant with him, even among the Jews, had found God by the revelation of his grace, even as had the Gentile believers, and the Gentiles must not be high-minded, but fear. We understand the above to be in general the meaning of the apostle in the chapter, considered as a whole.

Some have thought that Paul taught here that there should one day be a coming of the Jews again to their own land of Palestine, and that again they should be established there as a nation with

power and great glory, but we have not been able to believe this to be the teaching of this or of any other Scripture. Much of the prophecies relied upon to prove this had reference solely to the return of the Jews from the captivity in Babylon under Ezra and Nehemiah. This is true of many of those Scriptures considered literally, but we do not forget that that return was a type in itself of another and more glorious return that should be accomplished under the gospel, when the captives of Zion should return and come to Zion with gladness and joy; and so such Scriptures as relate to the return of Israel from the seventy years captivity are not strained out of their proper place when the glorious gospel is seen in them. While we have not been able to see that this eleventh chapter of Romans teaches such a return as this, we have long thought that it does teach that ere the end of this gospel day shall come there will be an awakening among the Jews, and a turning of the hearts of many among them to the Lord Jesus Christ, as has been the case for nineteen hundred years among the Gentiles.

We have thought that verses twelve, fifteen, twenty-three, twenty-four, twenty-five and twenty-six, might be understood as favoring this view. We mean this as an expression of opinion upon our part. We know that prophecy is not to be fully understood, save in its fulfillment. What the prophecies concerning the first coming of the Lord meant, no one understood until he came. Even the prophets themselves searched diligently what and what manner of time was signified by the promises of his coming. Jesus said of things in the future, Of that day and hour knoweth no man, not even the Son, but the Father only. For this

reason we have felt to be very careful in interpreting prophecies which are yet to be fulfilled. When they are fulfilled it will be seen that this fulfillment is what is meant in the prophecy, and so we desire to say no more than we have with regard to the prophetic declarations embraced in this chapter.

It has seemed that the crowning verse in all this chapter is when Paul said, "And so all Israel shall be saved." There can be no question that he uses the word Israel here in the sense of Israel which is so by living faith, both Jew and Gentile. These all are the true children of Abraham, and all of them shall be saved. The Jew shall be cut off from his self-righteousness on the one hand, and the Gentile who had no righteousness of his own shall not therefore be cast off, hence grace is magnified in both Jew and Gentile, and both come together, the middle wall of partition between them being broken down forever, and all boasting on every hand is excluded, save as all together come to boast in the Lord.

Now it is no wonder that Paul should be moved by the Spirit to close this wonderful chapter by saying, "God hath concluded them all in unbelief, that he might have mercy upon all. [Mercy upon the Gentile, and mercy needed just as much by the Jew that is saved.] 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 for ever. Amen."

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

INVITATIONS OF THE GOSPEL.

WE have received a communication from the north, over the signature, "A Friend of Truth," desiring our views in regard to what are called the invitations of the gospel; whether they are addressed indiscriminately to sinners or exclusively to the quickened children of God. We learn from the letter that some of our esteemed brethren are differing seriously on the subject. Such passages as Matthew xi. 28-30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," &c. "Many are called, but few are chosen." The marriage of the king's son: "I came not to call the righteous, but sinners to repentance." Also the first and eighth of Proverbs. Some brethren take the position that these are invitations to sinners indiscriminately, and others contend that these are invitations addressed only to the children of God.

In giving our views we beg leave to differ, very respectfully, however, from both parties. We deny that there are any invitations, either in the law or gospel, to saints or sinners. We think that a little reflection on the subject will satisfy all honest inquirers after truth that it would be altogether incompatible with the eternal perfections of Jehovah to issue invitations to any of his creatures.

First. We will remark that none of the communications from God to men are anywhere in the Bible called invitations, and it is therefore speculative and idle to argue theologically a position or question which has no scriptural foundation, and therefore, like the endless genealogies and questions about the law, which the apostle warns us against, is only calculated to

gender strife, but cannot edify or comfort the family of God.

Second. An invitation is a complimentary request or message from a party having, and claiming to have, no authority to enforce the request, or message, which concedes to the party invited the undisputed right to respectfully decline the invitation, leaving it entirely optional with the party invited to accept or decline without transcending his right.

Third. All who have been brought to a saving knowledge of God will admit that He speaks the word, and it stands fast; he commands and it is done. "Where the word of a king is, there is power," and God is the King eternal, and the word that proceeds from him shall not return unto him void of the work whereunto he hath sent it. Even the carnal Jews perceived that our Redeemer spake as one having authority, and not as the scribes.

Should the writer of these remarks receive a card of invitation from the president of these States, or from the governor of New York, the fact of its being an invitation guarantees the right to accept or to decline without involving a wrong or a crime in doing either. But should either the president or governor, as chief magistrate of the nation or the State, send an authoritative message to any citizen, summoning him to be or appear at any place, that message would be clothed with all the authority and power of the magistrate from whom it issues; but it could not be regarded as an invitation, because it does not concede to the party to whom it is addressed any right to decline or disobey its authority.

Will any of our brethren contend that when the God of heaven peremptorily says to the seed of Israel, "Seek ye my face," that they have a right to disobey

or regard it only as a mere invitation? If he says to them, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else," does this imply that the people thus addressed have the same right to decline it as an invitation as to obey it as a sovereign mandate from the throne of God? Since God has commanded men to look to him for salvation, have they a right to look anywhere else for that salvation? If there be any authority implied in the address it destroys the nature of an invitation. Indeed, we cannot, without deduction from a proper sense of the eternal power and majesty of Jehovah, entertain the preposterous idea that he deals in invitations to any of his creatures in heaven, earth or hell. All his words are big with power and high in authority; he worketh all things after the counsel of his own will, and submits nothing to the volition of any of his creatures' wills. But in regard to the passages referred to, they bear the impress of his divine authority; they can none of them be disregarded or disobeyed. The passage referred to, Isaiah xlv. 22, is a sovereign command to the seed of Jacob scattered to the ends of the earth, to look to him for salvation, because he is God, and beside him there is no Savior. All who looked anywhere else, or to any other being, or to themselves, for salvation, were not only guilty of disobedience, but also of idolatry.

The passage, "Come unto me, all ye that labor and are heavy laden," &c., is sufficiently clear and explicit. It is addressed to all who labor and are heavy laden, and to no others; and whenever and wherever these words are applied by the eternal Spirit to any poor, laboring, heavy laden sinner, that sinner will as surely come to Jesus as it is sure that the

dead will rise when the voice of God calls them forth. The dead neither labor nor are they heavy laden, they slumber unconsciously in their graves; and all men are dead in sin, and as destitute of spiritual vitality until they are quickened by the Spirit, as the body of Lazarus was of natural life before Jesus raised him from the grave. But as soon as a sinner is quickened by the Holy Ghost he becomes a laborer, and is burdened with a heavy weight of guilt, and such are called to Jesus and find rest to their souls in bearing his yoke, which is easy, and his burden, which is light. To take the yoke of Jesus is to come under his law, to be baptized in his name and be yoked together in communion and fellowship with his disciples in all the privileges of the church of God. But are the unregenerated called to be baptized and identify themselves with the church of God? Philip did not so understand it when he said to the eunuch, "If thou believest with all thine heart, thou mayest."—Acts viii. 37. None but believers are called or commanded to be baptized and come under the yoke of Jesus, for they must first be delivered from the yoke of Moses, the yoke of bondage.

In Matthew xx. 16, in the conclusion of the parable of the householder and his hired laborers for his vineyard, Jesus used these words: "So the last shall be first, and the first last: for many be called, but few chosen." There was murmuring among some of the disciples; the sons of Zebedee desired distinguished places in the kingdom, and some said, "We have forsaken all," &c. What shall we receive? The parable was to rebuke this selfish principle, and to show not only the right of our Lord to choose from the whole company of his called children whom he pleased, to labor in his vineyard,

but also to reward them equally. Those who had labored the most or longest were amply rewarded, but Jesus chose to make those who had labored least, equal with those who had borne the heat and toil of the day.

Again, in Matthew xxii. 14, the same words are used at the end of the parable of the marriage of the king's son. The application was made to the Jewish nation, which had been called as the carnal or fleshly descendants of Abraham, and under the covenant of works. God, by the prophets, had informed them of the approaching marriage. In the type they were bidden to the marriage, but in the election of grace they were not the chosen people of God. As the apostle Paul explains: "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."—Rom. ix. 6-8. Although the whole nation of Israel was called in the type, or shadow of good things which were to come, how very few of them were found to be included in the covenant of grace. "Esaias, also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."—Romans ix. 27. "What then? Israel hath not obtained that which he seeketh for; but the election [or the few chosen] hath obtained it, and the rest were blinded."—Romans xi. 7.

We have not time or space to enlarge on these parables, but it is sufficient for us to demonstrate that there are none called by grace but the chosen people of God, whose salvation is fully secured in our Lord Jesus Christ. "For whom he

[God] 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."—Romans viii. 29, 30. In this calling none but the predestinated are called, and all who are called are justified and ultimately glorified. They are saved and called with a holy calling, not according to their works, but according to his own (God's own) purpose and grace, which was given them in Christ Jesus before the world began. (2 Tim. i. 9.) To prove, therefore, that they are the called according to God's purpose, is to prove that they love God; that all things work together for their good; that they are predestinated to bear the image of the Son of God; that they are justified and glorified in Christ. The passages, therefore, which speak of many being called and but few chosen, do not, nay, they cannot possibly relate to this holy calling in which Christ, the good Shepherd, calls his own sheep by name and leads them out. For in this calling the dead shall hear his voice, and they that hear shall live. (John v. 25.) The promise of God is unto "all that are afar off, even as many as the Lord our God shall call."—Acts ii. 39.

The declaration of Christ to the self-righteous Jews that he had not come to call or save righteous people, but to call sinners to repentance, does not admit of the construction that he had come to call all the sinners of Adam's race to repentance, for millions of them had already left these mortal shores. The Pharisees upbraided him for associating with publicans and sinners, and he told them that this was his business into the world, to

save sinners. The whole did not need a physician, nor did the righteous need one to save and purge them from sin.

The first chapter of Proverbs is also referred to as favoring the doctrine of invitations, &c. But an examination of the Proverbs of Solomon will show that Solomon personifies Wisdom; and Wisdom, we are told, is justified of her children. In a spiritual sense Christ is the Wisdom of God to his children. He is of God made unto them wisdom and righteousness, sanctification and redemption. But wisdom, abstractly considered, is the opposite of folly and madness. As rational beings, we disobey the maxims or proverbs of wisdom when we transgress her dictates; and wisdom will laugh at us in our calamities, into which we foolishly plunge ourselves, and mock us when our fear cometh. The voice of wisdom is loud in her reproofs when we rush heedlessly into trouble. But the wisdom of God is only known to those who are made wise unto salvation, through faith, which is in Christ Jesus.

Brethren should be careful to avoid any interpretation of the Scriptures which will clash with other plain declarations of the inspired word. We may fail to comprehend or understand some portions of the divine testimony, but our ignorance will not justify us in forcing interpretations which must necessarily conflict with the teachings of the word and the Spirit of the Lord. If our views are right, both the word and the Spirit will harmonize with our views, but if we entertain opinions or views which the Scriptures do not so justify, they must be discarded as wrong and pernicious.

Now, in conclusion, we will reiterate to our legally inclined brethren of the north the appeal which the great apostle to the Gentiles made to the bewitched Gala-

tians: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"—Gal. iii. 2, 3. Review your own experiences, see if in your own salvation you only accepted an invitation and availed yourself of it to secure your acceptance with God, or were you awakened to a sensibility of your guilty, lost and helpless condition by the irresistible and almighty power of God? Was it left optional with you to decide whether you would live or die, when by the arrows of the Almighty you were arrested and arraigned before the bar of eternal Justice? Why did you there cry, Lord, save, I perish? Why did you not say, Lord, I will accept thy invitation?

MIDDLETOWN, N. Y., March 1, 1863.

CHANGE OF ADDRESS.

JOSEPH H. BOZEMAN has changed his address from Cooleage, Limestone Co., Texas, to Tehuacana, Limestone County, Texas, and desires his correspondents to address him at the latter place.

ELDER G. M. SNIDER having changed his address from Asher, Oklahoma, to Maud, Oklahoma, requests his correspondents to address him at the latter place.

MARRIAGES.

By Elder J. E. Gore, Dec. 16th, 1907, Carl Shaffer and Etta Jones, both of Barbour County, W. Va.

By the same, at the residence of the bride's parents, Earl Jacobs and Miss Semma Poe, both of Taylor County, W. Va.

By Elder T. M. Poulson, Dec. 17th, 1907, near New Church, Va., Daniel M. Ball and Hattie E. Taylor.

By the same, Dec. 25th, 1907, near Wango, Md., Lee Francis Hollaway and Miss Lucy May Leonard, of Wicomico County, Md.

OBITUARY NOTICES.

Mrs. Harriet Sayer Halsey, widow of John B. Halsey, died at her home in Westtown, Orange Co., N. Y., Friday night, Nov. 29th, 1907, after an illness of nearly six months duration of heart trouble, aged 78 years. She was the daughter of William Sayer and Sally Murray. Three sisters and one brother survive her: Mrs. Antoinette Shaw, of Newton, N. J., Miss Sarah Sayer, Mrs. Emma Halstead and Daniel Sayer, of Unionville, N. Y. She is also survived by two children: Sarah, wife of Albert Cook, of Princeton, N. J., and William Halsey, of Jersey City, N. J. A younger daughter, Mrs. Elizabeth Allen, died a few years ago. There are three grandchildren: William and Harry Cook, and Hattie Allen, who is married to Henry Muhlenbrink, of Port Jervis, N. Y.

Sister Halsey united with the Middletown and Wallkill Church in 1866, being baptized by Elder Gilbert Beebe. She was faithful during all those years; her delight was in the law of God, and her conversation of him and his grace. She loved the doctrine in its purity, never compromising with error, but was decided in her convictions and never hesitated to stand for the right in all things, yet she was mild and gentle in disposition. She was perfectly resigned to God's will concerning her and patiently awaited the summons, peacefully falling asleep.

Her funeral was largely attended; she having spent nearly all her life in the community where she died, had many friends, who esteemed her highly for her sterling worth. The writer did the best he could in speaking to the praise of God in the salvation of sinners, desiring that some word might be blessed to the comfort of the sorrowing family; 2 Corinthians v. 1, 4, was used as a text, and hymns 1247 and 1290 were read, they having been favorites of hers. The interment took place in the family plot in Westtown cemetery.

We shall all miss our dear sister very much, but believe it right because the Lord did it. She has now received the crown of righteousness which awaits all who love His appearing. May that peace which passeth understanding be ministered to the dear family.

K.

MY mother-in-law, **Margaret Ann Stout**, was born in Plainville, Somerset Co., N. J., Feb. 1, 1832, died Oct. 31st, 1907, aged 75 years and 9 months. She was married to Jacob Stout Nov. 7th, 1850. To this union were born nine children, six daughters and three sons, all of whom survive her. Her husband bought a farm in Mercer County, N. J., where they lived in comfortable circumstances until his death, which occurred June 11th, 1888. She kept house for eleven years after his death, until her health failed, after that she lived among her children, who did all that loving hands could in ministering to her com-

fort. It pleased the Lord to call her by his grace and enable her to give a reason of her hope in Christ to the church, and July 24th, 1881, she was received in full fellowship by the Old School Baptist Church at Hopewell, N. J., and was baptized by Elder Wm. J. Purington. While she was able to attend, her place was seldom vacant in the church. She was a subscriber to the SIGNS, and loved to read it, but for the last three years her eyesight failed so that she could not read, but loved to hear it read. Four of her daughters are members of the same church, and the other children, though they have not openly made a confession of their faith, are lovers of the truth. She had suffered for several years with chronic indigestion and kindred diseases, so that she was not able to go from home, but for the last three months of her life there seemed to be a general breaking down and wasting away. She died at the home of her daughter, Mrs. Lucy Collings, at Hopewell, Oct. 31st. Her daughter, Mrs. Lena Hough, was also with her. She passed away as gently as one going to sleep.

The funeral was held in the Old School Baptist meeting-house at Hopewell, on Sunday, Nov. 3rd; her pastor, Elder F. A. Chick, spoke comforting words to the friends, using as a text Ephesians i. 14. She was buried in the cemetery adjoining the meeting-house, her six grandsons gently consigning the casket containing all that was mortal of the loved one to the grave, there to await the resurrection.

M. J. STOUT.

Mr. ROSE, N. J., Nov. 26, 1907.

[We desire to add to the above that all that has been said with relation to the faithfulness of our aged sister in her church and family relations conveys no more than should be said of her. In our acquaintance of eleven years we always found her ready to converse upon the things that she loved. As long as she was able to attend, her place at the meetings of the church was seldom vacant, and then always for some good cause. Not many weeks before the end of this life came it was our privilege to have a long and earnest conversation with her, and we shall never forget her expressions of love, joy and peace as she spoke of the things that pertain to salvation. We cannot doubt that for her to die was gain. The family grieves, but they rejoice in the blessed hope that it is well with her.—C.]

John C. Hayes, of North Berwick, Maine, departed this mortal life to be with Christ, which is far better, on Sunday, Dec. 1st, his birthday, aged 75 years. "A good name is better than precious ointment; and the day of death than the day of one's birth."—Ecc. vii. 1. This, we feel an assurance in our hearts, was very true of our dear brother. He was a man highly esteemed by all who became acquainted with him; he was a good neighbor, a man that will be missed by

all around him. He was one that ever wished the welfare and happiness of all. In the things of the kingdom of Christ he was unshaken in his attachment to the doctrine of God our Savior, and he was given deep meditations upon the word of God above many of the household of faith. He had well-nigh memorized "Young's Night Thoughts," a book which he had been acquainted with from his childhood. How often while in private conversations have I listened with sacred pleasure while he would quote some blessed and sublime utterances from those "Thoughts." I cherish the remembrance of all this. Our brother's deportment, concerning his own relations to the eternal realities of Christ's gospel, was ever lowly; he was clear and firm in his apprehensions of what the Scriptures teach, but he was ever confessing himself to be the frailest, the most undeserving of all the family of God. To him the bare theory of things did not suffice, his heart craved to taste in vital experience the precious things of Christ. One ever-present question seemed to be with our brother: Am I a participant in the glorious realities of the gospel? Brother Hayes had been in failing health for some time, and during the last year or two he frequently spoke of the time of his departure being nigh, and he hoped through God's electing love and Christ's atonement for sin that all would be well. He was baptized by Elder William Quint many years ago, and was ever held in esteem by the church of which he became a worthy member.

At his funeral the writer made some remarks from the words, "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—Ecc. xii. 6, 7.

He leaves to mourn their loss, his widow, two sons and two daughters, and as a church we shall miss our brother.

FREDERICK W. KEENE.

NORTH BERWICK, MAINE.

Mrs. Martha H. Earle Laffoon, one of the oldest lady residents of Hopkins County, Ky., passed away at the residence of her daughter, Mrs. J. W. Rash, in Madisonville, Ky., at 10 o'clock Thursday morning, August 1st, 1907, after an illness covering a period of several months. She had been in poor health for some years, and her death was mainly due to the infirmities attending extreme age.

Martha H. Earle was born in Hopkins County, Ky., Jan. 12th, 1833. She was married to J. B. Laffoon about fifty years ago; to them were born three children, as follows: Mrs. J. W. Rash, of Madisonville, Mrs. J. P. Nuckoll, of Hopkinsville, and Hon. Ruby Laffoon, of Madisonville. J. B. Laffoon, the husband, has been dead about twelve years. Mrs. Laffoon was a mem-

ber of the Primitive Baptist Church, and held membership in the Flat Creek Church at the time of her death, where she had been a member for twenty-five years. She was the last surviving daughter of a family of eight children, four boys and four girls. Two brothers survive: Dr. Benj. P. Earle, of Charleston, and T. B. Earle, of Morganfield, Ky. Mrs. Laffoon's father was an Old School Baptist minister. There is a large connection on both sides of the family in Hopkins County among the Earles, Laffoons and Halls. Mrs. Laffoon was a woman of broad charity, and noted for her many acts of kindness and sympathy for the distressed and afflicted. It was her pleasure and pastime during the active years of her life to visit the sick and bring sunshine into the lives of those less fortunate than herself. She died as she had lived, at peace with all the world, in the evening of life, when the shadows begin to fall. She had passed on life's highway the years that marked the highest point of sweet old age, and, like the full-blown rose, she fell a ripened blossom from the tree of life. In this solemn hour this good and brave woman seemed not to suffer, but, as one being weary for a moment, patiently awaiting the approach of evening, she passed into that dreamless sleep we call death. As friends, children and loved ones stood around the dear old mother waiting for the decay of life, slowly, in its way of ways, it brought a wreath of smiles upon the wrinkled brow that told the dawning of a grander day in another world.

The funeral services were held at the residence of Mr. J. W. Rash, Friday, August 2nd. J. C. Hopewell and P. D. Tucker conducted the services. Interment followed at Odd Fellows cemetery.

Her brother,

BENJ. P. EARLE.

TRIBUTE OF RESPECT.

(JUNIATA ASSOCIATION.)

Whereas, our blessed Father has, since our last session, been pleased to call from their labors by the hand of death our beloved brethren, **Elder E. V. White**, a faithful pastor in our Association, and **Elder W. W. Meredith**, an often welcomed visitor, we as an Association desire to give some token or expression of our regard for them, and of our sorrow for their death. Our dear brother, Elder E. V. White, was especially very dear unto us as a brother, as a minister and as a faithful pastor. He has been with us in times of trouble, and we have been cheered by his counsel and steadfast defence of the truth. We mourn deeply our loss of both these ministers, but rejoice to believe that for them to die is gain. We extend our sympathy to the churches which they served and to their bereaved families.

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THE POOR OF THE FLOCK.**

Philadelphia, Pa., \$2.00; Lavinia Morgan, Mo., \$1.00; Isaac Larowe, N. J., \$2.00; Mrs. H. E. Scarborough, Md., \$1.00; J. D. Lake, W. Va., \$1.00; Dr. B. P. Earle, Ky., \$2.00; T. A. Ardies, Ontario, \$1.00.—Total, \$10.00.

M E E T I N G S .

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

THE Mississippi River Association will be held next fall, with Mt. Enon Church, at Coles Academy, one and one-half miles northeast of Middleton, Tenn., on the Southern Railroad.

R. R. CRAWFORD.

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H. SEWARD, Clerk.

THERE will be meeting at 54 Fuller St., Schenectady, N. Y., each Sunday in the month at 2 p. m., excepting the fourth Sunday, when it will be held at 8 p. m. All who love Old School Baptist doctrine are cordially invited to come.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76. MIDDLETOWN, N. Y., FEBRUARY 1, 1908. NO. 3.

CORRESPONDENCE.

GLEANINGS BY THE WAY.

IN the SIGNS OF THE TIMES for November 15th, 1872, my experience was published, and now at the ripe age of seventy-five I write a few gleanings of the time ere I really knew that sect everywhere spoken against since the days of the apostles. It was in a Methodist meeting-house, after attending a meeting every night for three weeks, for no purpose but to laugh and have fun, in company with my two cousins, that a feeling came over me that checked my career in that respect, though for the next three weeks I tried to be as gay as ever. No one knew of my feelings, for, like Mary of old, I kept all these things to myself and pondered them in my heart. The following winter I was visiting my sister, in Georgetown, D. C., and often attended, with my two cousins, their weekly prayer meeting. The moment the feeling spoken of above came over me all my worldly pleasures were taken away. Once when in company with my cousins, the minister read the hymn,

“Stay, thou insulted Spirit, stay,
Though I have done thee great despite;
Cast not a sinner quite away,
Nor take thine everlasting flight.”

These words pierced me like so many darts. The next morning, ere I had returned to my sister's, the minister called and told my sister that the Spirit was at work in my heart, for he had seen it in my face. I was at that time eighteen years of age.

During my visit, my cousins and I were invited to a small wedding party, with the understanding that there was to be no dancing, but the lady of the house being a Romanist, consented to having a dance, and, after earnest entreaty by a gentleman, I got on the floor and went through one set almost senseless, and then sat down the balance of the time. The next morning, long before sunrise, I awoke perfectly wretched, and felt that I had committed a great sin. When all had assembled in the dining-room for breakfast, my youngest cousin seemed very angry, and remarked, They danced and spoiled all my pleasure. But it was not that way with me; I felt, Thou art the one, and sin lay at my door.

The following summer my sister was visiting us, then a member of the Presbyterian Church, and for one week I felt that my heart was in constant prayer, and while attending with her a prepara-

tory service on Saturday, I felt to be such a sinner that my presence would disturb the peace of christians, and I desired the floor to open and let me through; but in a moment the great burden rolled off me and all was peace and joy, and it seemed that the people could push me about like a feather. The next day, Sunday, I told my oldest sister that I was going to be immersed. About three weeks after, I went before the church and answered such questions as were asked me and was received and immersed by Dr. Isaac Cole, in Rock Creek, near my home, Rockville, Md. The next spring I was visiting my sister in Georgetown when the sad news came of the death of my oldest sister. This was my first worldly sorrow. She had a great presentment of her death, and desired that I should be a mother to her three small children, ranging from two to six years of age. I loved the children, but my heart was not to be their mother. My intended husband, a man of discretion, saw that I was troubled, and said to me, If you regret your promise, I will release you right now. This brought the matter to a point, and my trouble ceased, and willingly was I made to give up and accept the charge at the age of twenty-one years. After this change in my life and occupation my trouble began again; I loved my church, but found no comfort in the so-called preaching, and found more comfort in reading my Bible at home, though I desired to hear the Scriptures expounded whenever I attended, but would return void of all comfort. Once in a Methodist meeting these words came to me, How is this, I did not at one time trouble myself about such things? The answer was in my mind, Why, it is a special thing. I sung in two choirs, besides my own, and once when a Mr. Brooks, of Baltimore, was speaking in the

Methodist house upon Ephraim, he remarked, "Everybody is like Ephraim." The words came to me, No, everybody is not like Ephraim. After the service several members remarked, Was not that a grand sermon? But it was not to me. Once in the Presbyterian house every one looked happy, edified and comforted but myself. Then I concluded that I was such a sinner that I could not be comforted, and I tried to rest in that conclusion. My mind was drawn to the Bible, and I read much, so I kept my Bible near me, to read as often as I found leisure, and especially when nursing my babe. I was so troubled that I groaned in my sleep; it awoke my husband, and he called to me, "What is the matter?" I answered, "I am such a sinner." I was hardly conscious of what I said, when he answered, "We are all sinners." But ah, I was the chief of sinners, and I could not be comforted. At last I got a crumb from one verse of a hymn the minister read: "Behold the Lamb of God."

"Behold him, as the race you run,
Your never dying Friend;
He will complete the work begun,
And grace in glory end."

By some means I got to reading the SIGNS, and here were the same doubts that pierced my very heart, and the more I read it the more I desired to read it, for it contained preaching to edification and comfort. O how my poor, benighted heart did rejoice that I was not alone in this wilderness of woe. About this time I had a dream: I seemed to have to go through a piece of wood, but it had no path, and while thinking what way to take, I was caught up by some unknown power and carried through the wood to a great black cloud. The cloud was in front and the wood behind. I was like the children of Israel, I could go neither forward nor backward; then

by the same unknown power I was carried through the cloud, and over a clear stream of water to a place on dry ground. For three days I went, as it were, with a veil over my eyes, when upon a dark, cloudy day in March I was reading in Isaiah: "Comfort ye, comfort ye my people," when the veil fell from my face and the room seemed to become light, as if a very bright light had been brought into it. I raised my eyes and noticed the countenance of my husband. What is strange to me, for the past few years the expression of his face has been before me often; it was a look of one who was surprised. I am comforted when reflecting on the good evidence which he left of a great burden, and of praying, and that afterwards the burden was gone, and he felt a great peace on his deathbed of eight days sickness; all this taking place in his mind while I sat in his room, ignorant of his feelings, gives me great hope for him.

"Comfort ye, comfort ye my people." I now saw the preaching of the gospel as good news to comfort and edify the believer, and not to make believers out of unbelievers. None but the thirsty desire water, and the hungry food, and the weary rest. I awoke one night with the words in my mind,

"I would to everlasting days
Make all his glories known."

Here he appeared to me a great God, ruling in the army of heaven and among the inhabitants of the earth, and that none had any right to say, "What doest thou?" Then another trouble came: Could I give up the church that I thought I loved? I said in my mind, I cannot. The words of the sweet singer in Israel passed through my mind, "Thy people shall be willing in the day of thy power." I was no longer tried about leaving a

sect for whom I had no fellowship; the eyes of my understanding began to be enlightened from reading my Bible, for it was a different book to me, and I was given light to know the truth as it is in Jesus, the beloved Son of God. In time I had an opportunity to go with an aged aunt, who was a member, to an afternoon meeting and tell them I could not fellowship their doctrine, when the husband of the aged aunt said, "You do not fellowship us, nor we you." This made the young people laugh, but I was calm, and made no reply until an old member laughed, and said that I had a new vision. Then it came into my mind that he had remarked in my presence that it was a damnable doctrine, and would send more souls to hell than any other doctrine. Also one had said that I wanted to return to the world, and another that it was the work of the devil. At this I was given to say, I have had hard things said to me, and of me, but you are not my judge. Also, when I joined you the Bible upon election and predestination was a sealed book to me, but now is as clear as the noonday sun. The preacher, Mr. Thomas Jones, replied, "So it is to me." I answered, "You do not preach it;" when he turned red, and said, "Yes I do." Then I sat down and the words came to me, If God be glorified I am satisfied; and not for one moment have I regretted that I was separated from that people. More and more as the great day approaches, this people make a fair show of worldly religion by will-worship.

I am now the oldest member in the Shiloh Church, in Washington, D. C. When our church book was fixed up, before my sister's death, who had to answer the call of my name, on account of my deafness preventing my hearing it, the

words came to me, How very favored I am to have a name on that book. Yes, as sister Grehan writes, we have our dear pastor, Elder J. T. Rowe, who is with us regularly every third Sunday morning and afternoon to comfort and edify the favored few in this city. Although well advanced in years, and without my natural hearing, I have been favored to attend nearly all the third Sunday meetings for the past eighteen months. I can read the hymns and texts, and often sing the hymns in my mind as I sit so silent among them. Their faces and the grasp of their hands are tokens of that love from which all true obedience flows.

"Oft in the assemblies of the saints
Have I beheld his smiling face,
And oft have seen his glory shine
With power and majesty divine."

Dear brethren editors, I send you these few gleanings by the way to use as you think best. I hope that you may be spared many years to comfort the weary pilgrims, as in the past.

I am your sister in hope of the better life,

RUTH ADAMSON.

WASHINGTON, D. C., Oct. 30, 1907.

[It has been a long time since our dear, aged sister has written anything for the SIGNS. We are glad to see her name again, and to know that her faith does not falter in the blessed God of salvation. No doubt there are many other such gleanings in her past life. These we are sure will bring her very near to brethren who have never known her, and still nearer to those who do know her. May the blessing of God rest upon her until the summons shall come to her to enter into the joy of her Lord.—C.]

HAVANA, Kans., Dec. 13, 1907.

ELDER F. A. CHICK—DEAR BROTHER:—The SIGNS of the 15th inst. was received to-day, and I was much interested in reading your reply to "Subscriber."

I have given the subject of the commission of Christ to his disciples some thought. In the religious world there are many and varied opinions in relation to that most important subject, yet with all the theories about it there flows from it but one glorious truth. This is true of all scriptural subjects; they do not conform to man's reason unless it is the work of the Spirit of God. Jesus said, "I am the way, and the truth, and the life." No plurality about that declaration, but an entire unity. The commission as given to the disciples after his resurrection, and just before his ascension to his Father, presents but one truth. He said to them, Matthew xxviii. 18-20: "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: [no inventions of men, even of the disciples, were to be tolerated] and lo, I am with you alway, even unto the end of the world," i. e., Jewish world. This instruction was given alone to his chosen disciples; he was giving to them their life-work in his service. Mark is more explicit in giving his account of the same subject, xvi. 15: "Go ye into all the world and preach the gospel to every creature," and then tells them what will follow their preaching: "These signs shall follow them that believe." Who can claim that the commission was given to any other but the disciples? It gives no support to modern missionary claims. The writer closes the chapter in his own

language, as he was a witness of its truth: "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen." This declaration seems too plain for any variance of opinion; it describes past action, or what had been done by the disciples as they were commanded by their blessed Master. Matthew xxiv. 14, is an exposition of the same truth: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." There are two distinctive thoughts in this text; the first is the declaration, "This gospel of the kingdom shall be preached in all the world." When did that preaching commence? Jesus answers it himself plainly, Acts i. 8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth:" the Gentile world. He chose his disciples for this work because they were the witnesses of his suffering. Matthias was chosen, or ordained, because he was a witness of the resurrection with the rest. Jesus had this same purpose in view when he answered Peter when he had asked, "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." He here confers upon them their authority to be his witnesses of the purpose of which he came into the world, and what he accomplished by his coming.

The second thought is the purpose of the preaching in all the world. The answer is found in the phrase, "for a wit-

ness unto all nations." Paul was also a chosen apostle and witness; he makes this humble confession of his apostolic authority, 1 Cor. xv. 8, 9: "And last of all he was seen of me also," as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." The work was done, the gospel had been preached in all the world as Christ had intended it; all nations had the work of the witnesses completed, or rather, a perfect witness was given; the work assigned them was finished. Those old chosen witnesses were called home, most of them as martyrs to the truth they loved so well.

"And then shall the end come." What end did the Savior have in view? Scriptural evidence seems to prove conclusively that the end meant the abrogation of legal worship and government under the old covenant. When the Roman army under Titus swept through the streets of Jerusalem carrying fire, death and utter destruction in its course, the magnificent temple was utterly destroyed, not one stone left upon another. History records that a Roman ploughed over the site of the temple. Then the end came to the worship as instituted by the law given by Moses. "Now that which decayeth and waxeth old is ready to vanish away."—Heb. viii. 13. The gospel had been "preached in all the world;" the chosen witnesses had completed their work and left it as a witness to all nations. This witness is called "The New Testament of our Lord and Savior Jesus Christ." The four gospels give the life-work of Jesus, the precious truths he gave to the world, the record of his arrest, trial, crucifixion, death, burial, resurrection and ascension to his Father, where he triumphantly reigns as the Mediator of the new testa-

ment, made perfect by his suffering. The Acts of the apostles exemplifies the organization of the visible church by the authorized witnesses of Jesus, showing forth their trials and difficulties, their hopes and their joys; in stripes and in prison, in love and trust, in evil report and good report; the wonderful and miraculous conversion of the persecutor Saul changed to Paul, a chosen vessel unto God to bear his name before the Gentiles, and kings and the children of Israel, in labors more abundant, in stripes above measure, in prison more frequent, and above all his sorrows he was in perils among false brethren. Wonderful book, opening and unfolding the doctrine of the new covenant of grace. Then comes the deep and far-reaching letters of the chosen apostle of the Gentiles, understood by so few in the years that have come and gone since they were penned. Peter realized the deep wisdom of Paul's epistles, declaring, "In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." Then follows the shorter letters of the writers named in their order, all contending for the same faith, all moved by the same Spirit, all filled with the same hope, all living witnesses of Jesus. The precious volume closes with the mysterious book: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Precious Book of books, the hope, the joy, the instruction, the doctrine of the church of the living God; dark and mysterious book to them who have not been taught of the Lord, but to them who have been called "the power of God, and the wisdom of

God." "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." Isaiah, in sublime prophetic language, beheld the perfection of the kingdom of God through Jesus Christ the Lord: "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."

Your brother,

T. R. PITTMAN.

BRANTFORD, Canada, Nov. 13, 1907.

ELDER F. A. CHICK—DEAR BROTHER:—Since the Lobo meetings, held October 5th, 6th and 7th, it has been upon my mind to give you an account of our visit and of the meetings, but felt to leave it to others better able and with riper experience and judgment; but at the suggestion of our friend Mr. Leitch, and that of Elder Coulter (who by the way was with us on Wednesday evening, Nov. 6th,) I make the attempt. The meetings were of such intense interest to me that I will try, the best I may be led, to give an account of them, and a few lines of my own experience while there.

Elder Ker was in Brantford on October 3rd, and preached from Luke xiv. 33-35: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt have lost its savor, wherewith shall it be seasoned? It is neither fit for the land, nor for the dunghill; but men cast it out." He was well received, and his message much appreciated by the friends here. I heard many expressions of good will toward him, one of which I will quote, made by a deacon in the Regular Baptist Church of Canada (New

School): "It is not often I am so affected and moved by the preaching of the gospel, but that indeed was the gospel, and I could but shed tears of joy." We all felt his coming and his message were of God, who knows how and when to feed his little flock, and just the right food to nourish their waiting souls. I did indeed seem to hear the Father's voice, saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

I was enabled to go to the Lobo meeting on Friday morning, in company with Elder Ker and Mr. Leitch, and much enjoyed the conversation on the train, and we felt our hearts warmed within as we talked by the way of the wonderful works of God in nature and in grace. We were taken to the home of Deacon McGugan, where we spent the evening (with about twenty others) in song and praise, after which Elder Ker gave the company a short address. We cannot speak too highly of the hospitality of the friends in Lobo. On Saturday morning Elder Ker preached from Isaiah lviii. 11: "And the Lord shall guide thee," &c., which made a great impression upon his hearers, so much so that at the close a motion was read extending a call to him to become their pastor, and that the matter be left open until Monday. Every sermon I heard preached, either by Elder Ker or Elder Vail, was well worthy of mention, but I shall have to speak more fully of two, which seemed expressly for me. On Sunday morning Elder Ker preached from Luke xxii. 35-38; many precious thoughts were brought out, but his view upon the two swords was most helpful. Elder Vail spoke in the afternoon, and I shall not soon forget that meeting, one of the most precious times I ever had; I felt such a nearness to the

speaker and his hearers, and realized in my inmost soul that these indeed are my people, and it was only by restraining myself that I was able to keep my seat. I think his text was Rev. xiv. 13: "I heard a voice from heaven," &c. I left the meeting feeling that sooner or later I should have to cast my lot among that people, if they would receive me into their fellowship. I had their fellowship, but not church fellowship, and felt cut off.

It had been arranged for me to leave for home by the first train Monday morning, and I was somewhat cast down at not being able to remain until the end of the meetings, but "God moves in a mysterious way, his wonders to perform." What I am about to relate may seem a small matter in the eyes of worldlings. When friend Leitch and I were ready to go, our handbags were nowhere to be found. We felt much concerned about it, not that we thought of dishonesty on the part of any one, but feared that in the search I might lose the train in the morning, which I did, but I had no hand in the misplacing of them, and was enabled to leave the matter in the hand of Him who hath the disposing of all things, even our missing grips, and felt, "All things work together for good to them that love God, to them who are the called according to his purpose." I spent the evening with Elder Vail and Mr. Leitch at a friend's, intending to be out early the next morning to meeting, and if possible get my grip and catch the train; but soon found that God meant otherwise, for on our way such a sight, I shall never forget it; all thoughts of my handbag were gone for the moment: the friends were gathering beside a small stream to baptize a brother who had been received the afternoon before by the

church. The sight was more to me at that time than even my employment, should I lose it by missing the train. I have during the past twenty-three years seen dozens go down into the water to be immersed, but never felt such a nearness to the Savior or his people, and I felt like asking the church to allow me to become one with them, as indeed I felt myself to be one with them in the Spirit. We found our property, but too late for the train, and I was enabled to throw off the thoughts regarding myself, and felt, in a measure at least, to be in the Spirit. Elder Ker was to preach, and my soul went out to God to give me a parting blessing, and my prayer was not in vain. He took for his text Isaiah lv. 6: "Seek ye the Lord while he may be found, call ye upon him while he is near." I have heard many sermons during the past thirty years, and read many by the best preachers of the "old land," but never did I experience such a oneness of spirit with them. I think I can truthfully say, "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love." I then knew why God had brought me back. He did fill my soul with great delight; I felt like saying with one of old, "My cup runneth over." I lost sight of the speaker and drank in the message, and even now the effect seems to stay with me whenever my mind is led to Lobo. I might quote what friend Leitch said to me yesterday: "I cannot get down to business since those meetings, they follow me."

After the meeting the church extended a loving call to Elder Ker to become their pastor; no one could be better received than our esteemed friend, Elder Ker, and none would more gladly welcome

him to Canada than the few friends in Brantford, who love him for the truth's sake.

You may use this if you think any would be interested, but I am doubtful myself if God would use anything this poor worm of the dust might write, to the comfort of his people.

Yours in gospel bonds,

FRED. SIMMONS.

[How good are such gatherings of the Lord's people. We feel glad that the Spirit of God was with those who spoke forth the word of God at the meetings at Lobo, and especially that he was with our dear friend Mr. Simmons, opening his heart, as was the heart of Lydia, so that she attended to the things that were spoken. We feel well assured that there was joy in the hearts of both speakers and hearers, and much gladness in the heart of the dear brother who was baptized and of the church in his behalf. We are sure that all who may read this narrative will feel to praise God for his mercies to his people recorded in the above letter.—C.]

MACOMB, Ill., Dec. 30, 1907.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—Through the kind and tender mercies of our heavenly Father I am again permitted to send my remittance for the SIGNS OF THE TIMES, and through his grace abounding to the chief of sinners I still believe and rejoice in the doctrine set forth in its columns. I have a desire once more to write a few lines to the household of faith, to the faithful in Christ Jesus, to those I love for the truth's sake. I do not know why I should have a desire to write to you, for I feel so sensibly my unfitness and inability to write anything of interest or comfort; I feel to be the least of all, scarcely daring

to claim a hope in Christ. But your dear letters in the SIGNS give me courage and hope; I read them with tears of rejoicing. It seems that the SIGNS grows better and better, if that were possible, and surely never contained better reading than of late. The editors and correspondents seem desirous to ascribe all honor and glory to God for their salvation, disclaiming all goodness or merit in themselves. It is true that those taught of the Lord and made to see the vileness of their nature, that in their flesh dwells no good thing, and brought to the end of their own strength, and when sinking in despair, have been delivered from the bondage of sin, the Lord speaking peace to them, giving joy and gladness, their whole heart breaks forth in praise to him, and they exclaim with one of old, "Salvation is of the Lord." Jonah knew his deliverance was alone of the Lord, he was utterly helpless; so is every poor sinner, and when he has tried all his works in vain, he realizes his help must come from the Lord, and he ever wishes to adore and exalt His holy name. God's children, though in weakness, fear and trembling, yet with holy confidence, write of these precious things in the SIGNS, telling my feelings so much better than I can, that it is comforting and soul-cheering to me. Grace makes us humble, keeps us low and shows us our helplessness and dependence, and leaves no room for boasting. Sometimes I feel I must give up, I am such a sinner, I am almost in despair, thinking no one else is like me, and that no one who ever professed a hope in Christ could get so low. It was thus with me when I received the SIGNS for December 15th, and when I read sister Grafton's letter my heart went out in love to her at once, for truly she spoke my own feelings. Dear sister, I,

too, have been on a bed of suffering and have been down in the depths. I never felt my sinfulness and unworthiness so deeply; search as I would I could find no evidence or true marks of a child of God; I was almost without hope, and was compelled to cry day and night for mercy. O, I felt, if I only knew I am being tried, or that I am suffering for Christ's sake, I would be satisfied. The clouds have lifted a little, and I feel that all my suffering and trials were for my good, though I could not then understand how it could be so. I know I merit all his chastening, and pray for the spirit of resignation. O that I could walk more humbly, trustingly and uncomplainingly in the footsteps of my dear Redeemer. He was a man of sorrows and acquainted with grief, and in all our afflictions he was afflicted. His children should think it not strange when fiery trials beset them, for this is their heritage in this sinful world; "In the world ye shall have tribulation: but be of good cheer: I have overcome the world."

I was much interested in the letters of Elder Nowels and brother and sister Dawson; surely the Lord directed the footsteps of this minister to their far away home and gave the dear brother courage and strength to follow Jesus in the ordinance of baptism. My father used to visit at the home of this sister and preach there before she moved out west. Her letters are always good and comforting. I love the letters from the aged ones. Quite a number have written lately who have passed their fourscore years; these letters full of hope, love and faith are of great comfort to us who have not been so long in the way; we have a tender love for them, and wish to learn from them many lessons of patience and trust. I never visit my dear mother but

that part of the time is spent in spiritual conversation. She is now past her eighty-seventh birthday, and still reads and loves the SIGNS and other good publications, and says as she grows older she seems more established and confirmed in the faith. What an example and comfort are these aged pilgrims to poor, weak ones like myself. How almost sublime seems such a life; it seems like the dying out of a beautiful summer day. May God's richest blessings rest upon all his aged saints, and especially his faithful servants who are bearing the trials, hardships and afflictions of the ministry. How we feast on the good things of the kingdom while they proclaim the pure doctrine of the gospel. Salvation by grace and God's sovereignty will ever feed his sheep and lambs and build up his church. How consoling to God's children to know that this gospel is not after man, nor received of man, neither are God's ministers taught it, but it is by the revelation of Jesus Christ, and Paul repeats that if an angel from heaven preach any other gospel, let him be accursed. God's ministers go forth in his name, depending on him for light and ability to preach the word. How different from the modern religionists of the present day, with their grand church edifices, cushioned pews, select choirs, musical instruments, innumerable societies and salaried ministry, which require much work and money to keep them moving. Truly theirs is "another gospel," yet not another, for there is but one gospel. God's poor people do not want to sit under the sound of such things, for they are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. They love to convene, however few in number, sing the dear old songs of Zion, hold sweet converse, telling how the Lord has

led them, feeling that all their righteousness is of the Lord, and whatever good they do is not of themselves, but God worketh in them to will and to do of his good pleasure. May God's people be kept from idols, be separate from all religious inventions of men, and be ever satisfied with the good old way, saying, "Not unto us, O Lord, not unto us, but unto thy name give glory."

Brother Chick, I have since my childhood believed and loved the doctrine of predestination, and your article on that subject was comforting to me. How it strengthens us to believe and trust in God, who knows all things from the beginning, and all things are fixed and determined beforehand, with whom there is no shadow of turning. When we consider his greatness and our nothingness it becomes us poor, finite mortals to be still and know that he is God, and that he works all things after the counsel of his own will, and not after the will of man. Dear brethren and sisters, may we all receive comfort from this great and precious truth, and may God bless and keep you all for his name's sake.

Dear editors, I have written too much I know; I feel it is not worthy a place in our paper, but use as you think best.

With New Year's greetings to all, I hope I am your sister, though least of all,
SARAH E. RUNKLE.

CUMMINSVILLE, Nebr., Nov. 30, 1907.

DEAR BRETHREN IN CHRIST JESUS OUR LORD:—I feel lonely this morning and will try to write you a few lines; but they will be like myself, unworthy, yet I want the brethren and sisters to know about our association, held with Deer Creek Church, at Battle Creek, Nebraska, the last two days in August and the first day of September. The

Lord surely blessed us, for at the meeting on Saturday six came forward and asked for a home with us, telling what great things the Lord had done for them. On Sunday we went to Battle Creek, where they were baptized and raised to walk in newness of life. It was surely a day of rejoicing, and one long to be remembered by all present. Nine or ten ministers were there, and we enjoyed all the meetings. I will name the ministers that I can remember: Elders T. J. Scranton, W. L. Brown, Ring, Keene, J. S. Ham, W. E. Ham, W. E. Craig, Dickson, McFarland and Pollard; if there were more I do not remember them now, for they were, many of them, strangers to me. Elder I. Wagoner was not there, and we greatly missed him.

As I sat in the grove where we all assembled, I thought, We will probably never all meet again in this life; but what a joyful meeting it will be never to part any more, nor to know sickness, sorrow, pain and death, for these can never enter there. I wonder many times why we desire to fight for this life so hard when sickness comes to us. In this life there is so much trouble and sorrow and such like things; but this seems natural, and we most all do strive for this life; all the real enjoyment I see in this life is to be with the brethren and sisters in Christ. I am fifty miles from the church, but Elder J. S. Ham lives near us and has a meeting once in awhile. I like to hear him preach, and I like to hear all the sound Old School Baptist preachers, for they all say the same thing: salvation by grace, and not by works, and this suits me, for I feel that if I had to save myself I should soon be where hope is a stranger and mercy never can come. My dear brethren, God, who is rich in mercy, for the great love that he bore us, even

when we were dead in sin, has called us with an holy calling, and is a whole and complete Savior, able to save to the uttermost. I fear, and wonder many times whether I am one of that blessed number, the blood-washed throng, who belong to King Immanuel. But our God sees what is best for us. I do many things that I ought not to do, and if I could hinder it I would never think an ungodly thought or never wish another wish contrary to his will, but it seems I am so wicked that I cannot do what I desire, much less can I save myself. I tried to save myself for seven years, but got worse and worse all the time, and at last was afraid to try to pray lest the Lord should destroy me there, I felt so vile in his sight.

Now, brethren and sisters, I am in poor health, and have not been able to get around for some weeks. I may never see any of you in this life, but I have a hope that enters into that within the veil: Jesus died for sinners, not for the righteous, and that includes me; for a sinner I feel myself to be, and nothing else. Brethren, let us all love one another, and not forsake the assembling of ourselves together, as the manner of some is; let us not think that we are better than any one else, and let us all strive for the things that make for peace, and not stir up strife, for this is not letting brotherly love continue. Too many want to be the bell sheep among the flock; let us not do this; it does not look well, and it is not well, and it causes the feelings of many to be hurt, and this ought not to be. As a general thing the brethren love to hear all God's true ministers, for they feed the flock. Some are given to tell us one thing that we want to hear, and some another thing; they are not all gifted alike, and so we love to hear them all. Our God saw fit to arrange these things just

as they are, therefore let us keep peace if possible. "If God be for us, who can be against us?" I think it our duty to be friendly one with another. It is hurtful to see any coldness among brethren, and it always makes me feel badly. I humbly desire that you all pray for me, and our little church, that she may always be kept in peace and in harmony with our Lord and Savior Jesus Christ. Elder Keene is our present pastor.

I remain your unworthy sister,

ANNA HARPER.

[THE advice of our sister near the close of her letter is certainly good and excellent. When the Spirit of Christ shows to us the truth we shall see that there is no place in the kingdom of heaven for jealousy. We all do err from time to time, and if ever we are found walking aright it is to the praise of grace alone which keeps us in that way, and all boasting before God or over a brother is excluded. Our Lord watches over us all; O that we might commit our cause to him, desiring chiefly that he would keep us from an evil disposition, and from harming ourselves by wrong doing. He that possesses a wrong spirit, or he that does wrong, is more to be pitied than he against whom the wrong may have been done.—C.]

TOUCHET, Wash., Jan. 3, 1908.

ELDER H. C. KER—DEAR BROTHER IN HOPE:—I have a desire to let you know how my heart was made glad while I read your article on the parable of the rich man and Lazarus. It was clear, and in harmony with all the teaching of Jesus, who came to fulfill the prophets or law, and not to destroy it. It is declared that "He came unto his own, [Jews] and his own received him not." He told them he came not to do his own will, but the

will of his Father, and to finish the work he gave him to do. That work was to bring to light things that had been hid from the foundation of the world, and among the main things were life and immortality, which are brought to light through the gospel. Jesus came under the law; he told his own (the Jews) of the condition they were in under the law, and showed the difference between the law covenant and the new or grace covenant. In his teaching he spoke mostly in parables, and to my mind most every parable teaches what was to take place or come to pass at the end of the law covenant; he offered himself once in the end of the world, or end of the law dispensation. In the parable of the wheat and tares, I understand both to be Jews, but the good seed were the children of the kingdom, or those looking forward in faith for the fulfillment of the promise of God; the tares were those who only looked for and expected the blessing through the law, or through Abraham as their father in the flesh; such fruit John the Baptist would not receive as suitable to entitle them to the solemn rite of baptism. The parable of the two sons is also along this line, the younger representing the wayward Jew, who had spent all and had forfeited all right to his father's house and felt too unworthy to claim any relationship whatever. His poverty became so distressing he would have filled himself with the husks as he fed the swine, yet no man would or could give him what his soul desired; nothing but grace or mercy could reach his case; the law could not, for he had spent all his substance, as did the poor woman; he had no money with which to buy, no righteousness to plead. So in the day of God's power his children are made willing to go to their Father's house, humbly confessing their

sins, for grace and mercy are found nowhere else; grace was given us in Christ before the world was. The elder son was yet at home (under law) at work in the field. At work? Yes; Jesus said in your quotation from John, The hour is coming, in the which all that are in the graves shall come forth; those who have done good, unto the resurrection of life. The prodigal had been resurrected to a knowledge of the abundance of grace in his father's house; the elder drew near or was resurrected to a knowledge of the return of his brother and of the feast given him, and he was wroth and would not come in. Why? Because he had always remained at home and could thank his father (God) that he was not as other men, and especially as this poor publican (prodigal son). Ye will not come to me, said Jesus, that ye might have life. So both were awakened, or resurrected, one to joys everlasting and the other to wrath and confusion. "I am the true vine," said Jesus, "and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he will purge it, that it may bring forth more fruit." Now, brother Ker, I understand this Scripture to teach the same grand truth as is taught in the parables before mentioned, and also that of the ten virgins. It shows the pruning or separating the wheat from the chaff. Under the law the bad and good all grew together until the harvest, or resurrection to life and condemnation, that being the day our dear Lord arose a conqueror over death and the grave, came in his glory, and in this gospel day the blessings are not confined to the Jews as a nation, but all nations hear His voice and come forth, and Jesus separates them, saying to Lazarus and the prodigal son, to the fruitful

branch, to the wise virgins, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, and to the rich man, elder brother, unfruitful branch and foolish virgins, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: and shall weep and gnashing of teeth."

Brother Ker, I did not ~~intend~~ to write as I have, I simply wanted to tell you how I enjoyed your views on the parable; so pardon me and cast this in the wastebasket, and remember me, a poor sinner, at the throne of grace. I enjoy the contents of the SIGNS and hope God may bless you and all of its correspondents. ew

Yours in christian love,

JOHN T. BARNES.

BROOKLYN, N. Y., Nov. 6, 1907.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I inclose a letter which I received from brother F. Selby Fisher; I take the liberty of sending it for publication in the SIGNS, if you deem it worthy of a place in its columns. For many years the SIGNS has been a medium of correspondence and of comfort to the pilgrims of Zion scattered abroad throughout this sin-cursed earth.

Your unworthy brother, in hope of eternal life,

JOHN H. HASTINGS.

WILMINGTON, Del., Oct. 14, 1907.

DEAR BROTHER IN CHRIST:—Your two letters were received to-day, and I was ready for them, as I most always am for everything of like nature. I will say that I rejoice to know you experienced a season of light, for it is a great relief, if only for a short time. Much of my time since I left New York has been dark and dreary. I have been in an inactive, stu-

pid, careless sort of way, and when I felt concerned could not get any satisfaction from anything. Reading did not fill me as it has done in times past; I could not talk, for I knew not what to say, and could not write, for I knew not how; I was deaf, dumb and blind. I was ignorant of the fact that anything I was writing to you would be of any profit to you, for it seemed to me that it was the most worthless letter I ever wrote. But the God of heaven and earth knows how to comfort his people, and he will surely do so, though we may be cast down, cast out into darkness in a strange land. But when we are in this strange land how can we sing the songs of Zion? Did you ever think of how our Lord and Savior suffered while on earth in the flesh? You know that he knew what he would suffer when he should be crucified; yea, he knew full well all the suffering through which he must pass, but just before he died what wretchedness must have been his when he cried, "My God, my God, why hast thou forsaken me?" Can we expect to be more highly favored than he? He was perfect, and knew all things; he knew that he was in the Father, and the Father in him, and that he and the Father are one; yet knowing this and all other things he felt forsaken and alone. But the Father was with him and did not forsake him, but raised him up again on the third day; and in that resurrection all his people were raised, and raised perfect, pure, spotless, holy and blameless in the sight of God, and our transgressions will he remember against us no more forever. What a glorious truth to be revealed to such poor, worthless worms of the dust, and especially to such a weak, wicked, sinful wretch as I. I am given a hope that I am included, and that when the book of re-

membrance was written before Him my name was written there, and if so, I know that none can erase it; it is indelible. I am given a great blessing in having a hope; to be without hope in this world with its troubles, and without God, is terrible. I think sometimes, Why do I see the trouble that I do? I know all things are predestinated of God, and that none can change our God, for who has been his counsellor? Knowing these things, I think at times that I should not be troubled; yet this very trouble was also predestinated, just as is our rejoicing; and so the evening and the morning were the first day. The evening is just as necessary as is the morning. I feel frequently that I am forsaken, and that all I have felt is an illusion and there is nothing of my hope at all. I am made to wonder then, Why am I allowed the pleasures I receive; why am I allowed to glean in the field, and why are those handfuls dropped for me?

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Who are they? They are those who hunger and thirst, and not those who are always full. There is great comfort in this one Scripture to me. "Blessed are they." They are already blessed in that they do hunger and thirst. I feel to hope that I prefer these things above my chief joy. You and every one are hungry and thirsty when you are in the dark places, and but one certain thing can feed you or any one else, and unless the word spoken is given of God it is no help to a poor sinner. It is God alone who can quicken the dead and awaken those who sleep. One may preach till his hair shall grow white, and unless the quickening power of God is with it, it can be of no profit to the redeemed. There must be life and light in

it, and there are none who can give this power to the word spoken or written save God, who is the giver of all light; to him is all praise due for all things. I feel it is strange that I am able to help you or any one else, but I am glad, and rejoice that I suffered what I did. I am glad I suffered and was willing to suffer all that trial and tribulation and darkness I did suffer, if through it one ray of light came to one of God's dear children. My suffering is nothing if I can but know there is comfort in it to others. I know that neither you nor any one else is glad that I suffer, but that in my trials I am made a comfort to you; you are then benefited by my troubles, and I am, in return, benefited by the trouble of some one else. How strange it all is. The Lord's people are a peculiar people; there are none like them; they are a chosen people; the Lord chose every one of them, and there is no guesswork in it. "How unsearchable are his judgments, and his ways past finding out."

I will stop now. I did not expect to try to feed you, for I cannot do it. May the Lord of lords and King of kings be with you, to keep you, guide you and direct your steps, and may you be reconciled to the way that is marked out for you, is the prayer of the least of all who have a hope in the redeeming Savior's love.

F. SELBY FISHER.

PHILADELPHIA, Pa., Dec. 12, 1907.

DEAR BROTHER KER:—There are a great many questions in my mind, some more prominent than others, and some more persistent than others; some I try to turn away from, while others I long to have answered. The most important, or probably the most persistent, is, Have I the mind of Christ? But when that question becomes active and burdensome

there are so many others which follow in rapid succession that I become lost, and swallowed up in doubts and fears and trembling. The mind of Christ is as clear as the light of day; there are no spots upon its beautiful, bright surface; it measures the "temple of God, and the altar, and them that worship therein." It opens to the view of its happy possessor the whole paradise of God; it shows the finished work of perfect obedience to the will of God the Father. If these things be so, and I have the mind of Christ, why do I walk in darkness, doubt and fear? Whence cometh the dark and lowering cloud of opposition, which bedims the testimony of the great cloud of witnesses sent out by the mind of Christ? Why do I listen to the evil seductions of my flesh, and forget that God is above all and in us all? In my earnest inquiry after the truth I often lose sight of the fact that although I may have the mind of Christ, yet sin continues to abound in my mortal flesh; but when the spark of hope lights into a blaze, I find that where sin abounds grace doth much more abound, to the glory of God and to the dissipation of the darkness and doubt and fear. It appears to me just now that the light of the mind of Christ reveals to me all the evils of a totally depraved and deceitful heart; it shows me what I am by nature, and also what is my hope and attitude toward God. The mystery of iniquity stands out in direct contrast and enmity to the mystery and truth of godliness; it shows us how we are wrapped in both mysteries, the one having the mind of Christ, and the other partaking of the evils of the flesh. To have the mind of Christ leads us into communion with Christ, and also with the Father through Christ. It leads us also to the house of our Master's brethren, where

the love of God is made manifest in the exercise of the spirit of love in the hearts of the brethren. The simple desire to be in the company of our brethren is one of the small things which we are apt to overlook as a testimony of our acceptance in the Beloved. Do we ever get beyond our first simple desire for righteousness and holiness, for brotherly intercourse, for communion with saints, for listening to the preaching of the word, for stealing away alone to the evening sacrifice of supplication and prayer? These are the things dictated by the mind of Christ.

When the children of Israel brought of their own possessions the material for the building of the temple, only those offerings were accepted which were brought with a willing mind, of which the apostle also speaks on this wise: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." This is the mind of Christ. Still the question comes up, Have I that wondrous mind? Can I claim such a high attainment? Is it my very own? Do I live by the faith of the Son of God? Methinks I can see it afar off, and I long for it. Sometimes I think I can understand it, but all is vain unless I possess it and own it. Is it mine, is it mine? This is my cry day and night. Can it be possible that I preach the gospel to others and am myself a castaway? My precious brother, do you have the same questions and heart searchings? I think you do.

Your brother in search of truth,

B. F. COULTER.

UPPERCO, Md., Dec. 31, 1907.

ELDER H. C. KER—DEAR BROTHER IN HOPE OF LIFE ETERNAL:—Once more in my fast declining days I feel like making the attempt to write you a few lines to

remind you that we hold you in loving remembrance, although we have not the pleasure of meeting you face to face as in former years. There is nothing in this world that would give me greater pleasure (if only I were endowed with greater ability than I have ever possessed) than having intercourse by writing, conversation or otherwise with those I esteem so highly as citizens of the better land; but when I meet with them, or attempt to write in their absence, I feel to be but a blank, and of no use. Dear brother, it has been so long since we met together I do not just call to mind how long it has been, but the time seems long. If I were younger in years I would still hope to meet you again, but being in the eighty-third year of my mortal pilgrimage it seems vain for me to look forward to pleasurable events to take place in this life. I am glad we have the pleasure of reading occasionally from your pen in the editorial department of the SIGNS; for myself, individually, it is more enjoyable than the preaching of the word, as I can no longer hear preaching with the natural ear; but I love to meet with the brethren when health and other circumstances permit. Being so near the end of this mortal life, one might think my mind would be entirely occupied with thoughts and meditations on a future state, but I am yet in the flesh and care in a measure (perhaps more than I ought) for the things of this life. Instead of taking no thought of what we shall eat or drink or wherewithal we shall be clothed, I still find myself careful about many things, but would, if I could, call in the wanderings of the carnal mind, and have my thoughts more and more fixed and centered on things eternal; yet, notwithstanding all my worldliness and carnality, I sometimes can entertain a little

hope of a blessed existence of unalloyed happiness in the home beyond the skies.

Brother Rowe and family, and some of the friends about Black Rock, visit us occasionally, but some of them, like myself, are old and feeble, and our meeting on earth will soon be over, and but few taking the places of those who pass away; but the Lord will build his own house, and he knows where to find the material. Our dear sister, Georgia D. England, with whom we meet socially more frequently than some of the members farther away, often speaks of you in loving terms, and would be glad to meet you again, and so I might say of all the little band.

We enjoy the SIGNS very much, and think it is about as near perfect as uninspired men can make it, and are glad the outlook for its continuance is encouraging.

Yours as ever,

JOHN P. KELLEY.

ASHLAND, ILL., Dec. 30, 1907.

DEAR EDITORS:—Another year has passed, and we have been blessed with the sweet comfort of reading our dear paper. Words fail to express the deep feeling of love and gratitude that fills my soul as I read each number. O, dear brethren and sisters, it takes me back to my youth when my life was spent away from home and those who were near and dear, and as I had no one I could speak to of the things that are not of this world I thought, I will take some of my dear old mother's SIGNS, it will be a comfort in my lonely hours. God knows how it did comfort me when I was buffeted on every side. My paper I loved to read was called "Sins of the Times" by some who knew the editor; they called me ignorant to like to read that kind of a paper, and said it made God the author of

sin. With a feeling of humility I never can describe I went to my lonely room, but the God who was with those dear ones who were cast in the fiery furnace was the same God who could give sweet peace of mind to a lonely little girl who felt so unworthy; and yet the desire most suited to my cast down spirit was to read the dear old SIGNS; and as years have passed away and I am growing old, will you wonder when I try in my weak way to tell you how much I love to read the same dear old paper? And now, dear editors, sisters and brethren, how grateful I feel to our heavenly Father for the gift he has given you to comfort his little ones. Precious brethren, I know you have cares, but God, who is rich in mercy, has given you a spirit of love and patience. May it be God's will to bless each and every one with his love.

Your little sister, the least of all,

ELLA M. PARROTT.

KELLY CORNERS, N. Y., Jan. 8, 1905.

MR. LORENZO ECKERT AND WIFE—
DEAR BROTHER AND SISTER IN CHRIST:—Not having seen you for some time, and not knowing when I shall see you, I drop you this note that you may know you are not forgotten; and while sorrow and trouble fill up the measure of days, and wearisome nights are appointed to you, it is still good to be stayed upon the Lord. But though we may sigh for home, and dread the unknown morrow, yet it is not natural to say, "Though he slay me, yet will I trust in him." Our nature clings to earth though all our prospects are blasted, yet it is a sweet and lasting consolation to be able to trust the true and living God, whose Son overcame all our enemies, even the last we will have to contend with here in time,

and when released it will be, "Come up hither." I have no doubt, my dear, afflicted sister, that in spirit you are looking and longing for that sweet deliverance, though you may have much darkness of mind. My prayer for both of you is that the Lord may give you resignation to his holy will to await all your appointed days of sorrow.

Remember me to Asa and family, in which my wife joins in love and kind regards.

Your brother in hope,

J. D. HUBBELL.

[THE ABOVE letter was forwarded to us for publication by brother Eckert.—ED.]

COVINGTON, Ga., Dec. 16, 1907.

DEAR BRETHREN EDITORS:—I desire to make mention through your much esteemed paper of the great treat our people had in the visit during most of November of Elder J. G. Eubanks. He came not in his own strength, but in the strength of the Most High, as was clearly shown during the three weeks he visited and preached among us. During this time he preached almost every day and night the unsearchable riches of Christ, glad tidings of great joy, much to the delight and comfort of his many friends, acquaintances and old neighbors. I feel that his visit among us was good indeed, was strengthening and upbuilding to all lovers of the truth who were so fortunate as to hear him. We will ever remember this visit with much pleasure, and hope Elder Eubanks may live many years to proclaim this same doctrine you have been holding to, which is the same the SIGNS OF THE TIMES has always fearlessly contended for, and that he may be with us much more in the future than for many years in the past,

Your brother, L. D. ADAMS.

LAUREL, Md., Dec. 30, 1907.

ELDER H. C. KER—DEAR BROTHER:—I am now at home (in Maryland) spending the holidays. While I am here I will send you notices for publication in the SIGNS. This leaves me well and getting along well in West Virginia. I am trying to serve three churches in West Virginia, and at the same time I am clerking in a large clothing store. I cannot say that I am altogether satisfied with my situation, but still trust that I may be. I hope that this may find you and your dear family well and enjoying the numerous blessings of God. May the blessings of the coming new year bring many happy greetings to you all. Elder Ker, allow me to say that your articles, comments on verses of hymn in the SIGNS of July 15th, and Oct. 1st on "Extremes," were most excellent. How true. May the grace of God keep us all. Love to you all.

Your poor brother in hope,

JOHN E. GORE.

TO OUR SUBSCRIBERS.

ON our list are many whose subscriptions are two or three years in arrears, and we would esteem it a great favor if all such would drop us a line, stating whether or not they are receiving their paper and wish it continued.

We often receive letters censuring us for not discontinuing the paper when the time paid for has expired, but should we adopt this rule we would on the other hand offend many.

Brethren, please let us hear from you.

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

CIRCULAR LETTERS.

(Written by Elder Z. M. Beal.)

The Maine Old School Baptist Association, in session with the Bowdoinham Church, in Bowdoinham, Maine, September 6th, 7th and 8th, 1907, to the churches composing the same sends christian salutation.

BELOVED BRETHREN:—By the all-controlling hand of that unsearchable God who controls the cycling years, the time appointed for our associational meeting has arrived, and as is our custom, we, with the ability that God has given us, send you this our annual letter. It is with a feeling of gratitude and thankfulness to our God, the giver of every good and perfect gift, that we would acknowledge his great mercy that has been shown us through another year, and we feel that the goodness and mercy of God have followed us all the days of our lives. We would thank God, brethren, on your behalf, that you have been kept by the power of God through faith from the snares and errors and false doctrines that are so numerous and popular among the religious classes of the world, and that you continue steadfast in the doctrine of the apostles of Jesus, according to the faith of God's elect, and the acknowledging of the truth, which is after godliness. As it was in the days of the apostles, so it is at this present time, their cry is still heard, Lo, here is Christ, or Lo, he is there; but Jesus says, "Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Has it not been manifest in our experience oftentimes? When we seem to be in thick darkness and we go mourning, we have sought him on our beds; we arise and go about the city, in the streets and in the broad ways; we seek

him, but we find him not; we mourn, we feel poor in spirit, we feel meek, we hunger, we thirst, our souls are sorrowful, but it is a godly sorrow which worketh repentance unto salvation. Dear brethren, the foregoing is characteristic of the people that Christ gave himself for, that he might redeem them from all iniquity, and purify unto himself a peculiar people; he was delivered for our offences and was raised again for our justification. We, brethren, "are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more. * * * But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." The name of Jesus is precious to all who believe, and as it is written, Whom have we in heaven but thee? and there is none upon earth we desire beside thee, and of his fullness we receive all things which are needful for us. My dear brethren, what can we do or whither can we go without him? The children of God are poor, but he has eternal riches; if they are needy, he has an everlasting supply of all things necessary for them. "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 ever-

lasting Father, The Prince of Peace. [The prophet gives five appellations, but only one name.] 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 for ever," and we rejoice that this prophecy is unalterable. Have we not sat together in heavenly places in this wonderful Being? He is our Counsellor, and our mighty God and everlasting Father; is not our peace in him? Surely he "of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Has not our heart burned within us while he talked with us by the way and opened to us the Scriptures? For "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God," and what shall we say more?

In conclusion we think that we cannot do better than to quote from the epistle of Paul "to all that be in Rome, beloved of God, called to be saints." "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality," &c., to the end of the chapter. (Romans xii.)

May the God of all grace bless you according to his mercy in the fullness of Christ. Amen.

Z. M. BEAL, Moderator.
GEO. R. TEDFORD, Clerk.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, in session with the Bowdoinham Church, at Bowdoinham, Maine, September 6th, 7th and 8th, 1907, to the associations and meetings with which we correspond, sends greeting.

DEAR BRETHREN:—It is with gratitude to our heavenly Father, who has preserved us through the vicissitudes of another year, that we send you this our epistle to perpetuate the correspondence existing between us. Dear brethren, we are in peace, having but one Lord, one faith and one baptism. We are surrounded with enemies on every side, some saying, Lo, here is Christ, and some saying, Lo, there is Christ, but we are commanded not to go after them, nor to be partakers of their sin, for these are deceivers who would deceive the very elect if it were possible; but we rejoice that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his," and that of all the Father hath given him he will lose nothing, but will raise it up at the last day.

We are greatly comforted in having the presence of your messengers with us, and we desire that God will continue to bless our correspondence to our mutual comfort and to the strengthening of our love in the truth.

Our next association, the Lord willing, will be held with our sister church at Whitefield, Kennebec County, Maine, on Friday before the second Monday in September, 1908.

Z. M. BEAL, Moderator.
GEO. R. TEDFORD, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1908.

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

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

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

*All letters for this paper should be addressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***PSALMS LV. 12-14.**

BROTHER M. W. Gray, of Roanoke, Va., requests that we write something regarding Psalms lv. 12-14, which reads as follows: "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man mine equal, my guide, and my acquaintance. We took sweet counsel together, and walked unto the house of God in company."

This Psalm in general presents the mind of David, either with reference to the persecutions of Saul, and his distresses under them, or his sore trouble when Absalom had won the hearts of the people against him and he was compelled for a time to flee for his life. In either case his enemies were many and his distress was great. Against these open enemies he complains before God, praying to him not to hide himself from him; and that he would attend to his supplications. The oppression of his open enemies was, however, to be expected, and so he was prepared, in a sense, to meet and contend against it. All this he could bear, being forewarned and forearmed against it.

But besides open enemies there had arisen against him one with whom he had held sweet counsel and whom he regarded as his friend indeed, but this friend had proved treacherous and had shown that he was not a true friend by also turning against him in the day of his adversity. All else he could bear, but how could he endure this disappointment in his friend? David, as a man and as a king, was like all other men by nature; all men crave friends and friendship; all men are helped in trouble by the thought that at least there is one in whom they can trust not to turn against them. One can contend against an open enemy with strength and courage, but how the heart becomes weak and courage fails when a friend turns against us, and especially is this true if that friendship has been close. David says this friend was his equal, his guide, one upon whom he depended for advice and counsel, and his acquaintance; that is, one who knew his very thoughts and purposes, one to whom he had unbosomed himself freely in the confidence of his friendship. More than this, they had taken sweet counsel together concerning the things of God and his salvation, felt and experienced in his soul, and had also joined together in the worship of His house. The ties of human relationship, whether as neighbors helping one another in neighborly fashion, as members of the same family thrown into daily contact in all words and deeds of love, sympathy and helpfulness, do not fasten hearts together as does this one of spiritual brotherhood and fellowship; these are for a time, and are necessarily mingled with more or less of human selfishness in us all, but this is eternal in its duration and has in it the power of an endless life. The love of God felt in the heart is stronger than all human love. If a

neighbor shall become our enemy, it is hard; if a member of our family becomes our foe it is still harder to bear; but all this cannot produce the suffering of heart and soul that is caused when one with whom we have communed in the things of the Spirit and in the public worship of God, proves himself an enemy to us, to the truth and to God. David's sorrow was not because of the breaking of simply human ties (that would in itself be but a small matter), but because he had placed his affection upon that friend as a lover of God and of his sanctuary, and he had been deceived. This man had become an open enemy of God, as well as of himself. When David denounces his enemies we must not forget that he speaks as the king of Israel, and that his enemies are the enemies of the kingdom which God had established and over which he had set David as king. The enemies of God were his enemies and the friends of God were his friends, nearer and dearer than any other friends could be. Right here is explained some expressions of David against his foes that have seemed to some to be unlike that meek and forgiving spirit that was inculcated and lived out by the blessed Master. If we but remember that David speaks by inspiration of God, the things which were in God's mind against the foes of God, and not of any personal revenge, the difficulty named above will disappear; and, moreover, we must remember that the blessed Master himself, loving, gentle, forbearing and patient as he showed himself to be, yet denounced bitter woes against the scribes and Pharisees, and against Judas, and against the cities of the sea.

In the view of many this text points to our blessed Savior himself, and expresses the grief that filled his heart when one of

his disciples betrayed him. Others have thought that this language refers especially to the denial of him by Simon Peter, thinking that Judas was an open enemy, known to be such by the Master all the time, but that Peter was one who was among the nearest to him in the mount of transfiguration, and afterward in the garden of temptation and sorrow. We do not undertake to decide whether either of these two views is correct, but we are sure that the language will apply to every one who has professed godliness and then has proved false to this profession. There is no greater sorrow than to see one who has apparently run well, turn away from the truth and become an opposer and bitter foe to the cause of God.

BROTHER Gray also asks that we say something concerning the law of leprosy, as recorded in the thirteenth and fourteenth chapters of Leviticus.

Space forbids that we say anything in detail concerning this law, even were we able to do so, but we will so far comply with this request as to call attention to a few things concerning it.

First, the disease was in itself what men would now call a blood disease; it might be working secretly for a long time before there would appear any symptoms of it in the flesh, or in the sight of men. The sufferer himself would not know that this hideous disease was lurking in his system, but at last it would appear upon the surface. The sufferer would himself be the first to detect an appearance upon the skin, and how terrible would be the hour of its first discovery to such a soul. This is like sin. All men have this foul leprosy in them, but no man knows it until it is brought to light. Conviction takes hold upon such an one in the secret

of his own conscience, while before men his life may be all fair. Leprosy is a fitting type of all this.

Second, leprosy was never known to be healed by any human skill. Instances are narrated in the Old Testament where leprosy was healed, but it was by divine power working miraculously in men. There was no virtue in the waters of Jordan that could heal Naaman the Syrian, else all lepers could have been healed if they bathed there, but God would thus humble the pride of Naaman and manifest his sovereign power over all diseases, even this the most virulent of all. Still it remains true that so far as any human skill was concerned this disease was a hopeless one. In all this, leprosy is also a type of sin. No human power, goodness, service, obedience, religiousness, weepings, groanings, penances, rituals, repentance or believing, has ever healed the sins of one man. Preaching, singing, praying, ordinances, even those given to the church in the word of God, anxious-benches, risings for prayer, teachings, whether in the Sunday School or from the pulpit, never have and never will communicate life to dead men, nor wash away sin from the conscience. Only the power and grace of God manifest in the finished work of the Lord Jesus Christ for sin, and to condemn it in the flesh, and applied by the presence and power of the Holy Spirit in the heart and to the conscience, ever can give that troubled conscience ease, or cleanse it from dead works, to serve the living God.

Third, in the two chapters named by our brother we have a record of the manner in which one afflicted with leprosy could be so cleansed ceremonially that he should not be cut off from the privileges of that earthly and typical sanctuary. In this is set forth a type of all living gospel

experience. That leprous man under the old covenant was not cured of his leprosy; he remained a leper still, but he was restored to his privileges as a Jew in the sanctuary which God had ordained for them. In these same two chapters there is also provisions made for those who were suspected of leprosy but afterwards proved to be free from it; that is, whatever the trouble was, it was not leprosy, and after attending to the prescribed forms of cleansing, this man was to mingle with other men as before. But when a case of real leprosy occurred, the law was that first he should show himself to the priest, and if the priest was not satisfied as to its nature, the sufferer was to be put one side from the camp seven days. Then again the priest was to look upon him, and if he were not fully covered with the disease he was to be put one side from the camp another seven days, then again the priest was to look upon him, and if he was now covered by the leprosy altogether, provision was made for his cleansing, and then he was to be pronounced clean, and not until then. We cannot here call attention to all the forms prescribed by the law of Moses in these two chapters, but this one more thing we desire to present: no cleansing of blood, or of water, was prescribed for this man until he was wholly covered with leprosy, then blood was to be put upon him, and he was to be washed in water, and then was he clean ceremonially, and only ceremonially, let it be remembered.

We know of nothing that sets forth the course of all christian experience in all the types more clearly than does this that we have just called attention to. The work of the Lord is begun in the soul, and the first fruit of it is, in that soul, a conviction of indwelling sin, by reason of its outward effects being shown to the

conscience. Evils begin to appear to that man in his thoughts, words and deeds. Whence do these evil things arise? Now the man begins to suspect that he is a sinner indeed, but this is not enough, he is not all vile, he cannot yet believe that he is the chief of sinners, still he cannot longer associate with the world of the ungodly, and he is not yet prepared to enter into the companionship of the church of God on earth; his experience has set him one side. Again, the Priest looks upon him, and that look searches all his soul, mind and heart, and the leprosy has spread; but still he is not convinced that the whole head is sick and the whole heart faint, that from the head to the sole of the feet are wounds and bruises and putrefying sores, and so he is company neither for the world nor for the people of God for yet another seven days; but again he is brought before the Searcher of hearts, who, thank God, is also our priest unto God, and now he is all covered with this foul leprosy. This is now leprosy indeed, and there is not a spot in him that is not leprous. He is at his worst state, a guilty, condemned wretch indeed. The work has gone onward in the heart until he can only cry for mercy, and we read that this was the cry of the lepers in the gospel when it was theirs to meet the blessed Master. Now here is the time of cleansing; now is the time, in the type, when the priest applied the blood and the water and this man was restored to his privileges in the sanctuary of God and given all the blessings accruing to all Israel under that former covenant, and now is the time when the soul, having come to an end of all perfection and seeing that the commandment is so broad that he cannot begin to measure up to it, is given by faith to see what virtue there is in the blood of Christ, and in the

application to the soul of the precious word of God to cleanse him from his sins and to purge his conscience from dead works to serve God. Like the leper, this subject of grace still feels himself plagued with the foul disease of sin so that he complains that he cannot do the good he would; but yet that soul has found peace with God, and entrance into the sanctuary of God, and fellowship with the people of God. A sinner saved by grace; a sinner still, but yet redeemed by blood; a sinner still, but yet privileged to enter into all the privileges of a child in the house of God. It is not until a man is become all vile, altogether covered by this vile leprosy, that this wondrous grace is revealed to him; if it were revealed before, it would not appear such wondrous grace to him. Sin has become exceeding sinful that grace might appear exceeding gracious; the leprosy has covered him that the robe of righteousness might be seen to be ample to also cover him; he has become the chief of sinners that grace might be seen to be sufficient for the chiefest sinner, and now this man is a companion of lepers saved just like himself. Before this he had not thought himself as vile as others, now none are farther away from cleanness than is he. Before this he would boast in himself over others who were more vile than he, now he has become as vile as the vilest. No one need tell him this, for the great Searcher of hearts has shown Himself to him. As he now hears the confession of other poor lepers he is prepared to join in their lament and to draw near to them in their distress. Even after the cleansing blood has been applied to his conscience he is still a companion of all who mourn their leprosy, but also he has now become a companion of the cleansed lepers. As once he had joined in the

mourning, and the cry of, Unclean, unclean, with all such sinful mourners, so now he is prepared to join in praise to the power that has saved. He, and all such ones, are justified freely by grace; and grace, free grace, is to be evermore their song. How dear to each other must all those who were lepers in the olden time have been; they were united by a common sorrow. But how much dearer must they whom Jesus healed have been each to the other as they joined in praising his holy name; they were united by the memory of a common sorrow and of a common blessing also. At all events, we do know that such convicted and redeemed sinners now love each other through this common experience of sorrow and joy. In these experiences all true fellowship has its birth, outside of these experiences there is no such thing as real fellowship. C.

JOHN XIV. 2, 3.

"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."

At the request of Mrs. W. S. Johnson, of Kingston, N. Y., we shall offer a few thoughts upon the above Scripture, which are the words of our High Priest to his disciples in one of the most trying periods of their lives. In this discourse the Savior had told them he was going away and they, then, could not follow. After having been with him three years and a half during his ministry in preaching the gospel of the kingdom, raising the dead and healing the sick, their love for him and their hope in him of the restoration of all things pertaining to national Israel were deeply seated, and his words regarding his departure from them fell upon them with mighty force, and sorrow

filled their heart. He, fully understanding their grief, said, "Let not your heart be troubled." It is understood by some that the word "troubled" does not mean sorrow or sadness, and not long ago we heard a very learned gentleman define the word "troubled" by saying, It has no reference to sorrow or sadness, if so, Jesus was asking an impossibility of the disciples; but it means, he said, Do not be troubled about my going away, it is all right, it is for the best, therefore do not be concerned about it. Job said, "Great men are not always wise," hence are liable to mistakes as are others. In this same sermon, recorded in the sixteenth chapter of John, Jesus said, "Because I have said these things unto you, sorrow hath filled your heart." And after he had gone and they supposed forever, he appeared to two of them and asked, "What manner of communications are these, that ye have one to another, as ye walk, and are sad?" We readily see the three words, troubled, sorrow and sad, used with reference to the same experience; therefore our conclusion is that the disciples were indeed "troubled" when Jesus told them he was going to leave them. He spoke encouragingly, however, by saying, "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."

It seems necessary first to establish what the "Father's house" is. If we say heaven, the question immediately follows, Was there ever a time when the realms of immortal glory were imperfect? All God-fearing people answer, No. Then the Savior did not mean that he was going to heaven to add to its glory and perfection in building mansions when he said, "I go to prepare a place for you." Moses made a tabernacle in the wilder-

ness, in which God was worshiped in offerings and the burning of incense. Solomon built a temple and dedicated it unto the Lord. Jesus recognized this house when in the flesh, under the law, but said to the money changers, "Ye have made it a den of thieves." The tabernacle and the temple both passed away, because they were of earthly material; hence we cannot look to either of them as "my Father's house." David being a prophet, and by faith seeing a house not made with hands, said, "Except the Lord build the house, they labor in vain that build it." A house made without hands bears no mark of earthly architecture, and when this house is seen it is always recognized as the work of God. The writer of Hebrews, in contrasting between Moses and his house and Christ and his house, gives us as good a description of it as mortal man has ever had, when he said, "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we." This brings us to look upon Zion, the city of our solemnities, a tabernacle that shall not be taken down, neither shall her stakes be removed nor her cords broken. Jesus said, "My house shall be called of all nations the house of prayer;" not a house to pray in, but "a house of prayer," which house is the church of God, the pillar and ground of the truth; composed of lively stones, men and women, built of God upon the rock, revelation, and shall never be overthrown, but abideth forever.

At the time Jesus uttered the words of our text the church or house of the Father was not in actual existence, but with God all things are present and in his purpose "were finished from the founda-

tion of the world," yet the Savior said, "Upon this rock I will build my church, not yet done, but I will build it. He, seeing the house complete, said, "In my Father's house are many mansions," or places to be occupied.

Having now tried to establish the fact that "my Father's house" is the church of God, we shall turn our attention to the "mansions." What mistaken ideas many hold regarding this point, thinking that in heaven every one shall have a mansion, decorated according to their works for the Lord here, and the more the works the grander the mansion, and the fewer the works the more modest the mansion. If, as we have endeavored to show, "my Father's house" is the church of God, the mansions will be found there. They are particularly the offices or places to be occupied therein, and each one occupies the mansion or office according to his gift. Gifts were given to men; to some were given apostles, to some prophets, to some evangelists, to some pastors and teachers, then the gift of deacons and also that of healing. These are the most prominent places in the church, but the eye, ear, hand and foot fill their respective places. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy, according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." The Lord hath placed each member (gift) in the body (church)

as it hath pleased him, therefore each one occupies his own mansion or place in the house of God. "Were it not so, I would have told you."

"I go to prepare a place for you." He was then about to go to that place prophesied by Isaiah: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." Yes, in a little while we find him in the garden, sorrowful even unto death, treading the wine-press alone, sweating, as it were, great drops of blood falling down to the ground; his three disciples asleep, dead to his agony. He prays to his Father, "If it be possible, let this cup pass." But it was not possible, he must prepare a place for his people, and it must be done in the appointed way. We now see him before the kings and rulers who had taken counsel against him, the Lord's Anointed; he is spit upon and mocked, a scarlet robe is put on him and on his holy head a crown of thorns is placed. Now before Pilate he stands, where many murderers and thieves had stood to be sentenced; but how strange this sentence, never one similar before nor since: "Take ye him, and crucify him: for I find no fault in him." Now he is being led as a lamb to the slaughter, but he opens not his mouth. His holy hands and feet are pierced with rugged nails, he is lifted from the earth, dying for the sins of his people. He is dead; the earth quakes, the rocks rend, the graves of many of the saints which slept are opened. He is taken down from the cross and buried, a great stone is rolled to the door of the sepulchre and sealed,

and the watch is set. The third day, very early in the morning, he comes forth from the dead a conqueror; death has lost its sting, the grave its victory. The "place" is "prepared:" the church brought up from condemnation and death. The Conqueror cries, "Behold I and the children which God hath given me." He has now returned, (I will come again) giving his disciples a lively or living hope of immortality by his resurrection from the dead. He receives them unto himself into the spiritual kingdom or house of the Father. The King reigns in righteousness and princes (apostles) rule in judgment, sitting upon thrones, judging the twelve tribes (all the elect) of Israel. He is now in the house of his Father, or in his own house, where all nations are, through his work of redemption. He is the door, the way, the truth, the life and the resurrection; no man cometh unto God except by him.

The clause, "I will come again, and receive you unto myself," is interpreted by some as referring to the end of this material world, but a careful investigation of the chapter will perhaps convince them that it means no such thing. For instance, Jesus said, "I will not leave you comfortless: I will come to you." This he did after his resurrection. "Then were the disciples glad, when they saw the Lord." Again he said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." This is very different from taking men out of the world that they make their abode with the Father and the Son. Christ our blessed Lord comes now in the person of the Holy Ghost to comfort all his saints, and to guide them into all truth. His first coming was "in the likeness of sinful flesh, and for sin." His

second coming is in "the image of the invisible God," without sin unto salvation, and to all who look for him he will appear. Paul says, The righteous Judge shall give a crown of righteousness to all who love his "appearing," which is his coming again in the Spirit in the experience of each one of his children. No mortal who has experienced the forgiveness of sins will deny that Jesus has appeared to him, and it is always as the end of the law for righteousness, hence without sin unto salvation.

What an easy thing it is to forget that the church or house of God is the body of Christ, and that where the body is the Head is also, and where he is there are his children. Where is he? The Bible answers thus: "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."

It has been a pleasure to grant the request of our esteemed friend, Mrs. Johnson, and we hope that she as well as others may be able to glean a little here and there from the things we have tried to present in the fear of the Lord and in good will toward men. K.

APPOINTMENTS.

NOTHING preventing, Elder D. M. Vail will fill the following appointments:

Middletown Church, February 2nd, meeting to be held at the residence of brother Morris Faulkner, 11 o'clock a. m.

February 4th, Halcottsville, N. Y., 11 o'clock a. m.

February 5th, First Roxbury Church, Vega, N. Y., 11 o'clock a. m.

February 6th, Second Roxbury Church, Roxbury, N. Y., 11 o'clock a. m.

J. B. SLAUSON.

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

Philemon Stout, Ill., \$1.00; Mrs. John Pettit, N. Y., \$3.00; J. R. Yerkes, D. C., \$1.00; Mrs. H. J. O'Bannon, Va., \$1.00; Henry Heckman, Ohio, \$2.00; Mrs. Esther A. Pipe, N. Y., \$1.00.—Total, \$9.00.

OBITUARY NOTICES.

George G. Galleher, of Hickory Grove, Prince William Co., Va., died at the Sibley Hospital, in Washington, D. C., Jan. 4th, 1908, aged 59 years and about 2 months. Three weeks before his death brother Galleher was taken violently ill with appendicitis; an operation was thought to be imperative, and he was taken immediately to the hospital and the operation successfully performed. At first but little, if any, hope was entertained of his recovery, but in a few days his condition sensibly improved. Up to the day he died he had so far recovered as to be thought out of danger, and was encouraged to hope he would be able to go home in a few days; but it appears an abscess had been forming in the stomach, unsuspected by any one, which broke and bled profusely. An operation was decided upon as absolutely necessary. A growth was found in the "pit" of the stomach which apparently had been developing for months. He passed away without regaining consciousness after the operation. His body, followed by his heart-broken wife and the young lady he had reared from childhood, was taken on Monday, Jan. 6th, to their now desolate home near Hickory Grove. On Tuesday, in the most violent storm of wind, rain and sleet known in this section in many years, we followed the dear remains to Mt. Zion, six miles away, and laid them beside his former wife, sister Mittie Galleher. In spite of the inclement weather a large number of people attended the funeral, testifying by their sadness and tears the love and esteem in which he was held.

Brother Galleher was baptized in the fellowship of Mt. Zion Church by Elder Joseph L. Purington, during his service of several of the churches in the Corresponding Meeting of Virginia. After death had removed the former officers of the church, brother Galleher was chosen clerk, and then deacon. For several years he had been the only active male member besides myself until a few months ago. He filled his offices faithfully; there was no lack in his service of his brethren, to whom he was very precious. He also served as clerk at the sessions of the Corresponding Meeting for many years. He was a prosperous farmer and business man, and was liberal in contributing of his substance to the temporal needs of the church and of the poor and needy. He was uncompromising in his views of gospel truth, also he was characterized by the lowly spirit of his Master, and his walk was above reproach. He adorned his profession by a well ordered life and a godly conversation. His house had long been a hospitable home for his brethren whenever they came. His death seems not only a loss to us, but a calamity; we feel that he was so much needed that he could not be spared, and there is no one to take his place. The hand of God seems heavy upon us; one year ago our precious

brother, Elder White, was taken from us. Afflictions even worse than death have visited some of our churches in the near past, still we would remember the Lord casts down before he exalts, that he kills before he makes alive, wounds before he heals; his ways are not our ways, nor his thoughts our thoughts. In the death of brother Galleher this entire community has sustained a great loss; probably no man among us would be more greatly missed. He had served this assembly district three terms in the State legislature at Richmond very acceptably, and had taken an active interest in public affairs for many years, serving the people in many capacities. It is hard to know we shall see his face no more. This sorrow is for ourselves who are left in this vale of tears. He is at rest, has finished his course, kept the faith, and we are assured he has received the crown which the Lord, the righteous Judge, shall give to all those who love his appearing. Brother Galleher leaves a widow, to whom he had been married a little more than two years, the young woman, Bessie Wood, alluded to above, one brother and a number of nephews and nieces, together with his kindred in Christ and a multitude of neighbors and friends, to mourn the sad loss.

My excuse for the length of this obituary is the extended acquaintance of its subject among the Old Baptists and the universal esteem in which he was held.

ALSO,

Mrs. Jane Ashton Davis died at her residence in Fairfax Co., Va., of pneumonia, about Dec. 1st, 1907, aged 66 years, 5 months and 4 days. She was the eldest daughter of George and Jane E. Dodd. I transcribe the following, written by one of her family: "She was baptized in 1868, by Elder R. C. Leachman, in the fellowship of Mt. Zion Church, of which she was a devoted member at the time of her death, but circumstances kept her from attending as she wished. She was a firm believer in predestination. She passed away without a murmur or a groan. We feel lonely and desolate without her, but feel that she is at rest with the Savior, in whom she implicitly trusted. She was married to Mr. James E. Davis, Feb. 5th, 1870; to them were born five daughters and one son, all of whom survive her, together with the aged husband, to mourn for a faithful and loving mother and wife; she leaves also two sisters. Not being able to have a minister of her faith present at the time of her burial, Elder J. T. Rowe, of Baltimore, Md., spoke to the comfort of the bereaved on the third Sunday in December, in Washington, D. C."

I can fully indorse what the writer has said concerning sister Davis.

J. N. BADGER.

MANASSAS, Va., Jan. 11, 1908.

Christina B. Wessner Mouser was born in Berne, Germany, Feb. 27th, 1844, died Jan. 2nd, 1908, aged 63 years, 10 months and 5 days. Her mother died when she was a child, and at the age of fifteen years she came to New York. A short time afterward she came to Wyandotte County, Ohio, and on Nov. 30th, 1862, she was married to Decatur Mouser. In the fall of 1872 she came with her family to Allen County, Ohio, where she resided until her death. This union was blessed with four children—one son and three daughters: Frank Mouser, Mrs. J. A. Woolford, Mrs. Marcus Marks and Mrs. C. W. Cremean, who, with the husband, are left to mourn the loss of a devoted wife and mother. She also leaves a half-sister, a half-brother, seven grandchildren and a host of friends to mourn their loss. She was a conscientious woman, who tried to deal justly with every one, thus trying to obey the teachings of her Lord in her daily walk and conversation. As long as she was able to get around she was ever looking after the welfare of her family, and her greatest pleasure was when we were all at home together, and as we tenderly watched her we could hardly realize she was rapidly passing from the gaze of those who so dearly loved her. Everything was done that loving hands could do to ease her suffering, but to no avail, and on Jan. 2nd she passed peacefully to rest.

The funeral services were held at the house Saturday, Jan. 4th, conducted by Elder A. B. Brees, who delivered a comforting sermon from 2 Corinthians iv. 7. The hymns beginning, "O land of rest, for thee I sigh," "Keep silent, all created things," and "Asleep in Jesus, blessed sleep," were sweetly sung, after which her remains were gently laid to rest in the Spencerville cemetery.

I have copied the foregoing for the *Spencerville Journal News*, by Mrs. C. W. Cremean, daughter of the deceased, and though I would like to add a few words of commendation of the life and labor of the departed, yet I will only say that I shall miss her kindness and faithful attendance at our little meetings. She always was a zealous friend of the Old Baptists, and a close observer of the order and doctrine contended for in the SIGNS. She never made a public profession, but showed herself to be worthy of our confidence and love as a humble and confiding lover of Christ and his people. Truly a friend and sister has left us.

ALSO,

My father, **Solomon Moore Brees**, died at his residence near Canandaigua, Mich., August 21st, 1907, aged 90 years, 9 months and 25 days. He was born near Horseheads, N. Y., Oct. 26th, 1816, moved to Michigan about 1832, I think, and on Feb. 10th, 1841, married Kezia L. Carpenter, who preceded him to the grave (in 1902) at the age of 85 years, 9 months and 12 days. I am their only child. My father was ambitious to a fault, and through hard labor and ex-

posure grew decrepit as he grew old. I had the humble privilege of caring for him the last three and a half years of his life, and feel the only regret is that I could not more tenderly provide for him. He was regarded as honest in dealing, frugal in habits and strong in prejudice, yet often gave freely in cases of need or pleasure. I have no personal knowledge of his making a profession of faith in Christ.

A. B. BREES.

SPENCERVILLE, Ohio, Jan. 6, 1908.

My dear sister, **Amy Hart Addis**, was born Nov. 14th, 1837, in Southampton, and died June 24th, 1907. She was the daughter of Elias and Harriet Yerkes, and lived in the neighborhood of her birthplace nearly all her life. She was baptized by Elder William Quint, in June, 1866, in the fellowship of the Southampton Baptist Church, where she remained a worthy member until her departure from this mortal state. She was especially loved by all who knew her in the community, as well as in the church, for her quiet, gentle manners and her orderly walk and conversation. I read a letter since her death, written to her by Elder Quint in 1867, in which he spoke of a talk he had with her. He spoke of her as most honest before God and men, and that she did not want one word of encouragement that did not belong to her. The day he baptized her he said he never expected to feel happier than he then did while here below. She was married to J. Clarkson Addis in 1875. Their home was near the meeting-house, so they were always in their place unless sickness prevented. Mr. Addis was fond of preaching, and was always ready to mingle with the brethren and to entertain them.

Dear brethren, the above was written by sister Rebecca J. Yerkes, at whose house in Philadelphia sister Addis passed away. She has asked me to write an obituary notice and send for publication in the SIGNS. I cannot do better than to send what she has written. But I wish to add an expression of the dear love and high esteem in which she was held by myself and family, as well as by all of the church. I knew her for more than forty years, and was her pastor for about twenty-four years, and I am glad to say that she was one of those whose presence at meeting, whose careful regard for the order of the church, and whose thoughtful kindness make them most helpful to the pastor. She was truly a devoted christian. We often had evening conference meetings at her house. As a church we greatly miss her. One brother survives her, also three sisters, two of whom are members of the church. They all feel the loss deeply, and especially sister Rebecca, who was seriously injured by a fall nine months ago, and who is still very lame. Sister Addis was helping care for her. May the Lord comfort all of the mourning friends.

Funeral exercises were held at the house Wednesday night, and Elder B. F. Coulter spoke. Funeral at Southampton meeting-house Thursday morning, when I spoke from John xi. 25, 26.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 24, 1907.

Mr. Cornelius Elmendorf died at his home in Kingston, N. Y., Jan. 2nd, 1908. He was born March 11th, 1825, hence was in his 83rd year. Feb. 14th, 1850, he was married to Charlotte Bogart, who died May 14th, 1903. Three children: Mrs. Emma C. Johnson, Mrs. Elizabeth Bishop and Alvah Elmendorf, together with six grandchildren, all of Kingston, are left to mourn their great loss. Mr. Elmendorf had been in failing health several years, having suffered a stroke of paralysis, which greatly impaired his strength, but he continued to be around until a day or two before his death. He had been a very active man, and was never better satisfied than when helping to make others comfortable and happy. He was known as an honest, upright man in all his dealings, and was highly respected by all who knew him. He was not a member of the Old School Baptist Church, but a firm believer in the doctrine of salvation by grace; he had a rich christian experience, but his poor opinion of himself kept him out of the church. He was a friend to the cause, and ever attended the meetings when he could, even after he was very feeble. His home was a pleasant resting-place for the brethren who passed through Kingston on their way to the different meetings of the Roxbury Association. It was our privilege to visit him frequently, and always found a hearty welcome. He had been a subscriber to the SIGNS many years, and often expressed his satisfaction in the matter therein. We conducted his funeral service in his late home Jan. 4th, and tried, with such ability as the Lord gave, to speak comfortingly to the family and many friends who gathered to pay the last tribute of respect to their esteemed friend. The interment took place in the Kingston cemetery.

May the children be enabled to bow to the will of Him who doeth all things well. K.

Ruth Ann Sliter Van Denberg, who departed this life Nov. 23rd, 1907, after a brief illness, was born March 27th, 1832. She was the daughter of John Sliter and Polly Harder; was married to William W. Van Denberg April 15th, 1848. To this union were born two daughters, Amanda and Elizabeth. Mrs. Van Denberg was a believer for many years, although she never united with the church. The message of salvation came to her under the preaching of the late Elder B. Bundy, who for a time preached to a little band of believers in Troy, N. Y., who still love to hear the word of God declared. For many years Mrs. Van Denberg had been blessed with a hope in the

crucified and risen Savior; it had also been her blessed privilege to be favored with health to attend the meetings, and many times she spoke of the comfort she received while listening to the sound of the gospel of Christ. She lived a devoted life to the cause of Christ, and was loved and respected by all who knew her.

Her funeral was held from the residence of her daughter, near West Sand Lake, where she had made her home for several years, and was largely attended by friends and relatives. By her request the writer tried to speak from Isaiah xi. 1-9, and with such ability as God gave me tried to comfort the sad ones. Hymn No. 1247 was read by request of the friends.

May the God of all grace comfort all that mourn.

J. B. SLAUSON.

OUR aged sister, **Mrs. Elizabeth Stain Beesley**, died Dec. 26th, 1907, at 8:45 o'clock a. m., after a short illness dating from Sunday, Dec. 22nd, from the effects of hypostatic pneumonia. She lay in a stupor from Sunday evening until Tuesday noon, then regained consciousness and remained so until death came very gently on Thursday morning. Sister Beesley came to Otego April 28th, 1897, and made her home with Elder B. and sister Bundy until March 28th, 1903, when she came to our house to live, and never went out again until we bore her remains to the cemetery Dec. 28th, 1907. The funeral services were held in the rooms she had occupied so long, and our pastor, Elder D. M. Vail, spoke from the twenty-third Psalm and read hymns 1290 and 1249.

Sister Beesley was born March 17th, 1818, in the city of Coventry, England, and was the eldest child of Joseph and Ann Walpole Stain. Her father died in 1826. Her only sister, Mary, (who long afterward was sister Gedney, of Ebenezer Church, New York city,) came to New York with their mother and step-father in 1830, and lived near Verona for a time, then at Utica and vicinity, until they moved to New York, where our sister was married to George N. Beesley, April 16th, 1838. They resided at New York and Utica as long as Mr. Beesley lived. Sister Beesley was baptized when sixteen years of age, at Verona, June 6th, 1834, and was one of the nine members who were constituted the Ebenezer Old School Baptist Church of Utica, where her membership remained until the consolidation of the Utica and Otego churches. Sister Beesley made all arrangements for her death and burial, and everything was done as she requested. She looked beautiful as she lay in her casket; a smile came over her face as she passed away, and she looked peaceful and really at rest. Perhaps some one will write more of a history of our sister's long life. This is a brief notice to her friends and acquaintances that she has gone home.

SUSIE C. F. GUERNSEY.

OTEGO, N. Y., Jan. 8, 1908.

Susan M. Gudge Bass was born July 14th, 1830, in Anderson County, Ky., was married to Thomas A. Bass Oct. 5th, 1865, died at her home near Waddy Sept. 18th, 1907, in the full assurance of a blessed hope in Christ, in her 77th year. Sister Bass was received in the fellowship of the Beech Creek Church, and baptized by the writer on the third Sunday in September, 1900, where she remained a faithful and devoted member until death. How much she will be missed in our little gatherings at old Beech Creek. She was always of a pleasant countenance and had a cheering word. She was left a widow some twenty years ago, and was a widow indeed. For the past nine years Mr. and Mrs. E. G. Martin (the latter a niece) occupied her home, with whom she lived and by whom she was tenderly cared for. She had been somewhat afflicted with a rheumatic trouble, but was only confined to her bed for a short time, having fallen and injured her limb. She seemed to be getting along nicely, but died suddenly from heart failure. Aunt Sue was dear to the family and is greatly missed by them, but we all feel assured she has entered into the joy of her Lord. She was the last one of a family of ten children.

Her funeral was largely attended at the Missionary Baptist meeting-house called Pigeon Fork, conducted by the writer, after which all that was mortal was laid beside the deceased husband.

May the Lord comfort and bless the dear family and lead them in the paths of righteousness for his name's sake.

P. W. SAWIN.

SHELBYVILLE, Ky.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

NORTH BERWICK, Maine, Jan. 7, 1908.

WILLIAM C. HASTINGS—MY DEAR BROTHER IN THE PRECIOUS HOPE OF LIFE ETERNAL IN CHRIST JESUS:—It comes into my thoughts that I have not written in return for your last gracious letter to me. However that may be, I feel I want now to pen you a few lines. As I am sitting here with my pen in my hand the question comes into my mind, Where shall I begin? I thought of this being the first month of our year 1908, and then Exodus xii. 2, came entering in with some dawning of the signification of the words. Let me pen you a few of my thoughts.

“This month shall be unto you the beginning of months: it shall be the first month of the year to you.” This month of the celebration of the passover, and of the exodus of the children of Israel from Egypt called Nisan or Abib, was the seventh month of their civil year, and corresponded with our April. In this month Christ our Passover was sacrificed for us. What, for me? God had promised to Abraham to bring forth his seed out of the land of their afflictions and bondage,

(Gen. xv. 13–16,) and when the time of the promise drew nigh (Acts vii. 17,) they were afflicted indeed, sore straits attended their sojourn in the land, they were crushed down under oppressions and cruel servitude. The last year they were in Egypt was the bitterest that they had ever known. As that year was ushered in Moses had returned to Egypt from the land of Midian, and the miseries of Israel were increased, more work was laid upon them, and the whips of Pharaoh’s taskmasters were heavy upon them. Six months of this year there was no abatement of their grievous bondage. The seventh month is at hand, and in the midst of this month all is changed. What a transformation! The bondmen are free, their sighs and groans are hushed and songs of triumphant praise they are singing. You know the story, dear brother, the Lord made bare his holy arm, his mighty hand and outstretched arm gave deliverance to his people, his chosen. This seventh month became, in things pertaining to God, the beginning of months, the first month of the year unto them. Old things were passed away, and all things had become new. It was a new year, and this month of Abib the

beginning of the year unto them. "Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt."—Deut. xvi. 1; Exodus xii. 42. The literal narrative of all this is interesting, but to be given glimpses of the spiritual meaning of these things is better, and then by divine leadings to enter experimentally into these typical mysteries, and for our hearts by faith to be saying, "Even Christ our passover is sacrificed for us," this indeed is blessedness. O such exceeding riches of grace is made known in bringing salvation to us poor sinners. Again and again within me I am saying, O that I could love thee, my Lord, my Redeemer. O for fervent gratitude that my heart might be a living fountain pouring forth its praises for his goodness, and for his wonderful works to the children of men. We were once in bondage far worse than Egyptian: we were the slaves of sin, (Romans vi. 16–20,) but we knew it not. The fleshpots of Egypt, the leeks, the onions, the garlic and Egyptian bread gave us fleshly gratifications. (Num. xi. 5.) Ah, we were in a shameful plight, the pleasures of sin sufficed us. (Heb. xi. 25.) But God's decreed time arrived in which it pleased him to call us by his grace, then indeed we were made sensible of our desperate and enslaved condition to sin. We could no longer, with any delight, walk according to the course of this world, a mighty, gracious power turned us in heart from our transgressions. (Isaiah lix. 20; Acts iii. 26.) In times past we had our conversation in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others. "You hath he quickened who were dead in trespasses and sins." This, dear brother,

is what has wrought in us this gracious change. Our eyes were opened and we saw where we were, the captives of sin, exposed to the curse of the law, fit subjects for the everlasting displeasure of the Holy One; what way of escape was there for us from the damnation of hell? The Lord gave us a heart to feel, and we had a heartfelt knowledge that we were wretched bondmen in Egypt. Then Moses came, the law entered and our offences abounded, and our servitude was more and more bitter. Pharaoh's hand was severe and cruel upon the Israelites, but how sorrowful is the lot of the quickened sinner when the yoke of his sins is heavy upon his neck, when Satan and all the powers of darkness assail the guilty one, yes, when the voice of condemnation smites the sin-burdened soul. Israel sighed and cried because of their bondage, (Exodus ii. 23,) and so do quickened sinners mourn unto God over their sins. (Ezek. vii. 16.) Truly that good work wrought in us by the Holy Spirit is very gracious and transforming, for we are not left by God to perish in our sins, we are drawn to the mercy-seat, we are moved by the operations of the Holy Spirit to pour forth our sighs and cries unto God. "The Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows."—Exodus iii. 7. This is a consoling thought, God knows our sorrows. "Great is the mystery of godliness: God was manifest in the flesh," and took unto himself all our griefs and carried our sorrows. It was not robbery that our Lord, our Christ, being in the form of God, thought it not robbery to be equal with God. O no, it was not robbery, for he was the brightness of the Father's 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. (Heb. i. 3.) O consoling, glorious mystery. Being found in fashion as a man he humbled himself for our sakes and became in very truth, even unto unfathomable depths, the man of sorrows and acquainted with grief. (Isaiah liii. 3; Luke xxii. 44.)

"I know their sorrows." He knew our first sorrows, when we were ready to perish in Egypt with hard bondage, (Deut. xxvi. 5,) and he has known all our sorrows since then, and have we not found the Lord to be merciful and pitiful, sustaining and comforting and bringing us salvation? The last year that Israel was in Egypt was dark and bitter indeed, their cup of miseries was full. Six months of that year cruel bondage was theirs, and though God's judgments were heavy upon the Egyptians no salvation for Israel was yet in sight. But this is the year of God's redeemed, the acceptable year has come. (Isaiah lxi. 2; lxiii. 4.) The set time is come, the month, the very day, according to the promise of the Lord to Abraham, is nigh, and God's own mighty hand and outstretched arm shall bring them out of the house of bondage. (Gen. xv. 13; Acts vii. 6; Exodus xii. 40, 42, 51.) The seventh month was ushered in, and in the fourteenth day of the month at even the passover lamb was slain, and the selfsame day they marched out of Egypt. Jehovah had broken the bands of their yoke and made them to go upright. (Lev. xxvi. 13.) Ransomed, free, upright, they went forth by their armies, and against any of the children of Israel not a dog moved his tongue. (Exodus xi. 7.) How well it was that this month of Abib should be the beginning of months,

the first month of the year unto the host of the redeemed ones.

The gospel of Christ is very blessedly declared in the sacrifice of the passover. On the tenth day of the month each family was to take a lamb without blemish, and in the evening of the fourteenth day it was to be slain. "And they shall take the blood, and strike it on the two side posts, and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it." "It is the Lord's passover." "And," saith the Lord, "the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." That passover blood was the difference the Lord put between the Egyptians and Israel, (Exodus xi. 7,) and it is Jesus' precious blood that redeems us from our guilt and shame; by him we are ransomed from the curse of the law, from death and the power of the grave unto God. (Gal. iii. 13; Hosea xiii. 14; Rev. v. 9.) The Israelites came forth of their houses under the blood. The blood was sprinkled on the lintel over their heads, and on the two side posts of the door. What harm could befall them thus sheltered by the blood of the lamb? O, my dear brother, that sacred mystery in our faith that Christ our Passover is sacrificed for us, what a comfort it is. How many times I have sung the words:

"What mighty sum paid all my debt,
When I a bondman stood,
And has my soul at freedom set?
'Tis Jesus' precious blood."

Others may imagine to find hope for themselves in their own doings, but we are taught of God that without the shedding of blood there is no remission of

sins. (Heb. ix. 22.) Surely I shall never forget that time when first I saw Jesus, the Lamb of God, sacrificed for me.

"When first I knew my Lord, my God,
'Twas in his deep humility;
His garments rolled in his own blood,
With eyes of love he looked on me.

Lo, then my fainting heart revived,
When I beheld my Savior smile;
'Twas then in Jesus I believed,
And felt the glory of his toil.

I nothing had when my dear Lamb
Did show me all my sins forgiven;
I nothing had but sin and shame,
When first I saw my name in heaven."

There, those lines repeat to you the story; all things became new; this was in the month of April, 1871, and truly it was the beginning of months unto me. Yes, it was such a hopeful, blessed beginning for a poor, vile sinner like me. It began with God, who is rich in mercy unto all that call upon him, it began with the riches of his grace, it began with Christ, our Passover, sacrificed for us. Deliverance was mine through the blood of the Lamb, and, set free from sin and shame, the bonds of the curse of Satan and hell were broken, and I stood before the Lord a pardoned, ransomed, loved one, and thus the arm of the Lord made me to go upright out of the land of Egypt. (Lev. xxvi. 13.) Of what value is that life, that hope in things pertaining to God, that has not the sacrifice of the Lamb, without blemish and without spot in the beginning of it? Christ, the Lamb of God, is also the Apostle and High Priest of our profession. (Heb. iii. 1.) If he is not the beginning of a man's profession it will end most miserably.

The Israelites in Egypt were bondmen, but when the Lord brought them forth they were no more Pharaoh's slaves, but the Lord's free people; freed by his saving power, by the blood of the passover lamb; no more bondmen, but the adopt-

ed nation of God. Henceforth Jehovah was known as the God of Israel. Thus saith the Lord, "When Israel was a child, then I loved him, and called my son out of Egypt."—Hosea xi. 1. Yes, dear brother, from the moment that by faith I tasted the efficacy of the sacrifice of Christ for my sins I began in my heart to say, Abba, Father. Surely it was the gracious God himself who gave a vile sinner like me power to do so. (John i. 12; Jer. iii. 19.) God sendeth forth the Spirit of his Son into our hearts, crying, Abba, Father. "Wherefore," saith the apostle, "thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. iv. 7.

"This month shall be unto you the beginning of months: it shall be the first month of the year to you." So much took place with Israel in this month; they arose from under their heart-wearying bondage, no more grinding tasks, nor the Egyptians' scourge laid upon them. The Lord released them, and they were made to go upright, their groanings were over, their tears were all wiped away, while very blessedly between them and their God there was the reconciling pass-over lamb. They feasted upon the lamb slain for them. "Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover." Truly this was a time most memorable in Israel, and in this month Jesus our Lord was crucified.

"Glory to Jesus, the sinner's great friend,
He ransomed his people and saves to the end;
Once we were bondmen, far worse than Egyptian,
Till the arm of the Lord with might led us forth.

And Jehovah still keeps us from sin, death and Satan,
And our foes will destroy with the breath of his
month;

Sing loud hosannas, ye ransomed, with me;
Jehovah hath triumphed, his people are free."

How the years have fled since we met

face to face. I have ever thought of you affectionately since that time, for sweet was our fellowship in the doctrine of Christ. May the Lord be gracious to you and to your dear wife and all your family.

I am your brother affectionately in Christ Jesus,

FREDERICK W. KEENE.

WAVERLY, Pa., Jan. 16, 1908.

DEAR BROTHER KER:—Inclosed you will find a letter written by Elder John McConnell to me. I have shown and read it to nearly, or quite, one hundred Old School Baptists, five of our ministering brethren among them, and all have urged that I send it for publication, and I know that you will fully indorse the sentiment as truth plainly set forth. You see he says that he is not fearful of my judgment, and as I have the judgment of one hundred good brethren, he surely cannot object to its publication.

I enjoyed your article in the SIGNS of January 1st, 1908, very much, as I have many others, but this seemed especially good to me. I must say that the SIGNS is a grand old friend to poor, weary pilgrims. How many, many poor, naked, hungry, downcast, heartbroken, lonely, sad, heavy laden sinners have been comforted by this messenger of peace; it was the first and only religious paper that I remember seeing in my father's house, and I feel to thank God for that. How many Old School Baptist homes are flooded with all manner of trashy, flashy literature, and not a sign of a book or a paper in which God's eternal truth is set forth. It makes me feel sad and often in mind ask the reason why. Brethren, keep on writing, keep on preaching; pen preaching is just as necessary as any other; many poor souls have no other

preaching from their kindred; so, brethren, think of these poor, isolated ones, you that are gifted to write. If I had the gift to write like you I would be heard from often, but I have not, I could never get my thoughts on paper as I would like, so have never written much for publication, and am strongly impressed that I am done, as my right arm is almost a failure now from rheumatism.

Brethren, farewell.

D. M. VAIL.

NEW YORK, N. Y., Dec. 4, 1907.

DEAR BROTHER MARVIN VAIL:—Your letter of the 29th ult. received, and we are glad to know you are recovering health and strength. A large congregation was out to meet you last fourth Sunday, and many expressed sorrow upon learning of your illness. Agreeable to your suggestion, the Lord willing, I shall exchange with you next fourth Sunday (December), you to come here and I to afflict the church at Cammal. You may rest assured of a warm welcome, and I am thankful and glad of the refreshment your coming will be to this tired and longsuffering people, but I am sorry for the folks at Cammal.

There is much in your last two letters I would like to reply to, but time and space forbid. I want, however, to assure you of my fellowship in one particular, for I think I know your feelings. You are not alone, as some say, in your conclusion that immortality is brought to light through the gospel; that "now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." The time, manner and place of that coming I have heard you declare many times with so much comfort to me as almost to persuade me that I am a christian; that perhaps I am one of those

for whom Jesus offered up prayers and supplications with strong crying and tears in the days of his flesh. Some way there is comfort in believing that groaning, being burdened, is the fellowship of his sufferings; that in this experience is the fervent, effectual prayer of the only righteous man, Jesus: "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. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." Yes, I believe in the spirit the saints do say, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ." I heard you once say that no man ever preached the gospel who did not preach the resurrection of the dead, and I believe it. Salvation is the resurrection of the dead, and I have never felt any burden on me to proclaim anything to the saints but "now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." The hope of salvation now is so wonderful that my mind is engaged (when I have any mind) exclusively in trying to discover what ground I have for a hope in Christ. I am not wise; the tongue of the learned (to explain the nature of a future existence) has not been given me, and because of such silence I am sometimes called in question of the hope and resurrection of the dead. What doth not yet appear is beyond my understanding.

Some brethren talk as if it is well settled in their mind what they will be, but none have yet been able to communicate to me the comfort of their views. With all my searching of the Scripture I find marked reserve in its language as to any particulars of the future existence of those who are saved. The way of that salvation only is declared, and to know and attain to that everlasting way is all my hope and desire. The fear of my life in serving this people is of being carried away with false doctrine; of trying to comfort them with fanciful notions; things seen; things their body, soul and spirit naturally crave. I would rather their faith be confirmed in an experience of fearing always; trying the spirits whether they be of God; examining and proving themselves. I would rather be told, You make me think, than be assured of having preached a wonderful sermon by a hearer who could not remember a word that showed him what manner of man he was. After all, is there other than the word of faith preached in the hearts and lips of the saints, making present things past and to come? And does not its exercise in them separate between him that serveth God and him that serveth him not? I think so. In the one case his service of God will be the fruit of his faith; he will live and move in a new atmosphere; he will see heaven new and earth new, a wall of salvation around him, and the river of the water of life, and the tree of life, ever his drink and food. In the other case, his works and labor will be the offspring of fear, or of the desire of self-glorification. He will count eternal life as a fair exchange for his good conduct, and even the forgiveness of his sins as purchased by his own acts of propitiation. The

presenting of his body a living sacrifice unto God as his reasonable service, is far from his mind; he still clings to the old earth and old heavens, deluded with the persuasion that he is rich and in need of nothing, when he is really poor and naked and blind and miserable.

I was once told by a Methodist preacher that the Old School Baptists dishonored God when they preached the insufficiency of man to walk uprightly; that it excused man from all responsibility and tended to ungodliness. How ignorant he was. Ungodliness finds no encouragement in the gospel, for it publishes the goodness of God in destroying our enmity to him; it frees us from the curse, but brings us under captivity to Christ, and is made known to all nations for the obedience of faith; and the will of God in the gospel is our sanctification, that we might serve him in holiness and righteousness. The only service acceptable to God is the obedience of faith. There is no true obedience before faith, for without faith it is impossible to please God. A good work cannot proceed from a defiled mind and conscience, (Titus i. 15,) and without faith we are to every good work reprobate. By faith ye are "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 ye should bring forth fruit unto God."—Romans vii. 4. All fruit before marriage is bastard. There must be justification and peace with God before our services can be acceptable, for good works are the issue of a pure heart, and the heart cannot be pure before faith. All obedience has its root in faith, and is not done in our own strength, but in him whom God has set forth as our Head and Root. Faith and obedience are inseparable, and yet they are distinct. Faith

is the cause, obedience the effect; cause and effect are not the same. By faith we confess Christ as our Lord; by obedience we walk according to his commandments. By faith we are the children of God; (Gal. iii. 26,) by obedience we are manifestly the disciples of Christ. (John xv. 8.) Faith purifies the heart, and the issue of such can but be pure religion and undefiled; it identifies us with Christ, and a living branch cannot be without fruit. (John xv. 5.)

Faith is a wonderful word; how little we comprehend its import. The trial of our faith is found unto praise and honor and glory at the appearing of Jesus Christ. We are justified by faith; it is counted for righteousness to him that worketh not, but believeth on him that justifieth the ungodly. It is of vital interest for me to know that the life I now live in the flesh I live by the faith of the Son of God. Is it in sensible weakness of the flesh that I am a partaker of the afflictions of the gospel according to the power of God? Is this seeing Jesus crowned with glory and honor? Is it by His knowledge that Jesus justifies us? Is it the fellowship of his sufferings when we realize "the spirit indeed is willing, but the flesh is weak"? I hope so, for if the issues of death do not belong unto the Lord, the God of our salvation, then I am without hope in this world and for eternity.

I have written you a long letter, with no excuse for doing so except that I felt like talking to you. You know me better than most folks do, so I am not fearful of your judgment.

Unworthily but affectionately your brother in hope of life eternal,

JOHN MCCONNELL.

NASHVILLE, Tenn., Oct. 22, 1907.

DEAR BRETHREN EDITORS OF THE SIGNS:—Your editorials of the present month upon "Extremes" and "Predestination" were read by me with much interest; they are established in the word of God, if I rightly understand its teachings. There is no power above our God. Solomon proclaimed that "the Lord hath made all things for himself; yea, even the wicked for the day of evil." The wicked are said to be reserved unto the day of judgment; they shall be brought to the day of wrath, said Job. Those who walk after the flesh presumptuously are self-willed, and as natural brute beasts speak things that they do not understand, and shall utterly perish in their own corruption. Such receive the reward of their own ungodliness; they feast with eyes full of adultery, and cannot cease from sin; they have forsaken the right way, and have gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness, but was rebuked for his iniquity. These are wells without water, carried about with a tempest, to whom the mists of darkness are reserved forever; for when they speak with great swelling words of vanity through the lusts of the flesh, through much covetousness, they ensnare those who were clean escaped from those who live in error. When they promise them liberty, they are themselves the servants of corruption. If being once enlightened through the knowledge of God they are again estranged, the end is worse than the beginning. Peter declared that the word came not in olden times by the will of man, but that holy men of God spake as they were moved by the Holy Ghost. But these are false teachers, and many shall follow their pernicious ways, by reason of whom the way of truth shall

be evil spoken of. Those who contend for the old landmarks are called extremists. The great trouble I believe with many calling themselves Old School Baptists is that they are not willing to declare the whole truth, as the faithful servants of God, who are commanded to feed the flock of God, and they are forbidden to shun to declare the whole counsel of God. If they fail to do the bidding of their blessed Master they are not worthy of their calling. God will keep his chosen unto himself, and will be their God and they shall know the Lord. They are a holy people unto the Lord, our God chose them to be a special people unto himself above all others upon the face of the earth. Then go on, faithful servants, contend earnestly for the faith which was once delivered unto the saints. "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." They are to hold fast the true doctrine, and the crown is the glory of God. We are commanded to stand firm upon this rock which cannot be turned or changed by mortal man. Foreknowledge and predestination are truths as firm as the throne of God itself; all his decrees and purposes were present in his mind before the dust of the earth was laid, and when the servants of God fail to declare these truths they are following Balaam, and are charging His faithful servants with being extremists; they object to the doctrine of God, and desire to please men, and limit the mighty God. So did the children of Israel; they turned back and limited the Holy One of Israel; they did not remember the goodness of God, and

when they were chastised they sought refuge under the doctrine of predestination. Our God is too wise to err, or to be brought into question by man, or to be limited. Let not the servants of God turn back to the beggarly elements of the world and condemn that which they once received and rejoiced in; let them not deny the predestination and power of God and his foreknowledge of all things, and let them not charge them that believe the doctrine with being extremists; his power is all and in all to us, and he sets bounds, and controls in all things, and at all times and places. There was full evidence of this immutable truth when the Son of man walked among men; all things were subject to his power, and to this he was delivered by the determinate counsel and foreknowledge of God; but foolish men, with sinful presumption, seek to limit God, and would rob him of his omnipotence, and deny to him unlimited dominion and control. Hear what our God saith both of himself and of all mankind: "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." He brought the princes to nothing, the judges of the earth to vanity. "Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." "Man at his best state is altogether vanity." "O ye transgressors. Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me." Why should we limit the almighty God, and deny his wisdom and knowledge, since he has declared "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my

pleasure"? He has spoken it, and will also do it. O hearken, all ye stouthearted that are far from righteousness, do not condemn God's predestination, for he is called the Ancient of days, and his is an eternal existence. Daniel saw in the night visions one like the Son of man, "and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." The Lord has set his King upon his holy hill of Zion. He said, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." His dominion is an everlasting dominion, which shall not pass away nor be destroyed. It was given to Daniel to know the interpretation of the things which he saw. The saints of the Most High shall take the kingdom and possess it forever. The greatness of the kingdom under the whole heaven shall be given unto the people or the saints of the Most High, and this kingdom is an everlasting kingdom. This was revealed to Daniel, and this appears to me to be the predestination of all things, and foreknowledge of his decrees and purposes.

There is no power that can set aside the decrees of God, as they were declared before time was. What would come to pass in the fulfillment of the Scriptures if any power could set aside his will? Let those who do not see this, hold their peace and ask the Lord to enlighten them. It is all of God and not of man. He has called his servants to proclaim the doctrine of election and predestination, and they will have great searchings of heart, and nothing but God's wisdom and infinite love can open the eyes of our understanding. Then there is hope, not chance, for it is all worked out, not upon conditions, but all of God. "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." He is without beginning or end of existence. "The eternal God is thy refuge, and underneath are the everlasting arms:" and he shall thrust out all your enemies, and destroy them before you; thus he is without end, without change, everlasting, immortal, perpetual, ceaseless, unchangeable, and so is his eternal truth; nothing transpires without him; he rules in all things; he has limited the bounds of all created things. All this may be called extreme, but I am sure that it cannot be successfully controverted; it is firmly established in the word. You have both ably defended the teachings of the word of inspiration as it was stored up in the mind of Jehovah from ancient times and revealed to his chosen servants; but this the world will not accept, and cannot, because it comes from above, from a Power greater than man. Daniel did not claim any honor or wisdom in interpreting the vision of the king; it was of the Lord only; the dream was certain and the interpretation thereof was sure. This should come to pass because it was the purpose and decree of God. This very Daniel was thrown into a den of lions because he would not worship the king's god, but the Lord protected him, as he does now all those who stand firm in the defense of the doctrine of the absolute decrees of God.

We had two faithful servants of God with us at the association; both were strangers in the flesh, but, we believe, not in the Spirit. One was from Paris, Mo., his name was F. Sutton, and one was

from Nebo, Ill., his name was C. C. Melton, and both indorsed the SIGNS OF THE TIMES. We love them both for the truth's sake. Their deportment was mild and pleasant, and they were strong in the faith of God's absolute decrees in all things.

I hope that this will be read with prayerful hearts, and that you all will remember the writer.

Your brother, in hope of eternal life,
O. B. HICKERSON.

FARMINGTON, Ill., Nov. 3, 1907.

DEAR BROTHER CHICK:—I often think of you and your faithful labors in the Lord's vineyard. Your time is occupied laboring in spirit and in the truth of God. I often feel like writing you a private letter; then I think you have so many letters to read, and many perhaps like mine, poorly written, and many perplexing questions asked you; but I ask your pardon for troubling you this one more time. The last time I was permitted to meet with you was one year ago last spring, at the association held in Baltimore. I heard you preach at my sister's, Mrs. Grafton's. I was in a peculiar state of mind at that time, but do not suppose that you knew it; I seemed as one dead to any spiritual life, if indeed I had ever known anything about spiritual life. I had expected to attend several other associations, but felt that I must go home or I could not live, and I could not help my feelings.

I am still here as a pensioner of time, feeling to die daily. I do not know whether there is any one like me. I often awaken in the dead hours of the night with such a great weight upon me, feeling so sinful and wretched I have to cry unto the Lord for mercy, for I am in trouble and my eyes are consumed with

grief. My life is spent in grief and my years with sighing; I feel to call upon the Lord to remember mercy to me, a wretch undone without it. A few weeks ago in the silent watches of the night I awoke, feeling that I was dying, death had gotten hold upon me, my breath and heart seemed to be stopped, I grew cold and told my wife that I was dying. In the midst of this feeling I did say by faith, "Come, welcome death, I will gladly go with thee."

My dear brother, the Scriptures seem to be a dead letter; I have gotten so that I do not often read them. I opened the Book this forenoon, hoping my eyes would behold something out of which I might get comfort. I commenced reading the eighteenth Psalm, and it seemed to suit my case, and seemed comforting where he says, "The sorrows of hell compassed me about; the snares of death prevented me." I read on until I came to the twentieth verse, then I could not feel that I could justify myself. He said he was wicked, but I was all unrighteous. I thought of you, that I would like you to read all the chapter and comment upon it all in the SIGNS. David here claimed righteousness, for he had kept the way of the Lord. He said he was upright before the Lord, and he says also that he was recompensed according to his righteousness, according to the cleanness of his hands. Right here I seemed to sink down in the mire, for I am all unholy and go bowed down all the days and nights when awake.

I have received the SIGNS for November 1st, and feel to love the dear writers. My mind dwelt very feelingly on the letter written by Elder Redd. He seems to be low down in the valley of doubts and fears. I love him dearly. I met him years ago at Atlanta, Ga., and considered

him an able servant of Jesus Christ, and would be glad to have him with us. But very soon I shall pass away. This world is a wilderness of woe; this world is not our home. In days past I have taken much comfort in traveling and in being with the dear ones I love so much. I always feel unworthy of their love, and feel that I have imposed on dear brethren in trying to impress them that I love them, when I very much doubt if I am a child of God.

Dear brother Chick, please pardon this poor letter; I did not write it for publication, but you can do with it as you please, and all will be right with me. May we meet in that blessed clime where we shall ever be with the Lord and where there is no sorrow or sin.

Yours in love,

E. D. VARNES.

P. S.—I spoke of my trip to the association last spring one year ago, and that I did not enjoy myself; I want to add that I found no fault with the preaching, and I know it was all good, but I was not permitted to feed and receive it in demonstration of the Spirit and of power. You know what I mean, I hope, my dear brother. My brother Isaac, who was with me, has gone to rest since then, and I am the only one left of the brothers. The Lord has dealt with me with much longsuffering. O, am I a vessel of wrath, only fitted for destruction? Or am I a vessel of mercy? The Lord alone knows. You may think that I am a child of God, for you do not know my sinful heart.

E. D. V.

[THE Psalm to which brother Varnes has called our attention is a very lengthy one, so that it would not be possible to comment upon it all in one article, even were we competent to do so; but right here in connection with his sorrowful let-

ter we feel to say just a few words, which we hope the dear Lord may make a blessing to him and to others who are similarly tried. First, we doubt not that David here, as well as in all his Psalms, wrote right out of a sorrowful and yet blessed experience of his own. He also wrote by inspiration of God, and the special aim of this Psalm is to set forth the sorrows and victorious triumph of the righteous Lord, our Savior Jesus Christ. Of him pre-eminently is it true that the sorrows of death got hold upon him, and the sorrows of hell compassed him about, and the snares of death prevented him. On the other hand, it is of the blessed Redeemer also that it was true he was righteous altogether. Now in view of this there is consolation for just such troubled, sinful souls as brother Varnes feels himself to be. Why did the Savior suffer such sorrows? It was because he would redeem us from death. Why was it said that he was righteous in this Psalm? It was because his righteousness is ours by imputation. Brother Varnes, instead of this Psalm being the medium of sad news to you, it is the medium of the most blessed news in all the world, the gospel news that Jesus has suffered all, and that he is risen in righteousness, and that in this is the salvation of just such troubled souls as is described in your letter. We cannot see ourselves in the Psalm save as the Psalm describes our Redeemer, and save as we are one with him in his finished work. May our dear brother, and all who are like him distressed, be enabled to read this Psalm seeing our victorious Lord set forth in it. It is all true of him, and it is true of us only as we stand in him.—C.]

SAMSON, Ala., Dec., 1907.

DEAR BRETHREN IN THE LORD:—I have just finished reading the SIGNS, and it is as good news from a far country. I feel much comforted when I read its columns to see that there is faith in the earth. I have never written a letter for publication in any paper, much less have I tried to write upon such precious subjects as would be comforting to the saints. In Matthew xii. we read: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." We learn from the first verse of Matthew that this is the book of the generation of Jesus Christ, therefore it is written to those who know the grace of God, and not to the world, who know not the law nor grace. It is written to that character to whom God has seen fit to reveal the way of righteousness, and into whose heart a new song has been put, even praise unto God.

We are taught by the divine word that Christ shall reign until he hath put all enemies under his feet, and that the last enemy that shall be destroyed is death. Thus he died for our sins and rose again for our justification, yet we all own that we are still sinners though saved by grace. Paul spoke of himself as being at that present time the chief of sinners. Our God is so pure that he cannot look upon sin, and so Christ died for the sins of his people, paid all their debt and set them free, so far as committing any sin that would shut them out from heaven and eternal glory. He writes his law in their hearts and puts it in their minds; thus when the child of God goes contrary to the teaching of the Holy Ghost he commits sin. Christ has died once for them, and they do not, and cannot, claim

anything but that they are led by an evil spirit when they sin.

Jesus said, "If I go not away, the Comforter will not come." But he said that if he went away he would send the Comforter, which should guide you into all truth. Again, we read that God sent his own Son in the likeness of sinful flesh to condemn sin in the flesh. As long as we live in this body of clay we are mixed with the world, more or less, all the time doing, saying or thinking things that are wrong. Now, in so doing we commit sin, and we suffer in the flesh for it, in which flesh sin is condemned. All who have ever known the way of righteousness know that after doing things that are not in accordance with the teaching of the Spirit they are made to mourn and think that if they were ever born of the Spirit they would not have such troubles and sin to contend with, and often they fear that they are mistaken in the whole matter, which is often the case with me. I look back at such times and cannot see why God in his wisdom spared such a poor, frail man as I am, one so vile and full of sin. I can see no one that bears the name of Christ who seems to go as often astray as I do; they all seem to be far superior to me in their daily walk in life; yet there is one thing I do know, and it gives me comfort at times, and that is, the things I once loved I now hate. "We know that we have passed from death unto life, because we love the brethren." But when I begin to sum up the matter to see if there is any good in me, I can see myself but a sinner of the deepest dye; if there has ever been any change in me it has been in and through the mercy of God. I can say of a truth, as did Paul, "that, when I would do good, evil is present with me." I at times fear that I deceived the brethren when they re-

ceived me and I was led down into the liquid grave, and that I have brought on the brethren, the redeemed of the Lord, a burden, and that they would be much better off if they had rejected me. It has always seemed to me if I had told them more at that time, when I tried to tell what great things the Lord had done for me, whereof I was glad, that I never would have been known as a Baptist; yet I can only be satisfied as I read or hear some one tell of the mercy of God and of his goodness.

I see I have left the subject in considering the imperfections of myself; yet all things work together for good to them that love God. If I could only know that I have been taught of the Lord I would not hesitate to write, believing that some one would be comforted by my words; but if not taught of God, the people of God will not be comforted, but placed in confusion. I desire, as much as in me is, to let everything alone that is not in accordance with the will of our Master. If I could put my whole trust in him I know that I should never lack for anything. I know I do not put my trust in him as I should, because I often find myself planning about my financial support, as though I could do something within myself. Putting our trust in him is safe; and we never lose anything in giving to the poor, or in paying for spiritual literature.

Brother Chick, I did not know the address of your paper, the SIGNS, until in August last I saw several of them, and I wrote you to send me one copy and I would subscribe for it. In a few days I was writing for it, when my wife said, "It looks as though we are not able to pay for the paper." I said, "It is a Baptist paper, and we will never lose anything." So I sent you the subscription in the full

belief that I would not lose anything, but that our God works all things right; I felt that I was not impoverished at all for the paper, but that God would supply my needs. I sent one dollar for it, and one month later I found two dollars. Thus it is in everything, the Lord provides, not as man does, but double. The Lord measures to his people double measure, filled up, pressed down, running over, and this is still another evidence that we are the children of God.

Dear brethren editors, it seems to me that this is not worth anything to any one, but do with it as you like.

Your brother,

J. E. FRAZIER.

MANORKILL, N. Y., Oct. 20, 1907.

DEAR EDITORS:—I feel inclined to pen a few lines, for you to read, if it be the will of God. While contemplating on the subject, and feeling that it might be wisdom to be silent, the words came, Ye that fear the Lord, keep not silent. And, "Praise God, from whom all blessings flow," seemed to loom up with some comfort.

For some time I have felt to speak a word to Miss Bonnie Chick that was, but now sister, if it be right for one so unworthy to speak of himself as a child of God. The language of the psalmist comes concerning Zion: "God is in the midst of her; she shall not be moved: God shall help her, and that right early." Again, "Give us help from trouble: for vain is the help of man." Sister Bonnie spoke with much freedom and simplicity of her exercises, and very expressively of the Lord's dealings with her, and in doing so told so much of my travel that I felt I wanted to speak a word of good cheer to her. I bless the Lord, too, in leading my daughter to follow her Savior

in his appointed way. He said, "If ye love me, keep my commandments." I am led to exclaim, as did another upon a similar occasion, How great a mercy to a poor sinner; all over glorious is my Lord; he is most beloved, and to be adored.

I also read a Circular Letter, written by Elder J. W. McClanahan, which was most timely. I would say with the poet, "Go on, go on; my soul says go, and I'll come after you." I have been favored of God to attend our association and two yearly meetings. It seems cheering to hear of the God of all grace by his servants who draw water out of the wells of salvation. The Lord gives water in the wilderness and springs in the desert, to give drink to his people who are his chosen. I feel to say, "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: who forgiveth all thine iniquities; who healeth all thy diseases."

"It was compassion, like a God,
That when the Savior knew,
To ransom us required his blood,
His pity ne'er withdrew."

I also think of the words,

"O that the Lord would guide my ways
To keep his statutes still;
O that my God would grant me grace
To know and do his will."

Then the thought comes, "The times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Thus we cannot excuse ourselves in this judgment, which is meted out to us, as we follow strange gods, or at least some of us.

Brethren, I wish you well. Because of

divisions it seems that we all ought, in an especial manner, strive for peace and to edify one another, and whatever is done ought to be done to the honor and glory of God. Let us all turn to our first love, and "Let no man seek his own, but every man another's wealth." If we could do this, then peace would reign in every bosom, and joy would be a constant guest. I have seen sorrow in the churches, and the loved ones scattered, and some inquiring souls not knowing what to do; O may God lead them beside still waters, and his banner over them be love. I have been privileged of late to enjoy all that my heart could wish; mercy and truth are met together, righteousness and peace have kissed each other. O that all his people would seek peace and pursue it.

Nov. 21st.—I wrote a few lines some time ago and concluded not to send them; but will add a few lines to inform you that this frail bark has been down in the valley, sinking down in woe. Last Tuesday, for about four hours, the tempest, or as the psalmist has it, "the pains of hell gat hold upon me." I cannot understand why these changes come. First lifted up to heaven, so we feel that we can say, "Come, welcome death, I'll gladly go with thee," and then sinking so low that we cannot even touch the hem of His garment; then again we see him coming unto us meek and lowly, and we run to meet him, and like Martha and Mary, say, Lord, hadst thou been here, our brother had not died. We, too, would not have died to all our spiritual enjoyment. But yet now we rejoice that the Lord has once more come and entered into his temple. Now the darkness has passed and the sunlight appears by the life-giving word, "It is I;" so we are led to feel "It is I" all the time. He is our

soul's sweet morning Star, and his banner over us is love; we are lifted to the third heaven when Jesus is formed in us the hope of glory.

I read an article in the SIGNS, written by Fannie Baldwin, and as I read it peace flowed like a river. Further on I read the editorials for November 15th, and they met my mind so well I felt like Paul when his brethren met him: "He thanked God, and took courage." The most of the time I feel to rejoice in Christ as my Savior, and that all things work together for good to them who love God and who are the called according to his purpose. The Lord gives, and he takes away, and blessed be his holy name.

Yours in hope of life eternal,

D. S. ELLIOTT.

CENTERBURG, Ohio, Dec. 16, 1907.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—The time is here that I should renew my subscription again. My unprofitable life is still spared for a purpose known better to my heavenly Father than to me. I have been quite feeble this fall and winter—have felt that my race was about run in this world of sin and temptation. My doctors advised a change of climate, as our winters here seem to be very much against me. My daughter, being much out of health, my husband and son-in-law decided to go to Ocala, Florida, and made all arrangements to go. While I believe my days are numbered and I cannot add any to them, I felt that I would enjoy the sunny south, and especially to meet with some of the dear ones I love in the Lord. This had been my mind for some time, but it was a great struggle in my mind to leave a good home and all the necessary comforts of this life and go to parts unknown; I felt that it was taking a leap in

the dark; I told my son (a lodge man) I thought it was something like joining a lodge, and I am no believer in lodges, especially for believers in the Lord. We continued to make ready for the trip, and through the kindness of Elder and sister Durand we were helped to a good correspondence with friends in Florida, which I feel to appreciate very much, and have just received a letter to-day from a brother Baptist, in answer to my letter telling him we had given up going. We were all ready to pack up and start; this gentleman had gone to the trouble of finding us a cottage and rooms, and I imagined myself down there enjoying the new life with the people of the south. While I had never been fully convinced with an answer from my heavenly Father that I might go, which I was pleading for all the time in my feeble way, the answer came in the negative, for the present time, not knowing what the future will bring for us. It has brought some pleasant correspondence and much confidence in our southern friends who gave us their kind assistance in providing us a house and rooms that we might feel at home when we arrived. I feel this kindness has found a warm reception in my heart never to be forgotten.

I am no doubt writing more local news than will be profitable or of use, but I want to speak of dear old sister Sarah J. Branson's letter, of Orlando, Fla., in the SIGNS. I had hoped to meet with this church at Orlando had I gone south. I want to say to the dear sister, I have had a great deal of controversy over the Sabbath, but I never could, from a child, believe in the sanctity of the first day of the week, and would ask my mother questions about it. It would take too much space in our precious paper for me to try to explain all of my experience regarding the Sabbath,

so I will just say in short, I cannot understand how any to whom Christ has revealed himself in the pardon of their sins, can possibly put any trust in any day or works of any kind. If Christ shall make us free we shall be free indeed; blessed rest.

"My spirit looks to God alone;
My rock and refuge is his throne;
In all my fears, in all my straits,
My soul on his salvation waits."

I want to say to my dear and beloved kindred in a precious hope who write for our dear family paper, the SIGNS, some of whom I have met in the flesh, others in spirit, Write on, you can all express what I feel better than I can. I am able to read, and trust I understand your blessed words of truth and righteousness, and as I am mostly confined at home in the winter, I appreciate your letters in much sympathy and love of the blessed truth you all proclaim. I have continued to distribute my SIGNS where I have found those who loved to read them, and I learn I have gained the approbation of some who desired to patronize your paper. I have been blessed with some soul-refreshing seasons this last summer, and have been able to still meet with a few of the Lord's dear people, having to go twenty and forty miles. Our yearly meeting was a glorious one; Elder Peters, of Indiana, and Elder Hutchinson, of Findlay, Ohio, were with us. Following that we were blessed with a visit from Elder Jackson, of Iowa, which was a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined. He visited the churches at Delaware and Galion. Our young brother Weaver, of Galion, Ohio, has the care of both these churches, with the assistance of young brother Jackson, of Bucyrus, Ohio, so we are blessed with those we have much

confidence in as our leaders. While I have lived to see many of our fathers called home to rest from their labors, and their works follow them, I feel to say with one of old, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

I ask an interest in your prayers, that I may be kept in the right and true way of peace and righteousness.

With love and christian fellowship, hoping our Father may continue to bless us in the future as in the past, I am your poor, weak unworthy sister, in hope of eternal life,

(MRS.) S. C. BOYD.

NEWARK, Del., April 8, 1907.

DEAR BROTHER AND SISTER:—I will try to fulfill my promise of writing to you.

The words of Peter are in my mind now, when he said, "I go a fishing." Jesus had gone away, as he had said he would, and the disciples were left lonely and destitute. How true it is that without Jesus we can do nothing. They were then like sheep without a shepherd; they had no leader, and were scattered, not knowing what to do, so Peter said, "I go a fishing." What could he do but return to his old occupation? Being without a leader or guide he could but return to his own work, and follow the dictates of his own mind. Were Peter and the other disciples alone in this experience? Are there not times when it is with us as though Jesus was lying in the tomb, or asleep in the hold of the ship? Then we grope in darkness because our Leader is gone away, and we go a fishing.

Elder Joseph Staton once said to a sister who had been to a meeting and had an enjoyable time, and now was returning to her work, "You can go fishing now." How sad it is after being with Jesus and feeling his presence to have to return to fishing. So much of my time is spent in this lonely, unprofitable kind of fishing. They fished in the night-time, but Peter was not alone in this fishing, the other disciples went with him. They fished all night and caught nothing. What a long and tedious night it must have been. I imagine, however, it was of some comfort to Peter to have the other disciples with him. I wonder what they talked about during the night. Perhaps they wept as they talked. "Weeping may endure for a night, but joy cometh in the morning." In the morning Jesus stood on the shore, but they knew not that it was Jesus. How often, when the morning comes and Jesus talks with us, we are not fully confident that it is the Lord, but are ready to attribute this gladness to some other source. "Then Jesus said unto them, Children, have ye any meat?" How tenderly he addressed them, calling them children. "They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." This was what they had been toiling and waiting for all the night, and no doubt they had become more and more discouraged. How true that it is the darkest hour just before the dawn, and when ready to give up, then help cometh. The Lord helps those who cannot help themselves. It is the poor who have the gospel preached unto them. Those who have nothing, and are at their "wit's end," and have no money to buy, are told to buy without

money and without price; these are the subjects of God's help; his strength is made perfect in their weakness.

"Therefore that disciple whom Jesus loved said unto Peter, It is the Lord." After they had followed the direction of Jesus, and had caught so many fishes, it dawned upon them it was the Lord who was directing them. One said, "It is the Lord," and the rest believed it. How often, after having a good meeting, we have heard some one say, "I felt that the Lord was in the midst to-day," and when we see their faith we are ready to believe it also. So it turned out to be a successful fishing trip, after all. Have we not all been on such fishing trips, and have they not turned out just as this one did? Going to meeting, reading the Bible, visiting the brethren, all, all is a failure unless led by the Spirit of Jesus. No man is able to keep alive his own soul. We need to be taught this lesson, not only once, but again and again. This is why we have to fish so many long nights and catch nothing. We must be taught our own weakness, that the strength of the Lord may be perfected; we must be brought to nothing, that Jesus may be everything to us; we must decrease, that he may increase. What a blessing to be able to say, "For to me to live is Christ, and to die is gain." For me to live is to learn more and more of his salvation.

It is said that John D. Rockefeller's income is fifteen million dollars a year, which is about forty-seven thousand a day, and it has been said that his board only costs him about eighteen cents a day. How little we need, after all, of this world's goods. Let us consider

our blessings and learn to be thankful.

Your brother in this precious hope,
EDWARD F. ROUNDS.

[THE above excellent letter from our brother, the late Edward Rounds, was forwarded to us for publication, and we think will be read with interest by our readers; it was one of the last from his pen.—ED.]

PRINCETON, Ky., Nov., 1907.

DEAR BRETHREN EDITORS, AND ALL THE HOUSEHOLD OF FAITH:—I am not worthy to address you, but I have a desire to do so. My father-in-law, now deceased, was a reader of the SIGNS for many years, and we have some old copies now in our possession, of which I am proud. I am a "doubting Thomas," and have been for twelve years, for if I have an experience of grace at all, it is an experience full of trials, troubles, doubts and fears. Trials, because I want to tell everybody of God's love, power and wisdom, and I cannot do so because I am slow of speech and dull of comprehension; troubles, because God's children are encompassed by the enemy, and the camps of the saints are almost bare, only a few scattered here and there, and the love of many has waxed cold; doubts, because if God ever has called me into the light and knowledge of his truth I am too blind to see it or understand it; fear, because I know that God is able to destroy both soul and body in hell, and will that be my fate, or is my name written in the Lamb's book of life? Well, at times I hope it is, and that the Lord will remember me. Then again the hope that I have becomes but a mere spark, and I am again in the belly of hell. How long, O Lord, how long? I look back twelve

years in the past, when I viewed a sight that to me was the most grand and glorious in all the world; I was high up upon the mountain, with the wicked and sinful world far, far below me; I thought for a few days that I would never sin again, and that I would live here perfect and holy unto final glory. Was I deceived, or was I dreaming, or was it a delusion of an overworked brain? The Lord alone knows. Since then I fear and tremble in his presence, for I know that in my flesh there is no good thing. My body is but a temple of clay, fashioned by the Potter a vessel of honor or a vessel of dishonor; which it is, the Lord alone knows. I know that God is just and righteous in all he doeth, and "though he slay me, yet will I trust in him." I know that the work of man shall be destroyed, but His work shall stand forever. In this temple of clay there is something at work, is it the work of God? I hope it is. Does he work in me both to will and to do? He does, and then I work it out with fear and trembling, fearing lest I should be found claiming the honor. God has declared the end from the beginning, and every link in the chain between the beginning and the end, and all shall stand fast; nothing can be added to it nor taken from it, and all has worked, and does now work, and shall continue to work together for good to them who love God. Whose work is it to do this? It is God's work. Does he make the wrath of man to work together for good? He does. He makes peace and creates evil. God sent his Son to save his people from their sins, and to conform them to the image of his Son, and this he did because he loved them, and so gave himself for them, that where he dwells they may be also. What did they do to be saved? They stood still and saw the salvation of God.

When a true called minister of God preaches this doctrine somebody believes it. Why? Because they have passed from death unto life; they have the witness in themselves and they all are taught of God. Man does not repent of himself, God leads him to repentance; he does not go to the mourners' bench to get religion, for true religion gets him; this is why he mourns. The child of God stays at the mourners' bench all the rest of his life; that is, he stays at the feet of Christ. Can a child of God, who is saved by grace, look up to God and demand reward, or a blessing for obedience? No, because at the best he has only done his duty, and so does not feel to merit any blessing, because he has only obeyed his Father's command, which is his duty as a child, and the Father is under no obligation to reward his child for his obedience. Then let us wait the appointed time, till our change come, and then we shall receive that inheritance which is reserved in heaven for us, then we will see him as he is, and be satisfied. Then, brethren, let us meet often one with another, and speak of Him, for a book of remembrance is written before the Lord for such. Shall I be one of the jewels which the Lord will make up? Shall I sit at the Lord's table? The Lord alone knoweth.

Your brother,

C. K. HAINES.

HERNDON, Va., Jan. 15, 1908.

DEAR BROTHER KER:—I thought many times during last year that I would like to tell you and brother Chick how I enjoyed your editorials and many other letters of the dear kindred in Christ. How I have been made to rejoice through those letters, which tell my experience much better than I can tell it myself, and I

thought to-day, as the time of my subscription to the SIGNS has expired, I would send to you the amount for another year and try to write a little and tell you all how I have been edified from time to time. Your editorial on Prayer, some time back, and another on Predestination, April 15th, I think were very good, as were also the "Refining Pot," by brother Keene, in Sept. 1st number, Psalms cxiv. 32, by brother B. F. Coulter, same number, Fragments, by brother Durand, Dec. 15th, and New Year's Address, by brother Chick, Jan. 1st inst. I cannot express myself to the extent that I was edified in the above letters printed in the dear old SIGNS. I sometimes get so low down I think it is all a delusion, that I am mistaken in it all, yet there is still a little hope after all; then again for a short season I am made to rejoice without measure, then I feel to praise the Lord for his goodness to me, a poor, wicked worm of the dust. What am I, that God is mindful of me? I rejoice at times to feel that the Lord has given me a heart to love his people. I do not think we are ever able to fully appreciate the rich blessings the Lord bestows upon us, yet I believe we desire with fervent hearts to ascribe all praise and all glory to his holy name; but there is much in my flesh to draw me away from that sacred nearness that I so much long for. Among all the ransomed of the Lord, if I am one, I am the least worthy of his love and mercy. I seem to be less thankful than any one else for the great hope which he has given us, and while I know that in me there dwells no good thing, I hope there is within me that principle, God's love, which at times, at least, lifts me above the things of this world. I want to be an humble follower of Him who was meek and lowly of heart, who

was reviled, and reviled not again; and we know, dear brother, to be a follower of Jesus is to go where he went, to suffer in measure as he suffered for us, to know what it is to be poor, naked, wretched and miserable, to suffer persecution for his name's sake. All such are those whom he calls blessed; they hunger and thirst and mourn; he commands and they gladly obey. We are made willing to go through dark places that we may come again into the light of his countenance. "Draw me, and we will run after thee," said the bride in the song. Jesus said, "No man can come to me, except the Father which hath sent me draw him;" and what a sweet and precious drawing it is: drawn by the cords of his precious love. His voice is "a still small voice," which speaks to our faith, and is as the sound of many waters, and whenever it comes to us it is with power in the Holy Ghost. The flesh, being enmity to God, is never drawn by God's love, but is made subject to the higher power. The power of Satan is found within certain limits, he can only present the temptation, and if in our weakness we cannot resist it, then we fall, if not kept, a prey to our lusts. So I find how necessary it is for me to pray earnestly that I may be kept from the powers of darkness, for it is only by his sufficient grace that we can obtain strength to conquer our enemies. The apostle tells us that we are crucified with Christ, nevertheless we live, but the life we now live we live by the faith of the Son of God. How marvelous this is, yet how glorious; he that is born into Christ's kingdom cannot live the old life, but faith exercises him in the love of the Father, and so Jesus commands his disciples to let their light shine, saying, "A city that is set upon a hill cannot be hid." The saints of God who compose the holy

city, the new Jerusalem, are upon the mountain of God's eternal love, and there is no night there, for the light of the Sun of righteousness, which shines in this lovely city day and night, is far beyond the brightness of the noontday sun in our natural heavens.

But, my brother, you know more of these things than I do, so I will close, hoping to see you again. If the Lord will, I would be glad to meet with you this fall at our association, which is to be held with the Frying Pan Church. O how I do miss our dear brother and pastor, Elder E. V. White. It was just one year ago yesterday (14th) that he was buried, and it seems to me I miss him more and more as time goes by; he was one of God's excellent of the earth, a bold defender of God's predestination and grace, which is my hope and salvation. May God's mercy and grace ever abide with you and brother Chick in your duties toward the SIGNS OF THE TIMES, as it has in the past, is my prayer for Jesus' sake.

As ever, your brother in hope of life eternal,

W. A. THOMPSON.

ELGIN, Oregon, Nov. 29, 1907.

DEAR BROTHER CHICK:—The inclosed letter from brother Silas Williams I desire to share with such as are like minded; to me it has been a source of great comfort. The news of my son's serious illness, and my inability to be with him, is very trying indeed, and such thanksgiving as I have is in remembrance of the few who are in sympathy with me in these great trials.

Trusting to be guided by that Light which shined in the darkness, and the

darkness comprehended it not, I remain yours truly,

(MRS.) M. J. LEE.

ALBANY, Oregon, Nov. 22, 1907.

MRS. M. J. LEE—DEAR SISTER IN CHRIST:—Yours of July 27th was duly received and read with much interest, and feeling a deep sense of my unworthiness, and inability to write anything that would be of comfort to one of God's children, I have failed to answer it until now; but when I read your beautiful letter in the SIGNS to Elder J. P. Allison and wife it was so comforting to my poor heart that I felt impressed to write you a few lines, though I often feel unworthy to associate with the dear people of God. But Paul says, "By the grace of God I am what I am," and I trust that His grace which was bestowed on me was not in vain. O, my dear sister, how precious is that word grace to a poor old sinner like me. I am now in my seventy-fourth year, and when I view my past life I realize that I have been a great sinner; but I know that Christ is a great Savior, and this encourages me to press onward toward the mark for the prize of our high calling in Christ Jesus. In my early life I labored under the conditional system of religion, preaching for the Missionary Baptists until, I trust, the Lord revealed to me the truth. You know, my dear sister, that we know nothing in regard to spiritual things except by revelation; and when the Lord revealed to me the truth, as I trust, in all its grandeur and beauty, my poor heart was filled with joy inexpressible and full of glory, and from that day until now I have never doubted in the least that the doctrine as held by the Primitive Baptists is true. I was at that time preaching for the Missionary Baptists, and had been for many years, and

was called a revivalist among them, but when the great light came, the first thing the Lord did was to show me that the doctrine I was preaching was false, which was the conditional doctrine, and you may be sure that I have had no love for it since that time. This was in the year 1880. I was then drawn to the Primitive Baptists with a power I could not resist. I then commenced preaching the doctrine of grace with all the power God gave me. This I found to be easy work when I had the Spirit; but to show me my weakness God has often withdrawn his presence from me while trying to preach his gospel. In this I realize that where the Spirit of the Lord is there is liberty. It is no wonder that the false teachers have to labor hard to prepare their sermons, as they have to do this without the help of the Lord, and I feel sorry for them; for none but God can give light. The reason why there is so much false doctrine taught in the world is that men do not understand the Scriptures. When our Savior met his disciples by the way, after he had risen from the dead, the first thing he did was to open their "understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead." No doubt at that time our Savior gave them a clear view of the plan of redemption, as it rests solely on the death, burial and resurrection of our Lord from the dead. One of the prophets said, Who by searching can find out God? The poor, helpless sinner does not find God. The prophet said, The Lord found Jacob in a waste howling wilderness; he lead him about and instructed him. This accords with the experience of all of God's peo-

ple, and it is written for them, and no one can understand it but those to whom it is written. How true is that declaration that he has hid these things from the wise and prudent and revealed them unto babes. So we see it is all a revelation from first to last. The Old School Baptists are the only people who preach this doctrine. Surely they are the peculiar people spoken of in the Bible.

Now, my dear sister, I will leave this subject and talk to you about our little church. I suppose you know when Bethel Church was organized, I think it was in the year 1848, and perhaps you knew many of the dear old brethren and sisters who were in the origination who have long since gone to their eternal rest. There are now sixteen members in love and fellowship. The unworthy writer has been pastor of this church for twenty-seven years, and in all that time peace and love have reigned with us; to God be all the praise. At our last meeting I had the privilege of baptizing a precious brother, a son of Elder A. Thomas. I will also state that our beloved sister, Margaret Barton Clymer, with whom you were no doubt well acquainted, departed this life Nov. 10th, 1907. The writer tried to speak words of comfort to the sorrowing friends, using as a text 1 Cor. xv. 51, 52, after which we laid her remains by the side of her husband, Deacon William Clymer, to awake in the resurrection.

As I have written perhaps more than will interest you I will close for this time. Give my love and regards to Elder Mayfield and all the brethren and sisters.

I am, as I trust, yours in hope of eternal life,

SILAS WILLIAMS.

PARIS, Ill., Dec. 29, 1907.

ELDER F. A. CHICK—DEAR BROTHER IN HOPE:—I find it time to remit for the dear old SIGNS, and also to acknowledge the receipt of a letter from you some time ago, containing words of cheer. I still count my visit with you and the dear brethren in the east one of the greatest privileges of my life; perhaps it came about as "all things" do, in God's own way and time, leaving a memory dear that I shall never forget. You perhaps remember in some of the little talks we had that I told you, and perhaps some of the other brethren, that I had no "stake" set that I could go back to in my experience, as did Paul, and nearly every other brother or sister with whom I have ever talked. This discourages me at times, but I have often felt a very small hope that I would not exchange for a world, then again I think it is because of the SIGNS. Probably I love the SIGNS on account of always having it in our family; my grandfather, Elder George Reeves, of Ohio, took it from its first publication. After his death, in 1854, my father was a subscriber and lover of the paper until his death, three years ago. I have been taking it several years, but have always had the privilege of reading it; so, as I say, I often fear that my religion is a "head religion." But I love the SIGNS and the writers with a love that I cannot express. This is how my visit came about. I had read after such able writers as Elders Gilbert and William L. Beebe, Durand, Rittenhouse, the Puringtons, Quint, Badger and younger writers, as Elders Keene, Rowe, McConnell, Ker, Coulter and many others, including yourself, until I felt that I knew them. When the way was opened for me to go, and I was on my way, the question came, Now what are you doing? You are putting

yourself up as an Old Baptist, and going among strangers; they will have no use for you. I had written to Elder Durand that I purposed going, and he wrote me to come, and come right to his house. When I got to the station at Southampton I saw I was not among strangers; Elder P. W. Sawin and Elder Slauson, with a brother Reeves, were there. The next morning when I went to the meeting-house dear old Elder Durand and Elders Badger, Keene, Rowe, Eubanks, Hassell, McConnell, Vail, Francis, yourself and many others whom I had heard of and loved were there, and my cup was full; I was a stranger and they took me in. Perhaps this does not interest you, but my mind ran in this way, and I wanted to tell you how I love and appreciate the SIGNS, and how the editorials, both yours and Elder Ker's, have been enjoyed, together with letters from all; they are like letters from our absent ones. I have been particularly pleased to hear from several brethren in the west, in the Siloam Association, where I was permitted to visit about ten years ago; they are a lovely people. I went to them in a similar manner as I went to your associations, but I was not a member then. They have perhaps forgotten me, but I have a precious recollection of sitting under the preaching of dear Elders Wm. S. Mathews, Silas Williams, W. J. Hess, I. N. Newkirk and many others. So you see the SIGNS is a good medium, even if I have not the spiritual understanding and hearing ear.

Please remember me in love to your own family and others who remember me. A letter from you at your convenience will be highly appreciated. Please excuse this ramble.

Yours in a precious hope,

M. C. REEVES.

OREGON CITY, Oregon, Dec. 25, 1907.

DEARLY BELOVED BRETHREN EDITORS:—It has been a long time since I have written anything for the columns of our precious medium of correspondence, the SIGNS OF THE TIMES, which I have had the pleasure of reading for forty-seven years, and I rejoice to know that it still contends for the same faith that was once delivered unto the saints: salvation by grace, through the merits of the crucified and risen Savior, our Redeemer, Lord of heaven and of earth. As it is written, All power in heaven and in earth is given into my hands; and now, dear brethren, when that precious Savior comes again the second time without sin unto salvation to make up his jewels, in that great and notable day of the resurrection, when the redeemed of the Lord, who have received the Spirit of adoption, whereby they cry, Abba, Father, shall be changed from mortal to immortal, then shall they be truly adopted into that spiritual family, for they shall be raised by the same Spirit that now dwells in the children of God, and be fashioned like his glorious body, then there will be no veil between, but they shall see him as he is and be like him. Here, dear brethren, is where and when all those who have received the Spirit of adoption will be adopted into the glorious family of God; they shall meet around the throne to dwell with Jesus and behold his glory that he had with the Father before the world was; then will be the glorious consummation of the will of our blessed Savior when he said, "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.

Dear brethren, I have not written what I thought to write when I commenced; I wanted to speak regarding the prosperity of our little church called Cedar Creek, in Clackamas County, Oregon, here in

Oregon City. We do feel to take courage and press on toward the mark of our high calling in Christ Jesus our Lord. We have been favorably blessed of the Lord in putting it in the hearts of his dear ministers to visit us from far and near during this year. Elder Marion Bartley, of Illinois, came with Elder G. E. Mayfield, of Elgin, Oregon, last May, and Elder Bartley remained out here on the coast about five months, visiting all the churches, I believe, in Oregon and Washington, to the comfort of all. At our last meeting our beloved brethren, Elders J. H. Gilmore, of North Yakima, G. E. Mayfield, A. Horner, J. P. Allison and S. B. Moffit (our assistant pastor) were all here and preached the glorious doctrine of God our Savior in its purity. The last five meetings we have had additions to the church, two by letter, one by relation of experience, a dear old sister ninety-three years old (Susanna Porter), related her experience as clearly as we ever heard any one, and three by experience and baptism. Last meeting a brother from Astoria, Oregon, over one hundred miles from here, was received by experience and was baptized; though it was raining hard, yet he desired to go to the stream and be buried in baptism, and his wish was granted. All who were able went to the stream, about one mile distant, through the rain and witnessed the sacred ordinance, after which we all returned to my house and remained all night, or at least several of the brethren and sisters, and Monday morning our dear brother Heckerd, who had just united with us, wanted to read and have sung the good old hymn, "Love is the sweetest bud that blooms." He read it and commented on it as he read, and when it was sung dear Elder Gilmore by request spoke in prayer. It was a solemn parting.

Now I will close, trusting that we all may be kept humble at the feet of Jesus and each other.

Your brother in hope,

JOSEPH BRUCE.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1908.

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

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

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

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THE PRODIGAL SON AND THE ELDER BROTHER.

DEAR BROTHER CHICK:—I will thank you very kindly if you will give your views through the SIGNS of the prodigal son and the elder brother. Do you think that the younger brother was manifestly saved before he left home?

Your brother,

W. H. SIMPKINS.

RALEIGH, N. C., Dec. 7, 1907.

There have been differences of opinion among equally good and spiritually-minded brethren regarding some things in this parable. For many years we have believed that it was right and good for all these different thoughts to be presented, not in the way of controversy, but each one giving his own understanding, without striving to oppose what another may have said and thought. It seems to be right for each brother to present what has commended itself to his own heart, but at the same time it is not his right to insist that all others shall view the matter as he does. Paul said, "Whereto we have already attained, let us walk according to the same rule, let us mind the same thing." But "if in any thing ye be otherwise [diverse] minded, God shall reveal even this unto you." Let each brother, after presenting that which commends itself to him as a revelation of

God, wait until the same revelation is made to others. If his understanding be of God, at the proper season, God will also show the same to others, and so now we feel to respond to our brother's request gladly, and in doing so we desire to present what has long seemed to us true of the parable, without in any way attacking the view of another.

First, we will say that the title found at the head of the chapter in which this parable occurs, the parable of the prodigal son, was placed there by uninspired men: The Savior did not call it by that name, and, taking the whole connection into consideration, we have long thought that the more appropriate name for the parable would have been, The parable of the elder brother.

Second, in the fifteenth chapter of Luke, where this and two other parables are recorded, viz., the parable of the lost sheep, and the lost piece of money, just one supreme thought is presented; and these parables, all three of them, present in substance the same things. These parables differ in intensity and force, but all of them are intended to set forth the same lesson, and the key to all three parables is found in the first two verses of the chapter. Let us read them carefully: "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." Now, in the parable of the prodigal son, the elder brother sets forth the Pharisees and scribes who murmured, and the younger brother sets forth the publicans and sinners, with whom he did eat, and who drew near to hear him.

Third, to these murmuring Pharisees and scribes Jesus first speaks in the parable of the lost sheep. They said, We

are the saved, we have not at any time wandered. If Jesus be indeed the Messiah, why does he not recognize us and our goodness and faithful obedience? Why does he so speak that publicans draw near to hear him? Why does he receive them and give them tokens of fellowship? If he were the Messiah indeed, surely he would associate himself with us, and would speak the things that would be pleasing to us, who know the law, rather than the things which these outcasts would delight in. Now in this parable of the lost sheep Jesus reasons with them in an unanswerable manner: Granting that you are what you say, and that these are all that you say of them; granting that you are in the fold, and that these are very far astray, what would be the most natural course for me, the great Shepherd, to pursue? What would you yourself do if one of the hundred sheep that might belong to you should go astray and be in danger? You yourself would leave the ninety and nine in the fold and seek after the one that had gone astray. Shall not I do the same? Why find fault with me for doing for men what you would do for a sheep? Jesus elsewhere used much the same figure when he was faulted for breaking the Sabbath in doing his work of healing. They also would take an ox or a sheep from the ditch on that day; is not a man of more value than a sheep?

Now in the next parable, that of the lost piece of money, the same thought is presented, only with greater condemnation against them, since the contrast between men and a piece of money is even greater than between men and sheep. A woman having ten pieces of money loses one; from that time she pays no attention to the nine that remain safely in her purse, but lights a candle,

even though it be day, that she may see into every hole and cranny in the house; and more than that, sweeps the house, and diligently seeks after it until she finds it; and in both these parables neighbors and friends are called upon to rejoice that the lost is found. If you yourself would so care for the lost piece of money, and would so rejoice at its recovery, why fault me for seeking the lost, the publicans and sinners? You yourselves confess that they are lost, and therefore do not acknowledge that you need salvation, why then find fault that I seek the lost that they may be saved? It is not recorded that they made any answer. There was no answer that they could make.

The same rebuke is administered to them in the next parable, that of the elder brother and the prodigal son; but in this parable there is more elaboration of the rejoicing at the end, and the force of the truth is set forth far more intensely here than in the other parables, because here we have the closest ties of life presented, while in the other parables only money and sheep are presented. The younger brother is the publican and sinner who drew near to hear him, and the elder brother is the Pharisee and scribe who murmured at this, as recorded in the first two verses. But all three of these parables are living parables; that is, they present what is true in every age and among all men. The same class of men to-day draw near to hear the Savior; the same class of men to-day find fault with such a Savior as this who has no words for the righteous keepers of the law, but who speaks only that which the sinner can hear and rejoice in. This is one glory of all that Jesus said while on earth, viz., that it describes men in all ages and places, and under all conditions, so that

His words are as true now as when they were spoken. There are publicans and sinners to-day, as then; there are Pharisees and scribes to-day, as then. The latter are rebuked in these parables now, as well as at that time. If it be not so, these parables are not living truths to us, but only ancient history. Publicans and sinners, then, found in His words just that which suited their condition. The same class of men find the same things in his words to-day. Pharisees, then, were not drawn to his teachings, and were wise enough to see that what he said was suited to the sinful and the lost, and so they found no place for him nor his teachings in their hearts. The same class of men have no use now for the soul-humbling doctrine of the cross, any more than then. The reproach of true religion is that it suits sinners, the lost, the straying ones, the prodigals. What anger burns in the hearts of self-righteous men now, as then, when it is set forth that Jesus does not have any good words for them, but only for the sinful.

In the parable of the lost sheep, the fact that the lost one, and those that were still in the fold, were all alike sheep, is not to be understood as though Jesus would say, You are all my true sheep. It is just a figure to set forth the one truth that would be a rebuke to the Pharisees, setting forth as it did their unreasonableness as they murmured. So also the parable of the lost piece of money does not mean that they were all stamped with the seal of heaven, as all these coins were stamped with the seal of the land, but just this one truth—anxiety to find the lost, and rejoicing when it was found. In the parable of the elder and younger brothers there is no thought that Pharisees and scribes were true sons, or, for that matter, that publicans and sinners

were sons, but the whole matter sets forth what would be true in nature, even among those Pharisees themselves, and, therefore, that they were altogether actuated by enmity to Him, and to all that salvation really means, in their murmuring against Him for so speaking as to draw publicans to him and in receiving them. All through the life of the dear Redeemer there was that which repelled one class of men and that which drew to him another class. In the gospel which presents him still before men the same thing is true: the gospel of grace draws one class and repels another class. To one it is the savor of life unto life and to the other it is the savor of death unto death; that is, the gospel of Jesus Christ makes manifest what is in the hearts of men. If life be in the heart the gospel is life to that one, if death be in the heart there is no life in the gospel to that one; the gospel simply makes manifest that he is dead to it.

The Savior said, "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." Those who dwell in the presence of God, and in whom his good Spirit dwells, will rejoice at seeing another trophy of sovereign grace, while self-righteous hearts will not rejoice, but rather murmur, that Jesus saves not the righteous, but sinners; and all these who do rejoice were once themselves also lost and found; they were once dead, but are now alive. Knowing what this salvation means to themselves, they are prepared to rejoice

with exceeding great joy when the lost are brought home again.

No doubt there are minor lessons taught also in this parable of the two sons. Minor, we mean, not because the truth is any less important, but because they are not the one special thing designed to be taught in the parable. For instance, it is most true that these publicans and sinners, when they are brought to themselves and see things in the right way, find only husks in the land where they are, and even these they are not allowed to eat, no man gives even these unto them, it is a place of hunger; but still, it is most blessedly true that it is the place of life to them. They have come to themselves, the swine are no longer their companions, and the food of swine cannot satisfy them. The world with all its vain pleasures, ambitions, riches, friends, and with all its religion as well, is nothing to them now. If they flee to these things for satisfaction they cannot fulfill their desire. Once they did, but in them they have squandered all, and are now empty-handed and hungry. It is also true that these feel they have sinned against heaven and in the sight of God in their whole lives, yet with this knowledge, and because of this conviction in their souls, they say, "I will arise and go to my father." Necessity drives them. While one crumb could be found remaining to them of their former pleasures, or former religion, they do not say, "I will go to my father;" no one ever comes to God unless his hands are altogether empty. It is also true that all such ones feel unworthy. We cannot ask the least favor upon any other ground than that of mercy. It is too much to ask that we shall be as a servant born in the house; only "make me as one of thy hired servants." This is the work of the Spirit of God,

preparing them to come as publicans and sinners come. They would not come at all if there were any longer that which could do them good in the former things. They would once have been as self-righteous as the Pharisees if they could, and so it is by no merit of theirs that they come as publicans and sinners. It is also true when they thus come trembling, fearing and hardly daring to come at all, that the Father sees them while yet they are a great way off, and in the soul's sweet experience it is true that at an unexpected hour the Father meets them. They were expecting frowns, and, at the most, could but suppose that the very least of favors would be bestowed upon them, and that at the price of infinite mercy. But O how large and free is that mercy, far, far beyond their highest thought! The Father meets them and embraces them and overwhelms them with a view of his love and his tender pity and forgiveness. How small their highest anticipations, but how vast the blessings bestowed upon them. Every token of favor and love is shown them. There is joy in the presence of the angels of God. There is a mixture of shame, sorrow, humility, heart-breaking and confession on the one hand, in their own heart, and yet of joy and wonder and adoration of the love that could receive and so bless such a sinner. Could a Pharisee receive such tokens of love and favor he would regard them with pride and self-elation, as only being a proper tribute to his faithfulness and goodness. So we are told in the parable, the elder brother, seeing all this feasting, was angry. He could conceive of no reason for such rejoicing only on the ground of great service or faithful obedience, and his thought was that such a feast must be to the praise and glory of the one in whose behalf it was made, therefore he

speaks of the reproach and shame brought upon the name of the family by the prodigal. Why should he, this sot, this associate of harlots, be thus feasted and rejoiced over, when I have never received any such token, though I have been obedient always? His was the thought of all natural religionists: blessings granted for meritorious service rendered. Had such a feast been made for him he would have been exalted and filled with insufferable pride. To such an one the gospel brings no message; the gospel of grace is an unmeaning sound to him. But see the self-aborrence which fills the prodigal. He knows that this feasting and joy are not to his honor, but to the praise of free grace. He knows that the robe, the ring and the embraces of his father are not things to boast of, but to humble him in the dust and cause him to walk softly all his days. Men of a worldly religion to-day think and speak of heaven as a reward for well doing. They think and speak of crowns that shall be to their own praise, and that shall testify to their faithfulness and the abundance of their works, but the humble prodigal still remembers that these hopes are his, not because of his goodness, but because of the wonderful grace and mercy of the Lord, and that he shall be crowned and clothed with righteousness is to the praise of mercy, and so, as he feels and in weakness testifies here, he shall to all eternity testify that the Lamb alone is worthy. "By the grace of God I am what I am;" I have what I have by the grace of God, and so, in that better world, and here, ere they reach that abode, saints delight to say, "Not unto us, but unto thy name."

We repeat that all these things are true, and it is good to draw these lessons from the various things said in this parable, but, after all, the one special thought is to set forth just what is presented in

the first two verses of the chapter. We trust that our dear brother, at whose request we have written these thoughts, may find in them that which will be of satisfaction to him. C.

CHURCH NEWS.

WAVERLY, Pa., Jan. 15, 1908.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES, AND ALL WHO READ AND LOVE THE PRECIOUS TRUTH CONTAINED IN THE SAME:—I am now trying to do what I have felt to be a privilege each year for several years past; that is, to make a short statement concerning the little churches I am still in great weakness trying to serve. The number of churches is eight, one less than last reported. Elder John Slauson is serving the Albany and Troy Church, which I served from its organization until he was called. There have been but few changes in the churches the past year; a few deaths, a few baptized, a few moving to other parts and a few coming to take their places and fill their vacancies, which would leave them numerically about the same. We mourn the loss of a number of old and reliable soldiers of the cross who are now resting eternally with Jesus, which is great gain to them. We cannot boast, if we would, of large congregations, but we do have good, faithful brethren, who are always found at their post, ready to do their duty in every way possible, which is of great strength and comfort to the pastor of a church, as well as to the church itself. A little church of ten or fifteen members, who are faithful in their attention to all the services of the church, each found in their place, is of more real benefit to a pastor than a church of one hundred and fifty members and not more than one-half or two-thirds of them ever present at a service. If there is anything that would make a preacher feel he is not

wanted I am positive that would. We have had a few two days meetings, as you have seen noticed in the SIGNS, and they were excellent; the preaching was first class, and hearing the same. Elders S. H. Durand, Joshua Rowe, John Slau-son, Bogardus, Ker and McConnell have all visited us the past year, either at our two days or regular meetings, and they did us much good I assure you. The good, old hard corn gospel is what we need up here, and we have ministers who are not afraid to preach it. Ministers, bring the corn, the grinders are here to crack it. Soft corn will do for that other animal that parts the hoof, but does not chew the cud nor produce any wool. I will now say to the ministering brethren, Come and preach for us when you can; and to the brethren, sisters and friends, Come and make us good long visits, we love your company and mes-sages of love.

Your unworthy brother, I hope, in
Christ, D. M. VAIL.

P O E T R Y .

In this vain world I fain would see
The way to endless day;
I wish to run the christian's race,
And never go astray.

Some say our works bring us to God,
We must the law obey,
But O, my works are lame and poor,
I cannot come that way.

My Jesus did the law fulfill,
His works are all my plea;
For Jesus (and his righteousness)
Is all the way I see.

From every other hope I come,
All other names decline;
Let others take what they may choose,
Let Christ alone be mine.

No man to God can ever come,
Though thousands still may try;
For Jesus is the only way
That leads to God on high.
(Selected by Elder E. A. Norton.)

OBITUARY NOTICES.

Sallie A. Martin, my beloved wife, died at our home Jan. 2nd, 1908, in her 80th year. She was Miss Sallie A. Thomas, born and raised in this county, (Fauquier, Va.) and had she lived until the 28th of this month we would have lived together fifty years. She was a loving and devoted wife in every sense of the word, a favorite with all who knew her. We had no children. She had been in delicate health for many years, but was taken last March with a severe attack of rheumatism, which changed from one disease to another, and was a most intense sufferer all the time for nearly nine months, when it was the good Lord's will to take her from all earthly trials and suffering. She was baptized in the fellowship of Ebenezer Church, Loudoun County, by our beloved pastor, Elder J. N. Badger, of which she remained a consistent member. She was beloved by all.

She was laid away Jan. 4th, in the cemetery at Ebenezer, and brother Badger preached a short but comforting sermon. The weather was cold and disagreeable. I am lonely and sad now, but the good Lord alone can give comfort, and may he give me the heart to say in truth, Thy will be done. It cannot be very long before I will be laid by her side, as I am now in my seventy-seventh year.

WM. A. MARTIN.

DELAPLANE, Va., Jan. 19, 1908.

Emily R. Yawger died at her home, 2114 S. Fifty-seventh St., Philadelphia, Pa., Nov. 16th, 1907, aged 71 years. Mrs. Yawger was a sister-in-law to the late Elder E. Rittenhouse, and a sister of brother Cyrus Risler, of Kingwood, N. J. She had lived in Philadelphia for the last fourteen years, and had been a regular attendant at all the appointed meetings of the church, although she was not a member. She was well established in the doctrine of Christ, and manifested a love for the church that can come only by the grace of God in a broken and contrite spirit. She leaves two sons, a son-in-law and a daughter, with relatives and many friends in the church, to mourn their loss. She was laid away in the cemetery at Rosemont, N. J. May each one of us be enabled by grace to pass out from time in living faith as did she.

B. F. COULTER.

PHILADELPHIA, Pa.

Jephthah Watkins was born June 10th, 1828, in Anderson Co., S. C., and died in Columbia, S. C., Sept. 8th, 1907, making his stay on earth 79 years and 3 months, lacking two days. He was a member of Mill Creek Primitive Baptist Church, of South Carolina. I had been personally and intimately acquainted with this dear and noble brother for some ten or twelve years, having served that church occasionally

for some years. Brother Watkins was possessed with noble traits of character, and was a firm believer in the good old Bible doctrine of salvation by grace, the doctrine of election and predestination. He had been a constant reader of the SIGNS OF THE TIMES ever since he had been a member, and was greatly devoted to it and the doctrine it advocates. He leaves eight children, three sons and five daughters, to mourn his sad departure, but not as those without hope. Two of his daughters are devoted members: sister Lizzie Hollis and sister Charity E. Watkins; they are precious sisters in the Lord. It is by their request, and that of other members of Mill Creek Church, that I am writing this imperfect sketch of their dear father. He left a wife and several children by her first husband, who was a brother Brazzell; she also is a member. Brother Watkins' first wife was a member with him, and a noble, good woman. Brother Watkins was a well informed man in the Bible, was a good citizen, a kind and good neighbor, a loving husband and kind father.

J. E. ADAMS.

ANGIER, N. C.

Mrs. Catherine V. D. Taylor was born in Mercer County, Ky., Sept. 15th, 1820, and departed this life at Oskaloosa, Iowa, Jan. 20th, 1908, aged 87 years, 4 months and 5 days. In 1821 her parents moved to Park County, Ind., and in 1839 she was married to Phillip D. Taylor. In 1854 they moved to Mahaska County, Iowa, where most of her life was spent on a farm near Agricola. To this union there were born twelve children, five boys and seven girls; one son and two daughters have passed over the river of death. In November, 1868, she became a member of the Pleasant Grove Church of Primitive Baptists, situated in Mahaska County, Iowa, and continued such during the remainder of her life. She was confined to her bed but a few days during her last sickness, and on the morning of Jan. 20th, 1908, she peacefully fell asleep in Jesus.

Her remains were taken to Barnes City, and at 3 p. m., Jan. 21st, a funeral sermon was preached by the writer, using as a text 1 Cor. xv. 21, after which her remains were laid to rest to await the morning of the resurrection.

WM. J. REEVES.

Reuben D. Robinson died suddenly Monday, Dec. 23rd, 1907, at his home near Reynoldsville, N. Y. He had been failing in health for some time, but was suddenly stricken with apoplexy. He was the youngest son of Sabin and Charlotte Sprague Robinson, who came from Putman County in 1833. The deceased was born in Hector, May 27th, 1843, where he lived until his death. He leaves to mourn their loss one brother, Oliver Robinson, and two sisters, Mrs. Mary Egbert and Miss Lovina Robinson. Mr. Robinson was a man of noble character, and had been

a constant reader of the SIGNS OF THE TIMES for over forty years. Although never making any public profession of religion, he was a strong believer in the grand old doctrine of predestination and election. The relatives have the sympathy of a large circle of friends.

Elder Chas. Bogardus, of Brookton, N. Y., preached a very comforting sermon to the many friends and relatives.

OLIVER ROBINSON.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76. MIDDLETOWN, N. Y., MARCH 1, 1908. NO. 5.

CORRESPONDENCE.

DELAWARE, Ohio, Jan. 12, 1908.

DEAR EDITORS:—I send you a letter I received Christmas day from Elder Peters, which I think very good. Will you please publish it in the SIGNS? I enjoyed it very much, and feel there are others who would enjoy it, too. It will be all right with Elder Peters. I have enjoyed reading the SIGNS many times, but have not had it since April; find inclosed two dollars, for which send me the SIGNS again.

Yours in hope,

L. E. STEPHENS.

DEUTERONOMY XXXI. 20.

“FOR when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.”

Brother Stephens, some things along the line of Scripture recorded in Deuteronomy xxxi., from the sixteenth verse to the end of the chapter, have been on my mind considerably of late, and one of the things especially along this line is God's foreknowledge, for the last half of this chapter is made up of Israel's future diso-

bedience. Here God does not pretend to guess at, but to positively foretell Israel's future disobedience, and I have thought of how forcibly God impressed upon Israel the certainty of their future departures. God did not stop at telling Moses of Israel's certain future disobedience, but told Moses to write of this future disobedience, and teach the children of Israel, to put it into their mouths that this song may be a witness for Him against the children of Israel. Brother Stephens, it does seem as though Israel, after having such warning of their future disobedience, having it taught to them and put in their mouths and in their ears, that Israel could not say they were ignorant of their future calamities. “The Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day,

Are not these evils come upon us, because our God is not among us?" "And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them, as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear." Moses therefore wrote the song the same day and taught it to the children of Israel. Did ever a people have such plain, unmistakable warning as did the children of Israel of their future conduct? even foretelling the words that Israel would say when the future evils would befall them which was to be. "Are not all these evils come upon us, because our God is not among us?" Brother Stephens, if God were to foretell your future disobedience as he did Israel's, and teach it to you, and put it in your mouth and ears, and write it into a song, and have the Elders to keep teaching you that song, that this might be a witness against you, would you think for a moment that his foreknowledge was uncertain, or your future disobedience uncertain, or would you think for a moment that God could foreknow or foretell an uncertainty, and when you would fill up your measure of disobedience, as foretold, would you say you could have done differently from what God foreknew, or would you think you were a free agent and could keep God's covenant that he foretold you would break? If these Scriptures prove too much for those who find so much difference between God's foreknowledge and his decrees, are not all the future predictions foretold of men against them too much for those who admit God's foreknowledge but deny his decrees? The matter resolves itself thus: if a decree be

added to God's foreknowledge, will that make the thing he foreknows any more certain or fixed? We must admit God only can foreknow and foretell things that are certain future events, and if a decree cannot make a future event more certain than God's foreknowledge of the event, then those who see so much difference cannot show as much difference as they would claim. Moses told the Levites, which bare the ark of the covenant of the Lord God across Jordan, to "take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? Gather me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them." Did ever a people have such plain warning of their future disobedience as did Israel? and are we to think Israel could have kept the commands that God knew they would not keep? or can God foreknow that men would do a certain future event that was not certain? I will cite a few things for our consideration. God said to Moses, Exodus vii. 2-4: "Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, * * * by great judgments." Exodus ix. 12: "And the Lord hardened the heart of Pharaoh, and he hearkened not unto them." Exodus x. 1: "And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and

the heart of his servants." Exodus xiv. 4: "And I will harden Pharaoh's heart, that he shall follow after them." Verse 8: "And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel." Brother Stephens, God had foretold four hundred years ere this came upon Pharaoh that the nation to whom they should be in bondage will I judge, and they shall come out with great substance. (See Genesis xv.) This future event God foretold as a thing he knew, and not what he guessed at; he told it to Abraham before Isaac was born, therefore it behooves all of God's children to believe in God's sovereignty, for those who believe there is such a great difference between God's foreknowledge and his decrees are at a greater disadvantage in reconciling the certain future events of things rewardable and punishable of men's vices and virtues, their good and evil deeds, as arising from some other source than God's decrees, than if they were to own God's decrees over all. God knew Pharaoh's future wickedness. Pharaoh's will and choice were changed several times by God hardening his heart and then causing him to repent, showing that for men to fulfill the lot foretold of them in the future their minds, wills and choice are governed by those things God sends upon them, as in Pharaoh's case. Let men read the fifteenth chapter of Genesis and then compare it with God's dealings with Pharaoh; and let them read the thirty-first chapter of Deuteronomy, of the future disobedience of Israel, and then read the rest of the Old Testament, and see if God foretold any uncertainty, for Israel's whole life, from Moses until Christ, amply proves Moses told the truth, and that God in foretelling their future disobedience foretold fixed future

events. Hence when men deny the predestination of these things, and yet are compelled to acknowledge their certainty, what is gained by it, and what besides God's power and wisdom fixes these future events that they cannot fail? It does not make these future transgressions of Israel any less certain if we take away God's decree from his positive knowledge, for God cannot foreknow uncertainties. We will come closer to the point, for it is certain that God, for wise and holy purposes and gracious ends, ordered the event of Joseph being sold into Egypt by his brethren (Genesis xlv. 5): "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you, to preserve life." "God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God." Psalms cv. 17: "He sent a man before them, even Joseph, who was sold for a servant." It is certain that God, for wise and gracious ends, hardened the heart and made the spirit of Sihon, king of Heshbon, obstinate, that he would not let the children pass by, as we see in Deuteronomy ii. 30; also we see it was of the Lord to harden the hearts of the kings of Canaan, that they should come against Israel in battle that he might destroy them, as we see in Joshua xi. 20, and we might cite many instances recorded all through the Bible where God foretold the obedience and disobedience of eminent persons, such as Josiah's righteous reign, foretold in 1 Kings xiii., and fulfilled three hundred and fifty years afterward. In 2 Kings xxii., xxiii., we are sure that those who feel God's foreknowledge of future events differs much from his decreeing them have these things before them to

reconcile, the same as those who believe in the absolute decrees of God, and they find it hard struggling to reconcile God's foreknowledge of these things according to their notion of God, and at the same time keep out of predestination of such events. When we read how God hardened Pharaoh's heart so many times, and how he purposed the selling of Joseph into Egypt, and how he hardened the spirit of Sihon, king of Heshbon, and Og, king of Bashon, and how he hardened the hearts of the kings of Canaan that they came against Israel in battle, to the end that he might cast them out, and as we read in Jeremiah lii. 3, how that through the anger of the Lord it came to pass that Zedekiah rebelled against the king of Babylon, and the Lord took Nebuchadrezzar his servant, and all the families of the north, and brought them against the land of Judah and all the nations round about, as we read in Jeremiah xxv., and also Christ "being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain."—Acts ii. 23. "And truly the Son of man goeth as it was determined."—Luke xxii. 22. "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together. For to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 27, 28. "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But these things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." I say, brother Stephens, when we see these things so forcibly set before us, how can we shut our eyes to them, as though God never did anything of the

kind? Why is it not better to own that God, for wise, holy, righteous purposes, and most gracious ends, did these things? as most all of these cited truths were done to pave the way for the blessing of his people, either under the first or the second covenant. Joseph being sold into Egypt was wickedness in Joseph's brethren, but God had a holy, righteous purpose in it, that Joseph might nourish his brethren through the famine; and God hardening the heart of Pharaoh was that His name might be declared throughout all the earth, and that it might be told for generations to come what great things God wrought in Egypt; thus the evil that Pharaoh did was with wicked intent. God had a holy, righteous purpose, and a most blessed, gracious end in view in beginning to pour out his blessings on his people and to force nations to respect his chosen people. God hardening the spirit of Sihon, king of Heshbon, and making his heart obstinate, was for a glorious purpose, for God had promised Abraham four hundred years prior to this act that his seed should possess this land; and God hardening the rest of the kings of Canaan that they came against Israel in battle, was to the end that he might cast them out. This also was a fulfillment of God's promise to Abraham, four hundred years prior, that his seed should inherit this land, though God had waited long for those Amorite nations to fill up their cup of iniquity and become ripe for destruction; this also God had long purposed and promised and showed long forbearance until his appointed time came. Thus God had only a righteous purpose in thus arranging an inheritance for his typical people, and shall we poor, finite creatures, with such weak understanding, charge God with being the author of sin because we are too weak to

comprehend his holy purposes and gracious ends? Shall carnal reason take the holy Father to judgment before their carnal court and find fault with his decrees because they are not according to our natural reason? What are we but dust, and is not the wisdom of this world foolishness with God? Hence shall foolish, worldly wisdom pass judgment upon God? The crucifixion of Christ, if we look upon the act and the evil intentions of those who had a hand in it, certainly was the most heinous crime ever committed; but when we look at God's side of it, and the purpose and end he had in it, we certainly must say it was the greatest blessing ever accomplished, and that God thus ordering it and fitting men for it was the most gracious act and the most holy purpose of all of God's acts. Hence for us to preach experience, to the exclusion of doctrine, and listen to those who plead for to be fed upon milk, as they are not able to endure strong meat, I often think of Paul's remark about it. "Every one that useth milk is unskillful in the word." Those who do not believe in the predestination of all things have these cited Scriptures in their Bibles, and if God has done all these things and is not the author of sin, but of holiness, can he not have a holy, righteous purpose in all things? For we all have the Scriptures to reconcile, and their way of reconciling them is no better than ours. God is a sovereign over all things, and has ordered all things according to his own eternal purpose, as we see in Isaiah xlv. 7: "And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them."

Brother Stephens, my letter is long, yet I feel like continuing; the wisdom and

purposes of our God are unbounded, his sovereignty great, his power unlimited, his grace so sweet, his love so healing, his Spirit so directing and discerning, that one finds no place to stop.

NEWTON PETERS.

PORTLAND, Indiana.

WARWICK, N. Y., Nov. 15, 1907.

DEAR BRETHREN EDITORS:—In the SIGNS for November 15th I notice a letter to Elder Chick from sister Lena Hunt, of Virginia. I have to-day just received another, as I think, good letter from her, and you may use it if you so desire. I will notify her that I have forwarded it to you so she will be prepared for its appearance in print. It was my solemn privilege to administer the ordinance of baptism to her, and since coming among us she has manifested a zeal for the truth quite refreshing to witness. Those who read this letter from her will notice a mind exercised in the Scriptures. Such an exercise is very comforting and reassuring to the faith of God's people.

Leaving this matter in your hands, I am yours for the truth's sake,

H. H. LEFFERTS.

GLENBROOK, Va., Nov. 12, 1907.

ELDER H. H. LEFFERTS—MY DEAR BROTHER:—I think spiritually I have been with you all day, and I feel that I must try to write you a few lines, yet am so little and unworthy that I do not feel like taking my pen to write any of my brethren; but O how I do thank God for the love of such brethren; I know they are the dearest people in the world, and I think it would almost kill me should they withdraw their love and fellowship from me. I know I love them and our dear Jesus with all my heart and with all my soul, and now the following words come

to me: "Not as the world giveth, give I unto you." My mind has been led to read John xiv., and in the twenty-seventh verse I find these words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." I have had many passages of Scripture revealed to me in this way since our association. It has troubled me greatly that I can remember things I read but a short while. I take the Bible or the SIGNS and read something that is very comforting to me, and I say to myself, Now I will remember this, I will read it again and be sure to remember it, but that resolve is as weak as the one who makes it, I cannot remember, and I often feel the words of a hymn I used to sing, which runs thus:

"Though I have labored again and again,
All my self-cleansing is utterly vain;
Jesus, thou blessed Redeemer from woe,
Wash me and I shall be whiter than snow."

Yes, all my self-cleansing is utterly vain, and everything I try to do of myself is utterly vain, for "When I would do good, evil is present with me." "For the good that I would, I do not: but the evil which I would not, that I do." Of the many good sermons I heard at our association I remember the text of but one, and that was the one you spoke from on Thursday night: "I will allure her, and bring her into the wilderness, and speak comfortably unto her," &c. I remember that and a part of what you said in connection with it; then in a few days came these words: "Not unto us, O Lord, not unto us, but unto thy name give glory." I could not find those words until Elder Eubanks told me where they were. Then came these words: "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."

Again, "My grace is sufficient for thee." As these Scriptures come to me one by one I cannot rest until I get the Bible and find them, and these are the things that stay with me, I do not forget them.

"God moves in a mysterious way,
His wonders to perform."

"Great is the mystery of godliness;" yes, and how wonderful when we are enabled through faith to see the wonderful works of God. I am thankful and happy to-day, dear brother, that God saw fit to embrace me in his covenant of grace, if indeed he has, but I often doubt it very much. Sometimes I feel that I am deceiving myself and my brethren, then again, when my heart seems to be full to overflowing with the love of God, how can I help the hope that fills my heart that I am one of his children saved by grace? I know I love the people who I feel sure are the children of God, and desire and pray for their love and fellowship in return, and if I am not one with them, my dear brother, tell me why I love them so well and long to be in their company. I have been thinking to-day of the second Sunday in September, 1906, when I was in such great trouble of soul I could hardly eat or sleep; I was in the bottomless pit, a lost and ruined sinner, guilty before God; I was sick both in body and soul. It was preaching day at the Methodist house and also at Frying Pan; my husband asked me if I were going to Frying Pan? I said, No, I do not feel like going; but after brother and sister Wortman had gone to meeting I wanted to go to the Methodist meeting, but my husband said, No, you were not able to go to Frying Pan and you are not able to go out there. O how foolish that seems to me now. Would I stay home to-day and let them go to Frying Pan Church and I want to go elsewhere?

I can answer, No, with all my heart. Did I not fight hard against going to the Old Baptist Church? They asked me to go just one time. I told them in October I would go just once to please them. I said there was nothing there for me, but I went. They were expecting Elder Lester to preach, but when we got there some one said he was sick and could not come, and they would not have any preaching. How my heart sank within me, I did not like to own even to myself how disappointed I was; I know I felt the disappointment as much as any who were there, and how beautiful those people appeared to me; they had never seemed half so beautiful before, and I felt that I loved them already. While they were assembled in the meeting-house talking one with another Elder Gore walked in, and how surprised they were to see him. When he got in the pulpit he spoke of what a mystery it was to him that he was there, for the day before he was not thinking of such a thing as coming to Frying Pan that day, and he said, "I am here, but I do not know what for," but before he was through preaching I felt that I knew what he was there for. I feel that he was sent to deliver to me a message, and I was brought there to receive it; he told my feelings better than I could have done, and showed me my home among God's people. I shed the last bitter tears that day, my dear brother, that I shed for many months; a sweet calm seemed to come over me after that, or a sweet peace. O how wonderful, how glorious, how divinely beautiful is this peace from above. "Peace I leave with you, my peace I give unto you." Blessed indeed is the one who receives this peace, which the world cannot give nor take away. I think, dear brother, the Old Baptists should be the

happiest people in the world. Of course we are always troubled because of our sins, for we feel to be the most sinful and despised, and are hated of all the world, but this I think should encourage us and make us happy. There is comfort in the hatred and persecution of the world, for our dear Savior says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." I, for one, am glad that I am numbered with the hated and despised of the world. It is a wonderful thing for me to look back and see the way that I was brought a subject of God's grace, as I hope, and given a home with his dear children, and what a pleasant home it is, and how I love them. Jesus says, "This is my commandment, That ye love one another, as I have loved you." If the Old Baptists do not love one another I do not know where you can find any that do.

"By faith in Christ I walk with God,
With heaven, my journey's end, in view;
Supported by his staff and rod,
My road is safe and pleasant, too.

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

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, * * * and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."

I am glad I was able to attend the association, I enjoyed the preaching and was glad to meet so many of the brethren and sisters I had never seen before, and glad indeed to see you and hear you again; but, dear brother, I think I was in the refining pot when I went to the meeting, and stayed there until the last day. I think I was feeling almost as miserable at that time as I ever did in my life, spiritually, for my mind was not on worldly things, and I was like poor old Peter when Jesus looked on him, there was bitter weeping over and over again; and every time I am made to weep my cry is, Dear Father, help me; from the bottom of my heart do those words go up in silent prayer to God. O what a blessed Savior; he is merciful even to our unrighteousness. I have had great rejoicing since our association, with many passages of Scripture imprinted in my heart, but not for any goodness of mine. Ah no, but "Even so, Father: for so it seemed good in thy sight."

What a long letter I have written, and not as I intended writing at all, but it is as my mind ran. May God bless and keep you, is the prayer of your little sister saved by grace,

(MRS.) LENA HUNTT.

OAK LANE, PHILADELPHIA, Pa., Jan., 1908.

DEAR KINDRED IN CHRIST:—Now, as I thus address you, as a flash my mind has a view of many dear ones, and a great delight fills me that once more I am permitted to come before you. It is a precious privilege, of which I do not feel myself worthy, or, if so, I am blinded to it. For the past two weeks my desire has been to once more take up my pen and write. This morning I made plans and had thoughts regarding my day's work, so that I could lay it aside, and,

leaving much undone, I embrace this opportunity as a command to write.

I said that my mind had been filled with a desire to write for two weeks, but it has been for a longer time than that. About two weeks ago a little child said to me, "You have not had a letter in the SIGNS for a long time." The child seemed to miss them. At once the desire to write grew, and my mind commenced to travel, seeking for something to write of interest to the little child, and also to the older and the stronger, and to the aged leaning on their Staff, with their locks whitened and their hearts tender with the desire to live to the honor and glory of God, and perhaps looking back over the way in which they have been led, with regret that they have not lived better lives, and lamenting their weakness, sinfulness and short-comings, remembering how they began the way in faith and trust, that as they traveled on, their light would shine more and more unto the perfect day. But O how disappointed they have been. It does seem strange that from the pen can flow words which can go into the heart of each and be received with joy, yet in the wisdom of God it is so. If not pricked in the heart by the Word, only the letter of the word can please any one. May it be the will of God to make manifest his Spirit in every line that I may write.

I am sitting here feeling melted, and with tears streaming down my cheeks, so that I can hardly see to write. I am filled with love, thankfulness and rejoicing that God reigns, and that all is of him from first to last. Yes, of him, that ever constant One, who is with us whether in poverty of spirit or in joy unspeakable and full of glory. The words of David often live in our hearts, and often they are almost our sole comfort. Read very

carefully his words in the Psalms, and see how often he was poverty-stricken and down in the depths, calling upon God for help. Let us hear him: "O save me for thy mercies' sake. * * * I am weary with my groaning; all the night I make my bed to swim; I water my couch with my tears. Mine eye is consumed because of grief." Then soon after all this anguish of soul we hear him: "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger." Then again, in sorrow and gloom hear him: "How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily?" Again, he says, "Have mercy upon me, O Lord, for I am in trouble; mine eye is consumed with grief, yea, my soul and my belly. For my life is spent with grief, and my years with sighing." So do we read of his continual beseechings to his heavenly Father for mercy. In one place he expresses himself thus, "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest me not; and in the night season, and am not silent." Yet right in the midst of his grief does he give praise; he says, "But thou art holy, O thou that inhabitest the praises of Israel." Now any Bible reader knows enough about the language to know that his sorrows and joys were as are those of the weary sojourners in this weary land to-day, and they know that David alternately felt these sorrows and joys as they are felt to-day. I remember

one time speaking of my leanness and loneliness and deserted feelings to one whom, at times, I had believed knew something of the Lord's ways, but that one felt and said that my liver was out of order, else I would not feel so blue. Another expression from one whom I felt knew just a little about the dealings of the Lord with his children was, There is no use in it; be happy and cheerful, for it is not pleasant to be with one who is gloomy. Now this is true in nature, but in the kingdom of grace how sweet is this poverty of soul to another. We see the Lord reigning there by his Spirit, and that it is night there, but that the night will pass and joy will come in the morning, for so it is promised, and, beside, we come to know that it is so by experience. What a field this covers, and as we look at it it bears continual fruit in our sight, and it is fruit that never loses its taste nor its beauty. But how does all this look to one who knows not the experience of a true child of God, a follower of Christ? They hate these words. I once knew for myself what they now feel. At that time it seemed to me that Old School Baptists were all the time urging their belief wherever they could, and if they could say nothing else they would talk about experience, and election, and predestination; and if they saw a soul sinking in sin, what did they do but just helplessly look on and never do a thing for that one, but feel that the Lord would in his own good time bring that one to see his wrong, and such revilings would reign in me and I was puffed up with my good works. One would never have thought it possible for me to come down small enough to hear that "still small voice" convincing me of that which no soul on earth could have argued me into believing, and this morning I am

filled to overflowing with these words of the Lord to his little ones, who dare not lift their eyes to him and say, I can do one good thing, or, I can be happy by laying aside all my inward feelings and looking on the bright side. But rather they say, The Lord doeth what seemeth him good, whether it be giving joy or sorrow. I often feel that sorrows and joys are unevenly divided, but look to Christ with all his life of sorrow and joy, was his life divided? Rather is it not true that his life was one continual travail of sorrow? Only once is it said that he rejoiced, and that in Spirit, thanking the Father that he had hidden these things from the wise and prudent, and had revealed them unto babes.

Two or three years ago, Elder Coulter spoke to us about agreeing with the adversary quickly while in the way with him. I was not at that time given light upon it, and for a long time talked and thought about it. A few weeks ago while reading I came to those words again, in Matthew v. 25, and then came a desire that I might see the exact meaning of them. I talked of them, and said, I will write to Elder Ker about them and ask an editorial from him; but it pleased God, I trust, to show me something of their meaning before asking him. Still I would be much pleased if he would write upon this subject.

I have had several experiences lately, of which at the time I could not see the good, but since then the good in them has been shown me very plainly. I have seen the reason for agreeing with the adversary, and who the judge is, who the officer is, and what the prison is. But how hidden are these things from our understanding until revealed to us of the Father, then we can claim them as our own. Right here comes to my mind a

text used by Elder Ker some time back, when he was with us: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children forever, that we may do all the words of this law."

Now I must stop; I have not written at all as I thought I would, but God knows best. I leave it with you to judge whether these lines be of self or from His guiding counsel. I fear self often, for it appears to loom up large and full, but this morning it has been hidden from my view; still perhaps it has come in secretly and you dear ones may see it. O how far short I come of what I desire to attain. I would love to stay close at the feet of Him who is meek and lowly and who is all in all. How great is this mighty One; there is no room for anything else while he fills the soul with his delight and praise. Praise ye the Lord, all who love him, praise the Lord.

Your sister,

MARY HILL TERRY.

HALCOTTSTOWN, N. Y., Jan. 3, 1908.

ELDER F. A. CHICK—DEAR BROTHER:—I will try to write a few thoughts for your consideration, and if you think they are worthy of a place in the SIGNS you are at liberty to use them. I know that I am far from being perfect, and feel that I have no gift to write. I am unlearned and unskilled in the word, and now that I attempt to write, I fear that it will be very imperfect. My thoughts are upon the creation of man, as recorded in Genesis ii. 7, 8: "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. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." The man whom God

had formed was upright and perfect, as regards his creation, being the workmanship of God, yet he was formed of the dust of the ground, and from the standpoint of his formation would cling to the earth, for earth will cling to earth. He was neither spiritual nor holy. In the process of time God caused a deep sleep to fall upon Adam, and he took from his side a rib, and from the rib he made a woman. The woman must have received her life in Adam, so that she was not only bone of his bone and flesh of his flesh, but the very life of Adam was the life of the woman. Thus we are able to see the strong tie that bound the man and woman together. Therefore their name was called Adam in the day when they were created. Adam, as he stood in the garden, was without transgression, yet under God's holy law, but not until he transgressed this law was he a transgressor. To all the trees of the garden he had free access except the tree of knowledge of good and evil in the midst of the garden, which bore pleasant fruit and pleasing to the eye, and, being very desirable to make one wise, he, being of the earth, would naturally desire the fruit from this tree. But to the fruit that grew upon the tree of life he had no desire; as it was not pleasant to his eye he could not desire it, any more than a man dead in sin can desire Christ. The serpent appeared to Eve to fulfill the purpose of God. Was it not God's purpose that Adam should fall? If not, why did he fall? Adam, being left to himself, did just what any poor mortal would do if left to himself without the restraining grace of God. He was created, not able to stand, but very certain to fall, and the love which he had for the woman being stronger than death, he took of the fruit and did eat, therefore he became a transgressor, for he had dis-

obeyed the word of God or transgressed his law. "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." Now as Adam is the head and progenitor of his race, we, being in him, are partakers of his transgression. "As in Adam all die, even so in Christ shall all be made alive." We see the fulfillment of God's word to Adam that in the day that he ate of the forbidden fruit he should die, and that death was not natural, neither was it spiritual, but death in sin, therefore he came under the law of sin and death, and in that death was separated from God, and driven from the garden, to go forth to till the ground, with the sentence of death in him; of this death the whole posterity of Adam partook, for we were in him, and are only the multiplication of Adam. If the man Adam by his transgression became a sinner, or under the law of sin and death, we, being in him, must be partakers of the same, for every seed brings forth after its own kind, whose life is in itself. Therefore, "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." According to the word it was man that became the sinner by transgression, and it must be man, or the sinner, that is redeemed. God breathed into his nostrils the breath of life, and man became a living soul. Webster defines the word "soul" thus: "The spiritual, rational and immortal part of man; the seat of real life or vitality; a human being or person." The word of inspiration says that man became a living soul. The man that was formed of dust became a living soul, and it is the man who was separated from God, or became a sinner, and it is the man, or sinner, that is redeemed. Is not the church of Christ

composed of sinners of Adam's race, who are partakers of his transgression, but who were chosen in Christ before the world began and ordained unto salvation by Jesus, who came to redeem his people? Now, does he redeem that which transgressed? Most certainly he does. Then man was the transgressor, and man is the object of redemption. If it were possible that any of Adam's race were not transgressors they would have no need of redemption, but "there is none that doeth good, no, not one." "There is none righteous, no, not one." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Had Paul been righteous he would have had no need of a Savior; but the sinner who feels his need of a Savior is the one who finds his sins washed away in the blood of Jesus. Who then is the sinner? Paul says, I am the chief of sinners. Was it not the man Paul who was the sinner? And was it not the man Paul who was saved by Jesus, who came to save sinners? He (Jesus) came to seek and to save that which was lost. The child Jesus, who was born of the virgin Mary, received from her that body which was made a sacrifice for sin, and that which was born of her was named Jesus, which signifies Savior, and was in the likeness of sinful flesh; and in that body he was a man of sorrows and acquainted with grief, and to the Jews and Pharisees was the son of Joseph and Mary, whose father and mother they knew. Also he was known as the carpenter's son, yet he was verily God and verily man. What think you of Christ? Whose son is he? What think you of Jesus? Whose son is he? Christ is the head of the church, which is his body, the fullness of him that filleth all

in all. Jesus was the man of sorrows, and that which was born of Mary. As it is written, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." And again, "There is none other name under heaven given among men, whereby we must be saved." He was not declared to be the Son of God with power until after he was raised from the dead; he must conquer death by his resurrection, and now having conquered death, hell and the grave, he is victorious. "He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death." The body of Jesus was nailed to the cross, and was taken down and wrapped in a clean linen cloth and laid in Joseph's new tomb, and this same body was raised in the morning of the third day; not a natural body, nor in the likeness of sinful flesh, but a spiritual body. "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." The body of Jesus was mortal, in the sense that it was subject to death. He was put to death in the flesh, but quickened by the Spirit; also, he bare the sins of his people in his own body on the cross. Then that which was mortal became immortal in the morning of the third day, when the body of Jesus was raised spiritual, and he became the first fruits of them that slept. Did not Jesus sleep in the grave over the Jewish Sabbath? If not, how could he become the first fruits of them that slept? There was not a spiritual emotion while he (Jesus) lay in the tomb; then we conclude that it was the man Jesus who was crucified and buried, and raised the morning of the third day, according to the Scriptures. Was it not the man Enoch who was translated that he should not

see death? And is it not the man, the transgressor, or sinner, who is saved, and shall be raised in the likeness of our risen Lord?

I submit these rambling thoughts to your better judgment.

J. B. SLAUSON.

SOUTHAMPTON, Pa., Jan. 30, 1908.

DEAR EDITORS:—Sister Guernsey has written you of the calm and peaceful departure of our beloved sister Beesley, and she has sent me some papers which were found among her belongings, with a suggestion that we, who were acquainted with her years ago, should write a little account of her. But in looking over what she has written out of her own heart, it seems better than anything I might write of her. She once spent six weeks with us in our home in Bradford County, and it was very interesting to hear her tell of the goodness of the Lord and how he had cared for her from her earliest remembrance. She told of some striking and most touching experiences she had passed through, and of the delivering hand of God when no earthly help could avail. But I will not attempt to relate any of these exercises, fearing I might not remember quite correctly. Of one thing I feel quite sure, that she could say with David, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." I have selected the following, together with the last letter I received from her, trusting some sorrowing one of our scattered family who reads the SIGNS may find comfort in the words of this dear sister and mother in Israel, who has

entered into the fullness of all she longed for here.

Unworthily your sister,

BESSIE DURAND.

OTEGO, N. Y., April 1, 1899.

THOUGH deprived of meeting with the saints to-day, I am not deprived of the company of my blessed Jesus. He can take my soul ere I am aware and show me where his beauties are, and I realize that he is altogether lovely. I have reason to sing of his wonderful ways to the children of men, but how little I realize the glory that awaits me. I must wait a little longer on the shores of time, until I hear the blessed voice saying, Come home, weary one, to dwell with me forever. My enraptured soul will then sing sweeter and louder, and Christ shall be my song. Unto Him who hath loved me and pardoned all my sins be glory and honor forever.

SAD MEMORIES.

April 6.—Time rolls on and brings the second year of my heavy sorrows when called to part with my last earthly dear one. I beheld my child draw her last breath, and, amazing thought, that I could say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." In much mercy thou didst calm the troubled seas that were rolling over my head; thou didst speak peace to my soul, and all was calm. O for the same voice to calm my troubled soul at this time. I know Thou art the same to-day and forever. Sweet thought, how many times thou hast appeared for me. I will here raise my Ebenezer stone to the honor of thy blessed name; as I look back on the way thou hast led me through this thorny maze I know what thou doest is best. O Lord, enable me to leave all my sorrows at thy dear feet, praying thou

wilt hear my cry. I shall yet praise thee for all my trials, not one pang too much. Though dark be my way, since he is my Guide it is mine to obey, it is his to provide. Hasten the time when I shall join the happy throng around the throne in praises to our glorious Redeemer forever and ever.

SWEET THOUGHTS.

January 15, 1902.

As I stand and behold the sun shining from the east, how it lights up the earth that was all darkness and gloom. So in my experience the light of God's truth for years was lighting up my poor soul; I was shown the beauty of the church, the safety and glory that awaited her, her oneness with Him, yet could not see Christ as my Savior for years. Though I could see him, by faith, hanging on the cross, with eyes of pity looking upon me, still I was unable to embrace him as my own God and Savior; but when the Sun, the glorious Sun of righteousness, broke forth with healing in his wings, my soul was overwhelmed with light, and I heard the sweet words, Daughter, thy sins, which are many, are all forgiven thee. Then how glorious did my Beloved appear to my enraptured soul, and I realized a little of heaven. But when he delivers me from this corruptible body I shall then behold him without a veil between; then my spirit will find sweet employ in that eternal world of joy.

OTEGO, N. Y., June 4, 1903.

MY DEAR SISTER:—I was very much pleased to receive your letter of May 25th, and thank you for the invitation and kind remembrance. As I am not able to go out at all, my mind has been with you to-day, and I have been able to look to the throne of grace, beseeching a blessing to rest upon you all in your

meetings there. I can say that the Zion of our God is very dear to me.

"I love her gates, I love the road;
The church, adorned with grace,
Stands like a palace built for God
To show his milder face."

If such the sweetness of the streams, what must the fountain be? where we shall realize the wonders of redeeming love and bask in the eternal Presence forever. Dear sister, I am looking forward to that glorious time when free from earth, myself and sin. Glorious thought, that our dear Savior has gone up with a shout of victory. May he, while he still sees fit for us to remain on the shores of time, give us grace to endure all he shall lay upon us. I look back with pleasure to the sweet communion we have held together, and recount the happy times we have sat and talked of Jesus and his wonderful ways toward us; but those days are gone forever, yet I trust we shall sit together with him in the realms of eternal glory, to sing of his goodness and chant the blissful story of redeeming love.

It would have been a great pleasure if I had been permitted to meet with you all at this time, both at the association and at the ordination of our young brother. I hope that the presence of the Master has been realized in your midst, and that it may be a lasting blessing. I have to thank and admire the good hand of God that has led me all my journey through to the present time, and that he should in his goodness bring me to rest with my dear sister and church people, and that I have the sweet privilege of enjoying their company, having every comfort I could ask for. I felt when my dear Emily was removed, and I stood by her as the light faded from her dear face, the Lord hath taken away my last prop; but, as in the former trial, I have experi-

enced what the Lord has promised: that he will never leave nor forsake us, and I am still enabled to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." When I look back and see the goodness of the Lord it is more than a match for my heart, which wonders to feel its hardness depart.

Dear sister, please write to me again. We are looking forward to Elder Vail's coming on Saturday, as he will tell us about the meeting and the friends he met there. My love to Elder Durand, his wife and daughters, and accept much for yourself.

From your aged sister,
ELIZABETH BEESLEY.

EAST SHOKAN, N. Y., Nov. 4, 1907.

DEAR ELDER CHICK:—I met Elder Ker at the Olive Association, and had a talk with him, and shortly afterward I received the SIGNS. I suppose he was the instigator of its being sent to me. I thank you all for it. I love the SIGNS, and derive much pleasure from reading it. I will inclose one dollar, and if it is not too much trouble send me a few numbers. If I sell my place, which I expect to do soon, I will contribute to the SIGNS. Should I be taken away my daughter will act in my stead; my heart is willing but my means are restricted.

Dear Elder, how much I have wanted to see you and hear you preach; but I can read the editorials, and you and Elder Ker do fill dear old Elder Beebe's place well. I was looking at his picture, and it looked very dear to me. He came to see us several times, and desired me to write my experience, and I wrote a part of it. The next time I saw him he told me to write again, but I did not, because others could write better than I could. At times I feel cast down in spirit, and as

if the Lord had forsaken me. I live among a people who pretend to be helping the Lord, and who are trying to put down predestination. One said to me, The Old School Baptist people will surely go to hell if they believe in predestination. I experienced a thrill of terror at first, but the next moment I felt to rejoice to think that the merciful God had led us to see the right way; and his truth will stand until all the ransomed church of God be saved, to sin no more. The Lord will sustain the children of his love. I cannot tell you how much I love the people of God, but the Lord knows. "How beautiful are the feet of them that preach the gospel." I was very thankful to hear Elder Ker preach. He is a dear, good soldier of the cross.

Dear Elder, I cannot tell you what I want to. I told Elder Ker some of my travels through life. I wanted to write some of my experiences and ask you your opinion of them, for they are wonderful to me when I think of them. My courage is so low since my dear husband was taken away, and so much vanity is going on around me that I feel like one alone. Methodists, Reformed and New School Baptists are all around me, doing wonders to help the Lord, so that their eyes stand out with fatness. I sometimes tell them to give all the glory to God, for to him all the glory belongs. My mind is very much in darkness; I cry out to the dear Lord; I have no love for the world, for all is vanity; I hunger and thirst after righteousness, and to meet with the dear brethren and Elders and hear them preach the true gospel.

Now, if it will not try your patience too much, I will write a few sketches of what has been revealed to me, as I trust, and some things that seem to puzzle me. I have passed through great troubles. In

the beginning of my trouble I was busy at my work when a cloud came before me, and a voice told me of trouble ahead; and it so came to pass. Five different times a voice has spoken to me, telling me of trouble and sorrow which I must endure. At one time, before I arose in the morning a voice said to me, Thou shalt be cared for, and at the same time an arm seemed to be waving before me. At one time we were going to move, and I was busy working, when I was startled by a voice saying, Have you not trouble enough? I said, Yes. Then the voice said, Do not move to Newburgh. At another time I was much troubled, and was about my work, when it seemed that I was caught up and placed in a beautiful, heavenly place; it seemed so much like heaven that I cannot describe it. I said, Now I am satisfied, dear Lord, and no matter how much trouble I may see I shall not be discouraged nor find fault. But alas for the weakness of the flesh, I have murmured as much as ever since then, and more, for my troubles have seemed greater than I could bear, and now it appears so dark to me. It seems at times as if the dear Lord has cast me off. Now, dear brother Chick, if you can and will give me a little light upon these things I shall be thankful to you, and I feel as if it would be a great comfort to me through the remainder of my stay in these low grounds of sorrow.

In the beginning of this letter I forgot to tell you that my husband and I were baptized and united with the Old School Baptist Church about forty years ago, and I have remained in the faith that was once delivered to the saints until now.

I will now bid you farewell, begging an interest in your prayers.

HANNAH HURLBERT.

[WE would be glad to speak some words of consolation to our dear, aged sister if we could, but all our words are in vain unless the dear Lord shall graciously apply the word spoken. This our sister knows well, we do not doubt. The Lord deals with his people in different ways; to some he gives more wonderful revelations than to others, but in all these varieties of operation it is his Spirit, giving to each as his special need requires, and all is to the glory of his own matchless name. How blessed are such seasons of communion as our sister refers to in the above letter; that the dear Lord should speak to poor sinners, such as we are, is wonderful indeed, and it is a sure token of his favor to us. What he says is always for our good, but the most blessed thought of all is that he speaks to us at all. The things of which our sister speaks are, no doubt, tokens of the favor of God to one of his dear children.—C.]

TRIBBEY, Okla., Oct. 24, 1907.

DEARLY BELOVED IN THE LORD:—I feel a desire this evening to write you a few lines, if the Lord will guide and direct my mind, and give me strength and words by which I may write, but if left alone in the flesh there will be nothing in it to comfort any one. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

I desire to write of the resurrection. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." According to this language there is a part of mankind who have part in this resurrection, and there are those who do not have part in it. This seems plain to my mind. If I am not deceived, the church of Christ has part in the first resurrection, and these are those whose names are written in the

Lamb's book of life. Christ, in his death upon the cross, was crucified for their sins, was buried, and rose the third day for their justification. They were with him in his resurrection, and when he rose he conquered death, hell and the grave for them. This looks plain to my mind. If I should be wrong in this I shall be thankful if the brethren will correct me.

There are those here who tell me they were chosen in Christ before the foundation of the world, but that Christ was crucified for just the people who were on earth when he was here, and that those who were not on earth then, had no part in that death on the cross, or with him, and that they cannot be born again until Christ shall come again. But, brethren, my hope is founded upon a crucified and risen Jesus, and if I were not chosen in him before the foundation of the world I shall be lost, world without end. If his suffering on the cross was not for me, I know of no other name on earth or among men whereby I must be saved. The Lord said, "He that heareth my word, and believeth on him that sent me, hath everlasting life." I can say with Paul, "When the commandment came, sin revived, and I died." My sentence was already passed, but the command had not come to me, but when it did come, sin revived, and I died. I believe He comes to all his chosen people, and makes them willing in the day of his power.

Think of those who tell us that the Lord has done all he intends to do, and that now it is with the people to do evil and be lost or to do good and be saved. Dear brethren, I live in the finished work of Jesus in salvation; for he finished all that the Father gave him to do. "It is finished." Jesus made an end of the law, and he did what the law could not do, for without the shedding of his blood there

could be no remission of sins. The blood of no one save the dear Redeemer would answer the purpose; his body was prepared.

Dear brethren, I hope soon to be able to send in my remittance. Please change my address to Tribbey, Oklahoma, for I have been bothered of late in getting the SIGNS. Brother Chick, if not asking too much of you, please give your views upon Malachi iv. 3. May the God of all grace comfort you both in your labors, that it may be to the edification and comfort of the little and despised flock, and may it be said of you when you have finished the work the Lord has called you to do, "Well done, thou good and faithful servant, * * * enter thou into the joy of thy Lord." "They may rest from their labors; and their works do follow them."

From a sister in Christ, I hope, saved by grace if saved at all,

ELLA DAVIS.

[We will endeavor to reply to the request of our sister at some future time, if the Lord will.—C.]

PLYMOUTH, ILL., December, 1907.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—As it is time to send in my remittance I thought I would write a few lines; if they contain comfort or consolation to any of the dear brethren and sisters you may publish them. Another year has rolled around since I have written anything for the readers of the SIGNS, and has been filled with its appointed measure of hope, fear, joy, sorrow, trials, troubles, conflicts, victories, toil and rest, and we have all had our allotted share. Many during the year have been called to try the reality of the things which they have believed and in which they have hoped, and so it will be as long as

time lasts. I have been sorely afflicted this last summer with a complication of diseases, and since last August with sore eyes. I was almost blind for three months, and was very much cast down at times, and felt that my departure was close at hand; but when the time for our association came around I felt I must go, blind and afflicted as I was. I asked the doctor if I could go, and he gave his consent and I went, and it was one of the best meetings I ever attended; I forgot all about my sad condition for a time. O what a feast, we sat under the droppings of the sanctuary, and the fruit was sweet to my taste; I felt that we all gathered crumbs from the Master's table, as every one seemed to enjoy it as well as myself. There were not as many ministers as we usually have, but all came laden with the good news of the gospel of Christ. Elder L. E. Frazee preached the introductory, and it was an able sermon; he is our home preacher, and has been for many years, and how glad we are that we have such an able defender of God's word going in and out before us the first Sunday, and Saturday before, in each month, preaching Christ Jesus to the edification of the church, the strengthening of the feeble and comforting the poor, doubting lambs of the fold; but we are sorry to tell the dear readers of this paper that he is in declining health, and we may have to do without him for awhile, but hope for his speedy recovery, that he may have the precious privilege of preaching for us in the future as he has in the past. I feel that we cannot do without him to stay and strengthen our borders; but I must be still and know that the Lord rules. Man deviseth the way, but God directs his steps; He works everything after the counsel of his own will; all the glory belongs to and is as-

cribed to Him whose thunder shakes creation and whose sceptre sways the whole. "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."

I received a good, comforting letter from D. S. Koontz and wife a few days ago; they are my own dear cousins in the flesh and very dear kindred in Christ, as they hold forth the words of sound doctrine. Brother Koontz believes in the God that 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." He is the only one that can do his pleasure, and I can walk with brother Koontz in all he believes; we are agreed. It does me much good to know that he stands upon the solid rock whose builder and maker is God; he is the God of the whole earth, the bright and morning Star.

Dear brother Chick, I have just received the SIGNS for Dec. 15th, and it is filled with good letters from the dear brethren and sisters. I feel that I am crowding out better matter by anything I may write; they tell my feelings and views far better than I can, and nearly every one touches a tender spot in my heart before I get through reading. I am comforted in all their dear letters, and ask you and all the dear readers to remember me at the throne of grace, for it seems to me I am ten thousand talents in debt and not a farthing to pay with. I hope, dear editors, that the Lord will uphold you in editing the dear old SIGNS to the comfort and consolation of its dear readers, enabling you to stand boldly upon the walls of Zion and proclaim the truth as you ever have done, no matter what men may say. You may be tried

as by fire, but the flames will not hurt you, His "fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner." Yes, dear brethren, he will be with you in six troubles, and in the seventh he will not forsake you. Study to shew yourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth. You may be cast into prison, but the same God rules as in days of old, who opens and none can shut, and shuts and none can open.

Brother Chick, if it is not asking too much of you, I would like your views on Matthew xix. 28.

I remain your little, weak sister, if one at all,

(MRS.) S. G. FRAZEE.

(See editorial reply on page 150.)

PALESTINE, Texas, Oct. 1, 1907.

DEAR BRETHREN:—The words "can't help it" are often referred to by us. Now I may be an extremist, if so I "can't help it." Predestination has been before me for a long time; I have tried to preach it, I have written some upon it. What I have spoken and written upon it is agreeable with the views of all strong predestinarians, so far as I know, yet there is still something about it that I want to tell, but I fear, because I am unlearned. If I could tell it I would be condemned as making God the author of sin. At the same time, many good brethren have preached it, not perhaps in so many words, but in substance. They have preached that God is the first great cause of all second causes. All that Adam and all his line must suffer is for what he did. It is said that the cause or reason for his disobedience was the love he had for the woman; if so, then behind this cause lies another cause, a cause for this cause, and is not this first cause God?

Right here is the grandest display of God's power set forth in the Scriptures. Can any of us see how it would have been had not Adam sinned? Our God purposed from all eternity to create this earth, or world, he also purposed to people it, also that some people should have some understanding of him, and that there should be a devil, an evil spirit, that should set himself up against God. How did all this come in? The Lord brought it in because it seemed good in his sight to do so. Then our God is able to control it all. Are these things so? If they are, then let us say that the Lord purposed it all, and yet that he is just. Further on we see more of it, in that men are brought to see and feel themselves guilty sinners, and condemnation rests upon them and they feel that they are justly condemned. Brethren, this whole matter began back in the garden of Eden with Adam. It began right where God purposed it should begin, else He had nothing to do with it. But our God had all to do with it, and I am glad that this is so. This was his way of showing himself to people, to show forth his power. It is man's notion that God could not have purposed the sin of Adam and remain just. If Adam's cause for sinning was the great love he bore for Eve, how came he with such great love? Adam was completed when God pronounced him a living soul. Then he had all his love for the woman when she was brought to him; then his love for her was made manifest. Our God loved his bride, the Lamb's wife, before she was made manifest. Being made manifest was not what made her the bride, she was this with God before. Jesus was the husband and head of the bride before he was born of the virgin Mary.

Now, brethren, I do not know what you will do with this, and it does not matter. I have only written my sentiments, and would like the brethren to read them. You can send it out in the SIGNS if you think best. I am yet combatting, and I hope for brighter evidences. May God save us from things that tend to our hurt, and keep us from all evil.

U. J. BELL.

WALLACETOWN, Ont., August 5, 1907.

DEAR ELDER DURAND:—The following is a short sketch of the experience of my sister, Mrs. D. A. Cameron, who died at her home in Wallacetown, February, 1905. She was never a member of the visible church, but we all believe that she was, nevertheless, a subject of God's wondrous grace. It was while you were preaching one Sunday, many years ago, in the old Aldborough Church, that she first became troubled on account of sin, and terror seized hold upon her. All that night she wept, but no word of comfort came to her relief. In the morning she resolved to go and tell her mother all about it, and to ask her what it meant, but even when kindly questioned by her mother as to what was the matter, knowing that something was troubling my sister, her lips were closed. So the time went on until one night, after long, sleepless hours of fear and grief, the words came to her: "I sought the Lord, and he heard me." Immediately peace, hope and joy filled her soul, and for a short time she could rest. But soon fears and doubts began to assail her, and she was afraid her hope was too small. One night while this trouble was upon her she turned her eyes on the wall of her room and saw there a terrible dark object which she could not describe. Then she looked to the ceiling and beheld a circle, and in

the circle was the face of a man enveloped in a soft, beautiful light. Then the words seemed spoken in her heart, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Again she looked toward the wall, but the terrible object was gone. Once more she was filled with rejoicing and songs of praise to her God. One Monday morning, a few years before her death, she heard Elder Vail preach, and afterwards she said to me, "You must have told Elder Vail all about me." I replied that I had not done so. Then she said, "Some one must have told him, because he told me all the way I came." "No," I said, "no one has, but the Lord sent him with that message for you." "O, can it be possible?" she exclaimed with tears of great joy. It was her one great desire to unite with us and be baptized, but on account of delicate health it was not her privilege to do so. She fell asleep, we hope, in Jesus, there to await the resurrection morn, to awake in his likeness and be satisfied.

If you think this worthy of a place in the SIGNS you may publish it, for there are many here who would like to see it.

Your sister in hope,

MRS. McWILLIAMS.

LOCKPORT, N. Y., Jan. 24, 1908.

DEAR EDITORS:—Inclosed please find post-office order for one dollar, to be credited on my subscription to the SIGNS OF THE TIMES, which has been continuous for about seventy years, if I am not mistaken. I had the reading of it from about the commencement while at home in my father's house. It has been my counsel and my comfort and a source of much enjoyment; it has given me acquaintance with many of the Lord's people with whom I have taken sweet coun-

sel and have been wonderfully encouraged by the way. The sentiment claimed, exhibited and defended by the SIGNS for three-quarters of a century, with unswerving fidelity to the teaching of the Scriptures, proves it to be accepted of God, blessed by his Spirit and sustained by his power. Those who like to contemplate the lessons taught in the Scriptures of the supremacy of God over all created things, of his justice and his mercy toward the creatures of his care, derive much satisfaction and comfort from the testimonies of their fellow-men recorded in the SIGNS, and if this is any evidence that the work of grace has been wrought in the hearts of those readers, it affords me a comforting hope that I may be one among them, though far from them in person. I very much enjoy reading their communications in the SIGNS, also the editorials, and hope to be able to read them a little while longer. My eyes are failing, and it is with difficulty that I see to read print, but I feel thankful to God that I can still write to my friends with less difficulty. Having entered my ninety-second year I cannot hope for a much longer lease of time, and this may be my last communication with the patrons of the SIGNS, to whom I say farewell for the present.

P. WEST.

REIDSVILLE, N. C., Dec. 24, 1907.

DEAR EDITORS:—The SIGNS yet comes laden with the good things of the kingdom of our God, and is to us as good news from a far country. As time goes by the things of this world change, and as they change they grow worse. The old priesthood under the law grew worse until it grew out of existence. There was of necessity a change of the priest. We have a priesthood, a religion, that

knows no change and no compromise. Why? Because there is no change of Priest; our High Priest abideth forever, and he is a Priest continually. He is forever making intercession for the sins of his people, and therefore he is able to save them to the uttermost. Our God laid help on One that is mighty, and it was and is his delight to do the will of his Father. His intercession is according to that will, and therefore it cannot be denied. I am glad to see that the SIGNS continues to contend for this glorious truth. With all the changes of the world it knows none. The world, with its changes and changeable institutions, must pass away, but this unchangeable word of God, with those who believe it and rejoice in it, must continue forever. The Lord bless you and give you strength to bear up under the trials through which you are called to pass.

As ever, your brother in hope,

L. H. HARDY.

TO OUR SUBSCRIBERS.

ON our list are many whose subscriptions are two or three years in arrears, and we would esteem it a great favor if all such would drop us a line, stating whether or not they are receiving their paper and wish it continued.

We often receive letters censuring us for not discontinuing the paper when the time paid for has expired, but should we adopt this rule we would on the other hand offend many.

Brethren, please let us hear from you.

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

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1908.

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

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

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

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

REPLY TO SISTER FRAZEE.

"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."—Matt. xix. 28.

Almost precisely the same thought is found in Luke xxii. 28-30: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

It has long been our understanding that the word "regeneration" in the first text and the word "kingdom" in the second text mean the same thing. The word "regeneration" implies necessarily a former generation, and no violence is done to the word "regeneration" in the text when we say that the meaning is that there is to be a new generation. Now in this new generation the Son of man sits in the throne of his glory, and they which had followed the Lord (apostles) shall also sit upon thrones of judgment, judging the twelve tribes of Israel. It has seemed clear to our mind that this Scripture plainly declares that those who had followed the Master, in the coming

kingdom, or in this new generation about to be set up in the world, should in that kingdom also be known as the appointed judges sitting upon thrones of judgment. The text does not read, and neither does it mean to say, Those who have followed me in the regeneration, as though the regeneration were already past; but there is in the original Greek, from which this verse is translated, as well as in our English versions of the New Testament, a comma between the words "have followed me," and the words "in the regeneration." The comma shows beyond all doubt that the word regeneration in the text relates not to something already done, but to something yet to come. The regeneration of which the text speaks relates to a state into which they had not yet entered, but into which they shall enter; the regeneration was not past, but in the future. In this coming kingdom, or new generation, Jesus says that his disciples shall share with him; he shall sit on a throne and they shall also sit on thrones. But his throne is one of kingly sovereignty, while theirs are but thrones of judgment. His is the throne of his glory, their throne is that of service rendered to his children; and over them, as well as over all the rest, Jesus is to reign with power and great glory. In this new kingdom Jesus is King indeed. In this kingdom Jesus is exalted a Prince and a Savior to give repentance unto Israel and the forgiveness of sins. In this kingdom Jesus has appointed all things needful for his own glory and for their good. He has declared in this kingdom what he will have his church to do, and in the word of God we have the decisions of the inspired judges as to what his will is, and as to what is good for his servants and for the glory of God. Here is the throne of his glory. Before this new kingdom

had come, Jesus walked among men humiliated and distressed, bearing the burden of the curse of the broken law and all the sorrows of his people, himself a man of sorrows and acquainted with grief. He bore about a body of humiliation all the days of his mortal life, but in this new kingdom he occupies no longer the place of humiliation and shame, but the throne of his glory, raised above all thereproaches of men, where he shines forth the exalted Redeemer, Savior and King. The old generation, to which belonged only a carnal, fleshly service, has passed away, and in its place has come the new generation of those in whose hearts the love of God is shed abroad; and now in this new generation it is true that "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." What a glorious promise is this embraced in the two texts at the head of this article. Thrones of judgment were to be theirs who had followed him. They had followed him in his temptations, as the second verse says, and these temptations mean all his daily trials, his sorrows, the reproaches of men, the unbelief of their hardened hearts, because of which they reviled him and pointed the finger at him, the temptations of the wicked one, who would have allured him away from the pathway of obedience, with all the hungerings and fastings and homelessness and friendlessness of his life. They had followed him, not only as he journeyed up and down Judea, from city to city and from mountain to desert, from busy days to watchful nights, but they had followed him in spirit, feeling something of his sadness and loneliness, as regards this world, and something of his oneness with the Father, seeing now and then glimpses

of his true glory, veiled as it was most of the time by his flesh. They had followed him in trial and in victory, seeing, but dimly it is true, what all these things could mean, and now to them he said, Ye shall sit on thrones and shall eat and drink at my table in my kingdom; you are greatly abased here, but in my kingdom you shall be exalted and shall share my glory; you are faint and hungry here, but in my coming kingdom ye shall be filled; now you eat and are hungry again, but in my kingdom ye shall eat bread and shall never hunger again; now ye are counted as the offscouring of all things, but in my kingdom ye shall sit on thrones of judgment; there in my exaltation, ye shall be exalted also. And this kingdom of heaven was at hand. Thus John the Baptist declared, and thus the twelve were told to preach when the blessed Lord sent them forth; thus also the seventy were bidden to declare when afterwards the Master sent them forth, two and two into every city, where he himself would afterward come. He himself was the very embodiment of this new kingdom of which prophets prophesied, and for the coming of which all true Israelites had hoped. This kingdom was not to be of this world. It was not meat and drink, but righteousness and peace and joy in the Holy Ghost. It was not in word, but in power. It was within men. It was not of this world, and therefore his servants must not seek to maintain it by the sword. It was a kingdom of peace, and its King was to be the Prince of Peace. It was a kingdom of righteousness, and in it righteousness should reign; in it was to be true freedom, and not bondage; its service was to be the service of children, and not of slaves. This kingdom is now set up in all hearts where Jesus by the Spirit

dwells. Jesus reigns now in millions of hearts, and shall continue to reign while the world shall endure, and in this kingdom all the subjects are also kings, with the dominion of kings over the world and self and all things below. They are also priests unto God and the Lamb, and by him offer sacrifices of praise continually. Was there ever such a kingdom as this?

We trust we have said enough to show clearly that we understand that this word "regeneration" is simply another word for the new kingdom of our blessed Savior; and what precious things the dear Savior promised to his disciples in this new kingdom. Those who dwell there are also "a new generation;" they are born there. The generations of men are born into this world, and live in this world, and do not by that birth rise above this world. They cannot rise above it, for the testimony is, "Except a man be born again, he cannot see the kingdom of heaven." But a new birth is provided for those who are chosen of God, and by this new birth, which is of God and which is by the Spirit, they become new creatures, even as the kingdom is a new kingdom. Being born, men come into and live in this world. Being born again, of the Word and Spirit of God, they enter the kingdom of God, and live and grow there, and rejoice in its glories and in its delights. The words "regeneration," "generation" and all the words in the New Testament that signify what we call the new birth are all from the same original root in the Greek. God's people are called "a generation," as all the people who have ever lived in the world are called the generations of men. They are called generations because they have all been "born" into the world. The people of God are a new generation, or a regeneration, because they have been born

again, and this new state into which some of the sons and daughters of men have come is called in the text the "regeneration," or "the new kingdom."

We will add a few remarks concerning the connection of this Scripture in Matthew. There is a certain spirit, different from the spirit of the world and different from the spirit of all legal or worldly religion, which characterizes the kingdom of God and belongs to those who dwell there, and this spirit is made plain in the connection. We read, just before, of the young man who had gone away sorrowful, because he had great possessions. The Master had bidden him sell what he had and distribute to the poor and to follow him, and then had said that to him should be given treasure in heaven. This he was not prepared to do, and therefore went away sorrowful. Now Peter, having heard and seen all this, said to the Master, Lord, "we have forsaken all, and followed thee: what shall we have therefore?" It was true that they had left all their worldly business and possessions; one had left his place at the receipt of custom, some had left their fisher nets and others had left whatever avocation was theirs. Now Peter, seeing the contrast between their course and that of this young man, and hearing what the Lord had said to the young man, asks, What shall we have for what we have done? This was a natural question, proceeding out of a natural conception of the religion of Christ; had Peter been led purely by the Spirit of the Master he could not have asked such a question. The service of Christ is not for reward; Christ had said of himself, "My meat is to do the will of him that sent me." True, there was a joy set before him, and so there is also before all who likewise, in their measure, serve God; but the joy is

in the service, and the service itself is not grievous, but pleasant; and if the Spirit of Christ rules in us we shall also say, It is my meat and my drink to do the will of God. But Peter, asking, What shall we have therefore? makes manifest a spirit entirely contrary to the Spirit of Christ. Let us not condemn Peter, as though our own hearts were free from a like spirit. This legal spirit dwells in us all, and that spirit mixes itself with all that we do. Well is it for us, when we are shown in the light of the Lord of what spirit we are; and the believer, when he is aware that this legal spirit is in any degree actuating him, is ashamed and humbled, and at once counts all his service but vain show. How much all the service that we render needs the washing of the blood of Christ, that it may be acceptable before God and pleasant to ourselves. How good it is that among all the other sacrifices provided for sin and uncleanness in the type there was also a sacrifice provided for the iniquity of their holy things. Even their religious service needed cleansing, and the best offerings that we have ever presented before God have needed washing. Thanks be unto God, he has provided in Christ such a washing, to cleanse that which is evil in our holy things. Were it not so, how could we ever find acceptance in our offerings of praise, prayer, thanksgiving, alms-giving, or in anything else before God?

The spirit Peter manifested here was contrary to the "regeneration" or kingdom of Christ, and the Lord rebuked this spirit in him. True he says, Ye shall sit upon thrones in my kingdom, and "shall receive an hundredfold, and inherit everlasting life. But [after all] many that are first shall be last; and the last shall be first." Now what does this mean if

not this, viz., that if Peter, or any other disciple, be actuated in his service by any selfish thought of gain, either in the things of this life or of the life to come, because of that spirit, though his service be counted long and great in the sight of men, yet he shall be counted last in the kingdom of heaven? In the eyes of men he may be counted first, but in the sight of God he is last, and also in the kingdom itself he shall be counted last. But though the actual service of one be but little and brief in the sight of men, and most of all in his own sight, yet if he has been actuated by the spirit of love, and has not thought to ask, What shall I have for my service? that one in the sight of God is first and not last; and in the confidence and affection of all who love God he will be first, while the one who seeks self-advantage, though his service be arduous, and he may have borne the burden and heat of the day, shall be counted least, or last, in the kingdom. The things counted great in a purely legal service are counted least in this new kingdom of God. The spirit of this new kingdom is to exalt grace, and not our service. This the above words of Peter gave occasion for the Master to set forth in the words, "But many that are first shall be last; and the last first." These words also are the key to the parable of the laborers in the vineyard that follows in the next chapter. This is plain, because at the end of that parable the same words are again used by the Savior. Thus the parable illustrates these words. The secrets of Peter's heart were laid bare in these words, and in this parable; and so indeed the secrets of all hearts are here declared and legality in our service condemned.

ADOPTION.

IN Romans viii. 15-17, this subject will be found, and as our mind has been occupied with it more or less for the last few days, we shall offer a few suggestions for the consideration of our readers. The gospel is never preached but what this important doctrine is presented in an indirect way, but seldom is it dwelt upon directly. No subject can be of more importance, nor is any point of doctrine more comforting and assuring than that of adoption.

The apostle presents two spirits in the text before us, and calls special attention to the work of each one. He first assured the brethren that they had "not received the spirit of bondage again to fear." Fear hath torment, therefore produces bondage. Before the coming of Christ all men possessed that spirit and feared death in consequence. Even now all who have not received the Spirit of adoption fear death because of the spirit of bondage.

God made promise in the beginning of the world that the seed of the woman (Christ) should bruise the serpent's head, and, having fulfilled His promise, the apostle said, "The Son of God was manifested, that he might destroy the works of the devil;" and, "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." This first quotation shows the perfect work of Christ in the destruction of the works of the devil. The second quotation shows that Christ was made one with "the children" in his incarnation, and that through his death he destroyed him that had the

power of death (the devil), and delivered them who through fear of death were all their lifetime subject to bondage. Death is now abolished, and life and immortality are brought to light through the gospel. This glorious and wonderful truth is given the redeemed in the revelation of Jesus saying as he did to those in bondage when he was in the flesh, "I am the resurrection, and the life: * * * whosoever liveth and believeth in me shall never die." I am the life, he, therefore, who has His life shall never die. If any poor soul sees that death has lost its sting, and the grave its victory, and the fear of death therefore has vanished as the dew before the morning sun, it is because he or she has received the Spirit of adoption.

The adoption law of our country and its work can only in part be compared with the work of the Spirit of adoption. Through that law the son of one man becomes legally the son of another, and if a son, then an heir of the adopter and a joint-heir with his own children. This is the extent of the figure, if we may so call it. The law of adoption cannot change or make void the relationship existing between the actual father and his son. Though adopted by another, and legally his son and heir, he is still bone and flesh of his own father.

Some excellent brethren confess that they do not understand the work of the Spirit of adoption, and ask, How can the children of God, chosen in Christ before the foundation of the world, be adopted children? Whether any of us understand it or not it is an absolute Bible truth, and should not be denied nor considered lightly. We should remember that in God's plan, purpose and decree they were children, but not actual children by generation and birth. The

natural birth precedes the spiritual; that which is first is natural, afterwards that which is spiritual; hence Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." By natural generation and birth men are the sons of Adam, but by regeneration and the work of the Spirit of adoption they become the children of God, "bone of his bone and flesh of his flesh." The only reason any mortal can give for men and women becoming the children of God, is that God "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." When this scriptural reason is analyzed it seems clear enough to convince the most biased mind that the man predestinated unto the adoption of a child is as passive in the matter as the child born in nature.

The very fact that by nature men are the children of Adam, possessing his life, his nature and his sin, makes it necessary that they be adopted into the family of God; and the work of the Spirit of adoption is so perfect and glorious that the sons and daughters of Adam become the actual children of God, being partakers of his life and divine nature, and are no longer in the flesh, but in the Spirit, (Romans viii. 9,) hence are heirs of God through Christ.

We understand the work of the Spirit of adoption to be close kin to the spiritual birth, as it is called, and will call your attention to John i. 12, to establish our opinion: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Power was given men to become the sons of God; it was through their birth of the Word of God,

that incorruptible Seed which lives and abides forever, that they became the sons of God. In our text we are told that through the Spirit of adoption we cry, Abba, Father; the cry always follows the birth, and those who were the children of Adam are now the children of God through Christ, the Spirit of adoption, and if children, then heirs of God their Father and joint-heirs with Christ, the only begotten Son. This seems too wonderful, too good for poor, halting sinners, yet it is God's word.

We shall not attempt to enumerate the wonders and glory of the inheritance of Christ, but whatever he is heir to, the children, by adoption, share in the same measure.

Immediately the suffering of Christ is mentioned, as though it were necessary for the children to suffer with him that they be glorified together. This suffering with him does not mean that the children sweat as it were great drops of blood as he did, nor that they wear a crown of thorns, nor be nailed to the cross, but that they shall suffer for sin with him. He bare our sins in his own body, therefore knows the guilt and iniquity of all his people; he was pressed down as a cart under many sheaves. Is it a wonder that he was a man of sorrows and acquainted with grief? Each one must suffer in his own measure with Christ. If it is in any way through suffering that we are glorified together with Christ, we should not think of the word "glorified" as referring altogether to the future state of the redeemed of the Lord. The word has a broader meaning than that; it means "honored; dignified; exalted to glory." One of the ten lepers returned and "glorified God;" that is, he honored him. By reading Romans viii. 29, 30, it will be seen that the apostle

speaks in the past tense in presenting the work of God in the salvation of sinners. If we believe and are agreed that He has already "called," already "justified," why not accept the same tense used in the next clause: "them he also glorified"? If the children of God are so honored as to be acknowledged or owned by him, having been exalted in Christ above the law, sin and death, and are in possession of his life and divine nature, are they not already glorified together with Christ? And because of this gracious work they shall all at last enter the haven of rest where hope and faith are done away in fruition, but charity, the love of God, shall abide forever. Now because ye are the sons of God, through the Spirit of adoption, He sends forth the Spirit of his Son into your hearts crying, Abba, Father. This Spirit comes when sent of God, and always cries the same thing: Abba, Father. It guides the children into all truth, keeps them in the day of temptation, supports them in the time of affliction and receives them at last unto glory.

K.

OBITUARY NOTICES.

Miss Martha Bell Fancher, our beloved friend and neighbor, departed this life January 27th, 1908. She was born November 3rd, 1823, in New Canaan, Conn., but at the age of fourteen came to Warwick, N. Y., where she resided at the time of her death, never having lived elsewhere than the old Captain Benedict homestead. Though she never became a member of the Old School Baptist Church, yet she was for many years a believer in the perfectly finished work of Jesus Christ, and ardently contended for the doctrine of free and sovereign grace, to the end of her days. Notwithstanding she never confessed her Lord in being baptized, she was not ashamed to own him and his work, and it was her pleasure to talk of heavenly things whenever occasion offered. Arminianism was disgusting to her, and conditionalism, in all its creature-hinging contingencies, revolting. The name of Jesus was dear to her soul, and the peace and prosperity of the church her constant desire. During the last years of

her life she was quite deaf, so that she could not hear preaching, but she never made her affliction an excuse for absence from the meetings. Sunday after Sunday she sat in her accustomed place in the meetings, though never hearing a word. She said it did her good to see the faces of those who were being fed with the preached word. During these last years she thought much of baptism, but never was enabled to see her way clear to that ordinance. The Scripture: "If ye love me, keep my commandments," was never made spirit to her, else she would have obeyed. This good old friend was loved and respected by all the countryside, in whose midst she had spent seventy years, seeing families come and go, and being familiarly known to all as "Aunt Martha." She will be greatly missed by us all, but especially will she be missed from her accustomed place in our meetings.

The funeral services were conducted by the writer; text, Ecclesiastes xii. 1-7; interment in Warwick cemetery.

May the Holy Spirit comfort the mourning ones.

H. H. LEFFERTS.

WARWICK, N. Y., Feb. 6, 1908.

It is with feelings of deepest sorrow that we insert the following obituary notice of the late **Mrs. Gilbert McLean**, whose death occurred at St. Joseph's Hospital, London, on Monday, Dec. 2nd, after an illness of about five weeks.

The funeral was held on Wednesday afternoon from the family residence to the Old School Baptist Church, where the services were conducted by Elder Tharp, interment being made in the Baptist cemetery.

For some days before her death she realized that the time was near at hand when Christ would call her to his fold, and her words of christian peace during this time are now greatly comforting to the bereaved ones. Owing to the serious nature of her illness, for some hours she was deprived of voice, but just before sinking into her last sleep she was granted the power of utterance for a beautiful prayer, part of which we are privileged to quote: "O God, who was, and is, and evermore shall be, with whom there is no shadow of turning; it is better to die and be with Jesus than to live. He that hath part in the first resurrection, over him death hath no power; he will never die, but will be with Jesus."

The text taken on this sad occasion by Elder Tharp was from 1 Cor. xv. 21, and his words were in direct accordance with the belief cherished by the sister. To-day our hearts are sad, for we mourn the loss of a loving mother and a highly estimable friend, who will be missed in the community, and most greatly by the family, who has lost the light and joy of their home.

Deceased, whose maiden name was Mary L. McTaggart, was born in the township of Ekfrid, Jan. 10th, 1856, and was in her 52nd year. Her parents

were Highland Scotch, and were among the early pioneers of western Ontario, and were firm believers in the Old School Baptist doctrine, with which church deceased with her eldest daughter, Mrs. (Dr.) Woods, united in membership in 1901. Previous to her marriage she taught the public school at Riverside for three consecutive years. She was married to Gilbert McLean Oct. 12th, 1876, and since that time resided continuously in Ekfrid. She leaves to mourn their loss a husband and four daughters: Mrs. (Dr.) J. T. Woods, of Chelsea, Mich., Mrs. Archie Stevenson, of Melbourne, and Ethel May and Laura, at home. The funeral attendance was one of the largest ever congregated in this vicinity, sympathizing friends being present from Brantford, Toronto, Windsor and London.

[The above was clipped from a local paper and forwarded to us from Canada; it speaks none too highly of our much esteemed sister McLean. It was our privilege to meet her last May at the quarterly meeting of the Covenanted Baptist Church of Canada, held at Dunwich, and again in October at Lobo. We were much in her company during the two meetings, and were peculiarly impressed with her anxiety to know more of the way of life and salvation; her mind was filled with questions which fully demonstrated that she was very familiar with the Scriptures. She will be sadly missed by the church, but more so by her family. It was our privilege to meet Mr. McLean and one of the daughters, to whom, together with the other members of the family and the church, we extend our heartfelt sympathy, desiring that grace be ministered to them by Him who binds up the broken-hearted.--K.]

Henry C. Steers, our dear brother, died Jan. 21st, 1908, aged about 76 years. He was baptized May 5th, 1872, in the fellowship of the Bethlehem Church, Prince William Co., Va., by the late Elder Joseph L. Purington, and was chosen our deacon and served in that capacity until a short time before his death he became so broken down in health that he could serve no longer. He was afflicted with scrofula, and at last went to a cousin's to be cared for. His family has nearly passed away. He came from New York to Virginia when quite young. He lost his wife several years ago, and, never having had children, he tried to live alone for some time, but his health got so bad he at length moved to the town of Manassas, and at last went to the cousin's referred to, but lived only a few months.

His remains were laid beside those of his wife in the cemetery at that place. Elder Badger spoke in prayer at the grave. The weather being so inclement but few were out, but services were announced for the first Sunday in February.

I should like to tell of some things connected with my long acquaintance with brother Steers, but I for-

bear. Suffice it to say he was a man of few words, but conscientious for the truth and strong in the faith once delivered unto the saints, and we believe he is at rest.

ALSO,

Our sister, **Mrs. Brenton**, departed this life Dec. 30th, 1907, aged 73 years. She was baptized in the fellowship of the Bethlehem Church Oct. 6th, 1895, by Elder Badger, and remained a consistent member until death called her from us; but while this is sad to us who are left to sorrow here, we hope we are numbered with those who have hope in God who saves to the uttermost all who come unto him by Jesus Christ our Lord. Our sister was another one of those who talked little, but she told of her love for the truth by coming among us whenever she could, and testified in her life that this vain world was not her home. She lived a widow several years in Manassas, where she died. I know but very little of her family, but by past experience I know we cannot forget a mother's love, therefore we hope that the Lord will enable us to say, "Thy will be done." We, as a church, feel sad because of the death of our members, for our little band is indeed small, and were it not for the encouraging words, "Fear not, little flock," we would despair; but the Lord is good, and his love in times past forbids us to think he will leave us at last in trouble to sink.

May the Lord sanctify these afflictions to our good and his glory.

ELI T. KIDWELL.

George H. Beard departed this life on Thursday, Jan. 16th, 1908, in his 37th year, at Brookton, Tompkins Co., N. Y. Brother Beard was baptized in the fellowship of the Caroline Church, Tompkins, Co., N. Y., on the fourth Sunday in December, 1893, by his father-in-law, Elder Charles Bogardus. He remained a faithful and consistent member of that church until the time of his death, and was their church clerk for several years. On October 19th, 1892, he was married to Miss Bertha Bogardus (only daughter of Elder Charles and Frances Bogardus). During the last few years of his life he was afflicted with disease of the heart, but five days before his death he contracted pneumonia, which caused his death. He remained conscious until the last. He was a lovely christian character, highly esteemed by all who knew him. In a letter written by a lawyer in Ithaca were these words: "He leaves to you and his daughter the legacy of a life well spent, a blameless life and a brave death; we are all better for having known him." He was the son of brother James and sister Watie Beard, of New York city. One brother and one sister live in New York city, and one brother in Panama. He leaves his wife and one child, with many relatives and friends, to mourn their sad loss.

His funeral was largely attended by his many

friends. By his request the writer spoke words to the living, after which his body was laid away in a quiet cemetery, surrounded by mountains (God's handiwork). So one by one God gathers his jewels into his casket, where in eternal glory they continually praise and glorify his name.

B. F. COULTER.

Mrs. Abigail Carpenter died at her residence, and the home of her daughters, in New York city, of pneumonia, on Jan. 9th, 1908, aged 76 years, 5 months and 27 days. She was the widow of Benjamin Carpenter and the mother of five children, three of whom (daughters) survive her. Sister Carpenter was baptized in the fellowship of Ebenezer Church, New York city, by the late Elder Wm. L. Beebe, July 13th, 1891, continuing to the end a faithful and worthy member, adorning the doctrine of God our Savior in all things. Sister Carpenter was an invalid for the last eight years of her life, and confined to the house much of that time. The loving care and devoted attention of her two daughters with whom she resided soothed and lightened her sufferings of many years. May the God of all grace and comfort sustain them in this bereavement and comfort them in remembrance of her life and love. As a church we mourn and deplore our loss, yet we are confident that for her to depart and be with Christ is far better.

The funeral service was conducted at her late residence Jan. 12th, by the writer, (text, 2 Cor. v. 1-7,) and concluded by Elder H. C. Ker at Middletown, N. Y., where interment was made.

JOHN MCCONNELL.

My father, **John C. Fenton**, died Dec. 28th, 1907. He was born Jan. 29th, 1842, making very nearly 66 years of this mortal life on the earth. He was brought to know the truth as it is in Jesus about thirty-nine years ago, and was baptized, with my mother, by Elder Wm. J. Purington. Father was one who knew the Scriptures, and the Bible was much read by him; he was humble, and felt himself the least of the saints, and often questioned that he was one at all. He was stricken with paralysis on April 9th, 1906. While never regaining his former physical strength, the inner man was renewed day by day. I had many pleasant conversations with him about the things of the kingdom. In his last illness he declared his faith in the promises of God, and was given to speak words of comfort to those gathered at his bedside. Hymn 1248 (Beebe's collection) was a favorite of his.

Elders B. F. Coulter and Corder Mellott conducted services at his late residence, 1216 N. Fifty-seventh St., Philadelphia, Pa., and Elder Silas H. Durand spoke words of comfort in the Southampton meeting-house. I believe he has awakened in His likeness and is satisfied.

J. M. FENTON.

George Alexander was born Dec. 26th, 1826, died May 19th, 1907, in Wilmington, Delaware. He was buried May 22nd, at London Tract, Chester County, Pa. He married Susan A. Barton, Sept. 24th, 1846; to them were born thirteen children, seven of whom preceded him to the grave. In 1862 he moved to Welsh Tract, and in 1866 united, by baptism, with the Welsh Tract Church, where he remained until 1876, when he, with his family, moved to Wilmington, and soon afterward joined the church there by letter, where he remained until his death. He was buried from the home of his granddaughter, Mrs. Battis, 1603 W. Seventh St., Wilmington. He is survived by his wife, six children, nine grandchildren, seven great-grandchildren, six brothers, two sisters and a large number of relatives and friends. Our dear pastor preached a very comforting sermon, both at the evening and morning service.

The above notice of the death of our much esteemed brother was sent me by our aged sister, wife and companion of brother Alexander. He was widely known among the Baptists of the east as a faithful member, always in his place. He greatly loved the church, and always engaged in singing the songs of Zion. His character was above reproach. We do greatly miss him, but our loss is his gain. We extend our deepest sympathy to our sister in her lonely hours. May God sustain her in her last days, is our prayer in the name of Christ our Savior.

J. G. EUBANKS.

SISTER Anna Cobbs Whittle, wife of Joseph Whittle, died at the home of her daughter, Mrs. E. J. Clark, in Hamden, N. Y., Sept. 13th, 1907, in the 75th year of her age, after a lingering illness. Sister Whittle was born in Kings County, Ireland, April 15th, 1833; she was the daughter of Joseph Cobb, and was married to Joseph Whittle May 24th, 1858. In June of the same year they sailed for America, and located at Olive, N. Y.; here were born to them four children, three sons and one daughter, of whom two are still living: George, of West Hurley, N. Y., and Mamie, of Hamden, N. Y. Sister Whittle was received in the Olive and Hurley Old School Baptist Church June 27th, and was baptized by Elder J. A. Badger June 28th, 1868. She lived a faithful member to the cause, and was well established in the doctrine of salvation by grace. Brother and sister Whittle spent nearly all their days at Olive, N. Y., having settled there soon after coming to this country, and lived there until the spring of 1907, when on account of her failing health they were obliged to leave the old homestead, and moved to Hamden, N. Y., where she died, as above stated. She leaves her husband, one son and one daughter, beside the church and many friends, to mourn their loss. May the God of grace comfort them in their sad bereavement.

The funeral was held from the home of Mrs. Clark,

burial was in the Hamden cemetery. We believe she has entered into the fullness of that glory where the weary are at rest.

J. B. SLAUSON.

Jesse B. Adams died Nov. 29th, 1907, aged 71 years. He had been in poor health for more than four years, but was able to be up and around the house most of the time until about three weeks before he died. We went to an association in September, but he was only able to attend one day, but had preaching every night, and he seemed to enjoy it very much. We live near the Baptist meeting-house at Hot Springs. He went to our monthly meeting the fourth Sunday in October, told us it was the last, as he was conscious the end was near. He knew everything until his last breath, and said, "I have but one regret, that is leaving you in this world of trouble all alone, you and baby," as we have a little granddaughter two years old to raise; her parents are both dead. O how I miss him. He was my second husband, was married to him fourteen years. He united with the Primitive Baptists soon after we were married, and was a strong believer in salvation by grace. His favorite hymn was, "Amazing grace!" It was sung at his funeral.

May God give me grace to comfort me in my lonely home, is my prayer for Jesus' sake.

His wife, MARY F. ADAMS.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76. MIDDLETOWN, N. Y., MARCH 15, 1908. NO. 6.

CORRESPONDENCE.

MALACHI IV. 2.

“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall.”

This is the language of the prophet Malachi to Israel, and is one of the many precious promises given to the poor and afflicted children of God. This Scripture, as well as much of other prophetic language, is at times of great comfort to me, and my mind of late has been dwelling upon them, and I will now pen a few of my thoughts regarding the above text, and submit them to the editors of the SIGNS OF THE TIMES.

When we are given to understand a portion of Scripture it abounds with sweetness to spiritual Israel, as it did to the characters of faith at the time it was written. It is evident to my mind that many Israelites did not understand the sweetness of the promise given in the text, and likewise there are many to-day who cannot understand the promises, because these things are hid from the wise and prudent and revealed unto babes (new creatures). In fact, the natural man receiveth not the things of the kingdom of God, because they are foolishness

unto him, and he cannot know them, because they are discerned only by the spiritual mind. Christ said to his apostles, Unto you “it is given to know the mysteries of the kingdom of heaven, but to them [the multitude] it is not given.” Our text pointed to the coming of Christ, when he should set up his kingdom here on earth, which to my mind is the same time that John speaks of in the book of Revelation xxi. 1-3: “And I saw a new heaven and a new earth: for the first heaven [Jewish church] and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 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.”

But now let us briefly notice the text: “But unto you that fear my name.” Speaking to a particular people, a people chosen in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. (Eph. i. 4.) Peter says, “Ye are a

chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." They are a people who fear the name of the Lord, and God said, "I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me."—Jer. xxxii. 40. O how wonderfully favored are the few into whose hearts he puts his fear. "The fear of the Lord is the beginning of knowledge." Unto you "shall the Sun of righteousness arise with healing in his wings." God has had a spiritual people on earth in every age of the world, in whose hearts he writes his law, and who are taught of the Lord, and who, by the eye of faith, look to Jesus, the author and finisher of their faith, viewing him as the only Savior. There were people at the time the prophet Malachi wrote the words of our text who had hope in the blood of the Lamb promised to them, and looked for his coming, as did those wise men of the east, and who could no doubt by faith see what all the sabbath days and seasons were foreshadowing, even the time spoken of by Malachi, even the beginning of a new day, the gospel day. And while this day began with the coming of Christ, to the church collectively, yet this great sabbath of the Lord begins with the sons and daughters of Zion experimentally when Christ is manifested to them as their Savior. It is now with them a new day and a new life, old things have passed away and all things have become new. That same "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 were at one time afar off, lost, without hope and without God in the world, and were by nature the children of wrath even as others. We were led captive by the devil, and confined in prison; we were condemned by the law and under its curse; we have viewed the glory of God in the face of his Son, and have felt to be exceeding sinful, and that we are nothing, yea, less than nothing and vanity, and felt to be sinking beneath God's righteous frown. We now love the things of the kingdom of God and hate the world, and the things in it that we once loved; now we hate our own sinful self and loathe our hard and sinful heart; we desire to be relieved of our burden; our taskmaster, the strong man armed, has become more oppressive; we desire to be released from this awful confinement; we pray and mourn and cry, we groan beneath our heavy burden. But fear not, ye who tremble at the word of God, O be not dismayed, for the secret of the Lord is with them that fear him. Fear not, for all things are working together for your good. The Lord said, "I have surely seen the affliction of my people which are in Egypt, [sin or darkness] and have heard their cry by reason of their taskmasters [the devil]; for I know their sorrows." Fear not, he has come down to deliver you. But unto you that fear his name (just such characters as you, just such hateful sinners as you feel yourselves to be) shall the Sun of righteousness arise with healing in his wings, and he will heal all your maladies; he alone can cure the sin-sick soul, he is the great Physician, he is the Balm of Gilead, he will bind up your broken heart, he will bind the monster in chains and set the captive free, he will clothe you with the robe of righteousness, even the righteousness of the Son of God, and present you

to the Father holy and without blame before him in love; he has procured your pardon and now it is sealed, you have the sweet assurance that your iniquity is pardoned and your sins shall be remembered against you no more, you are washed whiter than snow and are now led forth in newness of life, "and ye shall go forth and grow up as calves of the stall;" you have been redeemed from under the curse of the law, and are now liberated and made free; the Son hath made you free, and you shall be free indeed; you are no more under law, but under grace, and "there is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." I think I hear you saying, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." "He brought me to the banqueting house [church] and his banner over me was love." The Sun of righteousness is leading you; he has put you forth, dear lambs of God, and he goes before you in affliction in being a man of sorrows and acquainted with grief, in death in the tomb and in the resurrection, and he has made straight paths for your feet, and has commanded you to follow him. He does not lead his people now as he did in times past, when he took them by the hand and led them through the Red Sea, he draws you by the cords of his love shed abroad in your hearts. O how comforting and soul-cheering are the words of the Bridegroom to his lovely bride, saying, "Rise up, my love, my fair

one, and come away. For, lo, the winter is passed, the rain is over and gone; the flowers appear on the earth; and the time of the singing of birds is come, and the voice of the turtle is heard in our land." The reign of law is over and gone, your hard and stony heart is taken away, the winter is passed and God has given you a heart of flesh, a heart of love, and now is the time of rejoicing. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." "The voice of the turtle [the gospel of the Son of God] is heard in our land," the poor have the gospel preached unto them, and this gospel suits all those who feel themselves to be poor and needy, for it is glad tidings of a free and perfect salvation for time and eternity; there is no deficiency in it, but it is eternal and everlasting, and is like its Author in perfection. The Lion of the tribe of Judah hath prevailed, saying, I am Alpha and Omega, the beginning and the end. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

My dear brethren in the Lord, while many of you are strangers to me in the flesh, I feel a nearness to all those who are traveling along the same rugged road with me, and I like to talk with them of the many experiences along the way, of the many battles and hard conflicts with the enemy, and the many deadly blows dealt us which seemed to threaten our destruction, but the victory has been ours. This part of the subject is most soul-cheering, for it gives all glory to God. The great Captain of our salvation fights all our battles and gains every victory. "Salvation is of the Lord."

O how gracious it is to be blessed with quietness of spirit, that we can be still and know that he is God; how calm is the breast thus leaning on the everlasting Arm. Lord, keep us in humble submission to thy great will.

Yours, in hope of eternal life,

G. B. BIRD.

FRANK, W. Va., Feb. 1, 1908.

FAITH PRECIOUS.

"If ye have faith as a grain of mustard seed."—Matt. xvii. 20.

Small indeed is this measure of faith; though small it is genuine, pure. This holy principle is all-important for the accomplishment of anything in the spiritual kingdom, for without faith it is impossible to please God. This teaching of Jesus shows the inestimable value of faith: "as a grain of mustard seed." This is wonderful, so small yet powerful in the conscience of the saints in light. It also points out to the children of God the great importance of being clothed with the "faith of God's elect." There is great difference between a "big" notion in the mind, and the "least" amount of faith. There is no intermediate point between having no faith and having the smallest faith possible. If faith the size of a grain of mustard seed will remove mountains, how great is that faith. Nothing in nature can illustrate the preciousness of faith, since a seed, the smallest of all seeds, has almost unlimited power, being centered in the King of kings. Even the trial of this faith is much more precious than gold, though it be tried with fire. This precious jewel of the kingdom outshines any earthly treasure, though it may be as small as a grain of mustard seed. It is certainly the riches of the saints, for they are rich in faith and heirs of the kingdom. This comparison of

faith with the mustard seed grain is of the utmost force, showing the great power granted unto the saints in the kingdom of Jesus; there is nothing like unto it. They live by faith, they walk by faith, their faith shall overcome the world. Is not this a most precious treasure? They are not justified by works, but they are justified by faith. This is my understanding of Paul's teaching in Romans in the third, fourth and fifth chapters. "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." The apostle says, "We conclude." Is not this sufficient authority to establish the truth of justification by faith? In speaking of the way of salvation in the next chapter (iv.) he confirms his conclusion of the previous one by saying, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." After much argument upon this subject the apostle opens the fifth chapter with a positive declaration: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." If then we are justified by faith, is it not most precious to us in our mortal pilgrimage? Faith is the evidence of things not seen—evidence to our understanding, comprehension. Faith is the result of the work of Jesus; it conveys to the hearts of his people the power of his love, mercy and grace. Whereas Jesus died under the law and redeemed all his people from under the law, and they stand justified through his righteousness, it is necessary to acquaint them with the great work done for them, hence he gives them faith; he is the author and finisher of it; the evidence of things not seen by mortal eye. This evidence to them is justifi-

cation; they are justified by this evidence to believe on his name. Without evidence they could not believe. They cannot produce this evidence from anything that they naturally possess, neither can they know anything of spiritual things by natural things; revelation alone must break through the veil of flesh to give the evidence of things not seen. How futile then are all the efforts of man to become justified in believing on Jesus, seeing that the work of believing is the work of God. If to believe that Jesus is the Savior of sinners is the work of God in the heart, how then can man be justified in believing, only through the faith given him of God? In olden time men wanted to do the work of the great Jehovah, as they do to this day; they made inquiry of Jesus what they should do to work the works of God. Jesus showed them by his answer, though they could not understand, that the natural man is forever barred from doing God's work. If man could possibly do God's work, then there would be room for boasting. Where then is boasting? It is excluded by the law of faith. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." They still thought that they could do God's work by asking for a "sign," not knowing that they never could believe through signs tangible to the flesh independent of the grace of God. To-day we have the same notions among the children of the flesh, viz., all men can believe that Jesus is the Christ if they will to believe so. Hence all legalists hold to the notion that they are justified by works, thinking that they have the power to believe, and this is called something for them to do. If all men should agree in all points of doctrine concerning what the Scriptures teach until they get

to this place, where the fan of discrimination purges the floor and divides the wheat from the chaff, their one offence here in rejecting the clear testimony of Scripture, as well as the power of God's revelation in making men believe through the evidence given unto them, is enough to blow them into the regions of despair.

Much might be said about "our common faith" and then the subject would still be inexhaustible. Faith is connected with all the display of gospel light. It is often contrasted with the law, and it speaketh better things than the law, inasmuch as it lays hold of the things of Jesus. Abraham was not devoid of it, though he lived before the coming of Jesus. His faith was the same as the faith of God's elect; he was justified by faith, says inspiration, and not by works. This belief of his in God was justifiable, because it was through faith and not through "signs," or things tangible to the natural senses.

With these hints I shall leave the subject for the present.

In hope of immortality,

J. F. BEEMAN.

HELENA, Okla., Dec. 25, 1907.

EASTON, Mass., Jan. 12, 1908.

DEAR ELDER CHICK:—Before me lies a letter just begun, dated Christmas and addressed to you. My heart dictated the beginning, and I had many things to write you about, but found myself too tired to go on. I have not been feeling as well as usual for some weeks, and Christmas found me pretty thoroughly tired out. I graduated from college in June, as you know, and have been teaching school since September. I went to Halifax as principal of schools, my own school being grammar and first year high, and the responsibility of a hundred

scholars, together with the fact that the school itself, through frequent changes of teachers, is a hard one to control and teach, with a body tired from the beginning, combined to make it a practical impossibility for me to write, much as I have often wanted to, and longed to be able to, spiritually. I am now teaching, as you see, in Easton, a town not very far from Halifax, and three miles nearer Boston. I have a most delightful school; my two weeks here have simply flown, and I feel much better in health than I have for months. God is good, and I am very little deserving or even appreciative of his blessings.

“Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.” I woke up early this morning, and finding myself unable to sleep again I arose. To-day, too, is the first day of the week, and it is early in the morning; not yet is the day bright, for the sky is gray with that twilight which precedes dawn. “The first day of the week cometh Mary Magdalene early, when it was yet dark, and seeth the stone taken away from the sepulchre.” My mind goes back again and again to that “first day of the week” so long ago. I seem to see the sorrow-stricken disciples gathered together with the Marys, worn out with grief and disappointment, for was not Christ he whom they had trusted would redeem Israel? I seem to see Mary, the forgiven woman, she who loved much, rising very early that morning and going with her spices to the sepulchre where her Lord lay; and now she comes, and seeing the stone rolled away from the sepulchre she cries, “They have taken away the Lord out of the sepulchre, and we know not where they have laid him,”

and they look in vain for his dead body. He has risen—the phrase is a wonderful one. He who had power to raise the dead while yet he walked about on earth, has now shown his power to take that life which he laid down. He is risen, and yet they find it hard to believe that it is indeed he. When Mary had recognized the Lord, and had reported thus to the disciples, their minds were unreceptive, and the story appeared an idle tale, and they believed it not. No, nor can we now believe until in personal experience we see the risen Lord. We, too, believe not; we, too, must think that, while delightful, this vision of Christ is but a delusion and imagination, a mere apparition. Are there not indeed those among us who say that this sight of Christ was but a vision, that they imagined, dreamed, saw, as it were, in a vision, the Lord disclosing his hands and his side, breaking bread, preparing that meal of fish and bread? Then, if this be true, small wonder if in the world people regard faith in Christ as a beautiful delusion. If this appearance of Christ was but an apparition, why did he say to Thomas, “Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed”? For to every one is granted a vision of Christ, every one, I mean, who is given faith to see in him their Savior. The glorified Jesus is my one hope, for had he not himself borne my griefs and carried my sorrows, had he not himself known the force and the terror of temptation, he could not now succor me.

I have been reading this morning the fifty-second and fifty-third chapters of Isaiah. “For he shall grow up before him as a tender [weak] 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." His countenance was more marred than any man's. Ah, is this the Redeemer? Yes, and those marks were made in our behalf; for us it was that the Prince of Peace suffered. Never will that truth be aught but exceeding wonderful; more wonderful than ever before does it seem to me this early morning of a bleak, January day. Without is storm and rain, (for it is now light) but in my heart burns the fire of God's wonderful love, that love which passeth knowledge, and can but be felt and lived, not expressed or explained.

When I read your daughter "Bonnie's" letters, last September, I sat down and wrote to you, but the letter was so entirely inadequate and worthless that I burned it, and did not try to write again until December. Her letters in a recent number of the SIGNS brought back something of the feeling I had at that time (September), and I have felt like writing to her, but fail to find opportunity and mood to suit. Her letters brought to my remembrance so clearly my own experience of God's love when first he was revealed to me as my Father through the adoption consummated by Jesus' atonement. Sweet indeed are those first early days of love, pleasant to remember, a joyful time of hope and expectancy and tender zealously for His cause; yet would I not go back, for as I have suffered, so has been the vista into the realms of his love made clearer; as I have learned, so must I now, more than then, understand how much I need my blessed Lord. I thought I knew then that I must depend upon him, I know now that I can do nothing without him. I had yet to begin to learn the alphabet of God's grace, now I have begun, and I see before me enough to fill eternity. "Casting all your care

upon him, for he careth for you." What does that mean? It means to me that even in the question of a study in school I must have his help; in the discipline he must help me. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." This is the peace that the world can neither give nor take away, and it, too, passeth knowledge; like a river it rises and swells and flows on, majestic, silent, deep, strong, resistless. It is from a long period of defeat and struggle, struggle and defeat, that I can now rest in the Lord and rejoice in his strength. My mind has been long barren and indifferent; the cares of this world, the selfishness of self, the unbelief and skepticism of a froward heart, all have wearied me and taken away my comfort. From the darkness of Egypt, from its bondage, I have indeed escaped, but the Canaanite is still in the land. Only when I am strong in the Lord's strength can I sing praise to him; such a time is now mine, and I am filled with the greatness of his love and mercy to me, the least of his children.

"O then, nor is my boasting vain,
O then I boast a Savior slain;
And O, may this my glory be,
That Christ is not ashamed of me."

With love to your dear family, I am
your sister in Christ,

RUTH A. KEENE.

HOPKINS, Mo., Dec. 31, 1907.

DEAR EDITORS:—I send two letters which I have received from dear sisters, which I think would deeply interest many of the saints, the blessed children of God. I have not asked their consent, and leave it to your judgment.

Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

R. M. SIMMONS.

WARRENTON, Oregon, June 3, 1906.

ELDER R. M. SIMMONS—DEAR BROTHER

IN A PRECIOUS HOPE:—I was very glad to find your familiar name in our dear old SIGNS, and how my mind was stirred up, bringing before me the happy days of my childhood, when my parents lived in Fulton County, Ill., where I was seemingly made well acquainted with you by hearing them with joy often speak lovingly of you, also of your gift as a young licensed preacher in the early fifties. How well I can now call to mind the association of the year 1851, which was the last one my parents attended before moving to Iowa. How very eager we little children were to hear all their conversation when they had returned. Even now I almost seem to hear their dear voices speaking of the love and sweet fellowship so dear among the poor and afflicted people who still trust in the Lord. My dear mother had always the habit of asking her children to find the texts of Scripture used, whenever she had returned from her church meetings, and although we were only children this was a very dear task to us all, which we could attend to with great satisfaction to her, and also to ourselves; and now after this dear assembly of the loved Old Baptists of the Spoon River Association we, too, had a feast in finding the texts of all the ministers in attendance, some of whose names I remember well, as Elders John Record, Charles Vandevere, John Roberts, James Tatum and brother R. M. Simons, and we were wondering why you were only a "brother," when such a good man and preacher; we felt that you, too, should be dignified with the title of "Elder," and of course there were others, whom my mind almost grasps; then all flee from me. All of whom I have made mention, but yourself, have been called home ere this, I have no doubt, as also have my beloved parents, Jacob and

Mercy Heckard. O, my beloved brother in Christ, how very precious to us is the love of the saints of God, and how comforting; how often we would almost give up all hope when we are searching in our sinful heart for something encouraging, and find it all blank, but for the rich glow of that love which many waters cannot quench nor floods ever drown, and O how sweet to us to be able to obey our blessed Lord's commandment that we love one another, and if we love each other we must love Him who has given us to know and love his people. O that he would give us grace to live as we should, finding sweet encouragement to bear with patience all things for his dear name's sake. I hope that you may long be able, as one of the heralds of the cross of Christ, to proclaim the truth of his glorious gospel to his honor and to the comfort of his dear children.

I truly hope you may not think me presuming in writing to you, as I feel that I was one of your long time ago friends, and one whom I kindly remembered as a loved brother of my parents in the bonds of christian fellowship. How I would like to meet with you; what a pleasure it would be to look into your face, grasp your hand and hear your voice in the worship of our God. I hope you can read and understand me in this very rambling letter.

May God ever bless you, is the prayer of your unworthy sister,

(MRS.) S. L. H. STUART.

DRAIN, Oregon, December, 1906.

R. M. SIMMONS—DEAR BROTHER:—Perhaps you will be surprised to receive a few lines from me, but after seeing a short article written by you in the SIGNS of November 15th, I felt inclined to write you. I do not know that you remember

me, but you baptized me in the fellowship of the old Mt. Zion Church, in Illinois, October, 1875. I have always felt a near feeling for you, and thought I would write and tell you I still remember you, and am glad the blessed Savior has preserved your strength so long to stand on the walls of Zion to declare the unsearchable riches of his grace. What a wonderful God we worship; not a weak God who needs help from the puny arm of flesh, nor money to save souls, but one who has all power both in heaven and earth.

Since you baptized me I have had many trials and troubles, but the Lord has kept me from sinking under the turbulent waves; I believe he has been at the helm of my frail bark. He has wonderfully blessed me and my family. We have six children living, three boys and three girls. Here is where I have cause to praise the Lord: our three daughters are all brought into the fold (the church), and I have no doubt that they are taught in the school of Christ; our youngest daughter was baptized this last September, by Elder Mathews; our oldest son has been numbered with our faith and order over eight years, and for the last year has been exercising what we all believe to be a gift for the ministry. He talks so feelingly and with such ability that our church liberated him to preach the gospel. I firmly believe our other two sons have deep mourning on account of sin, and I have faith in the blessed Lord that they in due time will be brought into the fold. I feel when I complain at my poor, sinful heart, that of all the families of the earth we are blessed, and I ought to rejoice day and night; but that old Adamic nature I cannot get rid of, and will not as long as life lasts. I often long to be set free from this prison of

clay, but then the thought comes, Am I one of that redeemed family? Is my name written in the Lamb's book of life? I have many fears and doubts; I sometimes fear that I am not one of that chosen generation for whom Christ died.

Well, dear father in Israel, I did not intend to write so much when I began, but just to let you know that I still remember you and would like to see your face once more; but if we never meet again in this life I hope we shall meet where parting will be no more, in that upper and better kingdom. I will just add that we have some able ministers of the gospel in Oregon, and have some glorious meetings. If not deceived, I believe the Lord is with us on these occasions, the same Lord that I believe you are praising there. My husband joins me in christian regard and fellowship. May your last days on earth be your best, is my prayer.

Your little sister,

(MRS.) S. MORNINGSTAR.

NORTH YAKIMA, Wash., Jan. 20, 1908.

DEAR BROTHER KER:—Having to renew my subscription to the SIGNS, for which I inclose money order, I feel like writing a word of appreciation of the excellence of the communications; and especially have I enjoyed the writings of yourself and brother Chick, together with those of beloved Elders Durand and Keene. I need not mention the names of all the dear ones whose writings have brought cheer and comfort to my soul. Brethren, write on, and may the dear Master give you the pen of a ready writer, and cause your hearts to ring true on the doctrine of grace to the glory of the King of kings. Dear brother Ker, your article on the "Rich man and Lazarus" I believe to be in harmony with the testimony, and

explains several points which have troubled me not a little.

My mind is to write a few thoughts on two of the most important laws with which humanity has to do; they are both mentioned 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." I shall speak first of the law which Paul saw in his members, warring against the law of his mind, and bringing him into captivity. This law has force, just like the law of gravity, and its tendency is downward, or, shall I say, deathward? The manifestation of it in humanity is the carnal mind, which is not subject to the law of God, neither indeed can be, and it is that which causes us so much trouble on our pilgrimage journey, being the thorn in the flesh, the messenger of Satan to buffet us. But blessed be God, though he will not remove it from us he has promised sufficient grace to save to the uttermost. Then

"Come weal or woe, come joy or grief,
The Lord our God has promise given
That all these things shall end at last,
And we ourselves go home to heaven.

Mortality no more shall grieve,
With songs the heavenly mansion rings,
And thou, tired hearts, mayest well rejoice,
Thy Savior is the King of kings."

But to return. This law became operative when Adam partook of the forbidden fruit. By one man's disobedience "sin entered into the world, [humanity] and death by sin; and so death passed upon all men, for that all have sinned," and it will cease when the last enemy, death, is destroyed. Now the works of the flesh by this law are "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."—Gal. v. 19-21. It seems

to me, dear ones, that we should see to it that our christian walk has none of these enumerated things in it.

Conditional time salvation seems to me to be but a species of idolatry; the setting up of one's obedience or good works instead of the grace of God and the power of him who said, "Without me ye can do nothing." I will put my law into their hearts and write it in their minds. This is the "law of the Spirit of life in Christ Jesus," and is in the soul as a light shining in a dark place, but the darkness (soul) comprehends it not, at first, but exclaims, O, I am a sinner and must mend my ways. Thus the light, or life of Jesus, works as leaven in the soul and spirit of the man until they are leavened. We call it liberty, or the new birth; it is liberty, for it is from the Son of God. "If the Son therefore shall make you free, ye shall be free indeed." This is what Paul meant when he said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." He did not mean his body was free, otherwise why would he say, "O wretched man that I am! who shall deliver me from the body of this death?" He must have meant that his soul and spirit, inner man, were free from the law of sin and death, and this agrees with the testimony of John: Whosoever is born of God cannot sin. So, dear brethren, we are not taking steps backward, although our little hope seems not to grow, and so much of the way seems dark and full of anguish, yet in that light shining in our hearts our God has made with us an everlasting covenant, ordered in all things and sure, and we are partakers of the sure mercies of David, being under the glorious reign of his Son. Not only under the reign of Jesus, but partakers of his divine nature and Spirit; thus there is unity so far as

soul and spirit are concerned. This is the resurrection begun and progressed so far; soul and spirit are two of the three measures of meal, and they have been leavened, and the whole lump (man) or three measures must be, for the law of the Spirit of life does not stop half way, it works by the power of an endless life, and nothing short of a conformation to the image of Jesus will do. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." So in due time, after that we have suffered awhile, being buffeted by the carnal mind and fleshly lusts and worldly ambitions, these bodies of ours, bearing "the image of the earthy," in obedience to the law of sin must go down to the grave, "for dust thou art, and unto dust shalt thou return." Human reason and logic say they will stay there forever; death has the victory and will hold it. But the body must be raised spiritual, for if so be the dead rise not, then is Christ not risen; and if Christ be not raised, your faith is vain, your hope is also vain, ye are yet in your sins and we are found false witnesses of God. O the misery and darkness of the picture if we stop here; but O the glow and brightness of hope from the words, "Now is Christ risen from the dead, and become the first fruits of them that slept." "In my flesh shall I see God." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "O death, I will be thy plagues; O grave, I will be thy destruction." "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth," not in weakness, but in power; not natural, but spiritual; not corruptible, but incorruptible; not mortal, but immortal; and the three measures of meal are then leavened, and the work-

ing of the "law of the Spirit of life" complete. Our victoryⁱⁿ Christ^{is} won; the adoption, redemption of our body, is consummated, the resurrection finished; death loses its sting, the grave its victory; we shall know even as we are known, and shall be like Jesus, and see him as he is.

W. J. HESS.

OAK LANE, PHILADELPHIA, Pa.

DEAR EDITORS:—We send this letter from brother and sister Coulter because it is good in itself, and not because of any expressions of personal regard to ourselves, though these expressions are dear to us.

FRANKLIN AND MARY TERRY.

PHILADELPHIA, Pa., Jan. 11, 1908.

DEAR BROTHER AND SISTER TERRY:—Annie has suggested that I write to you and express our thankfulness and appreciation of your many acts of kindness to us, and the constant manifestation of your love and fellowship for us. We can say truly, It is of the Lord. His goodness and mercy extendeth even to us, and we feel to be the least in the Father's family, therefore the least deserving. But daily we learn the sweet lesson that he does not bestow his benefits because we deserve them, but in tender love and gracious mercy he sends his ministering angels (and you are both numbered among them) to cause us to rejoice in his love and to wonder at his wondrous grace. The pure, uncontaminated love that was displayed here last Sunday evening melted my hard heart to tenderness, and as love flowed from heart to heart, I could joyfully say: "The Lord is good," and he is right here among us. I sometimes think we can view the tender watchcare of the Lord and his loving-kindness more clearly when we look

back over all the way the Lord God has led us, and remember all the days of old; how he has kept us, restrained us and filled our hearts with heavenly desires; shown us his matchless beauty, healed our aching, bleeding hearts, set us among kings and priests, giving us as a "balm in Gilead" his precious Son, in whom dwelleth all the fullness of the Godhead bodily, displaying in him all the rich treasures of his grace. When we were in darkness he made darkness light before us; being filled with the leprosy of sin, he touched us and we were clean every whit.

As you see, my mind is now dwelling on the display of his wondrous grace. Moses desired to see his face, (and his face is his glory) but He said, "Thou canst not see my face; for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." Moses represented the law, and under the law the gospel was hid, and that which we beheld was a reflected glory. The "rock" is Christ Jesus; the "clift," his protecting grace; the covering of the hand, his decrees of sovereignty and love; the "back parts," his work of grace, which his presence in passing has wrought in us, and which is shown unto us in experience. These are parts of his ways, but his judgments are unsearchable, and his ways past finding out. The display of God's grace cometh out of Zion, and is seen in the assemblies of the saints, in acts of charity and love, in the manifest breathings of a broken

and contrite spirit. When under the law we look upon the face of God we die (as God said); that is, die to sin, for we were living in sin and dead to all holiness and righteousness, but now Christ is risen from the dead, and this is the glory of his face which we behold, "The only begotten of the Father, full of grace and truth." We are raised with him from the dead to newness of life, to behold his glory and his beauteous face in all the things of the gospel, which were hidden under the law, but now revealed by his Spirit, in which we behold his beauty and glory for evermore. Now we look back in remembrance, and behold the display of his "back parts," not unlike the night display of the natural heavens, the glory of the moon, and another glory of the stars, each star differing from every other star in glory, showing the beauteous face of the firmament of God; so the spiritual heavens show the reflected light of the Sun of righteousness upon the broken law of God (the moon), and the myriads of twinkling stars of God's right hand placing, each showing forth and brightly displaying the wondrous handiwork of God in the hearts of the creatures of earth. Heart searchings of the creature display their attitude to their God and the gracious Redeemer, for in the searching they bring out the hidden things of the wisdom of God. By the same wisdom the prophet Obadiah asks, "How are the things of Esau searched out! how are his hidden things sought up!" Inspiration answers, "But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions." Here is the secret revealed, we have come to Mt. Zion, where there is light and where all secret or hidden things are revealed.

Now, dear brother and sister, we want

you to be assured that we have you in our hearts, to live with you and to die with you; you are in our sweet fellowship, and you have our love. May the rich blessings of God's grace continue to rain upon you, is our prayer for Jesus' sake.

Affectionately your brother and sister,
B. F. AND ANNIE C. COULTER.

BALTIMORE, Md., Feb. 4, 1908.

DEAR BROTHER CHICK:—I sat down to read some this morning, and as I read the first and second verses of the sixth chapter of Galatians it came into my mind to write some thoughts concerning them and send them to you. They will be at your disposal, do with them as you think best.

“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.” This Scripture is what we commonly call an exhortation, and I will not object to the term, still I do believe that what the apostle here enjoins is already in the hearts of those who are spiritual by virtue of the Spirit of Jesus, which makes them spiritual. No saying of an apostle or minister of the gospel can ever make a man spiritual, and unless he is spiritual he will not be subject to this exhortation.

First, we notice that the apostle was addressing the brethren, and they are those who are born of incorruptible Seed by the Word of God; to them it is said, “If a man be overtaken in a fault.” This certainly does not mean the man who seeks and runs after the things of the flesh, or, in other words, sows to the flesh, or wars after the flesh; such men deserve to bear their own burden and suffer their own punishment, but “if a man be

overtaken in a fault.” This, to my mind, means a brother who, though desiring and seeking to walk circumspectly, is yet surrounded by such circumstances that ere he is aware he has done or said that which is unbecoming his profession, and so has hurt the feelings of his brethren; but he has hurt none more seriously than his own feelings when he sees the wrong step. When this is clearly the case, in the mind of the church, I think that all who are spiritual are ready and willing to bear the burden, and to restore such an one in the spirit of meekness, which is the Spirit of Christ in them, by which they are able to consider and to know their own weakness and liability to stray from the ways of righteousness and peace. The Lord's people are yet in the flesh, and all flesh is weak and profiteth nothing, and we have nothing that is spiritual only as the Lord graciously gives it, therefore we have no right to boast over another, but we have great reason to sympathize one with another, and, as much as is possible with us, to bear one another's burdens, and so fulfill the law of Christ, as we are taught in the second verse. This exhortation is in our hearts if we are spiritual. Every spiritual member is willing to bear the burden of the weak brother. The apostle compares the body spiritual to the body physical. We see how that in a healthy condition of all the members of the physical body they willingly bear a part of the burdens of the whole body, and that if one member is afflicted or overburdened, all the others, as they can, do for its relief; if they do not, they themselves are in an unhealthy condition. It is so with the body spiritual, when there are burdens to be borne all the healthy members go to the help of the burdened ones. This is true, not only in bearing

with the weakness which is common to human nature, but in any work or expense to which the church, as a body, is subject. The member of the body who is not willing to submit the matter to the judgment of the body of which Jesus is the head, and then bear his share of the burden, is not in a healthy condition, is not spiritual. As it is a law of nature that all the members of the physical body willingly bear each other's burden, and help each other when in a healthy condition, so the members of the spiritual body, when the Spirit of Jesus, who is their life, circulates in every member, willingly help each other, and so fulfill the law of Christ.

Your brother,

JOSHUA T. ROWE.

MEDICINE LODGE, Kansas, Oct. 11, 1907.

"SIN is the transgression of the law." By one man's transgression sin entered into the world, and death by sin, so that all have sinned and come short of the glory of God. How did sin come? By transgression of the law of God. "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Man had no helpmeet, and so God caused a deep sleep to fall upon man, and he took a rib out of the side of Adam and made a woman, and called her name Eve. Then God placed them in the garden in Eden, and said to them of all the trees of the garden they might eat, but the fruit of the tree of the knowledge of good and evil, which was in the garden, they should not eat of it, neither should they touch it, lest they die. But the serpent said to the woman, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good

and evil." Thus we see that God made a commandment, and God's commandments I understand to be law; therefore man was under law, and man transgressed God's holy law. Adam was not righteous, but was in a state of innocence before the transgression. The woman was deceived, but Adam was not deceived. Adam was a figure of him that was to come (Christ), and the woman was a figure of the church. She said, "The serpent beguiled me, and I did eat." Eve transgressed the law of God, and she became a condemned sinner before the just and holy God; she fell from that state of innocence which she was in before the transgression. We could not go to God, but Christ came to us and gave his life for us. Now we see that the first child born into this world was a sinner, because his parents were condemned sinners. "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit." The offerings of the two first children that were born into the world represent the two systems of salvation: the first works, the last grace. Cain offered the works of his own hands, the very best he had, but Abel offered that with which he had nothing to do, that is, with regard to bringing it about; he offered as a sacrifice the firstling of the flock; and we read that God had respect to Abel and his offering, but unto Cain and his offering he had not respect; for salvation is by grace, and grace alone. But the Lord would not allow Cain to be slain, and thus workmongers have existed ever since, and they worship the works of the creature, the works of men's hands. "If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more of grace: otherwise work is no more work."

I have been employed in Medicine Lodge

all summer, away from my family, and have not had the privilege of reading the SIGNS regularly. We think the SIGNS the best Old School Baptist paper published. I may have a prejudice for it, but it suits me the best. My prayer is that God will bless you and sustain you in its publication in the future as in the past.

I send this to you to read, and if you find it not suitable for the columns of the SIGNS, cast it into the flames and forgive one who loves to read the SIGNS.

Your very little brother in hope,
C. G. MILLER.

JOSEPH IS ALIVE.

THAT which caused Jacob to rejoice was the assurance that Joseph was alive. He was afraid to believe their report lest he be disappointed, but when he saw the things of Joseph he believed and said, "It is enough: Joseph my son is yet alive." Joseph was to Jacob as God is to the sinner. Saints in all ages have trusted in the living God; all other gods were dead things, made of sticks or stones, the work of men's hands; like the calf of gold at Sinai, it was made by man's hands, the children of Israel danced around it and said it was the thing that brought them out, when it was not, but the living God did it. Joseph was as if dead to Jacob, the same as Isaac to Abraham. Jacob had been desiring to hear the news his sons brought, and then was loth to believe it, but when assured of the fact what a change came to the rest of his life. "Joseph my son is yet alive: I will go and see him before I die." It made all the difference in the world to him if he were living.

Baal was a god of the Philistines, much worshiped by the children of Israel, many of them, but not all, some were reserved;

they would have done it, too, but this living God kept them from it. "As the Lord God of Israel liveth," was Elijah's watchword. "As the Lord God of Israel liveth," said the widow. Job said, "I know that my Redeemer liveth." The king cried at the mouth of the lions' den, "O Daniel, servant of the living God." The heathen could see the difference in the gods made with hands; they (gods) had eyes, but could not see, while the eyes of the living God run to and fro throughout the whole earth. They had ears, but heard not, while the ears of the God of whom Joseph was a lively figure were never shut, but ever open to the cries of the saints. The living God moves, and makes all things move; he works all things after the counsel of his own will, and all things work together for good to them that love God; not because we love him, but because he is able to do so; able and does bring good out of evil; things that the wicked intended for evil God meant for good. Joseph's brethren intended to put him out of the way and cause all his plans to miscarry, but everything they did only worked in harmony with God's will and purpose, as you see before you to-day. Jesus said, "Because I live, ye shall live also," (eternal life) and never perish. When I read these words as I do to-day I just feel like shouting because it all seems so clear, and is so strong, and is the only way under heaven whereby we must be saved. Joseph only revealed himself unto his own family; Jesus reveals himself unto the church, the whole church, every one, ninety-nine are not enough, all the lambs shall hear and come, because God, the living God, worketh in them both to will and do of his good pleasure.

FRANK McGLADE,

HEBRON, Ohio.

HOSKINS, Ore., Nov. 24, 1907.

ELDER F. A. CHICK—DEAR BROTHER IN A PRECIOUS HOPE:—(If indeed one so sinful and unworthy as I, dare to call you by so endearing a name as brother.) This evening I have been contemplating what poor, blind, short-sighted mortals men are. We cannot claim one moment of time. Now, my dear brother, I may be intruding upon you, being a stranger in the flesh, yet I hope that we are not so in the Spirit. Something within says, Why are you writing to him? and again something says, Write, and this has the stronger influence in my mind. I want to tell you how much I appreciate the SIGNS OF THE TIMES; I do not know how I could do without it. I take several other papers, but when they come all are laid aside for the SIGNS until it is read. These papers contain all the preaching I have.

Dear brother, bear with me a little, I live many miles from any church, or any who believe as I do, so I get very low down in the valley, where I am most of the time. I have been so low in mind all day, and so weak that I tremble and can hardly write. My cry is continually for mercy. My hope at times is so small I think that I will throw it all away, still my cry is for mercy. But when all seems to be gone, and I think that surely I will sink, again he shows his smiling face, and once more all is changed; then all is joy, and I cry for grace to praise him, and with the psalmist say, "Bless the Lord, O my soul; and all that is within me, bless his holy name." O that I could praise him, O that I could adore his matchless name forever and for evermore. But the time is very short before I am in the dark again. Dear brother, please tell me, are any of these the marks that distinguish a child of God?

I have not written as I thought I would, but perhaps it may give you some idea of how I feel from day to day. Lest I weary you with my troubles I will close. May the Lord bless the editors of the SIGNS to still contend for the truth, is my earnest desire.

Yours in hope,

JAMES GROSHONG.

[WE feel sure that no such questionings concerning salvation ever arise in the heart of the natural man. Men of the world do not feel sufficient interest in the things of God to lead them to question as to their own personal interest in them; but all those who have had a revelation of the value of this heavenly sonship see such beauty and glory in it that their hearts burn with desire for an interest in it, and yet they are so unworthy and so sinful, and this estate is so holy, that they can but fear and question and tremble lest after all they have no right in this inheritance. But all such ones have been blest, and are blest and shall be blest. They have been blest to see this heavenly light, they are blest to now desire to dwell in it, and they shall be blest forever and ever with perfect conformity to this heavenly inheritance, so that they shall be satisfied when they awake with His likeness.—C.]

PHILADELPHIA, Pa., Feb. 7, 1908.

DEAR BROTHER KER:—I reread this letter, written over a year ago, and felt it new, and send it forth to be at your disposal.

Your brother, J. M. FENTON.

SOUTHAMPTON, Pa., Jan. 31, 1907.

J. M. FENTON—DEAR BROTHER IN THE LOVE OF THE TRUTH AS IT IS IN JESUS:—I had hoped to pay you a visit at this time, but circumstances prevented, so I

suppose I must be content to wait until some other time. I have felt glad to have the opportunity to be at Elder Durand's for the winter, and to attend the meetings, but such a strange creature am I that I have sometimes almost regretted it, and wished I were away off somewhere by myself. I certainly have not yet "learned, in whatsoever state I am, therewith to be content," yet I think I do love the society of God's dear children; I like to hear them talk of the things of the kingdom of our Lord Jesus Christ, which is not of this world, and cannot be understood or found out by the wise of this world; yet, O wonder of wonders, I, even I, dare to hope that I am in the secret. It is written, "The secret of the Lord is with them that fear him," and surely I have been made to fear him, not with slavish fear, but, I trust, godly fear. I think I know the meaning of the words: For every idle word we shall give account at the day of judgment. It seems to me I have to be constantly brought before the judgment-seat, not so much for the outspoken words, but the thoughts and imaginations of the heart, which are evil, and that continually, and such a turmoil as there seems to be going on in my mind. Surely I know what it is to have the flesh striving against the Spirit, and the Spirit against the flesh; could I possibly know anything of this were I not possessor of the two natures or lives? O what a mystery we are to ourselves, and yet how wonderfully blessed if indeed we have been made to differ from the ungodly world. I feel our days should be spent in glorifying the great name of Him who has made us to differ, but with shame I have to confess that it is not so with me; I often feel sick of myself and sin, and yet I suppose these very feelings are the

tribulations through which we have to pass. As brother Horace Lefferts said when speaking in this way, we must decrease while He increases; we see him holy, and ourselves altogether unholy. I think I can truthfully say I have felt the dear Savior to be the altogether lovely One, the chiefest among ten thousand; since I can remember, the name of Jesus has been sweet to me; long before I dared to hope that I was numbered with his children I loved the name of Jesus, and longed to know more of him, and wondered if he would ever condescend to have mercy on me. Even as a little child, after repeating a formal prayer, I would add the leper's cry, "Lord, if thou wilt, thou canst make me clean." I did not doubt his power, but O would he will to remember me?

"And can he have taught me to trust in his name,
And thus far have brought me to put me to shame?"
I can only hope on from day to day, knowing that if the good work is begun he will perform it.

With love to sister Fenton and the children, I am, I hope, your sister, though unworthy,
BERTHA WELLS.

TAMPICO, Illinois.

DEAR KINDRED:—I have thought for some time of writing, I do not know what for, but I have had a desire to write. When sorrow comes upon me my first thought is of the Baptists, my beloved people, for I know I will find sympathizing hearts there, which the world knows not of. What the Lord does is right; it is right because he doeth it.

It has not been quite a year since dear father left us; the days are sad and lonely without his dear face, and I know I can never see him more on earth, but I hope to meet him again where parting is no more. To-night I received news that my dear brother is gone, and O how sad

is my poor heart. I have not heard any particulars about his death, yet I sit here waiting for the morning to come that I may find out. He was the youngest of our family. He went north in April, and I have not seen him since, which makes it harder to bear. Pray for us, that we may bow in submission to His dear will, that we may kiss the rod that smites us, that we may hope in his mercy and feel his dear presence to help us in time of need.

I will close. If any of God's little ones feel like sending us a word of comfort it will help us bear our sorrows.

From an afflicted sister in hope,
ANNIE HOPKINS.

CIRCULAR LETTERS.

The Spoon River Association of Regular Predestinarian Baptists, now in session with the Fountain Church, to the churches composing her body.

VERY DEAR BRETHREN:—Through the abounding mercy of a covenant-keeping God we are permitted to meet once more in this world of sorrow. We will call your attention to the seventy-six years of the steadfastness of your faith. Of that time the unworthy writer has been a member for forty-seven years. In all that time we have had no new doctrine to invade our ranks. Salvation alone by grace, and that the Lord's portion is his people, and they alone know the joyful sound, and to them the gospel is preached in power. The alien sinner is not a subject of gospel address to repent, for he is dead in sin, the gospel to him is, as the apostle has said, a stumbling-block and foolishness, and as the prophet has said, Though you bray a fool in a mortar with a pestle among wheat, yet his foolishness will not depart from him. So it is with preaching the gospel to alien sinners to repent. The gospel is the power of God

to the believer, to the one that has been quickened, who was dead in trespasses and sins. Jesus did not come to call the righteous, but sinners to repentance. They now are no longer dead sinners, but quickened; now they hate sin, sin has become exceedingly sinful. Right here there begins a warfare. Christ is in them the hope of glory, the law is spiritual, but they are carnal, sold under sin, they cannot do the things they would, so when they would do good, evil is present. Their old nature is not changed; the new man would like to have it changed, so they would not have to cry, O wretched man that I am! When in nature's night he did not behold the inbred corruption, that his heart was as a cage of unclean birds; he then was in love with himself, he was able to get religion when he got ready; so teach all the false prophets that you must make yourself better, then God will love you; but when God commanded the light to shine in the poor sinner's heart, he then suffered great loss, his selfishness was gone to the moles and bats, and now light is shining in his heart, he is no worse than he was, but the commandment came, sin revived and he died to any hope; he seems now to be going down to perdition, he is the sinner. God is just in his condemnation, but in the Lord's time, as Joseph was made manifest to his brethren, so Jesus appears as the chiefest among ten thousand, and as David said, has taken me up out of a horrible pit and put a new song in my mouth, even praises to his holy name. Jesus paid it all, all to him I owe. This is what this poor sinner has felt, and if this is not the faith of this association I hope this letter will be discarded.

Dear brethren, live in peace, and may the God of peace be with you.

E. D. VARNES.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1908.

Entered in the Middletown, N. Y., Post Office as
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Elder F. A. Chick, Hopewell, N. J.

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

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Middletown, Orange Co., N. Y.

QUESTIONS AND ANSWERS.

WE give below some brief replies to correspondents who have written, asking our views upon some portions of the word, and also to some questions that have been proposed by the writers. We do not feel like withholding such thoughts as we have upon these scriptural subjects, and hope and think that in the views which we present we have the mind of Christ. Did we not think so we would not attempt to reply at all.

Brother Joel Laytham, of Mays Lick, Ky., asks concerning John viii. 43: "Why do ye not understand my speech? Even because ye cannot hear my word." This, as it appears to us, simply means that they could not understand his preaching because they did not know the truth, or did not have it in their hearts. Unregenerate men to-day do not understand the preaching of the word, because they have never known it in their soul's experience. There is a difference between the word "speech" in the first clause of the text and the "word" as used in the second clause of the text. The "word" in the second clause is the living truth itself, which must dwell in the heart first, in order that the things spoken by the Master or by his disciples can be understood.

The whole conversation recorded in this chapter between the Master and the Jews clearly shows how little they understood of all that he had been saying to them. In the text Jesus strikes at the root of the whole trouble, by saying that they did not understand what he was saying, because his word had no place in them. He spoke of times which they had never seen, tasted or handled. (1 John i. 1-3.) In like manner, men read the word of God to-day and do not understand it, because the things of which this word testifies have had no place in their hearts. Likewise the preaching of the truth, or the testimony of those who are spiritual, in telling that experience by which they have come to know the truth, strikes no responsive chord in the hearts of Pharisees, or natural men, whether religious or not, because they have not known, and do not know these things for themselves. This always has been so, and it will always be so. When men tell of the dealings of the Lord with their souls before worldly men, they will always seem to them as though they were half insane or morbid, or in some way wrong in their minds.

BROTHER S. M. Butler, of Toone, Tenn., calls attention to 2 Chron. xvi. 12, and also to James v. 14, 15.

In the first named text it is said that King Asa was diseased in his feet, until his disease was exceeding great, yet in his disease he sought not to the Lord, but to the physicians. In the second text, James speaks of calling for the elders of the church, if any be sick, &c.

If our brother will read the whole chapter to which he has referred in Chronicles, he will see that this text was in keeping with the whole course of King Asa; he sought not to the Lord in all his reign, but to advisers among men, and

followed his own base inclinations at all times, and in the text referred to, when the time of sickness came to him, and he drew near the end, he still continued godless in his course, and sought the help of men rather than God, even in the last extremity. The text but emphasizes his whole life. He did not live like a man of God, and he did not die as a man of God. In his life he despised the warnings and admonitions of those who were godly, and was given over to hardness of heart and a reprobate mind indeed, and in his death it was the same. There was nothing wrong, in itself, in King Asa appealing to skilled men as physicians for remedies to be used for his recovery, but this he did not do in humble dependence upon God to bless the remedies used to his good. In the time of King Hezekiah, when he was sick unto death, and in response to his prayer the Lord gave him recovery, and lengthened his days fifteen years, in announcing this to him by the prophet Isaiah this sentence is added, "For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover." This was a proper remedy to be used, according to the understanding of Isaiah, yet this was not done through lack of humble trust in God, but rather in humble reliance upon God and upon his promise of recovery to the king. It is not faith in God, but foul presumption, when men say, I will look alone to God to heal me, while at the same time they reject that remedy which God has given wisdom to some men to discover and apply. Rather, we show our trust in God, without presumption, when we make use of the remedy while yet looking to God, who alone can bless the remedy so that it will accomplish its proper work. King Asa thought not of God in the whole matter,

and here was his sin. Blessings may come to us in a thousand ways, and by any hand that they may, but, after all, they are from the Lord, and to him alone is it right to look, and to him alone must thanksgiving be returned.

We do not think that the text referred to in James sets forth aught that is in anywise different from the narrative given in Chronicles. All that James declares does not set aside the use of remedies which may be proper, even as Isaiah commanded the remedy to be used with King Hezekiah. If one be a child of God, and be possessed of that humble feeling of dependence upon God which characterizes all who are truly spiritual, and sickness or any other trouble comes to him, he will find his heart and mind looking above for help, and all such will feel as though it will be good for the elders of the church to visit and pray with them; and if to these elders and to the sick one faith be given, such visits and prayers will do good, and there will spring up assurances of the forgiveness of sin, and that the Lord can heal. Notice that James says, "And the Lord shall raise him up." The elders of the church had no power given to them to heal or to forgive sins; the one was the work of God as well as the other, according to the testimony of James in this text; but when the Lord gives the prayer of faith, and the faith to pray, the answer will surely follow.

It is fully evident that in the first days of the church the Lord gave privileges and powers to his apostles and ministers that have never been afforded them since; for instance, it is recorded in the Acts that some were raised up from the dead at the word of disciples of the Lord. One instance is recorded in Acts, ninth chapter, being the resurrection from the dead

of Tabitha at the prayer of Peter, and the other is recorded in Acts, twentieth chapter, being the narrative of the young man who was raised from the dead at the prayer of Paul. Such a work has never been wrought at the intercession of men since. If it be asked, Why does not the same power exist in the ministry or in the church to-day? it is not needful to answer; it is sufficient to know that had the blessed Lord seen fit to give such faith to his servants in all the nineteen hundred years past, then similar works would have followed. That such miracles are not wrought, is full evidence that such faith has not been given, and such faith has not been given because it has not seemed good in the sight of the Lord. This faith was not given in that early age because the servants of God were in any wise better than they have been since. Human merit does not determine the success or the power of the word now, and neither did it then; all has been as it has simply because it has so seemed good in his sight.

But let it not be forgotten that these literal miracles wrought in the first years of the church's history may be regarded as emblems of richer works and still greater miracles which have been wrought in the souls of men in every age and place where the blessed gospel has been preached. If the bodies of men have not been miraculously healed as they then were, there has in all ages been ministered healing of spirit through the word preached. Many have, all these centuries along, been turned from darkness to light, and from the power of Satan unto God, and have received knowledge of salvation and understanding in the things of the kingdom through the ministry of men. Peace, comfort and hope have been ministered, and love made to

increase and abound, and faith has been increased, and many have been turned from the ways of ungodliness to the truth of God, through the ministry of the word. All these are greater miracles and richer blessings to the soul than any healing of the body can be. These things are done to the living, who live by the power of God, according to the testimony of the apostle: "And you hath he quickened, who were dead in trespasses and sins." Our God quickens, or makes alive, the dead in sin, and then the ministry of the word can be and is applied to their instruction and edification. The first is the work of God without human means of any sort, the last is the ministration of the same God through his appointed means of preaching, or through some other ordinance appointed in his church.

SISTER M. B. Cunningham, of Bondville, Ky., asks if there is a Scripture that reads as follows: The Lord is angry with his people every day. We do not know of such a text in the word of God, and we certainly should not know what to understand by it if there were such an one. Some hundreds of times the anger of the Lord is spoken of in the Old Testament and in the New. He is angry with the wicked nations of the earth for their wickedness, and he is sometimes said to be angry with his chosen people, and with individuals, because of their departures and their unbelief and rebellion; but in Christ, and because of what he has done for his people, our God is said to love his people always. Sin is always displeasing to God, but he has provided redemption for his people because he loves them; and it is said by inspiration that he has loved his people with an ever-

lasting love, and therefore he has drawn them. This means that he has brought them out of death into life, out of darkness into light, and has washed away their sins forever, and has secured to them the glory of final salvation, not through their merit, but through the merit of Christ alone. While it is said that he is angry with them at times, it is as a father is angry with his child, and not as an enemy is angry. He sometimes turns away his face from his people for their good and to bring them to repentance and obedience again; all that he does for them or to them is in love. We must not think of the anger of the Lord as that evil thing called anger among men; he deals with his children as Joseph dealt with his brethren whom he loved; that is, he turns away his face from them and it seems to them that he regards them not, while his heart is toward them still. God is angry always against all sin, whether in chosen ones or in the men of the world. He hates it, and punishes it, and counts it as an unclean thing and an abomination to him. These things are testified to again and again in all the Scriptures.

BROTHER M. B. Weedon, of Fort Scott, Kansas, writes that he notices we make frequent use of the word "soul" in our editorials, and asks what we mean by the word, and what the soul of man is, according to our understanding. He also says that brother Durand makes frequent use of the word, and would like to see something from his pen upon the subject.

We feel to say but little regarding this matter, and do not wish to be understood as desiring to anticipate brother Durand, if he shall feel to also reply. We shall say, first, that we use the word frequently, because it is used in the Bible, from

Genesis to Revelation, nearly or quite five hundred times. Though used so frequently in the Scriptures, we are not told what the soul of man is. Sometimes the word means the whole person of man, as, for instance, when it is said, Wherein eight souls were saved by water, meaning eight persons. Many times the word is used in just that sense all through the Scriptures. Again, it is used often to distinguish what is called the soul from the body, as, for instance, when the blessed Master said, Fear not him that can kill the body, and after that hath no more that he can do, but rather fear him who after he hath killed the body hath power to cast into hell, or, as it reads in another place, hath power to destroy both soul and body in hell. Whatever the soul may be defined as being, it evidently was the case that the Savior intended to use the word as pointing to something distinct from the body. Again, Paul made a similar distinction when he besought God as he told his brethren that God would preserve their whole body, soul and spirit blameless. If we believe in the inspiration of the testimony of Paul we know that our God has taught us in the last text that there is a three-fold division in man. Paul would not have prayed that the Spirit of God should be preserved blameless, as it seems to us. It is not needful, as it appears to us, that we seek to ask as to what each of these two words, soul and spirit, may signify. It is sufficient that we accept what the inspired apostle has told us, and what the blessed Master also has testified, as referred to above. From these Scriptures we know that man has a body, and a soul, and a spirit. It seems to us but speculation to seek to define each, and put, as it were, our finger upon each. Man, brute and vegetation, all possess

what we call life, but who has ever been able to define it? The Bible speaks again and again of life of various kinds, but the Scriptures do not define what it is. Suppose we hold in our hand a lump of pure gold, and say to some one, This is gold; what more is to be said about it by way of defining what it is? We can tell some things about gold, and about life, and about the spirit of man, and the soul of man, but no one can grasp them so as to analyze them. So the Bible says things about the soul and the spirit of man, and these things we know are true, and we must accept them as the truth of God; but still when we undertake to use any other words to tell what the soul is, we are lost in speculation. Such speculation may be interesting to the natural mind of men, and may attract even the fancy of believers, but still it remains only speculation and human reasoning, and is far more likely to be wrong than right. This must be so, because we are only following the will-o-the-wisp of our own fancies, which can never find a resting-place, and when the blessed Sun of righteousness is pleased to arise upon us, all such reasonings disappear from our view, and we wonder that we could, even for a moment, follow them. C.

NOTICE.

PROVIDENCE permitting, I shall be with the Woburn Church, Woburn, Mass., fourth Sunday, and Monday following, in March. Service at 10:45 a. m. and 2 p. m. each day.

We shall be glad to have any of our brethren and friends meet with us.

H. C. KER.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

ISAIAH XL. 20.

“HE that is so impoverished, that he hath no oblation, chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.”

The propensity of mankind to run into idolatry has not been confined to any period, nation or tribe since the introduction of sin into the world. The depravity of our fallen nature inclines our sinful hearts to pursue whatever is hostile to the principles of holiness and in opposition to God. Man, even in his alienation from God and holiness, is naturally a religious being, irrepressibly inclined to venerate or worship something. The carnal mind being enmity to God, it is not in subjection to his law, neither indeed can it be. Being ignorant of the true God and eternal life, they can have no fear of God before their eyes, and the wild imaginations of their deceitful hearts lead them to claim the right to worship and adore the gods of their own imagination. This principle of idolatry began to be developed in the religion of Cain, the first born son of Adam. Destitute of that faith by which his brother offered unto God a more perfect and acceptable offering, he, without regard to divine authority, presumed to offer that which he had obtained from the earth by the labor of his own hands, directed by the judgment of his own depraved mind. As he had neither heart nor desire to unite in the devotions or offerings of faith with his brother Abel, to the true God, as dictated by his Spirit, his offering was dictated by an opposite spirit, to the idol of his vain and wicked imagination, and was therefore a palpable act of idolatry. Such also is the nature of all manner of will-worship in every age; as Christ said to the woman of

Samaria, "Ye worship ye know not what," &c. And to the idolatrous Jews he said, "In vain they do worship me, teaching for doctrines, the commandments of men." Jude says of all false religionists, "Woe unto them! for they have gone in the way of Cain." Not only in his way, in his partiality for a strange god and an earthly offering of what the true God had not authorized, but also in his persecuting and murderous opposition to the truth as exemplified in his brother and in the offering which he made.

The carnal Israelites, notwithstanding all the temporal deliverances and wonders which the true God had wrought for them, were frequently detected in acts of flagrant idolatry. So strongly was that spirit of will-worship developed in them that not even the dreadful majesty of God displayed at Mount Sinai, with that fiery mount still in their view, could deter them from appropriating their Egyptian spoils to make for them a golden calf, to which they ascribed the glory of their deliverance from the house of bondage. Priest and people were alike involved in the abomination.

In this chapter the prophet proclaims a message of comfort to God's people—a proclamation of pardon, deliverance and salvation from the mouth of the Lord, and calls the cities of Judah to behold their God. Behold him as contrasted with all flesh, which is grass. His glory which fills all heaven with ecstatic rapture, contrasted with the glory or goodness of man, which fades and withers like the flowers of the field. Behold him also as contrasted with the gods of human production, and of these there is a motley diversity. The rich lavish gold out of the bag: "The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains."

But they are not all of them able to provide for themselves gods of gold, or even silver, and the poor must content themselves with less expensive materials. "He that is so impoverished, that he hath no oblation:" no gold, no silver, nor even brass, or iron, seeks for the most imperishable wood. He "chooseth a tree that will not rot." The poor as well as the rich betray a fixed design to go permanently into their idolatry. If they designed their idols only for a season, they would manifest less anxiety for imperishable materials. On these gods they stake their hope for prosperity in this life, and their expectation for immortality in the world to come; they have no other hope for time or eternity. The poor man, if he cannot vie with his aristocratic neighbor in a costly god, still desires to have one that will last long, for he entertains no fear that he will ever require any other. But poor, deluded wretch, where will he find a tree that will not rot? Even the gold, the silver, the costly stones, monopolized by the wealthy, must perish, decay, and final dissolution is indelibly stamped on all earthly things. Still the search for a tree that will not rot is no more vain or delusive than the hope of salvation from any other than the true and living God. But the poor, deluded idolator makes a selection, chooseth a tree, and as this prophet elsewhere describes his folly, he scores and hews the timber, and with a part of it he kindles a fire, cooks his food and warms himself, and exultingly says, "Aha, I am warm, I have seen the fire;" and with the residue he maketh himself a god, prostrates himself before it, and worships the works of his own hands. He has not the wisdom or sagacity to reason with himself on the absurdity of his course, or to consider that a part of his god he has burned, but

vainly relies on the residue of the same tree to be his god.

But all idolatrous worshipers show a decided preference for a splendid kind of religion. Their idol must be dressed up, and decorated, according to the means commanded by the worshipers. "He seeketh unto him a cunning workman to prepare a graven image, that shall not be moved." He desires to make his religion as permanent as possible, and the artist is employed to engrave the block of wood with such devices as may indicate the imaginary attributes which the idolator thinks a god should possess, and to make the figure so imposing in appearance as to fascinate the beholder with reverence for it, that it may never be superseded or removed from the position assigned by its maker.

How strikingly illustrative is this description of idol-making of the modern forms of idolatry. Those who know not the true God, in setting up their idols will choose the kind of religion which suits best their own fancy, whether it be Pagan, Mahometan, Papal or Protestant, that kind which they imagine will last the longest, or will not rot, and having chosen their tree they look out next to find an artful, cunning theologian, or priest, or clergyman, who has acquired the honors of the academy or college, and studied the art of theological engraving in some worldly school of divinity, to hew and square, trim and engrave his block so as to make it look as nearly as possible like what the idolator thinks religion should be, and to set up such an imaginary god in and over his religion as he fancies a god ought to be. The more cunning and artful the hireling employed may be, the more flattering, in the eyes of the idolator, is the prospect that his god will not be moved; that it will resist the force of

truth, withstand the searching glare of light and defy the omnipotence of divine revelation to remove it.

Not only have the polished graduates of theological schools been employed to make false and fashionable religion permanent, and their idol popular, but they often invoke the aid of kings and potentates of the earth, and rely upon the arm of human power to establish their god where they choose to place him. The fiery oven of the king of Babylon was but a type of the cruel persecution resorted to by all manner of false religionists and deluded will-worshipers to establish their gods and their idolatry.

One thing is very clear in the history of idolatry in all ages of the world: no system of false religion has ever set up a god that was able to rule or govern its worshipers; all idol gods must act only as they are acted upon. The Arminian's god is supposed to work only by means and instrumentalities; he can absolutely save no one without their consent and co-operation. The modern missionary god can only go to heathen lands as he is carried there by his agents; he has no funds except they be supplied by the liberality of men; no men competent to execute his desires unless they be qualified and furnished by his devotees. He is said to desire to do much, but is overruled, restricted, kept back and retarded by the apathy and covetousness of capitalists on whom he depends. These fashionable gods cannot foreknow, predestinate or do their pleasure (if they have any) either in the armies of heaven or among the inhabitants of earth. But what a contrast! "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say

unto the cities of Judah, Behold, your God!" How vast the contrast, how amazing the difference! "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd [not be led by his flock], he shall gather the lambs with his arm, and carry them in his bosom." He does not depend on them to carry him, nor leave them to perish in their wanderings, nor to hold on to him, or fall from grace and perish. Yea, he "shall gently lead those that are with young." He will not be led by them, nor by any other beings or influences. It is the God of Zion, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Well may the prophet, by the word of the Lord, demand, "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" We know who directs the gods of human production, and who are their counsellors; we know who mark out the work, make the calculations, pass their resolutions, and then bid their gods follow up with blessings what they have projected; who tell their gods when to come, where to go, what to do and how to do it. But, "With whom took he [Zion's God] 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? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations

before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?" "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundation of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing: he maketh the judges of the earth as vanity." "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth." The decree has gone forth from the throne of God, saying, "They shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end."

Then, brethren, lift up the voice with strength, and say to the cities of Judah, Behold thy God.

"This awful God is ours,
Our Father and our love;
He shall send down his heavenly power,
And carry us above."

MIDDLETOWN, N. Y., March 15, 1863.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906; 07 means 1907; 08 means 1908, &c.

OBITUARY NOTICES.

Caleb Ford, of North Berwick, Maine, fell asleep in Jesus Jan. 13th, 1908, aged 87 years, 5 months and 20 days. Our brother in his last sickness was for many months confined to his bed, where he was lovingly cared for by those of his own who were home with him. He endured his weariness and pains with much graciousness, and this helped to lighten the burden in caring for him and ministering to his comfort night and day.

Our brother's first exercises concerning his condition as a lost sinner before the Lord were in the year 1843. At that time the Millerites were making quite a stir preaching their doctrines of the immediate coming of the Son of God from heaven, of the end of the world. Our brother began to search the Scriptures to learn whether what he heard them preach was the truth, and he became convinced they were mistaken in their ideas upon these subjects, and he concluded that neither they, nor himself, nor any other one on the earth, knew the time "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." It was interesting to listen to him telling his soul's exercises over this subject. He used to argue with these Millerite Millenarians, but his sorest disquietude was over himself, for the knowledge of himself as a sinner increased, and he felt himself exposed to the damnation of hell. At this time he was much assaulted by the powers of darkness; there were voices uttering in his soul blasphemous things against God, and urging him to destroy himself. After some weeks of such distress, so desperate became the state of his mind that he took a rope and went down to his pasture to hang himself upon a certain tree. When about half way to the place, suddenly a power within him moved him to say aloud, "Get thee behind me, Satan;" the dreadful snare was broken, the devil fled from him, and he fell to the earth crying to the Lord to have pity upon him. His trouble continued for months after this; he went to hear preaching, but no relief could he find; he mourned and wept over his sins, but the way of salvation he could not see. One day while pacing to and fro before the kitchen hearth, feeling what a hopeless, vile sinner beneath the just condemnation of the law he was, his burdened heart poured forth this prayer unto God: O Lord, if it can be consistent with thy holiness and glory, have mercy upon me. The time of love was come, and the Lord said to him, "Son, be of good

cheer; thy sins be forgiven thee," and he was made to rejoice in God his Savior. Tears would always fill our dear aged brother's eyes as he would tell his story of God's sovereign grace. He became exercised about uniting with the church, but many years passed before he did so. He was baptized in the year 1860, by Elder William Quint. He was a worthy member of the church and loved the cause of our Redeemer, and he was constant in his attendance with all the assemblies of the church. Even when through his infirmities and sicknesses he was unable to meet with the household of faith, he was ever solicitous for the prosperity of Zion; this was a comforting manifestation of God's grace in him. I found it blessed and edifying to visit our brother during the months of his last illness, for the theme of our conversation was Jesus, his preciousness to us vile sinners. Well, the Lord has taken him from us; his five sons and four daughters and grandchildren also will sometimes sigh because he is removed from their sight, but their memories of him are pleasant.

At his funeral the words were used as a text, "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."

ALSO,

Mrs. Myra J. Hall departed, to be with Christ, Jan. 21st, 1908, aged 60 years, 8 months and 21 days. She was married to brother Joseph F. Hall Sept. 3rd, 1870. Our sister was one beloved indeed by the church of God for the grace of God that was in her. She was beautiful in our eyes in that incorruptible adornment of the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. The Lord put his own truth in her heart, and established her therein; she was not tossed to and fro by every wind of doctrine, but was unwavering in her attachment to the doctrine of Christ. Her soul's experience in the things of Christ cannot be better expressed than in the words of the hymn that she used to speak of as "my hymn:" 1022 (Beebe's collection).

In the year 1892, her husband being much exercised with regard to being baptized and uniting with the people of God, opened his mind to her, and began telling her his experience. He told her he had to go back many years to tell the beginning of his experience, to a time when Elder Joseph L. Purington preached at North Berwick from the words, "Out of the depths have I cried unto thee."—Psalms cxxx. 1-4. While he was in the midst of his story she went and brought her Bible, and showed him those very words which she had marked, and then related to him how the Lord at that selfsame time, while sitting

by his side listening to the same preaching, had caused her to know that she was in the depths, a poor, perishing sinner, and how her troubled soul was constrained to cry unto the Lord. Twenty-one years had passed since that time, and during all those years not one word had either of them spoken to indicate to the other how God had most graciously been dealing with them. This was a blessed day to them, and from that time they were companions indeed, living as heirs together of the grace of life, (1 Peter iii. 7,) fellow-pilgrims, of much comfort to each other in the kingdom of God's dear Son. On Sunday morning, August 7th, 1892, on their way to the place of meeting our sister repeated with much feeling the words of hymn 563 (Beebe's collection). Husband and wife both related their experience of grace to the church that day, and were welcomed into their fellowship. At the close of the services they were baptized by the unworthy writer of these lines.

Some two weeks before her death she was taken with "la grippe," which terminated in pneumonia. During this sickness the gracious faithfulness of God was very manifest in her. In the midst of her illness, just before pneumonia set in, I visited brother and sister Hall, and we three spent the whole afternoon conversing upon the glorious works of God's reigning grace. This was to me one of the most heavenly seasons that I have ever known. Forgetful of all things else, the Lord's presence and loving-kindness were our consolation and delight. That night our dear sister was taken suddenly very sick. During her sufferings in these last days her soul was divinely supported. She knew, as she expressed it, that all those around her were making a great fight for her life, but all was in vain, she had come to the brink, she was entering the river, soon to pass through to the other side. She passed the river telling the triumphs of her King. She often repeated verses of hymns that were dear to her, such as No. 68. Yes, during this week of distress for the frail tabernacle the inward man was renewed day by day. One of her sisters, who had been endeavoring to make her as comfortable as possible, said to her, "Now, Myra, you can rest a little," and with all graciousness she replied, "There will be no rest for me till I get home with my kindred above." Her husband, stooping over her, said, "I wish I could take your sickness and bear it for you." She threw her arms around his neck, saying, "O no, it is mine to bear," and began repeating the verses of our family hymn, No. 751. On the afternoon before her departure I was at her bedside; it was evident she was nearing the end of this mortal journey, but she was still able to speak. I inquired if Jesus was then precious to her; she exclaimed with much animation, "O yes, indeed, he has been near and comforting to me in my sickness." I spoke to her of the glory awaiting the soul of the believer in death, that to depart and to be with

Christ was very blessed, and she responded, "O yes." I sang to her verses of several hymns that she loved, and after I had sung them she would say, "That is good, so good," and would repeat lines of these verses. Repeating the words to her, "Jesus can make a dying bed feel soft as downy pillows are," with a sweet smile lighting up her face she said, "Yes, O yes." Soon after this her articulation was such we could not understand her speech. During those last hours I sat with her husband at her side.

At her funeral I tried to speak from Rev. vii. 13-17. To our dear brother, her husband, this is a sore bereavement, yet the Lord does, and in future days doubtless will sweeten the cup which day by day he has to drink. He has lost his wife, affectionate companion, just at the time when, saith he, "I needed her the most."

ALSO,

Samuel F. Staples, of North Berwick, Maine, died Feb. 1st, 1908. He was sick a few days before his departure, but neither himself nor those around him thought he was so near the end of his pilgrimage. But with thee, O God, our days are determined, the number of our months are with thee, thou hast appointed our bounds that we cannot pass; and when in faith we are reposing in our gracious God we shall not want to be continuing on the earth, in this sinful, mortal life, one step, one moment beyond his unalterable decree. "Our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." "Whether we live, therefore, or die, we are the Lord's." The "afterward" is faith's anticipation, to be with our ascended Jesus in paradise. "Thou shalt guide me with thy counsel, and afterwards receive me to glory."

Our brother united with the church of Christ, and was baptized by Elder William Quint, Nov. 6th, 1864. He was one who walked circumspectly in the world, humbly, unpretentiously in his religious life, and showed by his constant attendance with the church at her times of public worship that his heart was in sincerity in the blessed hope of the gospel of the grace of God. He took much pleasure in singing the sacred songs of Zion, and the Sunday before his death when at meeting he sang as usual; now we hope his ascended and glorified spirit sings with all the glorified spirits of the ransomed above in unflattering, immortal strains the praises of the Lord. We shall miss our brother, and others recently taken from us. What shall we say when the Lord thus removes from our midst our dear kindred in Christ Jesus? It will be our comfort to have the heart to say, The will of the Lord be done.

At his funeral the writer preached from the words, "For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding."—1 Chron. xxix. 15. In the grave, beside the remains of his wife, who

died in 1896, his body was laid, there to await the resurrection morn, when the Lord Jesus 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 be raised incorruptible, spiritual, immortal, in glory, fashioned like unto Jesus our Savior's glorious body, according to the working whereby he is able even to subdue all things unto himself. To this hope, of the resurrection of the just we hope to come. (Acts xxvi. 7.)

FREDERICK W. KEENE.

Mrs. Lucy C. Farmer was born June 20th, 1824, and departed this life Jan. 30th, 1908, at the advanced age of nearly 84 years. She was the daughter of Thompson and Maria Thomas; her mother's maiden name was Haley. She was married to Benedict Farmer, (deceased) of Farmdale, Ky., Oct. 20th, 1843. Of the children born unto them three survive: Mrs. J. T. McCoun, of Farmdale, Ky., B. T. Farmer, of Cincinnati, Ohio, and W. S. Farmer, of Frankfort, Ky. She professed a hope in Christ early in life, and was received into the fellowship of the church at Little Flock, Anderson County, Ky., on the fourth Saturday in January, 1848. As a woman, sister Farmer endeavored to maintain that standard of womanhood the tendencies of which are only elevating, according to which her very life was a constant indication to the younger women of the way in which they should go. She exemplified her ideals of the true character of life more by example than by precept. Her every day life was so embellished by a well ordered train of good manners and an easy bearing of gentleness and grace as to make one feel that it would be good to be of such lineage and to share such gracious adornments. The strength of her life was most forceful in its marked simplicity. She was not given to many words, but of much work, and though her words were few, yet they were decisive. She was clear and firm in her convictions and decided in her preferences, and like her good husband was admired for being just what she was, in thought, word and deed. As a wife she was true to the divine law of that relation. Her husband embodied, in her estimation, the full and true qualities of man, husband and father, and her chief aim and desire seemed to be that these should meet in her the true embodiment of woman, wife and mother, and therefore it might be truly said of them that they walked together in this relation blameless. She was a helpmeet indeed, and a keeper at home. Her hospitalities were bountiful and gracious, and for the household of faith hers was a home indeed, and great is the company of them who have partaken of the bounties of her extended hand. As a mother she was all to her children that the word means; she so lived to them and for them as to impart to them the best of her life, enriching them with her character as an

everlasting inheritance, a sweet smelling savor, an abiding benediction. Sister Farmer was faithful in the exercises of her privileges in the house of God. For sixty years she went in and out before the Lord, and was truly a mother in Israel. During her widowhood she was favored to abide by the old hearthstone, and to have thrown around her the faithful watch-care of her son-in-law and daughter, brother and sister McCoun, and their daughter Lucy, Mrs. Morris. In her last moments she awoke as from a deep sleep, and while looking steadily as at something beyond she passed gently into that blessed sleep in Jesus.

Services were held at the home by Elder P. W. Sawin reading the twenty-third Psalm, and prayer, followed by the writer with remarks upon the blessedness of the dead which die in the Lord, after which she was laid by the side of her dear husband at Frankfort. But the blessed reality is in the paradise of God.

P. G. LESTER.

Mrs. Ollie May Crutcher was born in Panola County, Miss., May 1st, 1873, died July 3rd, 1907, making her stay here on earth 34 years, 2 months and 2 days. With her father and mother, Mr. and Mrs. J. H. Pevy, she moved to Shelby County, Tenn., at the age of about five years. She professed a hope and joined the Missionary Baptist Church at the age of fourteen, of which she lived a consistent member some few years, after which she joined the Methodist Church, and remained there until she was called from earth. She was the third daughter of her mother and father; both of her sisters preceded her to the grave some ten or twelve years, and, I think, two brothers when they were young. (Her mother soon followed her; on Feb. 7th, 1908, she fell asleep in Jesus, as we hope. She was a great sufferer for many years before she died. She was about 70 years of age; was a devoted member of the Primitive Baptist Church for many years.) My wife was first married to T. D. Harrison; he only lived a short time, which was about 1892. On Dec. 18th, 1898, she and I were married; to us were born two girls and three boys. The first boy and girl have passed away, the boy at eleven months of age, named James Hargan, our daughter, Julia Rowena, aged six years, also our baby, last, aged six weeks, three weeks after its mother. She was a kind, loving and true-hearted wife, a devoted mother and dutiful child to her father and mother. She leaves one son, one daughter, her father, one brother and myself, beside many friends and relatives, to mourn for her. In her last illness she was a great sufferer, but complained very little; she bore it with much patience and christian fortitude. On the eve of the third day of July I could see a great change in her, but did not think that her time was so short. She sat up on the bed and ate her supper, and seemed cheerful and bright; she appeared much better, and said she would get up in the morning, put on her

clothes and stay up; but O how different it was; she got up in the night and walked to the door which was between our room and her mother's, then came back to bed and said to me, "If my knees would get strong I would be all right." She laid down, and if she ever moved or spoke again I do not know it. About midnight our baby awoke me, crying; I called my wife, but she did not answer; I took hold of her hand, which was folded across her chest, and O such a shock! she was dead. All who may read this will have a faint idea what my poor heart has suffered since that midnight hour. I do hope that God will reconcile me to his holy will, and make me feel that it was all done for his glory. Pray for me.

JAS. R. CRUTCHER.

BRUNSWICK, Tenn., Feb. 24, 1908.

Elizabeth Duffield Black departed this life at her home in Langhorne, Pa., Feb. 14th, 1908, after an illness of several weeks. She was born March 7th, 1876, the daughter of Thomas Hart Duffield and Rebecca Sarah Duffield. She was married May 26th, 1898, to Clarence Randall Black. She was one of the kindest and most lovely of women, and her death is peculiarly sad, making desolate the home and heart of her husband, and of her mother, who lived with them and is a teacher in the town. A brother survives her, living in Brooklyn, N. Y. She was dearly loved by her many relatives and friends. Her sweet disposition endeared her to all who knew her. She experienced a hope in the Lord while at school at West Chester, Pa., and dearly loved the doctrine and order and people of the church at Southampton, of which her mother is a member, but she never made a public profession. I knew her from a child, and held her in most affectionate esteem, and I deeply sympathize with the bereaved husband in his affliction and with our dear sister in her repeated sorrows, and desire that comfort may be given to them and to all who mourn.

A large number came together at the funeral on Monday p. m., Feb. 17th. The services were conducted by the Methodist preacher, and by request I spoke in prayer, and spoke from the following words of Jesus: "Whosoever liveth and believeth in me shall never die."—John xi. 26.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

Ira Holford was born in Pike County, Ill., Sept. 2nd, 1834, died Feb. 19th, 1908. He was married to Mary A. Applegate in 1856, and to them were born eight children, three sons and five daughters, all of whom are now living except one daughter, who died in 1899. Mr. Holford's father died when he was about four years of age, but he was fortunate in having a mother possessed of great force of character, who in those early days successfully raised a family

of children to manhood and womanhood. She died a few years since, at a ripe old age.

The opportunities for an education were at that time very limited, especially for the children of a poor widow; but being possessed of natural ability of a high order, inherited no doubt in great part, they all received a fair common school education. Mr. Holford was a great reader, and being possessed with a retentive memory was well posted on the current topics of the day. He read the Bible much, and while he never united with any church, he always expressed a strong belief in the doctrine of the Primitive Baptists. I feel we have evidence that he believed Jesus is the Christ, and hence is passed from death unto life. The immediate cause of his death was that dread disease, erysipelas.

The writer tried to speak words of comfort to the sorrowing ones from 2 Cor. iv. 5, at the family residence, after which the remains were laid to rest beside his wife, in the Hollis cemetery, on the bluff overlooking the beautiful valley of Spring Creek, there to await the resurrection.

C. C. MELTON.

NEBO, Ill.

Mrs. Harriet Elston Wisner, widow of Gabriel Wisner, died at her home in Unionville, Orange Co., N. Y., Jan. 28th, 1908, aged 83 years. She had been in failing health for some time, but continued to live alone, by preference, until last fall, when she went to the home of her only child, Mary, wife of Dr. F. W. Dennis, to be cared for, which was done with tenderness and devotion. She is survived by three sisters, several nephews and nieces, beside the daughter, one granddaughter and the son-in-law.

Sister Wisner was a woman of strong mind and character; loving and kind; faithful and devoted to the church. She was baptized in the fellowship of the Middletown & Wallkill Church many years ago. The writer conducted the funeral service Feb. 1st, and notwithstanding the disagreeable weather many gathered to pay the last sad tribute of respect to their friend and neighbor. The interment took place in the Unionville cemetery. May comfort be ministered to the troubled ones. K.

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SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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NO. 7.

POETRY.

FAITH.

VEILED is the future before me,
Life's checkered pathway I climb,
God in his goodness revealing
Only one step at a time.
Will the to-morrow be clouded?
Will it bring sunshine to me?
Let me lean harder, dear Savior,
Let me lean harder on thee.

Earth's dearest ties must be broken,
Time's sweetest roses decay,
Words of farewell must be spoken,
Evening will follow the day.
Still, waves of joy roll around me,
Swelling from love's boundless sea,
While I lean harder, dear Savior,
While I lean harder on thee.

Some time I'll come to a valley
Where a grim shadow is thrown;
No human friend can go with me—
Leave me, O Lord, not alone.
Till that bright, beautiful morning,
When all the darkness shall flee,
Let me lean harder, dear Savior,
Let me lean harder on thee.

(Selected by Mrs. W. S. Johnson, Kingston, N. Y.)

THEN why my soul so sad? (though bad
Thou hast a friend that's good;)
He bought thee dear, abandon fear,
He bought thee with his blood.
So rich a cost can ne'er be lost,
Though faith be tried by fire;
Keep Christ in view, let God be true,
And every man a liar.

(Selected by a friend.)

CORRESPONDENCE.

SPIRITUAL CHASTITY.

DEAR EDITORS:—Being desolate, lonely and without other company to-day than my wife, in sight of six steeples of the bond-woman, and having repeated invitations to go with them to worship, I feel to leave here in print (if you will publish it in the SIGNS) my humble reflections on the most sacred rule of christian conduct that I can find in sacred record, either in print or experience. I wish just here to say that every child of God must experience what is in the Bible before he can read it understandingly. The grace of chastity must first be written on the quickened tablets of the heart, before the child can see beauty in the word. I dare not attempt to jot down all my early lessons, beginning with the first love of God and the first bliss of hope in Christ; they would occupy all time and all my space; I must only say that God so wrought upon me as to reveal all my vileness, but let me feel his sacred care of me until I was brought to see the beauty in all his holiness, the perfection in all his work and harmony in all his purposes. I could not see my own ways

just nor my own life lovely; my only consolation was trust in him. I sought social entertainment in and with the world, but it was so much like myself that it became disgusting to me, but I thought perhaps as I had lost enjoyment in the vanities publicly practiced in debates and other social circles, that my presence, example and corrections might make some improvement in their conduct, but alas, the more I went the less I enjoyed them. Even after I united with the church, being baptized by Elder John Fisher, Oct. 3rd, 1863, (who had been baptized in New York in the Old School Baptist Church, after having been baptized by the New School Baptists under the delusion of faith in their order,) I joined a secret order for a little while, but all my heart-wanderings gave me a taste of the world's bitterness, until I was led to wonder how any child of God could find relish in the vanities of time or the attractions of the plausible subtleties of societies that promise so much and do so little. Surely Jesus must be very gracious toward me, or I had been cut off as a withered branch for all my rebellion against his holy law of chastity. Paul says in 2 Cor. xi. 1-3: "Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." Not only do the daughters of the scarlet woman with the filthiness of their fornication invite with their mysteries, filthiness, miracles, deckings of gold, precious stones and pearls, but even some of the "fathers," saith God, "are gone far from me, and have walked after vanity, and are become vain. Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits; through a land of drought, and of the shadow of death; through a land that no man passed through, and where no man dwelt."—Jer. ii. 5, 6. How strange that after all such experiences we should wish or seek for other aids, or in the least desire to follow after other gods, use their means or invent any of our own, when we must all just dwell and walk and have our being in that God who thus brought the fathers out of bondage and us also out of death into life, in perfect harmony with his eternal purpose, which he purposed in himself before the world began. Have we not been taught of God? What new thing do we need? Have we been betrothed to Christ? What new love should we desire? I am led to cry, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?"—Psalms xlii. 1-3. Let every man stand aside when he steps between my Lord and me as a spokesman to plead for me, as though I needed his intercession to aid my approach to God. I love the fervent, effectual prayer of the righteous man, but only as it is in accord with Christ's own intercession, for thus the will of God is translated into words to my consolation. I love the gathering of the children of God when "gathered," not in "voluntary humility" for a few moments and then to spend the remainder of the meeting in jest, levity and worldly conversation;

may, if this be all there is in worship leave me alone with my God, for he is an ever present help in time of trouble. I would rather dwell in the corner of the housetop than in a broad house with a "brawling woman." My experience in secret societies, social life, vain delights and misplaced confidence in men have a tendency to wean me from the world. Though I cannot boast of self-righteousness, the blessed Lord has shielded me from drunkenness, adultery, fornication, theft and murder as no other power or influence could have done. O, when I think of the many dark phases of life they all magnify his mercies, and yet I often feel to be the worst sinner on earth. Come unto me, all ye that fear God, and I will tell you what great things he has done for my soul. I have so often tried to tell what God has done for me, not what I have done for him, that I almost fear I have been casting my pearls before swine. So few have been led to feast on such hard sayings; pearls are not nutritious, therefore cannot please the swine, they only desire what they can consume upon their lusts, and therefore I cannot go where nothing else is given but to feast the palate or satisfy some sensual lust; no, not even to those innocent, so-called, grange, life insurance and secret orders. Like Cornelius, I desire no longer commerce with the noblest band on earth. The "Italian Band" was no doubt the noblest band or order in his day, but the angel of God ignored it, told him to send to Joppa, not to Italy's seat of learning, nor to Rome's great seat of government, and call for Peter in the house of Simon the tanner, both of them laborers in lowly life. O how consoling to feel that God does not consult with men, but uses them in mysterious ways. I often think of Israel in Ezekiel's vision.

O the bones, the dry bones, they all shall live; no man can make them live nor hinder them. Ezekiel could only prophesy over them; God only could bring them together, every bone to his fellow. No matter then how lonely, dry, uncouth and lifeless here I lie, God has still the blessed marrow of life for me, even me; my faith whispers to my joy, and therefore I feel to rest sweetly in his promise, nor need any other god, nor desire any other husband. As Christ taught his people how to walk in the world without putting away their wives to marry another, save for the cause of fornication, so I feel that I am dead to all former associations of life, and should not live any longer therein; no matter how lovely all the past may have been to me, I cannot, dare not go with them any more; nor can I invite them to come in with me from any church, society, band or order whatever.

There is one point just here that I wish to make, viz., that fornication does not allow of any legal marriage of the guilty one, and any such ceremony is null and void, so whoever comes to the church under any license whatever, still holding to the illicit offspring of fornication with any other order of people, is not eligible to the communion or membership of the church of Christ. This is plainly indicated by Paul in 1 Cor. v. 9-13, showing clearly that if we are not to keep company with fornicators of this world, or fornicators who do not belong to the church, then we must go out of the world, because the world is so full of such characters that one can hardly escape or avoid them; but if any man that is called a brother be a fornicator we are not to company with such man as a brother, or in church worship, or communion, to eat the Lord's supper. This also typifies the

chastity of the church of Christ, in which she cannot company with idolators, the whole fraternity of means salvationists of any name or order; for means to be used by men to secure what Christ has already secured for his elect, is idolatry, or taking away the faith from Christ's work and placing it in some other means, no matter what means we use; therefore no means have any license for our recognition in the holy communion of the saints. Jesus said we must forsake all for him, and promised no compromise with the world, but to live in righteousness greater than that of the scribes and Pharisees. When Cornelius was baptized we are not told that he was particular about the administrator, nor that he was baptized by Peter; all that was necessary was that he be baptized in the name of the Lord Jesus; but it is certain that none but authorized servants of the church ever baptized; therefore we have no authority to follow the wish of a candidate for any choice of their own, unless by authority of the church or the arrangement of the pastor. When we give heed to the choice of candidates it too often gives occasion for offence or evil surmising. I have no recollection of ever being chosen by a candidate, but once, and I then appealed to the pastor, not that I felt to neglect duty, but felt to respect his office and age. I dare not claim to be a pattern to build by, but that is my feeling in regard to apostolic rule and example. Cornelius also showed that God had cleansed him, according to the revelation sent to Peter from heaven before he sent for Peter, therefore there was no preparatory work to be performed on him, only to inquire as to his own personal evidences of faith in Christ. And Peter commanded him to be baptized; he needed no persuasion, exhorta-

tion nor threatenings. What a blessed and joyous work was that; what a suitable example for the church in all ages. There was but one church consulted. Peter was evidently willing to hear counsel, for he asked, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

I cannot feel to close without noticing one very important fact: the church of God is but one, and not many, as modern Evangelical Unionists claim, with but one rule, one standard and one interest; be that church few or many members, it is but one body, therefore the various organizations who claim to be so free and loving, are characters to be avoided. Christ's bride is but one, "the choice one of her that bare her." Let the queens and concubines practice their polygamous evils, the church of Jesus Christ should live chastely and practice virtue.

A. B. BREES.

HAVANA, Kansas, Jan. 7, 1908.

ELDER H. C. KER—ESTEEMED BROTHER:—I am very thankful that, as I believe, the Spirit that leadeth into all truth gave you utterance to write upon the very much misunderstood and misapplied Scripture, the parable, "The Rich Man and Lazarus," as published in the SIGNS of January 1st, 1908. I have heretofore meditated upon that subject, and my conclusions were so at variance with seemingly all classes of professors that I felt alone. You may realize my joy when I perused your opinion thereon. That the parable was directed to the Jews as a nation, represented by their rulers, who at times denied that Jesus was the Christ, I have no doubt. In the last verse he makes that very distinct: "If they [the Jews] hear not Moses and the prophets,

[which testified of him] neither will they be persuaded though one rose from the dead." How their subsequent history demonstrates the fulfillment of his words! I have found in my observation, to quote a sentence in your article, "many, however, who claim to be servants of God apply them literally, and teach many false lessons from them." We find this true among our own people. These errors seem to have come down the centuries, and are accepted as truths merely because they were traditional, formulated through carnal reason void of spirituality. Error is so gilded by the deception of apparent truth that many are deceived thereby. This parable has for ages been used to depict the terrors of a literal, everlasting place of torment after this life is ended. In presenting your views of the parable you overthrow the strongest claims and apparent scriptural proof of a literal hell. I have an opinion about that which may not be acceptable to many. I have not made it a subject, however, to dwell upon in my ministry, feeling that I might not be understood, and provoke controversy upon a subject that does not come under the minister's obligation to "preach the word." It is his duty to feed the lambs and sheep, the last sweet command of the dear Savior, or as Paul so solemnly enjoined, "Feed the church of God, which he hath purchased with his own blood." How prone we are to forget these instructions and preach that which will be in harmony with the world. The great apostle of the Gentiles well realized this when he told his brethren Elders, "Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears." O where do we find such solicitude now? I have before me the Articles of Faith of one of

our own associations; one of them reads: "We believe in the resurrection of the dead, both of the just and the unjust, but every one in his own order; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. And that God has appointed a day in which he will judge the world in righteousness by Jesus Christ. We believe the joys of the righteous and the punishment of the wicked will be everlasting." It seems the language quoted is misleading, ambiguous and somewhat unscriptural. The clause, "but every one in his own order," is an incorrect quotation from 1 Cor. xv. 23, and has no such meaning as given above. "But every man in his own order; Christ the firstfruits; afterward they that are Christ's, at his coming." Not one thought about them "that have done evil," but only Christ and them that he held by purchase with his own blood. Does not the resurrection alone embrace the redeemed children of God, those precious ones "sanctified by God the Father, and preserved in Jesus Christ, and called"? Christ makes it plain in his declaration, Luke xx. 35: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." Jesus said unto Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Only a resurrection here for them who believe in him. Jesus again says: "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." Again, "They shall never perish." All who are not given repentance and the forgiveness of sins shall perish. Perish how? "For in the day that thou eatest thereof thou shalt surely die," was the command given.

They did eat thereof; judgment was passed upon Adam and all his posterity. "Dust thou art, and unto dust shalt thou return." Paul defines it thus: "The wages of sin is death," which fully and satisfactorily to God paid the penalty of sin or disobedience. Paul says again upon this subject: "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." If the sentence of death alone was passed upon man in the fall, when was an additional punishment added, and for what sin? Was man appointed to any other destiny than that he should perish in death? Where is the record? Again we read, "And as it is appointed unto men once to die, but after this [appointment] the judgment"—death. Paul's defense of the resurrection in 1 Corinthians xv. contends for no other resurrection but the children of God, and closes the chapter with that sublime apostrophe which has been comforting and consoling to the unnumbered saints who have fallen asleep, and are cheering words to the living: "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." Over what power was the victory? Can there be any other answer than death and the grave? The weary pilgrim journeying to that heavenly city with the hope of the resurrection as an anchor to his soul, fears not the sting of death nor the victory of the grave; he believes that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him.

Brother Ker, I have written the above thoughts as they occurred to me; you may not agree with me, but I feel that

we are not far apart. If we differ, I feel that you possess that lovely and greatest gift, called charity, and will cast it around my imperfections. What I have written I feel to be the truth. These views came very forcibly to me about five years ago. I read of the sentence of death that was passed upon man for his disobedience, and the question came to me, What did he do to entail upon himself an additional, never-ending, conscious penalty of hell? I have pondered upon it much, and have found no answer. The term "hell" has been used by all legal religionists as a menace to scare men into embracing their offered terms of pardon for sin. If it is true, as they affirm, that man is thus punished because he will not accept Christ upon their proffered terms, then their contention must be correct; but we believe and affirm that such contention belongs to those who "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." We believe that Christ came to give eternal life to all that his Father gave him in the covenant of redemption.

I do not ask you to publish my views above written, but submit them to your mature judgment.

Your brother in hope of the resurrection,
T. R. PITTMAN.

[WE are glad of Elder Pittman's indorsement of our view of the parable of "The Rich Man and Lazarus." We are also glad that it called out such a good letter from him on some points which have occupied the minds of many of the Lord's people. Often those who have such thoughts and questions, like brother Pittman, are very slow to mention them lest they be misunderstood and misrepresented. Brother Pittman writes in that

spirit which is commended by all lovers of truth, and while he feels that what he has written is the truth, he does not mean to force any idea upon those who differ from him. His letter is worthy of the careful and prayerful consideration of the brethren. It matters not what a man believes, nor how long he has believed it, if the Scriptures do not support his view it cannot be said to be according to the word of God. The SIGNS is for the purpose of hearing from our brethren regarding their exercises, revelations and experiences. It is not a one man paper; who would set up his views as a standard to which all men must come? We desire to avoid all unpleasant controversy, but free thought and expression, when presented in the spirit in which brother Pittman has written, should be the privilege of all.—K.]

LANCASTER, Ohio, Aug. 8, 1907.

DEAR BROTHER CHICK:—But have I right to call you by that name? I am so ignorant as to the education that man can give, I hope you will be charitable to my mistakes and blunders in writing. My mind has been traveling for quite a while. I thought I must write you, and have commenced letters, but could not get my thoughts on paper as I wished. I read in the SIGNS grandly composed letters. I know I am a great failure, but surely I do love to read these letters, and love the dear writers whom I never saw, yourself among them; you all seem like old acquaintances. I have received many sweet morsels from the editorials.

Now what is in my mind to write about is this: Does the gospel teach that John's disciples, or the disciples of Christ, or His apostles, had true knowledge of Christ, or of the Holy Ghost, until after he had risen from the dead, or until he was

glorified? We read that John the Baptist was filled with the Holy Ghost, and his mother Elizabeth, and Zacharias his father, were also filled with the Holy Ghost, and the Holy Ghost was upon Mary, and it was shown to good old Simeon that he should not see death until he had seen the Lord's Christ. Then we read how he spoke. Did he not seem to have the knowledge of Christ's mission, that he was the Light to lighten the Gentiles? But the disciples did not seem to understand this; they were looking for a kingdom to be restored unto Israel, for we read that once they wanted to take him by force and make him king. I understand that they were believers in the promises, and were looking for the promised Messiah, not knowing, however, what his kingdom really was. They thought him to be a literal king, who would restore the kingdom to that nation. John said, "I indeed baptize you with water unto repentance," but he said that One mightier than he was to baptize them with the Holy Ghost and with fire; and the word tells us that when Jesus was fulfilling the prophecies the disciples did not understand; their eyes were holden. Even Mary, his mother, and Joseph did not understand him after all they had heard and seen of him. He said to them, "Wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them," but his mother kept all these things in her heart and pondered them all. But Peter said, Thou art the Son of God, and he believed that Jesus was the promised Christ. He believed the promises, and that the Messiah had come. We may believe something that we have not clear knowledge of, or that we have not seen or felt understandingly. Peter had not clear knowledge of

Christ, else he would have known that he must suffer and die; but he said unto the Master, "Be it far from thee, Lord: this shall not be unto thee." If Peter had had any idea of the nature of the kingdom of God he would not have said this. We read, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." It is explained that he spoke this of the Spirit, which they that believed on him should receive. But this was not yet, because Jesus was not yet glorified. Jesus said again, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come." Again, he said, "When he, the Spirit of truth, is come, he will guide you into all truth." This was to take place after he was ascended. Again, Jesus said, "For he shall receive of mine, and shall shew it unto you." So the two disciples that after his crucifixion journeyed to Emmaus said unto him, "We trusted that it had been he which should have redeemed Israel." He replied to them, "O fools, and slow of heart to believe all that the prophets have spoken!" Then he expounded to them the Scriptures concerning himself, and when he had made himself known to them and was vanished, "they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" In the twentieth chapter of John it is said that "he breathed on them, and saith unto them, Receive ye the Holy Ghost." Before this, when he had sent them forth, bidding them to heal the sick, and giving them power over unclean spirits, upon their return they said, "Even the devils are subject unto us through thy name." He answered, Rejoice not in this, but

rather rejoice that your names are written in heaven. The disciples after his crucifixion were told to tarry at Jerusalem until they received the promise of the fathers. He said, "John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence."

No doubt you will wonder why I write all this, as you know it already, but this theme is on my mind, and I cannot seem to rest. I will add a few more thoughts of what I hope the dear Lord has shown me, though ignorant and unlearned in the wisdom of men. They asked him if he would at this time restore the kingdom unto Israel; he answered, "It is not for you to know the times or the seasons;" but he said that after they had received the Holy Ghost they should have power to be his witnesses. So it is evident that they did not yet know the truth as it is in Christ, and had not been taught by the Holy Ghost, as we are informed. The Holy Ghost had not fallen upon them as yet, and so the knowledge of the truth concerning him was not yet given. From all this, it does seem to me that neither John's disciples nor the disciples of Jesus knew anything of the Holy Ghost, and yet had been taught to believe on Christ Jesus, that he was the Son of God. I cannot remember that I ever doubted that he was the Son of God, and that he died to save sinners. But what knowledge of the Holy Spirit did I have until the love of God was shed abroad in my heart in the name of Jesus Christ, and he was manifested to me as my dear Savior? I was then made to know the wonderful work of God. It is still wonderful to me to meditate upon. The apostles were not prepared to declare this wonderful work until they had received the Holy Ghost, upon the day of Pentecost, then they could tell what the proph-

ets had declared, and that God had spoken through them. But did they know while they saw him fulfilling the prophecies? Were not their eyes holden? I have not been quite able to see with dear brother Durand, if I understand him upon this. I understood him to say that believers could not have been baptized in a gospel sense unless they had been taught by the Holy Ghost. It looks very much to me that none had been taught by the Holy Ghost, nor had spiritual knowledge of Christ while he was on earth with them. May God lead and instruct his own in all truth.

I hope I have written this in love of the truth as it is in Christ, and by no means for any controversy. The gospel seems plain to me on that point. With humble love, I hope, to the household of faith which is in Christ our Redeemer, I am your unworthy sister,

SARAH B. PEARCE.

[WE have not understood brother Durand to differ from the general thoughts expressed in the above good letter. It is plainly said in one place that the Holy Ghost had not yet come; and Jesus said that if he did not go away the Holy Spirit, the Comforter, would not come. We have not understood brother Durand to in anywise present views which would be in contradiction of these expressions of the Scripture. As to what the coming of the Holy Spirit meant, is another question, which we will not attempt here to remark upon. We do not know whether brother Durand will feel to write further upon this subject, but would be glad if he should do so. We desire to commend the kind and interesting letter from sister Pearce to the attention of our readers.—C.]

REVELATION III. 20.

“BEHOLD, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

The above was addressed to the Laodicean Church, one of the seven churches of Asia. “The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.”—Rev. i. 1. “John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.”—Rev. i. 4, 5. “I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, saying, I am the Alpha and the Omega, the first and the last: and, What thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. * * * His feet like unto fine brass, as if they burned in a furnace. * * *

He had in his right hand seven stars; and out of his mouth went a sharp two-edged sword." "I am he that liveth and was dead; and, behold, I am alive for evermore." He says the seven golden candlesticks are the seven churches in Asia, and the seven stars held in the right hand of him that was in the midst of the candlesticks were the seven angels of the seven churches. "He that hath an ear, let him hear what the Spirit saith unto the churches." He said some special things in reference to each one of the seven. Our text stands connected with the last named, the Laodicean Church; he says, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." The condition of those brethren was very distasteful and nauseating. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knoweth not that thou art wretched, and miserable, and poor, and blind, and naked." This is a very dangerous condition for churches to get into, and possibly we might be living in such a time as was the Laodicean Church, so completely carried away with self-righteousness and self-sufficiency, or with the allurements of the world (gold and silver), where rust can corrupt and thieves break through and steal. The text quoted, "Behold, I stand at the door, and knock," is thought by the masses, religiously, to have a general application to the Adamic race, and that the atonement was general, and sufficient for all if they will accept it, but certain to none. I heard this text spoken from nearly fifty ago, by a believer in a general atonement. He had Christ knocking at the sinner's heart for admittance, but the stout, hard-hearted sinner re-

fused to open. He said the sinner was in a good warm room with a bright fire burning, but the dear Lord was on the outside. It was snowing, as was represented by the minister; Jesus knocking, desiring admittance; though his locks were covered with snow and frost, he must turn away. But such an application of the text is wrong; this message was addressed to the angel of the Laodicean Church, and applies only to God's people, regenerated and born again. As proof I refer you to Song of Solomon v. 2: "I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night." Isaiah i. 18: "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Luke xii. 37: "Blessed are those servants, whom the lord, when he cometh, shall find watching: verily I [Jesus] say unto you [the bride], that he [Christ] shall gird himself, and make them [his disciples] to sit down to meat, and [Jesus] will come forth and serve them." Here you will discover the supping together. John xiv. 23: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with them." It seems clear to my mind, from the foregoing Scripture references, that it is Jesus the husband who is knocking, as he says, "Open to me, my sister, my love, my dove, my undefiled." Such language could not apply to the alien sinner, but does sweetly apply to God's little children. When they realize their lost, helpless and perishing condition, then it is they are en-

abled to hold sweet communion and fellowship with God, in talking with him, in praying to him, in coming to him with all their cares and trials, for he cares for them. He says, "Eat, O friends; drink, yea, drink abundantly, O beloved."

As I was taken with "la grippe" a few days ago and could not fill my regular appointments near Greentop, Mo., first Saturday and Sunday in February, being able to be up a part of the time, I have written a few thoughts on the above named text, first for the consideration of the brethren editors of the SIGNS OF THE TIMES, and with their approval to be published for the consideration of its many contributors and correspondents. I have been a reader of the SIGNS for nearly half a century; I am past the seventy-fourth mile-post of my natural life; not quite as old as the SIGNS. I heard Elder Gilbert Beebe preach a few times. I have met quite a number of the old correspondents who have been called to their reward; some are yet living, whose faces I would like to see and voices I would like to hear again. I have had a membership with the Primitive Baptists for more than fifty-three years, and more than thirty-five years in the ministry.

May God's blessing rest upon you all, editors and correspondents.

ISAAC SAWIN.

WILMINGTON, Del., Feb. 17, 1908.

DEAR BROTHER KER:—I herewith send you a letter from my only brother in the flesh, and I trust I am his brother in the Spirit. I have read this letter to several whom I look upon as judges of spiritual things, and it met with their approval. I think the letter particularly interested me, and I hope I know of what he is talking. Much of my time is spent way

down in gloom. I feel to know what he means by this world appearing gloomy; to me it seems to be a muddy scene and full of pollution. When it is well with you remember a poor, miserable sinner, who trembles to sign himself

Your brother,

F. SELBY FISHER.

MOLINO, Mo., Feb. 8, 1908.

MY DEAR BROTHER:—Though I am very sleepy, and it is past bedtime, I have prepared to write, but I fear that I will not be successful in my attempt to express my thoughts, my feelings. A proper group of words might not even make you understand, but I am under a burden, in a sense of the word, that I feel like writing about, though I may not do any good in the act. Now, bearing on the matter, I ask, What kind of light is it that is mixed with darkness? A wave has come over me which is bright with darkness, it is joyful with sadness, a complicated feeling. It has been with me about thirty-six hours. I will try to express my feelings by illustration. Suppose you had been enjoying the company of friends in a nice location, pretty land and plenty, but there is a place far away which is much nicer; you have never been there, but you have sufficient evidence that it is a much better place and you want to go there. You are prepared to go, and your time for departure is nearly at hand, and you are grieved to bid your friends adieu, and you shudder to think of the trip, but the hope of reaching that better land causes the land in which you are, to look dead, dreary and barren of anything to cause you to want to remain. You might wonder why your friends continue in their pleasures, which are nothing compared with the pleasure you anticipate by reaching your journey's

end. Do you not see the complication? It is sad to leave the friends, it is sad and lonely to see the only land you ever saw appear so gloomy, but it is joyful to hope to reach that better land; on this occasion joy and sorrow exist in me with each other.

I am well, and getting along with my work all right; the weather has been good, and I know of no natural thing to disturb my peace, but a wave or shadow is over me; light and darkness with each other seem to fill me. While at my work, while sitting by my fireside, while trying to go to sleep, this feeling is with me. With fear I feel content; I see nothing of the world except a gloomy picture; a picture of worldly ways rises before me as a dim mass of colors, representing confusion, with no resting-place. It will soon be full of days, it does not stand forever, neither can I remain upon it, and with the hope to safely arrive at that better land, and on account of the gloom that now surrounds me, I rejoice that I have a hope that when my departing hour is, I can rejoice to bid farewell. I see the rush for wealth, and I catch myself counting all that I would do if I had much money. I catch myself thinking I would be more content—so foolish. Do I not know that a lover of silver is not satisfied with silver? What is all the rush for? What good is there in the act of storing away a surplus and seeing the neighbor in need? O you rich men who boast of your wealth, vain you are, you and your wealth must separate. How can they go on in their gaiety and not see the gloom? I presume they do not know better. I feel that I want to sing, I feel that I want to fall to the ground and praise God, from whom all blessings flow, and in my mind I almost continuously see tokens of everlasting

love; I see angels in wonderful surroundings, and they are filled with love; I see brother Ker and brother Chick, and it seems that I see a great multitude of saints, and they appear so good; I am glad there is a better world than this; I am glad I have a hope of going there. I could not get there of myself, I could not pay my way, but I hope my way is already paid when Jesus paid the price for the rest. Suppose you were a long way from home, and you had nothing, and you could not walk the right way home; you tried, but you are so forgetful you go wrong, you find yourself stumbling about and just as far from home as when you started; you give up, it is all you can do, and that is nothing; but a messenger gives you a message which declares that your father has paid your way, and says, "Come," would not that be a sweet message, and on your way as you swiftly go would you not be thanking him and longing to see him and your hope be bright? I have not told it all, and I cannot, I am as full as when I commenced writing, yet I suppose I have expressed my feeling as well as I can, but I fear you do not understand how I feel even now. Pride, and the rush for money, and to make a display of worldly possessions, are abominable to me, it is vanity.

Write to me as soon as you can.

Yours in hope,

IRA S. FISHER.

NICKLE, Louisiana.

DEAR BRETHREN:—I feel as though I would like to talk a little of the goodness of God. Oftentimes I think of how I felt at my first sight of Old School Baptists. I was raised by Missionary Baptists, united with them, and stayed with them fifteen years. I had many arguments with them, and was called many

hard names by them. After so long a time the Lord sent some of his dear servants this way to preach; they were accompanied by some other brethren. I decided to go and hear them, as I had never so much as seen one of that faith, and I had thought my case an outside one, and thought it would make no difference anyway; so the next morning my wife and I went to the place of meeting. When we got there, I knew them by the fact that they were strangers. Right there took place what has always seemed a mystery to me: I went with my wife to the door, those blood-washed brethren were standing a little way off, and I looked at them and my eyes ran over and I felt as though I would have to cry aloud. I turned away for a little while, and then went up and spoke to them. After getting acquainted we began to talk of what we believed. It was a feast to me to meet with people with whom I could talk, and hear them tell just how I felt, yet I felt as though I was deceiving them; but I was drawn to them by an irresistible power. Some men say that they can help doing things; if I could have kept from crying, I would have done so. It has been a settled fact in my mind ever since that day that the Predestinarian Baptists are the church of Christ. That which I beheld in the faces of these brethren has ever been glorious to me. I had never seen any of them before, and I had never seen the image of Christ in men before; but his image was in all of them. I felt as though I wanted to say to all that stood by, Come and see the church of Christ, which he has sent here in his appointed time; he said that he would not leave himself without witnesses, now come look on them; but the thought came, They will say you are crazy, therefore I held my peace.

Preaching commenced, and some of it I liked very much; but they had a great deal to say about the Missionaries, and in a way that I thought was out of place, and I think so yet. I love to hear a man preach Christ, still I think it should be done in the spirit of love. Well, in about four or five months the Lord sent Elder I. R. Chandler here, and I went to hear him. When he prayed it seemed as though it was all for me, and when he stood up and said that he wanted to talk to little people, that just suited my case. Before he got through I thought I should get up and tell him I knew he had preached the truth; but I did not. He told all that ever had occurred with me, and well did I know that he did not know of me, for I never had breathed it to any one, and from that day until now I have believed that God called him to preach Christ to poor sinners. No man could tell what he did that day unless God was with him; he made things so plain that it seemed to me as though any one could see.

There is one thing I forgot to mention before, and it keeps coming up, so I will here name it. Before Elder Chandler came, I was at work in a rice patch that I had sown broadcast and the wind had blown it down, and it had fallen in every conceivable way, with here and there a stalk standing. These looked as though there had never been a wind, standing as a few in a hill. While looking at them, it was as if some one had said, Those standing represent the children of grace which God preserved; they are no better than that which is blown down, but it is because of grace treasured up in Christ before the world began, and grace makes all the difference that there is in man. It came to me, As the sickle is in thy hand, so shall my word be in thy mouth the

balance of thy days. If I had had a world to make, I should have been just as well prepared as I was for that work. While Elder Chandler was preaching, it was as if something said to me, Behold, a man whom I have sent to comfort those who are represented by the standing stalks of rice; he shall cry unto Israel that her warfare is accomplished. About this time he began to tell why it was that he tried to preach the gospel. I have oft-times thought of my feelings at that time. I was not yet identified with the Grace Baptists, and I have never felt I was worthy of a home with them.

Now, brethren, do as you think best with this; it is like the writer, very imperfect. May God, who declared the end from the settlements of eternity, be with you and uphold you, is my prayer.

D. A. WILBANKS.

NORTH WHITEFIELD, Me., Jan. 12, 1908.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—As I am thinking of you and yours this evening I will try to write you a little. I have often thought to write you since I received your last letter, but I am so barren in mind that I feel I ought not to bother you with reading anything that I can write; all with me is so mixed with self. In your last to me you go back, reviewing the past. It has brought to my memory many things which are pleasant to remember in my past experience, and also many things which are sorrowful, such as parting with loved ones. To be sure, we form many new acquaintances and find new friends every year of our lives, but none are like those in the past, most of whom have passed away; some are still living, but they are so far away that we seldom see them.

Your letter contains my own thoughts and feelings, but I could not express them

as you have done. You say it was at Whitefield that you first heard the blessed gospel. If I mistake not, the association was held in the hall then. We always called it the Bell Schoolhouse. I can remember that when I was a child I used to go there to meeting; that was before the meeting-house was built. I can also remember how I used to crawl into my uncle's entry, and sit on the floor and listen to Elders Hartwell, Purington, Campbell, Quint, Badger and Deacon Moody and my uncle, brother Turner, as they talked together on spiritual subjects. There were more ministers at the Maine Association in those days than attend now, as you know. I used to love to hear them talk. Somehow the meetings do not seem to me now just as they did then; they all appeared and looked so solemn that I could but feel solemn also. I can see the aged sister King just as she looked then. I used to wish I could be like her; but I never was, and never shall be. I wish that I could live near to some of God's little ones. I have no relatives in the flesh who are Old School Baptists, except sister Badger, and I have not seen her for a long time.

I fear you will not get much enjoyment out of this letter, for I am dull, as is usual with me, but I can say that I feel to rejoice in that salvation which is of the Lord; it is the only way for a sinner like me. This is the beginning of a new year, do I feel as thankful as I ought for all the blessings vouchsafed to me in the past? Truly God has been good and merciful to me all my life, but how thoughtless I have been. Surely his mercies endure forever; he is not like man, for whom once he loves he loves to the end. Why cannot I live more to his honor and glory? It seems to me that I deny him many times in a day. I

read in my Bible before I go to sleep almost every night, but still it seems like a sealed book to me, yet now and then there is a glimpse of light upon some passage of Scripture, which gives me a little comfort, but it soon goes from my mind. I sometimes feel very tired of myself, of my thoughts and of the world in general; I feel restless and uneasy at times, and life seems almost a burden; then again it is different, and I think but little, if anything, about the matter, and my work and the world will fill my mind.

I dreamed one night of talking to a number of people about the resurrection. I stood in the midst of them, and after talking awhile the thought came forcibly to me, There are none among them that can understand what I am saying, and so I stopped. Not one of them had ever known the truth, and but one did I recognize.

But now I must close. My love to you and yours. Ever your sinful sister, in hope of life everlasting,

(MRS.) MARTHA E. GLIDDEN.

FLEMINGTON, N. J., Dec. 18, 1907.

ELDER F. A. CHICK—MY DEAR PASTOR:—As you requested me to write when down in the depths (and being usually there I find no other time to write), I will now make the attempt. I was feeling in rather a better spirit when I left Hope-well, on account of those words you spoke to me the day I left. Perhaps you have forgotten them, yet I have not, and I glean a little comfort from them occasionally. You spoke of the leper who said, "Lord, if thou wilt, thou canst make me clean," and the Lord said, "Thy faith hath made thee whole." You asked me if I had the leper's faith? Then I saw that I had. I had read that passage many times, but my eyes were holden

and I could not see until the Lord opened them. I felt rather discouraged not to hear a word of the preaching, and felt that I was going away without a crumb, but when you came into brother and sister Yard's and repeated those words, all was changed, and I felt that I was repaid many times over for coming. I felt no especial joy, but a solid comfort to know that I had the hope which is an anchor of the soul, both sure and steadfast. No doubt you will wonder why I am down there again. I wonder, too, yet I am there. Now this thing has presented itself to me, that I am purely a natural being, void of any spiritual life, and my faith can be the faith of devils as well, for we read that the devils also believed and trembled. I have always heard there are no two experiences exactly alike. I never heard one quite like mine, and this causes me to fear that mine is not a christian experience. I know I have no pleasure in the things of this life any more, but age would have a tendency to tone me down and draw me away, would it not? Surely a child of God would feel the heart go out in love to God, if born of God, whilst mine is like a stone. There are times when I feel that I cannot live with myself much longer, because I am so unlovely. I should be ashamed to tell you or any one the hateful things that come into my heart, and how I am tempted to dislike my best friends, and then is it strange to doubt my heirship? I know I am just where the Lord has placed me, and cannot help myself in the least. Should he ever bid me rejoice I will do so, and not before, you know that. If I must go hence without praising him, I cannot help it, but until he loosens my tongue I must be silent. I know that if I am his all the dross must be consumed, however painful it seems. He chose his

people in the furnace of affliction, and if we suffer with him we shall also reign with him.

Now, dear brother, I have written all that has been given me to write, whether it is spiritual or only natural you must be the judge.

Sincerely yours,

MARY E. FISHER.

[In how many ways the Lord's people are tried. We say the Lord's people, for none others ever know these anxieties and temptations. Our dear sister did not know them at one time. The warfare must go on in the heart of all who are called by grace, and it is never felt in any other heart. The flesh could not strive or lust against the Spirit if the Spirit were not in the heart. One cannot fight an enemy which does not exist or which is miles absent from him, but when the Spirit comes and dwells in our hearts then the warfare can and does begin. All this conflict and weakness under it but brings us to rest still more upon God. The warfare is appointed to bring us away from self altogether, and unto the blessed Lord for victory, and for all things else. Every child of God will have fellowship in what our sister has written above.—C.]

FT. ROBINSON, Nebraska.

DEAR BRETHREN AND SISTERS:—I was thinking it might be such a thing as the readers of the SIGNS would like to know of the welfare of some of the Baptists of this part of the country.

Last fall, in October, we heard through Elder Craig, of Dawson County, that the Missouri Association would be held with the Deer Creek Church, in Madison Co., Nebr., and as we had not heard any Bap-

tist preaching for twenty-three years we concluded to go. It is three hundred and fifty miles from here. To show how strange it is that Baptists seem to know each other when they meet: when we got off the train at Battle Creek a stranger asked me if I were looking for some Old Baptists. I said, I am. He said, I thought you looked like them. He said, I am looking for them myself. Wife, daughter, our new found brother and I all went to brother Mark Sesler's; there we found quite a number. Brother Sesler had transportation prepared to take us all to the grounds where the association was held, it being three miles from the station. There we met several old acquaintances and a large concourse of brethren and sisters. There were thirteen ministers present, nine of the home and four from a distance. We had good preaching, for the Lord seemed to pour out an abundance of his Spirit of love on the whole congregation. It seemed so good; all the ministers were taught in the same school and by the same Teacher. There were six united with the church, five were baptized and I joined by relation of experience. Our oldest daughter joined. Every one seemed to be in full harmony. On Sunday, dinner was spread on the grounds; from there we proceeded to the beautiful stream called Battle Creek, near the town of Battle Creek, where the candidates went down into the water and were buried in baptism, and came up praising God. O what a glorious sight! Praise the Lord! That night we took the parting hand and came home, not to forget, but to remember the feast of good things we fed on.

Your brother,

T. G. HARRIS.

UPLAND, Cal., Dec. 19, 1907.

ELDER F. A. CHICK—DEAR BROTHER:—Your card came to hand, and I also received the SIGNS a few days later, and hope that I do feel thankful. A brother in Riverside, Cal., saw my name in the SIGNS and wrote to me, giving me his address, and asking me to attend meeting the following Sunday. I went, and found a little company of the Lord's poor and afflicted people assembled to hear the truth preached. Mr. Dunnaway is the minister; he is from Tennessee. There are ten members there, but no organized church. There are also a number of followers in Riverside city. My wife and I went over again last Sunday, December 15th, and had a good meeting, and a pleasant visit with the friends. Riverside is thirty miles distance by rail. I have also been pleased to find some Old Baptists much nearer home. There are five members in Ontario City, two and one-half miles from this place. I recently found them, through the brethren in Riverside.

Well, dear brother, truly the Lord has been good to us poor, unworthy creatures. The dear brethren and sisters in Canada gave us so many expressions of love and fellowship when we parted from them that we felt humbled in the dust. It was in our hearts to live and die with the dear people in far off Canada, but the Lord had willed it otherwise. What precious seasons we have had, dear brother, when you were in our midst in the Covenanted Baptist Church, in Canada. I love that name. I love to think of the covenant ordered in all things and sure, which is all my hope and all my desire, though he make it not to grow. (2 Sam. xxiii. 5.) My wife joins me in love to you and Elder Ker, and all the household of faith. I am late in remitting. I thought to

have two new names to send, but I have failed as yet to get them. Inclosed you will find money order for my renewal. May you be favored with a felt sense of the Lord's presence.

Your brother in hope,

G. A. DUNDAS.

[We feel glad indeed that our brother in his far away home has found so many of like precious faith. We feel sure that he and his companion will find that the people of God, though differing in manners and customs, are in experience and faith one and the same in Canada and California.—C.]

DELEVAN, Cal., Dec. 18, 1907.

DEAR BROTHERN:—May one who feels to be the least of all, claim such dear relationship with those whom I do believe I love above all people in this world for the truth's sake? I find that my subscription for the SIGNS is now due, and I wish to renew for another year, so find inclosed two dollars, which please put to my credit for 1908. The SIGNS contains all the preaching I have in this far away western country. I have been living here since 1875, and have not heard what I believe to be a gospel sermon in all that time, and I would feel lonely and desolate indeed were it not for our dear old medium of correspondence. If we are not permitted to meet and converse face to face, that our joy may be full, we do converse through the SIGNS. O for sustaining grace, that we may dwell together in love, unity and fellowship in this world of sorrow, and that we may eventually be gathered in one in Christ and be forever blessed.

Now, dear ones, I must bring my letter to a close; there is nothing in it worthy of your attention, it is like myself, poor and feeble. Dear brother Chick, I wish

to make a request before I close: Will you please take up the subject found in Matthew xi., beginning with the twenty-fourth verse, and tell us something about that man out of whom went the evil spirit, and to whom it returned again? and oblige your brother, if indeed I am one at all. This may be the last time I shall ever try to write, as I cannot use a pen, but must write with a pencil. When I read so many communications from writers in the SIGNS, and they speak of so many seasons of joy at the associations, I almost begrudge their happiness, but do feel to thank God for his care over them in holding them together in union and communion. "How good and how pleasant it is for brethren to dwell together in unity!" I ask an interest in your prayers.

Yours in hope of eternal life,

D. KENNARD.

[At some time in the near future we will try to comply with the request of brother Kennard.—C.]

RALEIGH, N. C., Feb. 3, 1908.

DEAR EDITORS:—For the first time in many days I am at home with my family, and feel I would like to send you a line or two of encouragement, for if there is anything dear to me it is the truth for which you so earnestly contend in your paper. Your writings, as far as I have been able to discern, are in full accord with the word and christian experience (if indeed I have one), and that is why I say I want to encourage you, and I wish I could cause you to know how much I admire your earnest and yet lovely way of contending for the faith once delivered unto the saints; your labor is not in vain in the Lord. How blessed to be associated with such gifts I cannot express, but I do know I think of it as a

God-given privilege to read from the pens of such gifts. Your labor is in harmony with the word. "Freely ye have received, freely give." In the kingdom of our God everything is free, because it is the gift of Jesus; you do not even have to bring a dove, or a pigeon, or anything of the kind. How blessed it is when wisdom prepares her table, and the maidens are sent forth to minister in the house not made with hands, to those who are hungry and thirsty; how freely they partake of the bread and wine which are prepared by wisdom. Though this table be spread in the presence of our enemies, yet when we eat, our cup runs over, for when love is shed abroad we are not ashamed for the tears to flow, though all the world were looking on.

Dear brethren, please pray for me that my faith fail not. I trust the Lord will be with you and that you will still go forth as lambs among wolves, as wise as serpents and harmless as doves.

Very affectionately,

W. A. SIMPKINS.

INDEPENDENCE, Mo., Dec. 16, 1907.

DEAR BRETHREN EDITORS:—If it is not asking too much, I would like to have a little space in our family paper to tell the dear brethren and sisters that their letters are of much comfort to one weary old pilgrim who is left to finish life's journey alone. I expect to take the paper as long as I can see to read and can get the money to pay for it, for many times when I am cast down and have much darkness of soul, and am filled with doubts, and fear I have missed the way altogether, then it is that a letter written by some one who has been down in the valley causes a little hope to spring up, as they seem to point to Jesus, "saying, This is the way, walk ye in it." By this

spark of light I try again to hobble on for awhile, searching for the old landmarks that have been a guide to the afflicted and poor people of God in all ages, feeling sure that the Lord knoweth them that are his, and the blessed promise is that he will never leave nor forsake us. I have read every number of the dear old SIGNS for the year 1907, and each number seemed to be the best. The all-wise Master gave the editors and correspondents of his fullness, that you all were able to send a feast to many of the hungry ones scattered over the land. The feast was so bountiful that a few crumbs fell each time for even me. Were you not directed of the Lord to let fall a few handfuls, that the little Ruths who glean in a strange land might not perish? Each writer in the last number of the paper seemed to bid the readers an affectionate good-by, with a promise in their hearts, if the dear Lord wills, to write again.

Dear editors, if you never publish this poor letter I will not be disappointed.

An old sinner,

LAVINIA MORGAN.

HARDING, W. Va., Dec. 9, 1907.

DEAR EDITORS:—As my subscription is due for your excellent paper, I will send you two dollars for another year, for I cannot think of doing without it, as I am old and cannot get to meeting often. It is a great comfort to me in my old age to hear from the dear brethren and sisters in the Lord. How I love to read the letters from my dear kindred; it is like good news from a far country, as many express my mind better than I can tell it. I like to hear of love and peace in the churches of our faith and order. How good it is for brethren to dwell together in love and fellowship. I would like to

know that the SIGNS OF THE TIMES is in every Old School Baptist home, for I think it publishes the truth of the ever-blessed Savior; if it does not, I do not know what truth is. In reading the SIGNS is food to my hungry soul, and I hope the blessed Lord will give you strength to fulfill your arduous duties as editors. May you be spared long to give us our family paper.

You can publish this if you wish.

EMELINE FINDLEY.

ORIENT, Ohio, Jan. 1, 1908.

EDITORS SIGNS OF THE TIMES:—As the year begins I wish to cast in my mite of approval of our family paper, which is food and drink in a desert land. I can but notice sister Nancy Creel's letter, and rejoice with her; though isolated from the people of God, we see her leaning on the arm of our Beloved, trustfully assured, rejoicing, strong in the Lord, as salt of the earth, as a lamp not hid under a bushel, and as her cup runneth over we hear her adoration and praises to our God. As I have had the blessing of church privileges I can say, What a great blessing to meet those face to face who love the Lord indeed, and mingle our voices in songs and praises to our God. "Beautiful for situation, the joy of the whole earth, is Mount Zion." "Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."

As my subscription is due, and I wish to renew, I inclose a money order for the same.

FRANCES FULLER.

ARENA, N. Y., Jan. 12, 1908.

DEAR EDITORS:—While writing to renew my subscription, I would like to say a few encouraging words to those who

labor so arduously to prepare the religious magazine we receive semi-monthly. The paper is good, the type clear and the reading matter excellent. I, for one, feel very thankful to our heavenly Father that he gives our editors and publishers the ability to make such a very interesting and instructive paper, and I feel confident that it is highly prized by

all who read it. The articles contributed by our brethren and sisters are oftentimes very comforting, and give evidence of deep understanding in the "mystery of godliness." I hope you may all continue in well doing and enjoy a happy and prosperous new year.

Your sister in a blessed hope,

J. H. DICKSON.

VERY IMPORTANT NOTICE.

"THE Department has not attempted heretofore to deal by regulation with the practice on the part of some publishers of mailing for an indefinite period papers to persons whose subscriptions have long expired, and no rules upon that subject were promulgated. However, such rules have now been made, and are as follows:

A reasonable time will be allowed publishers to secure renewals of subscriptions, but unless subscriptions are expressly renewed after the term for which they are paid, within the following periods: dailies, within three months; tri-weeklies, within six months; semi-weeklies, within nine months; weeklies, within one year; semi-monthlies, within three months; monthlies, within four months; bi-monthlies, within six months; quarterlies, within six months, they shall not be counted in the legitimate list of subscribers, and copies mailed on account thereof shall not be accepted for mailing at the second-class postage rate of one cent a pound, but may be mailed at the transient second-class postage rate of one cent for each four ounces or fraction thereof, prepaid by stamps affixed."

The above is quoted from the new postal law, effective January 1st, 1908. This law prescribes that on all subscriptions three months in arrears, extra postage must be paid, and as the SIGNS OF THE TIMES must comply with this law, we earnestly request all subscribers who are in arrears to send on at once the amounts in full due us, and that all subscribers keep their subscriptions paid up, if only for three months at a time. To send the SIGNS to delinquent subscribers means that six times the usual postage be paid. This would necessitate a financial burden which the SIGNS is illy able to bear. We trust that this new law may have a tendency to prove the loyalty of our subscribers to the SIGNS, and that they may come to the front at once, and in remitting their back dues relieve us of additional burden and anxiety.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1908.

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

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

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

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SUNDAY SCHOOLS.

A FEW months since we wrote somewhat lengthily with regard to this subject, as some will remember. It is not our wish or intention to say much more here with regard to it, but some of those whom we believe to be spiritually taught have advanced the following argument in favor of them, and to this argument we feel to call attention. They urge that there have been blessings conveyed to the souls of some of the Lord's humble poor through the teaching of the Sunday School, and that therefore it is evident that the Lord smiles upon this institution, and owns and blesses it. We can appreciate the feeling of regard which one who has received blessing from God to his soul will have toward the very channel itself through which the blessing has seemed to come, and to the place where it was given. We do not desire to wound the feelings of any such tender ones, but it yet appears to us that this argument is an unsafe one to use in support of any institution or any service in which men may engage. The fact that some humble soul is blest of the Lord does not always indicate that the Lord approves of the place or the circumstances under which, or in which, the blessing is bestowed; and, be-

side, not our feelings, but the simple word of God is to be the test of whether anything is pleasing to God. The one Bible rule is, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." For any practice in the church of Christ, or for any institutions of a religious nature, there ought to be a plain "Thus saith the Lord." This has been the claim of the true church in all ages. It is not enough that something is not expressly condemned in the Bible; there must be plain example or plain precept for it ere it ought to be taken up or allowed in the church. This has been the boast of the church in all ages; this is the only safe course. "See, saith he, that thou make all things according to the pattern shewed thee in the mount," was the commandment to Moses with regard to the tabernacle worship. How much more important that the heavenly things themselves should be thus carefully guarded. The Lord, in the New Testament, has commanded preaching, praying, singing, baptism, the supper; that churches should be organized for his service, that there should be pastors, evangelists and teachers, that the people of God should not forsake the assembling of themselves together for worship of his name, that the various gifts which he has bestowed upon the various members of his church should be exercised and that believers in his name should confess him before men. All these things are commanded, and for them we have examples in the New Testament; but where in the New Testament do we ever read of either an example or command for the establishment of special services for children, or for young people, or for men, or for women? It is incredible that there should not have been

apostolic precept or example for these things had they been needful for the cause of God and truth, or for the glory of God. There is just as much, and no more, authority in the New Testament for Missionary Societies, Theological Schools, protracted meetings, the aim of which is claimed to be to save souls that might otherwise finally perish, as there is for the special institution called the Sunday School. We do not desire to speak hastily or with any sarcasm about these things, they are too important and too solemn for that; our desire is to call attention to the fact that for all the church of Christ is to practice or believe, there is full authority, plain and clear, in the New Testament. We do not ignore the Old Testament at all; the same doctrine is taught in the Old Testament as in the New, but the rituals given to Israel are not the ordinances given to the church under the gospel. Those rituals were types, and as such are now all fulfilled and are taken away, that the substance may have room. For instance, baptism does not take the place of circumcision, and the supper is not in place of the passover supper. The former were types of spiritual things finished by the dear Savior, and not at all authority for the baptism of believers and for the Lord's supper. All this is true of every type, and the Old Testament commandments to literal Israel to observe all those ceremonies are in no sense binding upon the church now; all the practice of the church now must be found in the New Testament.

Returning to the first thought here presented, that some of the Lord's children have been blessed under the teaching of the Sunday School, we desire to say again that the fact that this has been true does not therefore prove that God has commanded the Sunday School,

or that he is pleased with it. We know of some instances where the souls of the poor of the Lord have been blessed in Arminian Sunday Schools, but this does not prove that God is pleased with the teaching of Arminianism. We have known of some who were the true spiritual followers of the blessed Lamb who found blessing and peace ministered to their souls at the anxious-bench in protracted revival efforts, but this does not prove that our God is pleased with such practices. We know of one man who was intent upon persecuting the church, and was going on a mission to that end, and who found a blessing while in that business, that abided with him to the end of his life, but this would not prove that to persecute the church was a good thing. Our God has mercy upon his chosen, and when the appointed time shall come, whether they are at the anxious-bench, or listening to falsehood itself, or engaged in persecution, the power of his Spirit shall reach them and they shall live. We have ourself found in books, the general tenor of which we must condemn, and which we could not recommend to any one to read, now and then sentences which have come with power to comfort and to bless, and which we remember as indeed and in truth a word from the Lord, but this would not prove that the blessing of God rested upon that book. In short, our feelings or our experiences are not the test or standard, but the standard is simply the teaching of the Bible. If our feelings or experiences are not in accord with the plain letter of the word, the word is true and they are false. If from the experience of some blessing in any service, or in any place, we are convinced that that service or that place has the blessing of God upon it, while yet we find no approval of that service or of

that practice in the word, then indeed the blessing may be real, but we ought to conclude that the place or the service is not approved of the Lord, and forsake it.

In conversation with regard to the persecutions to which the people of God have been subject in past ages, some time since, the question was asked, if there had not been times when they had also been guilty of persecuting others. This question has suggested some thoughts that may be of interest to others as well as ourself.

First, what does the word "persecution" mean? It is used perhaps fifty or sixty times in the Bible, and there simply means to pursue after. In a few places a syllable is added which intensifies the word into pursuing hotly after. The thought is that of pursuit of one regarded as an enemy to destroy him, and in the Bible it is always the righteous who are being pursued, or persecuted. The pursuer breathes out threatenings and slaughter against the pursued. In reply to the question above mentioned, it is true that the church of God has never persecuted others, and never has had the spirit of threatening and slaughter within it against others. The Spirit of the Master is given it, and that Spirit is of forgiveness and pity and good-will and kindness. Jesus when reviled reviled not again, and at the last expiring breath prayed, "Father, forgive them; for they know not what they do." Stephen, the first martyr, prayed, "Lay not this sin to their charge;" and believers are enjoined to pray for their enemies, and to do good to them who do them harm and despitefully use them. The fact that they know the truth can be shown only by revelation of God, forbids them to seek to drive others into a professed belief, and confession of it, by any threats or any force

brought to bear upon them. They remember they were themselves blind until it pleased God to reveal his Son in them, and they know all others must be blind until it shall please God to favor them in the same way. Paul had been a bitter persecutor of the church, and of all who confessed Christ, but after he also knew the Lord indeed, we never read of any attempt to persecute his former companions. Indeed, he could not have done so without proving that all he had come to know was but head and not heart knowledge. But vital godliness had been begotten in his soul, and he knew that this knowledge must always be by revelation of God.

But after all, the people of God are still living in the flesh, and are subject to like passions with other men. If left to themselves they also will manifest the same spirit against those who oppose them that is manifest in their persecutors. This is clear from the instance recorded in the gospels, when the disciples said concerning a people that had rejected the Savior, "Wilt thou that we command fire to come down from heaven, and consume them?" And he said, "Ye know not what manner of spirit ye are of." It is not then because the people of God are perfect, or are better than their persecutors by nature, that they themselves do not persecute others; grace, and grace only, keeps them from so doing; left to themselves to act out the dictates of the flesh, there would appear in them all hatred and wrath, as well as in the adversaries of God. From the days of Cain and Abel it has been the wicked who have hated and killed the righteous, and the righteous have not resisted their enemies. The word of God again and again declares this to have been the conduct of

the people of God when oppressed for the truth's sake.

In addition to all this, it is also true that our God has so arranged the order of his church that it can never be guilty of legally oppressing those of another religion. Even were it the desire of his people to hail men and women for their faith, and cast them into prison, or to seek to destroy their lives, they could never do so, because they never can obtain authority. The Romish power was and is concentrated in one head, who is supreme and who is regarded as infallible by the devotees of that religion. This man of sin, controlling this mother of harlots with centralized power, has always been a persecuting man; and Rome could persecute, because moving as one body with one head she could gain control of governments and dictate laws, and when she thought it advisable could and did put men and women to death in many horrible ways for their faith. Heretics were given over to the civil power, but this only meant that they were given over to suffer what Romanists had themselves enacted into penalties for being what she called heretics. It was Rome laying off her hypocritical religious robes, and appearing as she really was, a brutish, merciless persecutor, under the cloak of giving men over to the civil powers. This will appear when we remember that the laws against heretics were enacted by Romanists themselves, and when we also remember that such laws were never once rebuked by any pope of Rome. But that which we desired to enforce was the thought that she could persecute legally because of her centralized power. The same is true of every body of people organized in the same way, and

upon this very ground it is impossible for the church of Christ to ever persecute others. Each congregation stands by itself, subject only to the King of Zion. Even the associations of the churches have no power to rule over the churches, but, instead, are only meetings of messengers of the churches conveying the messages of the churches to the other churches. It is impossible for Baptist churches to gain the control of any government as a body, for the reason above named. Our God has so ordered in his word what his church shall be and what shall be her order, as to forever prevent her from becoming a persecuting body. In this the wisdom, love and care of God for his own people, and for his own glory, appear. We have often admired and wondered at that wisdom which has been abundantly displayed in this one direction of guarding his church from becoming the persecutor of others. There is a union between the churches of the Lord, but it is not an organic union, it is the union of faith, wrought in the heart of each one that knows the Lord by the Spirit of God, so that they are one in fellowship and sympathy; but still each church must stand by itself or fall by itself. Each church must attend to the order which our God has established for itself, and no man can ever become the head of any church, and still less can any man become the head over many or all the churches.

In conclusion we again repeat that the church of Christ has never been a persecuting body; first, because the Spirit of the meek, lowly and forgiving Master is with it, and second, because the church order which God has established forever forbids it. C.

FIRST RESURRECTION.

DEAR BROTHER:—I want to ask you a question:
When is the first resurrection? (Revelation xx. 6.)

Yours truly,
ELCAMPO, Texas. P. E. DAHLSTEDT.

This question which our brother asks is among the many which have perplexed the minds of able men, and it seems presumption in us to attempt an answer, yet we feel it right to do the best we can. Were it not for the fact that our readers know how weak and unskilled we are in the mysteries of the kingdom of God, and are charitable in not holding our mistakes against us, we could not attempt to write at all. We know that our efforts are feeble at best, and come far short of presenting the fullness of any subject whatever, yet the Lord has put us in the harness and we want to serve the brethren with such ability as he gives. We desire that our positive way of presenting our views, whether in speaking or writing, be not interpreted as inferring that we are right and every one else wrong. We mean no such thing, but we do want to be understood, that all may know where we stand on whatever subject we attempt to use. As to whether our views are right or wrong, is a matter for the brethren to decide.

Jesus said to Martha, "I am the resurrection." The world never knew a resurrection until Jesus came. Sin was not put away until he died. The children were not justified until he rose from the dead; they had not a spiritual advocate until he ascended to the right hand of God. "I am Alpha and Omega, the first and the last," said Jesus; he therefore must be the first resurrection. "Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead." The widow's son was restored to life by Elijah

the prophet; Lazarus was made alive from the dead; the widow's son was also restored to his mother alive by the Savior, but in our view of the resurrection none of the above were resurrected, except in the sense of being made alive naturally to die again. The resurrection of Jesus and that of his children, in him, was different, he was raised by the glory of the Father to die no more, being raised above the law and its curse, God saying, "Thou art my Son; this day have I begotten thee." Begotten from the dead "a Priest forever after the order of Melchisedec." If the children were chosen in him before the foundation of the world, they must have been in him when he came into the world, hence were in him when he died and in him when he rose, and one with him when in heaven he took his seat, having triumphed over all his foes. On those who have part in that first resurrection (Christ) who fulfilled the demands of the law, paid their debt, delivering them from death, the second death hath no power, but they shall reign with God and his Christ forever. The first death was separation between God and man because of man's transgression; the second death is separation between dust and spirit. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." That which we all look for and hope for in the future, called the resurrection, is Christ, because it is his image we shall have; "we shall be like him." Whatever the different views may be regarding the resurrection, all centre in the one hope: "I shall be satisfied, when I awake, with thy likeness." This hope is according to the predestination, mercy and grace of God, and the glorious change from the image of the earthy (Adam) to the image of the heavenly (Christ) takes place when this

corruptible puts on incorruption, and this mortal puts on immortality, but when and how that takes place no man can answer; "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." The image is therefore sure to all who have part in the first Resurrection, and all other blessings are equally sure. "All things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's." K.

LUKE VIII. 32, 33.

BROTHER KER:—Will you please give your views through the SIGNS upon Luke viii. 32, 33? which reads as follows: "And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them: and he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked." Why did those devils want to enter into the swine, and what did those hogs represent?

I intend to take the SIGNS as long as I live and am able to pay for it, for I do love the doctrine contained therein.

Your sister,
HURRICANE, W. Va.

MARY A. LAKE.

We confess that we have never felt satisfied that we understand the Scripture, and its connection, suggested by our sister, yet have had some meditation concerning it, and shall endeavor to answer her questions as best we can, and also present a few other thoughts in connection.

The reason why the devils wanted to enter into the swine is answered in verse 31: "And they besought him that he would not command them to go out into the deep." That to them meant destruction, therefore they did not want to go into the deep. Jesus suffered them to enter into the swine. Those very devils had had power to drive the poor fellow,

who said his name was Legion, into the wilderness and torment him there, but they had not power over the swine to prevent them from going down that steep place into the lake (deep); had they, they surely would have exercised it. Jesus did not grant their request that they should not go into the deep, though they no doubt thought so when he suffered them to enter into the swine.

Jesus, speaking by way of a parable, tells us what the "hogs" or swine mean, in that expression, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." Pearls unquestionably signify the precious things of the gospel, while "swine" mean ungodly men. We do not think the Savior meant to call men hogs as one rough man would speak of another, but in a figure he showed the impossibility of unregenerate men to appreciate and enjoy the gospel, and also showed the vanity and fruitlessness of the attempts of his servants to make them hear and understand. Many of the dear children of God in their early life in the things of the kingdom, have thought the way so clear and unmistakable that they could show it to their friends, and tried to do so, but in the attempt were taught that it is vain to cast pearls before swine. We think a servant of God can so far depart from the truth of the gospel that he can feed swine, but he cannot eat the same food (husks) with them, as much as he might wish to do so. The fact is, swine cannot feed upon the gospel, nor can a child of God feed upon error.

We shall now call attention to the power of Jesus over the devils and the swine. He commanded the devils to come out of that poor man whom he went over the lake to heal; no other man in all that country felt the influence of the

Spirit of God and recognized Jesus as "the Son of God." The devils obeyed Jesus, as also did the winds and the water on his way over the lake. The swine ran down that steep place into the deep at his command, as we have shown that it was not at the influence of the devils, and perished in the sea together with the devils. (Matt. viii. 32.) This represents the destruction of the nonelect (swine), and that of devils also. But the deliverance from the devils showed the salvation of God to the poor man who felt as many of us often do: "What have I to do with thee, Jesus, thou Son of God?" Election and grace are clearly presented in this narrative; that man possessed with devils was not, from a religious standpoint, the best man in that country, perhaps none were worse, yet Jesus went over the lake expressly to heal him.

It is evident that all the swine (unregenerate men) of that country were not drowned in the sea, for when they heard what had been done by Jesus to the man of the tombs, they went out and besought Him to depart from them. Such doctrine and power they could not endure. Many such swine are in existence to-day who cannot endure the doctrine of God and the power of Jesus to save. They say, "It is a dangerous doctrine, and will send thousands of souls to hell." We suppose they remember the destruction of that great herd of swine, but swine are lost because they are swine; goats are lost because they are goats, and devils are destroyed because they are devils; but that man who knew and felt the power and salvation of Jesus was not a swine, nor did he go down into the deep, but was sent to publish what great things the Lord had done for him.

"This is a hard saying; who can hear it?"

K.

AARON'S ROD THAT BUDDED.

DEAR BROTHER KER:—I would like to have your views on Hebrews ix. 4. Aaron's rod that budded is the main part I want to know.

A poor sinner, S. M. STEVENS.
LONE STAR, Ark., March 1, 1908.

In this letter to the Hebrews the apostle is contrasting between the tabernacle in the wilderness, together with the service therein, and the spiritual tabernacle of God and its service. He shows the difference between the offerings of the old covenant and the offering of Christ, the great Sacrifice. He also presents the priesthood of Aaron as imperfect, and declares the priesthood of Christ as not after that order, but after that of an endless life. The apostle, knowing the dangerous attachment of the Hebrews to the legal ceremonies, was very careful in every particular to show their typical reference to Christ. In so doing he described that "worldly sanctuary," and the office and privileges of the high priest, that he entered into the "holiest of all" to make atonement for the sins of the people, but that atonement only endured one year, then there was a remembrance of sins again and another atonement was necessary. But in presenting Christ the High Priest of the new covenant, he said, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."

In describing "the ark of the covenant," the apostle told the Hebrews what was in it. That ark was the peculiar treasure and shield of that people; it went before them, being borne by the Levites, and meant safety to Israel. In it was the golden pot, wherein was manna

perfectly preserved from one generation to another, notwithstanding the fact that the people could not keep it from one day to another. Aaron's rod that budded was also there perfectly preserved with its blossoms and almond fruit. The tables of the covenant were also therein perfectly kept. We have thought of the ark itself as a figure of Christ, who as the Captain of our salvation goes before, and in following him there is safety. In Him also is kept perfectly preserved from one generation to another that manna (gospel food) which the children cannot keep from one day to another. The law which the children would constantly break is perfectly kept in him, and Aaron's rod that budded (life and power to bring forth) is also in him.

The special purpose of the twelve rods, each one representing the head of each tribe of Israel, was to decide in the minds of the different tribes God's choice for the priesthood. Some had been seeking it and murmuring against Moses and Aaron concerning it; the Lord visited them with death, nevertheless murmuring and rebellion continued, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod, according to the house of their fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation, before the testimony, where I will meet with you. And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur

against you. And Moses spake unto the children of Israel; and every one of their princes gave him a rod apiece, for each prince one, according to their father's houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow, Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod. And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not."—Numbers xvii. 1-10. This decided the matter, and never again in the history of Israel is there any mention of murmuring or rebellion concerning the Levitical priesthood.

Aaron's rod was the same as the others, all from the same tree, no doubt, but in Aaron's rod God manifested his power, glory and choice, it being the only one that manifested life after being cut off.

Do not we see Christ set forth in that rod? "It behoved him to be made like unto his brethren." He, therefore, was one with them; the prophets, his brethren, were killed (cut off) one by one; many came before him professing that they were of God, thus claiming the honor of that Priest who should come. Of them Jesus said, "All that ever came before me are thieves and robbers." Some came after him claiming great things, of whom he said, "False christs and false prophets shall arise, and shew signs and wonders, to seduce, if it were possible, even the

elect." Not one of all the tribes of the earth after death, being cut off, ever manifested by life and fruit that he was the Christ, except Christ, the "Branch," who was cut off in the midst of his days and buried with the dead, but, behold, he lives, buds, blossoms and brings forth fully matured fruit, thus demonstrating and forever settling the question that he is the Priest of God and ever liveth to make intercession for the saints according to the will of the Father. In him is life, and the life is the light of men.

Christ as an Israelite, or after the flesh, was not of the tribe of Levi, but of the tribe of Juda, of which tribe Moses spake nothing concerning priesthood. But it was said, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." Shiloh is none other than Christ, and before him all nations are gathered, and unto him both Jews and Gentiles come acknowledging his might and dominion, and confess him as their High Priest, Prince, Law-giver, Mediator and Redeemer. Thus every knee bows, and every tongue confesses that Christ is Lord, to the glory of God the Father. K.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906; 07 means 1907; 08 means 1908, &c.

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

Eliphlet Ketchum, Ill., \$1.00; Mrs. M. M. Rounsavell, N. Y., \$1.00.

OBITUARY NOTICES.

Deacon James P. Small, our beloved brother, departed this life at his home in Harrison County, Texas, Jan. 25th, 1908, aged 76 years, lacking 2 months and 12 days. Deceased was born in Pike County, Ala., and moved to Henderson County, Texas, in 1872, then to Harrison County, Texas, in 1873, where he lived until removed by death. He was married to Miss Roxanna Hines August 15th, 1855. To this union a number of children were born, eight of whom survive the aged father. Brother Small several years ago joined the church called Gum Springs, an Old School Baptist Church, in Harrison County, Texas. It was just about the time, or just prior to his uniting with the church, that I became acquainted with him, I cannot remember the exact year. He was ordained deacon in that church not many years after he became a member. I served the little church of his membership for a few years or until the time I moved away from that section of country, about ten years ago. I became during that time intimately acquainted with brother Small and his family, and I never knew a more humble, earnest and devoted Baptist than he, always ready and willing to perform his duty as he was enabled to understand it. His walk and conversation were so characterized by that meek and lowly Spirit of the Master that he was much beloved by the brethren and sisters who knew him, and such were his good qualities as a neighbor and citizen that he had many friends and few, if any, enemies. He was a kind and devoted husband and an indulgent father, and while he will be sadly missed by friends, neighbors, brethren and sisters, by far the saddest hearts will be those of wife and children, who no doubt feel that their loss is irreparable. To the bereaved companion I would say, Comfort your heart with the thought that he has gone from a world of sorrow and suffering to one of rest, peace and joy eternal. It cannot be long, even at the longest, before you, too, will be called to enter rest. To the children I would say, You will do well to seek to emulate his good example as a man, a citizen and neighbor, and may it be your happy lot to embrace the precious hope and faith that was his, by reason of which he passed away so quietly, calmly and peacefully into eternal and undisturbed rest.

H. B. JONES.

MT. VERNON, Texas, March 4, 1908.

MY sister, **Averilla Gwartney**, was born Sept. 10th, 1821, in Harrison County, Ind., and died Jan. 12th, 1908, aged 86 years, 4 months and 2 days. Her last sickness was "la grippe." She united with the Old School or Primitive Baptist Church called Mt. Gilead, in Perry County, Ind., I think, in 1860. If I remember correctly, her last husband died in 1869. She leaves three children by her first husband: Emma J.

Scott, William M. B. Shuck and Elizabeth Catherine Taylor, and four sons (one daughter died in infancy). One sister and two brothers are also left to mourn their loss, but we mourn not as those who have no hope, for we believe our loss is her eternal gain. She was the oldest of eleven children, seven brothers and four sisters, who have all passed away except my youngest sister, my youngest brother and myself.

JOSEPH BRUCE.

OREGON CITY, Oregon, Feb. 25, 1908.

WOODBURN, Oregon.

EDITORS OF THE SIGNS OF THE TIMES:—My uncle has written my dear mother's obituary and sent it to me to read; I will add a few lines and send with it. Mother sold her farm in Perry County, Ind., the spring of 1876. She and her five boys moved to Lancaster County, Nebr. June 15th, 1889, the Salem Church was constituted. Her letter, with others, was received, and Elder J. H. King served as pastor. She moved to Custer County, Nebr., in the fall of 1885, with my oldest brother, Wm. B. Shuck. She made her home with brother Will, and some of the time with me. She came to Oregon the fall of 1905, making me a visit until Sept. 4th, 1906, then went back to her home in Nebraska, spending her last days at her old home. O how sad it is to think she is gone never to return. She cannot come to us, but I hope we can go to her. She was a kind and loving mother and sister, a good neighbor, making many friends wherever she lived. We will all miss her kind letters, her quiet footsteps, her kind words, helpful hands and smiling face, but she has only gone before.

Her remains were laid in the Arnold cemetery.

CATE TAYLOR.

Mrs. Elizabeth H. Slemmons, widow of Dr. Albert B. Slemmons, entered into everlasting rest at her home in Delmar, Md., March 6th, 1908, aged 71 years, 6 months and 8 days. She was the daughter of the late Dr. Samuel J. S. and Louisa Davis Ker, and the only sister of Llewellyn B. Ker, of Delmar, Md., and H. Claude Ker, of Middletown, N. Y. Her husband, Dr. Slemmons, died in June, 1891; a son, Albert, aged 28, died in October, 1891; another son, John, aged 40, died in March, 1903; one daughter, Louisa, died in 1869, aged two and one-half years. Sister is survived by three children: Samuel Ker, Marion Harlan and Mary Lou Slemmons, all of Delmar, together with the two brothers above mentioned. She had for many years been a member of the Missionary Baptist Church, and her life was one of devotion and self-sacrifice, doing all things with an eye single to the glory of God. She was deeply experienced, and her hope and faith in God unwavering. She was a woman of great fortitude, meeting every obstacle in her pathway fearlessly, and at last met death, "the last enemy," without the slightest fear. Several

years ago, when ill, and she thought perhaps the end was near, she said, "No fear, but a sense of perfect rest and peace." During her last illness she was heard quoting from Paul: "If in this life only we have hope in Christ, we are of all men most miserable." These words were to her the words of faith, and of blessed assurance of unalloyed rest with Jesus. She was among the best of mothers, the kindest of sisters and truest of friends.

We all feel this sad dispensation very keenly, but recognize the Lord's hand in it, and because it is He, we desire to bow in humble submission, kissing the rod that smites us. His promise is, "As thy days, so shall thy strength be." Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. God is our refuge and strength.

The funeral services were conducted by her pastor, Mr. S. E. Garner, assisted by the writer. The text was, "Precious in the sight of the Lord is the death of his saints." The interment took place in the family plot in Delmar Cemetery. Thus another treasure is taken from us, making the world less attractive, but making our hope of heaven more precious. May we bless God for that place of hallowed peace where all is hushed to rest. K.

Mrs. Sarah Austin, widow of Patrio T. Austin, died at Byron, N. Y. She was born August 12th, 1812, died Feb. 7th, 1908. She was a firm believer in the doctrine of the Old School Baptists. She leaves three sons and two daughters to mourn. She was a noble mother and a true wife. We deplore our loss, yet are confident that for her to depart and be with Christ is far better. Truly God has gathered one more of his jewels to their eternal glory, where she can continue to praise and glorify His holy name. She was buried at Byron, N. Y.

May the Lord sanctify these afflictions to our good and his glory.

JAMES D. AUSTIN.

HARRISTON, Miss.

MEETINGS.

THERE will be a three days meeting held with the Sidling Hill Church of Primitive Baptists, situated in Fulton County, Pa., the first three days of May, 1908. We extend a cordial invitation to all lovers of the truth, and especially to our ministering brethren. Come on Thursday to Hancock, Maryland, on the B. & O. or Western Maryland railroad, where you will be met and cared for.

AHIMAAZ MELLOTT.

THE Mississippi River Association will be held next fall, with Mt. Enon Church, at Coles Academy, one and one-half miles northeast of Middleton, Tenn., on the Southern Railroad.

R. R. CRAWFORD.

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

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

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Elevator entrance on either 19th St. or
8th Ave.

11:00 A. M.

2:30 P. M.

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

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

Meetings the fourth Sunday in each month, at 10:30
a. m. and 1:30 p. m. in a Hall on Franklin Square, in
the Flatiron Building, in Troy, N. Y. All lovers of the
truth are cordially invited to meet with us.

H. SEWARD, Clerk.

THERE are a few Old School Baptists in Riverside,
Cal., and they have meeting the first and third Sun-
days in each month, at the corner of Park Ave. and
Fifth St. All lovers of the truth are welcome.

W. D. BALL.

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The Minutes of the seventy-fifth anniversary meet-
ing of the Black Rock Convention, of 1832, held Sept.
28th and 29th, 1907, are now published and ready for
sale. They are published in pamphlet form, and
contain forty pages. They contain the minutes of
the anniversary meeting, together with a history of
the church since her organization in 1828, and of her
connection with what our brethren all over the land
know of as the Black Rock Convention of 1832,
also the address adopted at that convention is con-
tained in the pamphlet, together with the names o
all who were then present and affixed their names to
that document. There is also a portrait of the
present pastor of the church, Elder J. T. Rowe, and
of the meeting-house itself, which still stands as it
was at that time, with no change in its outward ap-
pearance. The pamphlet can be obtained by ad-
dressing Elder J. T. Rowe, 704 Linwood Ave., Station
L., Baltimore Md. The price is fifteen cents per
copy.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76.

MIDDLETOWN, N. Y., APRIL 15, 1908.

NO. 8.

CORRESPONDENCE.

HAMPTON, Iowa, Feb. 25, 1908.

MY DEAR BROTHER KER:—I send you this article written by Elder J. W. Thomas over sixty years ago. It was published by Elder Lowe in his paper called the *Regular Baptist*, at Weston, Missouri. Elder Thomas baptized my grandfather and grandmother, on my mother's side, in the year 1830, in Kentucky. He has one son, living at St. Joseph, Mo., Elder R. M. Thomas, now a very old man. I met him at an association one year ago last September; he is a very able minister. I would like you to publish this in the SIGNS if you deem it proper; it shows how sound the Old School Baptists were at that time.

E. A. NORTON.

WAVELAND, Ind., Nov. 13, 1847.

BROTHER S. J. LOWE:—As I occasionally have some minutes of leisure, I will submit to your disposal the following, which I consider Bible truth, they being my thoughts on the doctrine of election, as therein clearly taught.

First, I remark the union of saints is of vital importance when founded on truth. We should therefore hold fast the form of sound words in faith and love, which is

in Christ Jesus, and bear in mind at the same time: “The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.” The clearly revealed truth of God is for the comfort, edification and instruction of his children in righteousness, but vain and unlawful speculations with regard to the divine testimony are calculated to mystify and cause a hurt to the daughter of Zion. How important then it is for us to consider well the peculiar and appropriate admonition of the apostle who hath said “Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” Again, “I have not shunned to declare unto you all the counsel of God;” for in this we are confident the Scriptures contain everything necessary for us to know, believe and do in our services to God. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” It is very clear to me that it is the same Spirit which records

scriptural truths on the fleshly tables of our hearts, that moved the apostles and prophets to write; hence to assert what is not sustained by divine authority, is to set the truth aside. But notwithstanding the many losses here and there, we have the blessed assurance given that truth shall triumph over error. Christ gained the victory over antichrist; mists and fogs that darken the religious atmosphere are driven away, and the true light shines with splendor, convincing gainsaying with transportation to the dear children of God; until then how well adapted to their happiness it would be for them to employ every laudable means in their power to propagate those truths calculated to confirm pilgrims to Zion in right understanding of the Scriptures, and remove from them everything calculated to intercept their enjoyment of the truth in its simplicity; earnestly to contend for the faith which was once delivered to the saints.

Secondly, we remark the Scriptures in their simplicity of truth read thus: "The Lord hath made all things for himself; yea, even the wicked for the day of evil."—Prov. xvi. 4. In this he "hath made man upright; but they have sought out many inventions." "Adam was not deceived; but the woman being deceived, was in the transgression."—1 Tim. ii. 14. "Through faith we understand that the worlds were framed by the word of God."—Heb. xi. 3. He was in the world, and the world was made by him, and the world knew him not. For by him were all things created that are in heaven and that are on earth, for in six days God made heaven and earth, the seas and all that are in them. (Exodus xx. 11.) "Thus the heavens and earth were finished, and all the host of them."—Gen. ii. 1. Compared with the following: "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."—Gen. ii. 7. "He giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bound of their habitation."—Acts xvii. 25, 26. These quotations prove, first, that all the posterity of the first man, Adam, indiscriminately concentrated their natural existence in him, being seminally created in him, in a mass, or at one and the same time, both elect and nonelect, when God created him of the earth and he became a living soul. The principle is universal in its application, that every seed will produce its kind—that nothing proceeds from it but what was created in it. If Cain was not created in Adam, how did he descend from him? Where did he receive the law but in Adam? If the law did not bind him to its obedience, how could his murder of Abel be considered a sin? In the absence of sin, how could he be justly the subject of punishment? In what sense was he Abel's brother, if he did not descend from the same progenitor upon the same principles? Can he that descends from a corrupt source and he that descends from a very good origin be considered brothers? No, I understand Cain to have received and transgressed the law upon the principles with Abel. As Levi paid tithes, thus Levi was in the loins of his great-grandfather, Abraham, when Melchisedec met him. Just so Cain and Abel were in the loins of their father when and before the devil, Satan or serpent, met Eve. The truth of this matter will fully appear when we simply take the revealed truth of God, as manifest in the Scriptures,

Look at Genesis i. 26-28, and you will find the principle of germination set forth in man on the day that they were created, by which they were to multiply according to the laws of natural generation. In Genesis iii. 16, the same thing is brought to view under two other terms, the only difference being that of the multiplying of the woman's sorrows in which she was to bring forth; (Gen. vi.) and my position is established by keeping in view the chain of the truth, viz., that Cain (the nonelect) is just as old by creation as Abel or the elect—full brothers, being created at the same time. "To the law and to the testimony." "And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord God said, I will destroy man, whom I have created, from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."—Gen. vi. 5-7. This, in view of the fact that all the hosts of creation were finished within six days, and the entrance of sin into the world by one man thereafter, together with the enunciation to Noah and his sons, also to Abraham, "Be ye fruitful, and multiply; and bring forth abundantly in the earth, and multiply therein," "that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens," just as he said to Eve, "I will," &c., brings us irresistibly to the conclusion that the entire posterity of the first Adam is intrinsically his natural seed, which Peter calls corruptible seed.

Thirdly, that God as a sovereign, having created man upright, gave him a law

as a test of obedience, by which he was under solemn obligation to yield his perfect obedience to its precepts, and that a penalty added to a breach thereof being death, was reasonable, and that man transgressed the law. By man I mean the whole posterity of Adam, elect and nonelect, and became justly exposed to the wrath of God, in reference to which transgression and its effects the apostle has appropriately said he is earthly, sensual and devilish, in the state of nature destitute of ability to render that obedience to which he is called, culpable for every failure and irrespective of the mediation of Jesus Christ; it would have been just had Jehovah poured his vials of wrath upon his disobedient head. All of which I have been speaking, this is the sum in the first Adam; there is no discrimination of elect and nonelect, but his natural posterity, without distinction, is considered in a condemned state by virtue of the offence of the first Adam, who acted for them and thereby made his unborn race sinners. The elect are set forth in the Scriptures in two points of light; first, as they are in with others in relation to themselves and their earthly existence as descending from the progenitor upon the same principles; secondly, as they stand in the sight of God as his elect, in Christ their spiritual head, in whom they are chosen and by whom they are represented. In the first of these they are considered as being condemned to death, and every charge may be as justly preferred against them as against any other sinner; but in the last they are spoken of as being justified, absolved from every charge and adjudged to life, for in Christ, the second Adam, all the elect seed, they in him and he in them, are accounted for the seed; who have their spiritual existence in him (Christ)

are justified by virtue of his (Christ's) righteousness or obedience, who acted for his unborn seed, who eventually will all be born of incorruptible seed, by the word of God, and saved by the washing of regeneration and renewing of the Holy Ghost, and independent of human means or effort. These two Adams are spoken of as the only two men who represent mankind, and Paul runs these parallels in order to show both the condemnation of the world, elect and nonelect, and the justification of the elect. (See Romans vi.) The whole human family condemned to death, the sentence having gone forth: "Thou shalt surely die," Paul asks for the difference, and then answers the question himself, thus: "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." How came it that they (all the natural family of the first Adam) are under sin? Listen, and Paul will tell you: "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." By the offence of one, judgment came upon all men to condemnation. This offence armed death with power to reign over the posterity of Adam, according to Romans v. 17: "By one man's offence death reigned by one;" so that we see by plain Scripture language that the offence of Adam's sin commenced its reign, and reigns unto death. Agreeable to Romans v. 21, our position is evidently established that all men stand in the same relation to Adam, without distinction of elect and nonelect, and are considered by the apostle to be by nature the children of wrath, as servants of sin and under the law differing nothing, (Eph. ii. 3; Gal. iv. 1,) standing condemned as criminals under the just

sentence of the just law of the holy God, who will in no wise acquit the guilty, for we cannot conceive how or upon what principle God could execute justice in judgment unless they transgress the law, which they could not have done if not created in Adam and in him received the law, "for where no law is, there is no transgression." In this state of guilt they are altogether indisposed toward God, unreconciled to his law, opposed to his gospel, hate the light, love darkness and choose the ways of death; under the influence of Satanic infatuation rendered inflexible to every power but that, which is irresistible. And now, as if more fully to illustrate the doctrine of election, the apostle has introduced the history of Jacob and Esau, thus: Having not "done any good or evil, that the purpose of God according to election, might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."—Romans ix. 11–13. A clear example given to show that God, as a sovereign, exercises his right in choosing from among his creatures those who shall inherit eternal glory, without giving account for the divine procedure, and Arminians of every grade will be condemning the Lord if election is true, alleging that God is partial and unjust, and that election is based on God's sovereignty, and not some good work of him that is elected. The apostle shows that before either of these children were born, or had done good or evil, their mother was told that the elder should serve the younger, as it is written, Mal. i. 2, 3: "I have loved you [Israel the church], saith the Lord: yet ye say, Wherein [or for what] hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob,

and I hated Esau." This recorded truth goes to show that Jacob and Esau were, under all considerations, upon equal footing and in the same condition and situation, where one was loved and the other hated, or one chosen and the other passed by, for neither of them were yet born; and had they been born, their parentage could have been no reason why one was chosen and the other not, because both were the same; nor had the one performed any good actions, nor the other any bad actions; so Jacob was not loved for his good works nor Esau hated for his bad ones. This confirms the truth of the doctrine that the objects of predestination, whether to life or passed by, are alike, whether considered in a corrupt mass as fallen, or in the pure mass of creatureship antecedent to sins having entered into the world; yea, without any consideration of it, which is clearly proven by the above quotation. The whole matter must therefore be resolved into the absolute sovereignty of God, it being his sovereign will and secret counsel; the whys and wherefores we are unable to give, unless, as the Lord Jesus on another occasion answers: "Even so, Father: for so it seemed good in thy sight." Moreover, I understand that the apostle threw this down as a challenge to the vain ingenuity of all the enemies of God's sovereign grace, as being forever irreconcilable with their plan of election by blood and works, but by grace alone. And now let them yield their plan, condemn the Lord or confess the truth. Again, the matter is plain and stands thus: Abel was Cain's brother, Ishmael had the same father as Isaac, Esau and Jacob, and God in the decree of election, God in his sovereignty, elected Abraham, Isaac and Jacob, and left out thereof Cain, Ishmael and Esau. If it was any-

thing good in the former which induced God's choice of them, then it would be of works, and the idea of salvation by grace would be destroyed. The elect were chosen before Adam sinned or was visibly the inhabitant of the earth. In view of that choice God by the prophet hath said, "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 xliii. 6, 7. Although chosen in Christ, their spiritual head, before the foundation of the world, in whom they never sinned, yet in their earthly head they were suffered to fall into transgression. This is what caused the incarnation of the Word. "The Word was with God, and the Word was God," and the Word was made flesh, God manifest in the flesh; God was in Christ, who is the head over all things to the church, which is his body, and in whom dwelleth the fullness of the Godhead bodily; all of which goes to show the relationship which exists between Christ and his people, which gave him the right of redemption. "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." (not Adam)—Heb. ii. 14–16. Isaac (not Ishmael) was the promised child; that is, they which are the children of the flesh, these are not the children of God, (Cain, Ishmael and Esau were of that number) but the

children of the promise are accounted for the seed. (Romans ix. 8.) Of the latter is Christ (the elder brother). "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Abraham, Isaac and Jacob, with all whom shall reign with him in glory. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29.

JOHN WALKER THOMAS.

A SPOT ON EARTH.

I SHOULD like to speak of experience to-day. If I have had an experience that relates to the heaven-born son, spoken of by the Lord Jesus, then I must turn my mind back to think upon what occurred many years ago. When I call up my memory (it only takes an instant) of the times and seasons of my early trials about my awful state in nature, the "spots" on God's earth always come to my mind. The places of my earthly abode when I felt the just condemnation from on high are not so vividly impressed on my memory as is the place where the first great flood of light shone within me (and I sometimes have thought around me). Every time I think of that wonderful day to me, that wonderful hour, that wonderful moment when that great Light came to my soul, or my being, the earthly scene comes before me. The "spot" in the road is before me now as it was more than forty-seven years ago. It was a mile from my home, my face towards the east, at a bend in the road as it skirted the brow of a hill, a rail fence to my right and a small branch of water to my left. Why must this scene come before my mind's eye? Why is this earthly picture so indelibly written upon my memory? I have been ashamed to speak of these things to my brethren. As far

as I know I have mentioned it but once, and that a week ago, to some brethren here. It has seemed to me to be savoring so much of the things of the earth, and at the same time unimportant. I had been in distress for more than a year, a little less perhaps than two years, but the Lord was teaching me all that time and I knew it not. When it pleased God, who commanded the light to shine out of darkness, to shine in me, I was traveling with my father and in conversation with him about the way sinners are saved. I was a believer before this, but did not know it. At this time the Scriptures were opened to my understanding so forcibly and so beautifully that the road, the fields, the sky, the clouds and the trees clapped their hands for joy; thenceforth a new life seemed opened to me. I cannot think of this time without the earthly scene coming before my mind; the picture of that place seems to be engraven upon my mind in such a way that years of care, anxiety and toil cannot eradicate the earthly scene. Why should it be so strongly written upon my mind? Was this a resting-place in my pilgrimage or a starting-point? It seems that in one sense it was a starting-place, and in another a resting-place, a glorious rest in Christ Jesus. It, to me, was more welcome, no doubt, than an oasis in the desert is to the weary traveler, a place of rest and refreshment. There are three more places and three different times, all embraced within the space of three days, which I desire to speak of. The first of these was only a few days after the one just mentioned. It was at the time that I came before the church—a small band of old brethren and sisters despised by the world. It has always been a question in my mind ever since my carnal mind

considered these things, Why did I appear before the most insignificant body called a church in my surroundings? Strange action this, as judged by the natural mind. God's providence was such that I must appear before that august body at the very time and place I did; the measure of Jehovah's predestination could not be full without it. Every time I think of that time when I stood up and tried to tell the brethren of my sinfulness, but could not for weeping, the house, the old brethren and sisters, and the place the house was located, are all pictured in my mind before me as they were then. This picture is seen by my mind's eye whenever I think of that eventful day. The evening of this same day I followed my father to the field where he went to feed the hogs. While he was at his work my mind was most powerfully exercised about the sermon I had heard that day. It seemed to me that all mysteries were being revealed to me, and O the beauties of God's kingdom that shone within me that Saturday hour I cannot tell. Just then my father came up, I took him by the hand, passed under his arm, and said something about being born again; it did appear to me just then that that was the time of my heavenly birth. I was talking to father all the time while walking from the field, because I was so filled with the beauty of God's holiness, the power of his grace to save and his willingness to call helpless sinners to himself. Now while speaking of that time and these things the picture of that field and surroundings has been before my mind's eye of remembrance. It was in the "six acre field;" a lane passed along the west side, a draw near the north end of the lane and a walnut tree on a knoll north of the draw. This special place is unimportant to the reader,

but if I have a good hope through grace it is important to me. The next day as we gathered at the water for baptism, is the other significant place, for that event is some experience by the grace of God in my pilgrimage on God's earth. How surprisingly I was strengthened to walk down into the water that day! I felt strong in the Lord and in the glory of his might, as my father on the bank of the stream sang:

"I'm not ashamed to own my Lord,
Or to defend his cause,
Maintain the honor of his word,
The glory of his cross."

Just then I was so strong in the faith (even physically I felt strong) that I felt I was not ashamed of Him, but on the other hand was proud of his lowly yet high name. Yet when I call to mind this event, and try to concentrate my thoughts upon the state of my mind then, of the holy scene and fortitude that I then enjoyed, the earthly surroundings crowd upon my mind, and I think of the special little river, the special place in the river, and the different people of my memory assembled there. In speaking as I have about these places I feel that it is a weakness, and perhaps not appreciated by many readers of the SIGNS, but these things have been on my mind so many years that I have ventured to speak of them. From the experience of many brethren and sisters I am led to believe that they cannot speak of a sudden flood of light rushing in upon their soul; their experience seems to be a gradual growing into the knowledge and light of the gospel. Their morning may be like a morning when clouds obscure the sun, even to midday; to them the Sun of righteousness may arise so gradually that they cannot tell when the first rays of light entered into the deep recesses of their hearts. These cannot tell the time,

that is, the day, or perhaps the year, when Jesus became most precious to them. There are others of God's tried and taught people who can point out the time and place where the Sun of righteousness arose to them spontaneously, without any intervening cloud, and broke the bands of Satan, and set them free from the curse of the law. These love to point back to the time of deliverance; they are compassed about with songs of deliverance. Was that poet, now unknown to modern writers, wrong in his experience when he sang,

"There is a spot to me more dear
Than native vale or mountain;
A spot from which affection's tear
Springs grateful from its fountain.
'Tis not where kindred souls are bound,
Though this resembles heaven,
But where I first my Savior found,
And felt my sins forgiven?"

There may be a slight tendency to Arminianism in this stanza or the balance of the poem, but part of his experience stands out grandly to my mind, as—

"Hard was my lot to reach the shore—
Long tossed upon the ocean;
Above me was the thunder's roar,
Beneath, the waves commotion.
Darkly the pall of night was thrown
Around me—faint with terror!
In that dark hour how did I groan
And weep for years of error!"

In the following verse it might seem that he thought his cries were available:

"Sinking and panting as for breath,
I knew not help was near me;
I cried, O save me, Lord, from death,
Immortal Jesus, hear me!
As quick as thought I felt him mine,
My Savior stood before me;
I saw his brightness round me shine,
And shouted, Glory, glory!"

It seems in his last verse that he has sanctified the "spot" where he first found his Savior, or, as stated below, where love divine first found him:

"O sacred place, O hallowed spot,
Where love divine first found me!

Wherever falls my distant lot,
My heart shall linger round thee."

Now, brethren, I leave this to your judgment whether it is fit to publish or not.

In hope of immortality,

J. F. BEEMAN.

HELENA, Okla., Jan. 19, 1908.

NORTH BERWICK, Maine, Feb. 4, 1908.

MISS LOUISE E. CANEGALY—DEAR FRIEND:—A stranger, but as you are friendly to my daughter Ruth, you are certainly my friend. I was a little surprised but not at all displeased to have you pen me a few lines. It is pleasant to think of the agreeableness between yourself and our daughter. You say, "It seems so good to have somebody I can talk with about heavenly things." Talk about heavenly things? Why, that is the last thing the vast host of professors of religion talk about. They can talk about their church, their preacher, themselves and their achievements, and what they intend to accomplish for the Lord, but "heavenly things" are not their theme, because they lack the experience and knowledge of "heavenly things." Dear friend, one must be born again to understand heavenly things. (John iii. 12.) The "heavenly kingdom" (2 Tim. iv. 18,) no one can see or enter unless born of God. It is through the riches of God's grace that any poor sinner is a partaker of "the heavenly calling," (Heb. iii. 1,) and then begins that true and vital experience of "heavenly things." God gave unto his people discoveries of heavenly things long, long ago, in types and shadows, (Heb. viii. 5,) and then the true regenerate people of God worshiped him in spirit and in truth through these divinely appointed patterns of things in the heavens. (Heb. ix. 23.) Take a glimpse with me of heavenly things under the

old testament times, and though in types and shadows much of it is pictured to our view, yet see what gracious gospel realities are to be seen. First, there is the Israelite, a sinner; he is troubled over his iniquities, and he comes unto God. What a mercy for a poor, guilty sinner to be drawn to the Lord. (Jer. xxxi. 3.) He comes before the Lord. How? In his self-righteousness? with the works of his own hands? with good resolutions and fair promises that he will henceforth be better, live a religious life, say his prayers, read the Scriptures, join a church and work for the Lord, &c.? No; one that was a true Israelite comes unto God in God's revealed way. God taught and moved Abel, and he, a poor sinner, by faith offered unto God a more excellent sacrifice than Cain. (Heb. xi. 4.) The true worshiper seeks access unto God by sacrifice. (Psalms l. 5.) He came with a lamb without blemish and without spot. Dear friend, be not deceived, no matter what any one may say, there is only one way, one hope by which a sinner can draw nigh unto God. (Heb. vii. 19.) It is very blessed to have peace with God, and to stand in justification of life (Rom. v. 18,) before him; but it is only through Jesus that we have access by faith into this grace. (Rom. v. 2.) Saith Christ our Savior, "No man cometh unto the Father, but by me."—John xiv. 6. The worshiper came with a lamb for a burnt offering, and wended his way with sighs and grief, with an humble and contrite heart to the place appointed by the Lord. (Exodus xxv. 8-22.) There he found the priesthood, and an high priest, too, who could "have compassion on the ignorant, and on them that are out of the way."—Heb. v. 2. The sinful one then laid his hands on the head of his sacrifice and confessed over it his sins unto God.

What next? O that wondrous mystery! The lamb was slain, its blood was shed, for without the shedding of blood there is no remission of sins. (Heb. ix. 22.) It is the blood that maketh atonement for the soul. (Lev. xvii. 11; Rom. v. 11.) The body of the lamb that was slain was burnt upon the altar, a burnt sacrifice, a propitiation. (Rom. iii. 25.) Thus reconciliation was made through the blood, (2 Chron. xxix. 24,) and sweet peace and pardon were shed abroad in the heart. What heavenly balm for the sin-stricken heart! These are heavenly things, things pertaining to God. What can be better for a sin-troubled heart than the healing, blissful hope that Jesus is our merciful and faithful High Priest in things pertaining to God? (Heb. ii. 17.) Am I related to, have I that heartfelt intimacy with Jesus? Have I been so taught that my sin-stricken, yearning heart cries out,

"Nothing in my hand I bring,
Simply to thy cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace;
Black, I to the fountain fly;
Wash me, Savior, or I die!"

Tens of thousands sing these words and the language is utterly meaningless coming from their lips. They are such of whom Jesus speaks: "This people draweth nigh unto me with their mouth, and honoreth me with their lips: but their heart is far from me."—Matt. xv. 8. But the heart of the quickened sinner is not far from God; O no. God has put within that one a heart to know him. (Jer. xxiv. 7; xxxii. 39.) A heart capable of knowing God, yearning to know God, to know him in all heavenly intimacy. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3. They shall be all taught of God. (John vi. 45.) "They shall all know me, from

the least of them unto the greatest of them, saith the Lord."—Jer. xxxi. 34. Am I included in the number of such favored ones? O, is there any heart intimacy between me and God through the Mediator Jesus Christ? If in very truth this is so, then in part our spiritual, heavenly knowledge will be in this: "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."—Heb. viii. 11, 12. Sweet, sweet is forgiveness of sins flowing to the sin-burdened one through Jesus' precious blood. (Psalms xxxviii. 4; Eph. i. 7.) This is to know the Lord. (Jer. ix. 24.) What are we in ourselves? All our righteousnesses are as filthy rags. (Isa. lxiv. 6.) The best obedience of our hands is defiled, and dares not appear in God's sight. O what shall a guilty sinner do, hell-deserving, "ready to perish"? (Isa. xxvii. 13.) Can he alleviate his woes? Can he satisfy the claims of eternal justice? Can he atone for his vile transgressions of God's holy law? What can he do to reconcile himself unto the high and Holy One who inhabiteth eternity, who is of purer eyes than to behold evil, and cannot look upon iniquity? (Hab. i. 13.) We are without strength (Rom. v. 6,) to accomplish our justification from the curse of the law. (Gal. iii. 10-12.) We can give the Lord no help, for we learn by divine teaching the truth, and it is very humbling, that we have no might. (Isa. xl. 29-31.) There was none to help our Lord Jesus Christ, and he needed none from poor, helpless sinners. (Isa. lxiii. 5.) He trod the wine-press alone, his own arm brought salvation, and this is his voice from Calvary: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—Isa. xlv. 22. Have

you, have I, been drawn to the crucified One? (John xii. 32.) Very blessed is that sinner who has eyes of faith and love to look unto Jesus.

"Looking to Jesus we look not in vain;
Christ's our salvation, the Lamb that was slain.
In love and pity for us he hath died,
Our sins he atoned, the law satisfied."

Perhaps I have presented to you a glimpse of heavenly things; things that pertain not to this world, they are invisible to mortal sight, but are related to that kingdom that is not of this world. (John xviii. 36.) O there are manifold other glimpses of heavenly things testified of in the gospel of Christ, and that are seen and tasted by faith in that vital experience known in the souls of those whom God hath translated from the power of darkness into the kingdom of his dear Son. (Col. i. 13.) While in the earth believers are subject to tribulation and temptations; they know, every one of them, the plague of their own heart, (1 Kings viii. 31,) and need constant mercy and loving-kindness from the Lord in their pilgrimage. But they are looking for a better country, that is, an heavenly one. (Heb. xi. 16.) Are we such pilgrims walking in the footsteps of the ransomed flock? Then the steps of our faith (Rom. iv. 12,) will be in the blood and righteousness of Christ. He, our High Priest, Sacrifice, Redeemer and Forerunner, has entered within the veil with his own blood, having obtained eternal redemption for us, and now appears in our behalf before the Majesty in the heavens. (Heb. vi. 20.) What a glorious revelation is this! What a sacred hope to cherish in the heart of a poor, sinful worm like me!

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

Perhaps you never received such a let-

ter as this before. It will do you no harm. May the Lord make it a blessing to you. Give my kind love to Ruth, and with kindly feelings to yourself, I am your well wisher and servant in the gospel of Christ,

FREDERICK W. KEENE.

FAIRFAX, Va., March 6, 1908.

DEAR BRETHREN EDITORS:—I do not feel that I can write for publication, but I do feel I would like much to talk a little now and then to those who can and do, but this I am deprived of the most of the time. I do not want to write if I cannot comfort the brethren, and I have always felt I needed that part myself, for my pathway thus far through life has not been very smooth, and my understanding of spiritual things is very limited. I cannot write to the point, if so be that I see it at all. Yet while I have been reading the dear Bible, sometimes I have thought I could behold the most beautiful and sublime things. I sit here in my little room and preach to my wife the unsearchable riches of Christ as those pictures of silver shine forth to my view. I forget for the moment what manner of man I am. Such was the case a few weeks ago. While I read the account of Joseph and his brethren, I felt I was really there with them, was one of them, and indeed all of them; and I was carried back to my much earlier life, when my sin had found me out, and in much distress and trembling, and by reason of the famine in the land of my nativity, I was told there was only one course for me, and that was to go down in darkness and death, where Joseph, my elder Brother, had been, by me, sold into bondage, to be bound like him and die with him there. What a crushing blow that was to me, but I must go, all my own strength

and boasted ability swept away, the heavens were as brass, and the cool, refreshing rain of peace was cut off and my tongue failed for thirst; the Lord did not seem to hear my cry, and I felt there was no hope for me, die I must, and was it not just, since I knew I was a sinner? and not only so, but I was born such. Is it not strange that any should undertake to remodel their own deformity especially a deformed heart like mine, full of envy and jealousy? There I saw it all. Why should I have my eyes open on such a sight? I think I must have had a part and lot with Adam in the garden, and in him received the curse, and was driven out of the pleasure of the Lord (for that is what the name "Eden" means). I was conceived in sin and born a sinner. Now this sinner is in great distress, his bread is cut off, there is no water here at home (in the flesh), and death is at hand, the ground is cursed, and he knows that nothing but thorns and thistles are on every hand; and he knows something more, he knows he must die, for, "Cursed is every one that continueth not in all things which are written in the book of the law to do them," and now down in this dark place the cry will come up out of the heart, "My God, my God, why hast thou forsaken me?" All my good resolutions are put in the sack and count for nothing, and even my own flesh is held as hostage. Whither can I fly? The letter killeth; I cannot do the things I would; I know I am vile; I would do good, but evil is present. One has told me all things that ever I did. I never did anything good, and it does not make me feel joyful. O for peace and rest from all distress. I hunger and thirst after righteousness, for by past experience I know I have none. With all things that ever

I did meeting me at every turn I am distressed; but the time was in God's purpose when we were called into the presence of Joseph (Jesus) and all others sent away, and he made himself known to us, dear brethren, and the question, "Is your father yet alive?" comes home, for we know then there is a God of purpose, a Father that is good and gracious, who has watched over us in all these years, and has cared for us and provided a ransom, even before the world began; for his holy purpose is the foundation of all his mighty works, and Jesus is described as the lamb slain from the foundation of the world. Was not that sweet peace which fell upon us as our spiritual Joseph told us he is our brother, one with us? Just here I should like to talk, if I had the ability, but you can think this point over and we can enjoy it together, though many miles intervene between us, geographically, but the oneness of God is not affected by distance; not only a union, as two joined together, but unity as one, and cannot be separated. I love the doctrine; Christ and his bride are one, as the Father and the Son are one; as Jesus said, addressing the Father in prayer, "That they [that believe] may be one, even as we are one." Blessed thought, one with the Father; what can one want more? But, dear brethren, we are not yet taken out of the world, and we have need to learn a little each day what Jesus means in that prayer to his Father and our Father, when he asks that they which the Father hath given him shall be with him (Jesus) where he is; the word being in the present tense, "where I am," therefore suffer with him, or, in other words, not even be separated in death itself; and as the holy Comforter, the Spirit of truth, brings this to our understanding in our experience, we are

able to glory in our infirmities, and we are enabled to see that the sacrifice of our body is a reasonable service, and we fall on Joseph's neck, and those who are without may indeed hear our cry of contrition, but they cannot see our humility. But Jesus is our brother indeed, and while our sins cause our sorrow, seeing we meant it for evil, yet while still holding us in his tender embrace he tells us that God meant it for good. Now does not this prove the flesh cannot receive the things of the Spirit of God, and that such judgment cannot be the true interpretation of God's holy character? It is indeed foolishness to all such, and the cause is found in the fact that God is a Spirit, and that those who know him in that character look for him and approach him in a spiritual manner, and therefore the letter kills, but the Spirit is life; and as this life dawns upon us we see and know that which we never knew before: good and evil, and we lose confidence in the flesh and rejoice in the Spirit. We know the earth brings forth thorns and thistles, and in prayer and supplication we are brought to the throne of grace, and there we meet our spiritual Joseph and find in him that sympathy we so much crave. Why, dear brethren, while seated here writing these imperfect lines methinks I hear an old hymn being sung that I have not heard for many years:

"Jesus can make a dying bed
 Feel soft as downy pillows are;
 While on his breast I lean my head,
 And breathe my life out sweetly there."

O how I love these cheerful moments, and I often become foolish, and, like some of old, I want to set up a tabernacle and live here, not heeding the prayer of Jesus that it is better to be with him where he was, and glory in my infirmities. I must go with him through the valley as well as to the

mountain-top; and as he bare our sins in his own body, we must have infirmities of the flesh to keep us in the knowledge of our dependence upon him. We are loth at all times to give up some theory of our own, and often cling to it until it drags us down, but in our extremity we must come to Jesus for relief, and he proves a brother indeed, and while faithful in telling us all things that ever we did, he still consoles us, saying, "I am Joseph your brother," and, Is my Father yet alive in your daily experience? Does his righteousness outshine yours? Does your righteousness become as filthy rags as your eyes are turned within? Has he revealed himself to you as he has not to the world? If this be true, then to know God is eternal life. Then, says Jesus, I am here to succor you, to sustain and comfort you, and you shall not be separated; yours shall be the bread of eternal life, and you shall drink of the river of life, for you are my flesh and my bones, I in you and you in me; ye are mine and I am thine.

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

Dear brethren, I have written much, and for aught I know have said nothing worth your perusal, but I did so much wish to talk with you a little, and feel certain I have failed in manner and intent, but I do hope you may be able to read between the lines and see the work of the Lord in it. Inasmuch as I hope there was no intent other than to talk in an encouraging way, with the truth of God in view, and as I have not heard any preaching since October (have been much indoors since then), I get hungry and want to hear from my kindred. I get to talking sometimes, and do not know where to stop, but you must try to think as kindly of me as you can. The dear

Old Baptists have always been lenient with me, and I should not wonder if their kindness has spoiled me as if I were a babe; sometimes I think they mistake me for Benjamin, but as the first shall be last, and the last first, it may turn out that as a Gentile sinner I may be found mingling with the saints. Like a child whose garments are polluted while playing in the sand, the mother needs to look after and care for it, so I need the faithfulness of my brethren in love and gracious sympathy to help me over all my faults. Let me beg your forgiveness for this intrusion on your time and patience, and may the Lord continue his blessings to you, is my desire for the truth's sake.

Your brother, I hope,

ELI T. KIDWELL.

LANHAM, W. Va., Dec. 1, 1907.

DEAR BRETHREN AND SISTERS IN THE LORD:—As to-day is the first day of December, and it being our regular meeting day of the Hopewell Church of Predestinarian Baptists, who meet on the first Sunday, and Saturday before, in each month, this time being set by our fathers in the year of 1833, and, as we humbly hope, we are a little handful of the fallen sons and daughters of Adam's posterity, who have been led by the unerring Spirit of Almighty God to love the truth and to walk in the way our fathers trod, having no desire to fall in with the institutions of men, but to earnestly contend for the faith once delivered to the saints. I have just returned from our meeting, and while reading the last number of the SIGNS my eyes feel on the writing of sister E. Johnson. I am glad I went to that part of West Virginia and preached to the comfort of one of God's humble children, for the prophet Isaiah has said, "Comfort ye, comfort ye my people, saith

your God." I can say that I enjoy being in such company as sister Johnson's, for I feel that she is a mother in Israel, and if the Lord spares my life until spring I hope to see you all again.

The modern Pharisees claim we have no right to go back into the old Scriptures for a text, as the old Scriptures were done away by the coming of Christ to make the way possible and passable for the universe of mankind; but I must say to the modern Pharisee, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." God's people are set forth under the appellation of sheep, and when sheep go to battle against the enemy they go back in order to gather power, that when they come they may come with power. For this reason God's ministers go back to the old Scriptures and come with the prophecy of Isaiah xlv. 21-25: "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone: that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward,

and maketh their knowledge foolish." O no, the modern Pharisees do not want to go back into the old Scriptures, for they know that prophecy is predestination, and as perverters of the truth they want to mislead or befog the minds of their hearers, and if it were possible they would deceive the very elect. But thanks be to God, who giveth us the victory through our Lord and Savior Jesus Christ, who abolished death and brought life and immortality to light through the gospel; for the gospel is the power of God unto salvation to every one that believeth. "The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Bless his holy name, he hath saved us and called us with an holy calling, not according to our works, knowing that man is not justified by the works of the law, but by the faith of Jesus Christ. Even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified. Dear kindred in Christ, we are freed from the law of sin and death by the shedding of the blood of the Son of God on the cross for us, and his blood cleanses us from all sin; so it is a special atonement for a special people, the spiritual Israel, of which natural Israel was a type. The redeemed of the Lord are of every kindred, tongue and people upon earth, for they shall all know him, from the least of them to the greatest, and the promise is that he will be merciful to their unrighteousness, and their sins and their iniquities he will remember no more. "Happy art thou, O Israel: who is like unto thee,

O people saved by the Lord." He speaks, and it is done; commands, and it stands fast. He is not wooing and trying to save poor, lost sinners, as the modern Pharisees continually tell their congregations in their synagogues on the Sabbath day (law Sunday), Isaiah x. 15: "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." Now, dear kindred in Christ, we do not beg our axe to let us take it to cut wood, or whatever we want to use it for, for we are sovereign over the axe; neither does the carpenter beg the saw to let him take it and saw this plank; no, no wooing and begging, for he is sovereign over the saw; neither does the staff lift itself up to meet us on half way ground. What would you think if you were to hear one begging his axe or saw to let him use it to fell a tree or saw a plank? Surely you would think that such an one was fit for the asylum. The Pharisee preacher will tell poor, dead sinners to make the start, and then Jesus will meet them half way; that he is willing and wants to save them, but they will not let him; they will say that their salvation is conditional—if the dead sinner will do his part, then God will do his. I must say that I am sorry to know the spirit of conditional salvation has gotten into the Old School Baptist churches in some parts of the country, and, to befog the minds of the Baptists, they have coupled conditional time to the salvation of all, and they that will not accept of this conditional time salvation they say are absoluters. Well, predestination is absolute or it is not predestination at all, and I am glad to know that we, the Pocatlico Association, are

not bothered with any of the ministry as sowers of mingled seed, for the gospel field is not to be sown with mingled seed, neither is a garment made of wool and linen to come upon thee. I feel sure that God has as many as three hundred who can lap as a dog lappeth water, as when the dog is lapping his eyes are looking in every direction, and I believe that God has his watchmen on the walls of Zion, and they are watching for the welfare of Zion.

Do with this as you thiuk best. !

J. W. McCLANAHAN.

SOUTHAMPTON, Pa., Feb. 3, 1908.

DEAR BRETHREN:—I have prevailed upon brother McConnell to allow me to send the following portion of a letter to you for publication in the SIGNS. I feel that many who read it will understand what good reason I have for wishing it published.

Your brother in hope,

SILAS H. DURAND.

[NEW YORK, N. Y., Sept. 1, 1907.

DEAR BROTHER DURAND:—It is kind in you to write encouragingly respecting my forthcoming visit among the Canadian brethren; I hope your expectation will be fulfilled, but I have my doubts. In all the ten years of my trying to speak of what great things the Lord has done for them that fear him, I have not attained to any assurance of ever being called of the Lord to speak in his name. I am not averse to talking about the blessedness of them that die in the Lord; indeed, I love to speak of how Jesus appears to me as glorified in his saints, and admired in all them that believe, but a sense of insufficiency to rightly divide the word of truth to the edification of the saints always oppresses me. I do not think I de-

sire an eloquence of speech that will soothe and excite the mind with ecstatic frames and feelings; nor do I think I want a reputation for being systematic and convincing in my delivery, but I do desire ability to present the truth in such a way as to make men think, consider their way and ponder their path. I covet the gift of them that make me think, consider, and examine myself whether I be in the faith. The things and life which the saints live are the text of the only message I want to deliver: that they have passed from death unto life; that they who dwell in the land of the shadow of death, upon them hath the light shined. "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 so it seems to me that we behold the glory of the only Begotten of the Father, full of grace and truth, in the fellowship of his sufferings, being made conformable unto his death; we see Jesus crowned with glory and honor in the sufferings of death. That through weakness of the flesh we are crucified with Christ, that the power of Christ rests upon us in confessing to insufficiency in self, that the tree of life, which is in the midst of the paradise of God, is the cross of Christ, the power of God unto salvation unto every one that believeth, the gospel, through which immortality is brought to light, is the only way and name given under heaven among men whereby we must be saved, is wonderful to me. I love this doctrine in the hope that perhaps it has been given me not only to believe on him, but also to suffer for his sake. Surely his name is "Wonderful, Counsel-

lor, The mighty God, The everlasting Father, The Prince of Peace." Eternal life is in him, and though he be merciful, good and wise, were it not for his eternity what ground of comfort could we have in any of his attributes? What could support us if such things pertained to a God that was other than of one mind? What hope of a resurrection to newness of life could we have, or the continuance of it, if that God who promised it were capable of change? He would not be almighty if his continuance were not eternal. But as his days shall have no end, so his covenant will be, for it is founded on his eternity. He hath sworn by his life that the covenant shall be everlasting. The promise of eternal life is as old as God himself in regard to the purpose of the promise made to Christ for us: "Eternal life, which God, that cannot lie, promised before the world began." What a wonderful mystery it is! It cannot be comprehended by a creature of time; but God shows his covenant to his elect, and they speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto their glory. His eternal power is terror to them that hate him, but comfort to them that love him, "for God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." He "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: but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Therefore the gospel, which is the new covenant published, is called the everlasting gospel (Rev. xiv. 6), and can no more be altered

and perish than God can deny himself. "This God is our God for ever and ever."

I must bring this letter to a close, for it is late in the night. I have been at it for more than four hours, but much of the time has been occupied in reading, and thinking of Scripture read, and my travel of mind has been pleasant. I wish such times were more frequent with me, but when I feel the need of such exercise most I am burdened with a sense of bondage and destitution.

Remember me in love to your wife and family, and believe me, in the fellowship of the gospel, your unworthy brother,

JOHN McCONNELL.

SCHOHARIE, N. Y., Dec. 2, 1907.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I see that my subscription expires this month, so will remit two dollars, as the SIGNS is like one of our family, having always seen it in my father's home, and when I did not take it father sent it to me. I love to read the letters from the dear brethren and sisters, as they tell my mind much better than I can, although strangers (some of them) in the flesh. While sitting alone this morning my mind goes back some years, when living in the city, how we went to meetings, and what a desire I had to be good and do good as they said they did, and were so sure of going to heaven. I never felt that I was good, and the longer I live the more I see my faults. I never liked the name Old School Baptist, somehow I had a horror of it, and would never say my father and mother were Old Baptists, but I always liked that people. Time went on and my mind was troubled, but I fought against it. Then we moved near the Old Baptist meeting-house here on Schoharie Hill, where my

folks had always attended. I went often with a dear sister and brother, one time to a two days meeting. Elder Bogardus spoke in the afternoon, and it seemed he looked and spoke directly to me. It did seem my heart would break, and I would choke; the tears rolled down my face in spite of me. I thought, If I ever get out of here I never will be so foolish as to come again. Their faces appeared very bright as we all left; I tried to throw it off, for I had always declared I never would be an Old School Baptist—anything but that. I often called my husband an Old School Baptist because he would not go with me to other meetings; but still I kept going to the Old Baptist meeting. The Lord saw fit to take a little daughter one year old, and O the trouble and sorrow I passed through. I did not want to bend to His will, but during the long, lonely nights watching another baby three years old, expecting death again, I was made to feel and say, The Lord's will be done, not mine. I felt, What he does is right. He took the one and spared the other. What sore trials we are brought through to teach us what poor, helpless creatures we are. I thought I would live a better life and do much better. One very cold morning in January a brother on his way to meeting stopped in to get warm. I talked a little while we were fixing to go with him, and he said, "I think you must be interested in Old Baptist meetings to go such a morning as this." We sat and talked some time, and he asked me if I had ever felt like talking to the church. No, I said; I did not want him to see I had any love for them. He went on, and I was made to take my Bible in my hand, and then all I could say or think was, Lord, lead me the way I should go. My heart was full, and when we reached the

meeting-house I felt as if I would choke, and when meeting was over they asked me if I did not have some remarks to make. I could not swallow, and what I said I do not know, but I felt somewhat relieved. They took me in, but O the sorrow and trouble since then; instead of growing better I see more and more of my sinful self.

We have had some good meetings this summer. Brother Rounds made us a visit, and O what comforting words he spoke; but since then he has passed away. We held meeting at our home, and quite a company came to hear him. One dear brother said he had not attended a meeting in forty years that had done him so much good; it seemed a hush came over the room while he spoke, and there were but few dry eyes when he was through; many spoke of how much good it had done them; they felt they would like to keep it forever in mind. I heard him again at sister Kinney's, at Schoharie; his text was, "Trust in the Lord with all thine heart; lean not unto thine own understanding." How many times his words, face and form come before me when I feel dark and lonely, and how sad we felt when told he had gone, but felt that our loss is his eternal gain. What sore trials we are called to pass through, but I feel it is good for us, it weans us from the things of this world. I hope the Lord will speak words of comfort to his family, that they may not mourn as those without hope. When I read of the sorrows of others I feel that I sometimes mourn with blessings in my hand, for it is very pleasant for husband and wife to believe the same doctrine. My husband has always believed and loved the Old School Baptist doctrine. He has said he could never tell when the light was first made manifest. He feels

in his every day life that what comes to us is all right, but I often feel I would like it some other way, and forget it is God at the helm. Many times I have declared I never would be an Old School Baptist, but how quickly we can be made to see the truth. How I like to have meetings and entertain the church in our home.

Jan. 8, 1908.—You will see by the first date of my letter I commenced this some time ago, but I felt it was not fit to send to the editors. Often I feel I would like to say how much we think of them, and hope the Lord will help them, be with them and comfort them in their trials of another year.

Elder Vail stopped over January 6th with us, on his way to Schenectady, and what good sermons we did hear. How glad we are to have him visit us.

I have written far more than I had any idea of, and I feel like laying it aside, but I want the SIGNS, so will send it along with the order, and hope you will overlook all mistakes.

Wishing you all a prosperous new year, I remain your unworthy sister, if one at all,
(MRS.) GEO. A. MIERS.

BOWDOIN, Maine, Feb. 27, 1908.

JAMES E. HUBBARD—DEAR BROTHER:—You may be somewhat surprised to receive a letter from me, but I have no doubt you will be glad to hear from this poor old sinner. It is not because I have forgotten you that I have not written you; no, brother Hubbard, you have been in my mind, together with all the loved ones with whom I have had sweet and precious communion in times that are past, and if I am not deceived I have them all in my heart. This must be the heart in which God has written his law, which is spoken of in Jeremiah xxxi. 33. Love is the fulfilling of this law.

I suppose you would like to know how it is with us temporally. My wife and I have been at home alone thus far this winter. We have gotten along very well. I have been fairly well up to the middle of this month, when I had what the doctor called "la grippe;" I was in bed three days and in the house seven. I have not gotten entirely over it yet, but am so that I can do my work, but do not have much to do. My wife is not very well, but has been able to do her work thus far this winter. When I was taken sick our daughter Rachel and husband, of Bath, were visiting us, and they stayed until I was able to do my work. We cannot expect to be as well as we were in our younger days. I am now in my seventy-third year, and my wife is in her seventy-fourth year. The Lord has been very good to me all these years, and I think I feel much as Jacob expressed himself to Pharaoh: "Few and evil have the days of the years of my life been." "What shall I render unto the Lord for all his benefits toward me?" Can I do as the psalmist said: "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people?" The cup of salvation, spoken of by David, I think prefigures the same cup that Jesus took (see Matt. xxvi. 27,) and said, "This is my blood of the new testament, which is shed for many for the remission of sins." Also in 1 Cor. x. 16: "The cup of blessing, which we bless, is it not the communion of the blood of Christ?" Therefore we conclude that the blood is the life, and it was the life that was given for the salvation of his church, and that this is what was embodied in the expression of the psalmist, "I will take the cup of salvation, and call upon the name of the Lord." Simeon

testified of him; while he was a child, he took him up in his arms, blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people."

Brother Hubbard, am I right in my elucidation of the text, or am I wrong? If I am right, then the cup of salvation must be the blood of Jesus, which was his life. The name of Jesus is the only name that ever was given or ever will be given in whom is salvation. How sweet the name of Jesus is when by the Spirit it is given to the hungry and thirsty, the poor in spirit, and to all who have no might. There are many theories in the world in this time in relation to salvation, and as to how man can be saved. It is, Lo here is Christ, and, Lo there, but all who have been born again, not of corruptible, but of incorruptible seed, by the Word of God, which liveth and abideth forever, are not tossed to and fro, and turned about with every wind of doctrine, but they speak the truth in love, and they grow up into him in all things, who is the Head, which is Christ. Whom have we in heaven but him? and is there any on earth that we desire beside him? He is our life, and the life we now live in the flesh we live by the faith of him. There is nothing needful for the heirs of God but what is in the fullness of him that filleth all in all. When he ascended up on high he led captivity captive, and gave gifts unto men, for the perfecting of the saints, for the work of the ministry and the edifying of the body of Christ, which is his church, and we are members of his body. In Psalms cix. is recorded a wonderful ministry. What a wonderful travail the church of Christ must pass through until

they all come in the unity of the faith, and in the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. My dear brother, there are things without number (seemingly) that I do not know, but one thing I do know, and that is, I am an undeserving sinner, and many times I mourn and weep, and my heart seems full almost to bursting, and whatever I do or resolve to do brings me no relief, all is vanity; but I hope the Lord hath searched me and known me; yes, he knoweth my downittings and my uprisings; he understandeth my thoughts afar off. "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether."

I have written a long letter, but I do not know that there is anything in it that a child of God can fellowship, but it is all I have, and I can say as Peter said to the man who asked alms of him: "Silver and gold have I none; but such as I have give I thee." What I have written I hope is in the name of Jesus.

With love to you and sister Hubbard, and all the church of the firstborn, I am, I hope, your brother in the faith of Jesus,
Z. M. BEAL.

DUART, Ontario, Nov. 2, 1907.

DEAR ELDER KER:—I have had much thought of late of trying to write to you, I might as well say for my own comfort, for what is in my miserable life that would be a comfort to others, unless there be something that testifies of Christ? and of that I am a poor judge, though I oftentimes enjoy seeing the mark in my brethren. I enjoyed the Lobo meeting, and also the little meeting in London, although I only got away from there when I became tossed by the conflicts of life, which lasted for five weeks without

one ray of comfort. In a desert land, in a waste howling wilderness, at the end of that time the Lord remembered me in mercy, he restored again to me the joy of his salvation; but as I look back now I can but feel it was to prepare me for greater conflicts. The day I was raised above the law that seemed to torment me, in showing me my own weaknesses, I was called to the bedside of a young man, and I thought, Surely the preparation is for this; but no, instead of this, right in our own family, or rather my husband's former home, I was called to the bedside of the young woman I introduced to you as my niece the night you spoke in London. She came home ill of pneumonia. I stayed by her for twelve days, until she passed away. She was too sick from the first to converse; she would say a few words at a time; she spoke of you, and I said, "You remember the little meeting in London?" She said, "Yes;" I said, "He spoke very nice," and she said, "Yes." She was a good friend to the church, although I know nothing of the travel of her mind. We did not want to give her up, but we must be submissive, as the Lord makes no mistakes.

Now I will speak a little about the preparation. Well, at that time I had an object in view, and it seemed as if I was commanded to examine myself to see if there was any wicked way in what I was about to do, and I thought if it turned out wrong I would repent in dust and ashes. At that time I felt repentance in my heart, and I think I was faithful and right; then came the words, The Lord commanded Moses to smite the rock, and the water came forth. Before this as I heard and read these words it was just Moses and the rock, but now the word was made flesh and Moses became the

law, the rock became Christ and the water the water of salvation; but nearer still it came, for this word dwelt among men. Then I could see, Ye are bone of his bone and flesh of his flesh. The law shows us our weakness, and at the command of the Lord smites our hardened hearts and then true repentance ebbs forth. This was very sweet to me, I felt that the Lord was merciful, and I believe I rejoiced in spirit.

I will now tell you more of myself in plainer words. I sometimes feel that I am the vilest, most unruly character in the church. This is all in my own heart; O the conflict that goes on there. There was a time I thought I could keep this old nature in subjection, but it has so completely defeated me that I am made to cry, Unclean; I am of unclean lips. I often feel to be a hypocrite when I speak to the brethren of the things concerning Christ. Now, Elder Ker, I believe I am giving you my true character; should I keep these things hid? We are commanded to confess our faults. Truly these things are so great a weight upon me that I cannot do the things I would, yet I sometimes take courage, though I am such a vile sinner that with the mind I serve the law of God. I will ask you nothing about your coming to Canada to live, as I trust the Lord will decide and answer the question that is in my mind concerning you. As much as it would please me I would not wish to be selfish, so feel to leave it in better hands. I will now say good-by for the present, hoping to see you some time. Answer if you find time, but do not burden yourself, it will be all right.

Hoping you and your family are well, I am your unworthy sister in hope of immortality,

(MRS.) P. ALLISON.

[WE appreciate the above kind letter, and feel to deeply sympathize with our sister in her trials and conflicts. She has, no doubt, as in days past, felt the presence of the Lord to keep and comfort her. His blessed promises are sure to his children, and to all such as know, by that peculiar experience, the warfare between the flesh and the Spirit, he reveals himself; in the very conflict is the revelation.—K.]

JOHN XIV. 18.

“I WILL not leave you comfortless: I will come to you.”

These words were spoken by Jesus a short time before he was crucified. He promised to send the Comforter unto the disciples, even the Spirit of truth, whom the world cannot receive. If we receive the assurance from a friend that he will come to us in the time of trouble and comfort us, we feel very thankful to him for the promise of consolation; but our friend may be hindered from coming, or we may be absent from home when he does come, and we fail to receive the comfort and consolation he had for us, and we think he has quite deserted and forsaken us, and we straightway begin to cherish hard feelings toward him and to say he has proven false, when we thought him to be true; but when we meet again everything is explained, and we find we have wronged our friend in accusing him of unfaithfulness when he has always been found ready and willing to help us in every time of need. If we can feel to accuse an earthly friend of deserting us, how much more will we be ready to say the Lord has forsaken us; our God will be gracious no more; but “the Lord’s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear” his people who trust in him. “It

is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" for it is written, "I will have mercy, and not sacrifice." The Lord has said, "This people have I formed for myself; they shall shew forth my praise." "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Let him that walketh in darkness and hath no light trust in the name of the Lord and stay upon his God. "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." Sometimes when we are tried we seem to be deserted by all our earthly friends, and to add to our trouble we find the Lord has forsaken us, too; and when we meet our supposed friends, hoping to get some word of comfort or consolation, we find them anxious to get away from us, and we are left alone in the desert with nothing to cheer us, and we are ready to say, Hath the Lord forsaken me quite? Will my God be gracious no more? But we are just as safe when we are in the fiery furnace as we are when on the mountain-top, for at the time appointed the Lord will return unto us, and all our friends will return at the same time, for we find the words true in our case: "If God be for us, who can be against us?" Blessed is that people whose God is the Lord; "they shall run, and not be weary, and they shall walk, and not faint."

"Wait on the Lord, with courage wait;
My soul, disdain to fear;
The righteous Judge is at the gate,
And thy redemption near."

"The way of man is not in himself: it is not in man that walketh to direct his steps." Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

We are to forget the steps already trod, and onward urge our way. Look not back, was the command given to Lot's wife, which command she disobeyed and was turned into a pillar of salt. There is a way the eagle's eye hath not seen, and the lion's whelp hath not trod, and the wayfaring man, though a fool, shall not err therein. This God is our God forever, he will be our guide even unto death.

May we ever be prepared to walk in the way the Lord has appointed, that it may be well with us.

H. BEAKES.

HOWELLS, N. Y., March 3, 1908.

LONG GREEN, Md., March, 1908.

DEAR EDITORS OF THE SIGNS, and the many dear ones with whom I have been associated for the past thirty-seven years:—I have loved you all many more years than thirty-seven, with a sacred love, and though not speaking it, while yet feeling this wonderful love, how dear and lovely these loved ones appear to me, even though I cannot call them brother or sister.

I desire a little space in the SIGNS to reply to some questions, and will be as brief as possible.

It is generally known that my whole nervous system was broken down some five years ago, from over office work, and I have been a charge ever since upon my devoted wife, whom the Lord has sustained with strength and a willing mind to give me all needed attention. I will say to all inquiring friends that I am still living, and that is all I know. I will also say that I was eighty years of age on the third of this month. That I should be spared so long is a wonderful thought, and beyond my comprehension. My judgment is as clear as it ever was, but

my flesh is too weak to keep up with my brain. I have been confined most all winter, and the end was often seemingly near. Welcome rest, if Jesus leads.

Next I wish to speak of congratulations on my birthday, which were about one hundred, and such rich messages of love that I have been humbled beyond all expression; I am not worthy; but I want to express my sincere thanks to every one who felt in his or her heart to thus address this insignificant creature. It was a perfect surprise. Surely, brethren and dear ones, you have overestimated my gift. I have been looking for it for more than thirty years and have never found it. While lying in my bed very ill, my friends looking for my death and my mind nearly a blank, those precious letters were brought to me and some of them read, and brother Frank G. Scott walked in and commenced to talk. What a wonderful change came over me; all was life now. How I loved those people, and my tongue began to speak. While very weak, I could no more restrain my feelings than I could die; and I did not want to restrain them either. The letters have all been meat and drink to me. Some from the ministers were eloquent indeed; all were lovely. But probably I have said enough of this.

Many requests to write for the SIGNS sound strange in my ears. I am empty, and that must be my answer. Brethren, why do you not write? I am one of those foolish ones who want to do much that they have no power to do, and one of the things I most desire to do, and that I always fail in, and cannot know, is whether I have even desired to pray. When I hear my brethren pray, sometimes I do not want to miss one word, and wish that I could pray that way.

Then again, at other times I do not hear it and am empty to it all. Then I wonder if I say words in the way of request if that can be prayer. I feel the need of some strong hand to direct, and I believe that God is able to direct me; but will he do so? That is the important question. Some one may say, You must have faith. That is the very thing I most desire, but it seems beyond my reach. The question of prayer has come up in my mind times without number, and I almost always ask myself, Have you ever prayed? In an instant the answer will come, No. Then immediately the words: "The soul that sinneth, it shall die." Then, "God be merciful to me a sinner." Can this be prayer? If so, then I have prayed thousands of times since 1870; and I think, brother Chick, you have not forgotten that you were praying at the same time. What never-to-be-forgotten days! I must confess that all these many years the Lord has been dealing with me; yes, for these eighty years he has been leading me. I speak of myself in this way not for self-praise, but for the glory of God and the humbling of the flesh.

I must stop, as my pen cannot keep pace with my mind. I must mention those dear messages of love again. I feel as though I would like to say farewell. If you can publish this, do so, that the dear ones may pray for me.

Your little brother,

MILTON DANCE.

[THE time mentioned by brother Dance when we were praying at the same time, neither knowing the state of mind of the other, is a very precious memory in our mind. Had we known about his eightieth birthday we also would have written him.—C.]

PARIS, Mo., Dec. 5, 1907.

ELDER H. C. KER—DEAR BROTHER IN CHRIST:—I first became a subscriber to the SIGNS about the year 1858, and have been a constant reader nearly all the time since, and I have never lost a single copy through the mail. I consider the SIGNS the most substantial paper published among the Baptists in the United States that I have seen; it has pursued

the most straightforward course. I do not claim perfection for it, or for any human being; perfection is found in our God only, and he is the source of all good. I have enjoyed reading the SIGNS very much, and hope to see it continue in the future as in the past.

Yours in gospel bonds,

J. F. SUTTON.

VERY IMPORTANT NOTICE.

“THE Department has not attempted heretofore to deal by regulation with the practice on the part of some publishers of mailing for an indefinite period papers to persons whose subscriptions have long expired, and no rules upon that subject were promulgated. However, such rules have now been made, and are as follows:

A reasonable time will be allowed publishers to secure renewals of subscriptions, but unless subscriptions are expressly renewed after the term for which they are paid, within the following periods: dailies, within three months; tri-weeklies, within six months; semi-weeklies, within nine months; weeklies, within one year; semi-monthlies, within three months; monthlies, within four months; bi-monthlies, within six months; quarterlies, within six months, they shall not be counted in the legitimate list of subscribers, and copies mailed on account thereof shall not be accepted for mailing at the second-class postage rate of one cent a pound, but may be mailed at the transient second-class postage rate of one cent for each four ounces or fraction thereof, prepaid by stamps affixed.”

The above is quoted from the new postal law, effective January 1st, 1908. This law prescribes that on all subscriptions three months in arrears, extra postage must be paid, and as the SIGNS OF THE TIMES must comply with this law, we earnestly request all subscribers who are in arrears to send on at once the amounts in full due us, and that all subscribers keep their subscriptions paid up, if only for three months at a time. To send the SIGNS to delinquent subscribers means that six times the usual postage be paid. This would necessitate a financial burden which the SIGNS is illy able to bear. We trust that this new law may have a tendency to prove the loyalty of our subscribers to the SIGNS, and that they may come to the front at once, and in remitting their back dues relieve us of additional burden and anxiety.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1908.

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

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

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

DOES our God make use of human means in the work of quickening sinners, dead in sin, into divine life?

Old School Baptists, so far as we know, are very generally of one mind with regard to this question. It is the view of almost all who bear our name, that the work of quickening the dead into life is alone the prerogative of God, and that he performs this work in every instance by the direct operation of his Holy Spirit. It is not therefore because there is in general any opposition to this view of the matter that we feel to call attention to it, but it may be well to once more examine the reasons why we believe as we do. It is good, and according to the teaching of the inspired word, that we be ready always to give a reason to every one that asks us of the faith that is in us. While we here desire to give our reason for our faith in this matter, we would not misrepresent the views of any other one.

The religious world in general believes that our God makes use of very many human means, and very many natural causes or events, in carrying on this work of salvation. Preaching, praying, singing, protracted effort meetings, Sunday Schools, the picturing out of deathbed

scenes, the terrors of hell and the blessedness of heaven, anxious benches, together with a thousand other things, are used to this end. More than this, they profess that this work is so placed in the hands of men that if thousands perish it is, largely at least, because christians have not done their duty toward them. This same religious world does not teach nor believe that men are really dead in trespasses and in sins, but that they are simply asleep, or in a trance, or dormant, and that anything that may serve to awaken them is sufficient. To this religious world conversion and the quickening of the dead are one and the same thing; therefore they urge men to turn from their sins and live, to repent, to believe and be saved, as though all this work were not a miracle at all, but simply to be brought about by the ordinary exercise of one's own powers of heart and will. In their view, to turn from sin to God requires no other work in the heart than it does for one to turn from labor to pleasure, or from serving one man to serving another. All this ignores and denies that men are dead to God, dead in sin, and that they need to receive another life than is already theirs: divine life, eternal life, which the Savior alone can give. This system implies that the love of God is in every man's heart, together with the love of evil; that men are simply hung in a balance, and that whichever way they may incline themselves, that is the way in which the balance shall be turned. To those who hold this theory, a christian is in nowise different from a sinner, only in this, that now he is seeking to do good, and then he was seeking to do evil. As a man dissipated and reprobate may be induced to turn from his dissipation to sobriety by an appeal to his reason and his affections, so

in the work of salvation, to appeal to reason and sympathy, in their view, is sufficient to turn men from sin to God. Surely we need not stop to argue how contrary all this is to the testimony of the Bible, or how foreign it is to all real experience of vital godliness in the soul. It is not to these that we desire to speak in this article; but there are some whom we have known, who stand opposed to the thought that man has any power at all in the work of his own salvation, or in the work of another's salvation, who declare that all this work is the Lord's work, and that to him belongs all the glory and praise; that, in short, salvation is of the Lord from first to last, who yet think that in this work of salvation our God does make use of men and means. They deny that any power exists in men of themselves, or in any exercises of worship, to quicken the dead sinner, but think that by these means God works and saves men and women from sin and death. To these who ascribe salvation to the Lord, and do so out of a deep, heartfelt experience of his power, we here desire to present what seems to us to be the teachings of the Scripture in this matter. The fact that every Arminian holds to what may be called the "means doctrine" does not of course settle that it is untrue or not in accord with the Scriptures, but it does create a presumption against it. This very fact requires this view to be regarded with suspicion by all lovers of grace until, or unless, it can be shown that the word of God plainly teaches it. The fact, on the other hand, that good, spiritual men have believed this theory, and that good and spiritual men do yet, some of them, believe this theory, of course ought to cause us to carefully examine their reasons for believing it, but still from both we ought

to turn away to see what the word of God teaches, and this alone ought to be our standard. It is a fact that we do see growing up out of this "means theory" almost all the evils of which we have before spoken, such as revival meetings, appeals to the unconverted to be converted and live, together with Sunday Schools, Theological seminaries, Missionary societies, with Salvation Army methods and Christian Endeavor societies, for all of which there is not the shadow of authority in the word of God. This creates a strong presumption in the very beginning that the theory is itself wrong, unscriptural and God-dishonoring. All these uncommanded societies declare that, in the view of those who organized them, our God was not sufficiently wise to perfect all that was needful for his church to practice in all ages that should come, and if the daughters are so evil, it looks as though the mother of them must also be contrary to God. The real origin of all these societies and efforts is the thought that the salvation of men depends upon other men and their efforts. But after all it is simply a question of what the teachings of the Bible are with regard to this matter. In connection with this we desire to call attention to a few thoughts. First, the beginning of the work of salvation, as relates to our personal experience of it, is presented in the New Testament as a quickening, as a birth from above, and as a creation. "And you hath he quickened, who were dead in trespasses and sins." "Hath quickened us together with Christ." "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him." See also John

iii. concerning the new birth, with reference to which we will here only say that the expression, "being born again," more literally reads, "born from above," or "born of God;" as is said in another Scripture, "being born of the Spirit," "born by the Word of God." And concerning the figure of creation we read, "Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "And that ye put on the new man, which after God is created in righteousness and true holiness." And they that are in Christ are said to be new creatures. There are many more Scriptures which indirectly set forth the same truth that is presented in these that have been here quoted, but these will suffice for the present. We have quoted these to set forth this one fact, viz., that there is not here the slightest intimation that either in giving life, in the new birth or in this new creation, any means whatever, save the living Word of God, is made use of. In all these figures of speech, setting forth the blessed work of salvation in the soul, there is no intimation of any power or presence save the power and presence of the God of salvation. If the work be regarded as a creation, what room is there for the introduction of any human means? In the figure of a birth it is expressly declared by the Redeemer to be from above, and of the Spirit, and by the living Word of God, with no intimation that any other means are used by the Author of this birth, and in the Scriptures which present this work as a quickening from the dead, we see no single sentence introduced implying than it is any other than a direct work of the Spirit of God in the heart.

But it may be asked, Do not those brethren who seem to think otherwise

have some Scriptures to which they refer, and which they think support their view in this matter? Yes, there are some Scriptures to which they refer and which they understand do justify them in believing that God does make use of preaching and other spiritual exercises in quickening the dead in sin, some of which we will here allude to: "And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, * * * to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." This was said of John the Baptist. To Paul it was said that he was sent of God "to open their eyes, and to turn them from darkness unto God, that they may receive forgiveness of sins." And concerning the preaching of Peter upon the day of Pentecost it is said that its effect was that many were pricked in the heart and cried out, "What shall we do?" Other Scriptures are referred to, but these will, we think, cover the whole ground. It is thought that these Scriptures prove that our God uses preaching and teaching to quicken the dead or to bring men to salvation. But let us carefully examine these quotations; do they, either one of them, present the work of quickening the dead? Is it, for instance, the work of quickening to give knowledge of salvation, or to give light to them that sit in darkness, or to guide their feet in the way of peace? Do the dead sit in darkness? Can those who have not been saved receive the knowledge of salvation? Can the feet of the dead be guided in the way of peace? Are not all these already living men only needing instruction and

consolation? Then are the blind dead? If we say a man is blind, do we not also really say that he is living? If men are turned from darkness to light, are they not living men? If they are turned from the power of Satan unto God, is it not evident that they who are thus affected are men who already live and feel their bondage? In all this work, preaching or teaching is effectual to the end designed, through the power of God using the word preached. But in all this work, life in the heart is presupposed. These are no longer dead in sin, but so alive to God that they desire to be freed from sin. Then concerning the preaching of Peter at Pentecost, the effect of which is compared to pricking in the heart, is it not evident that such as were thus affected were already quickened souls? Dead men may be pricked in the heart and there will be no response from them, but to prick a living man in the heart is to cause him to cry out. These Scriptures then do not teach that these men were used to quicken dead sinners into life, but rather to do good to living souls by instruction, warning, guidance, consolation, or in any other way by which living souls may receive blessing from God, and all other Scriptures which have been referred to as sustaining this view stand upon the same ground, they do not, any of them, refer to the work of quickening the dead. Thus the work of God, which he works alone and directly in the soul, and that which he is pleased to do through his chosen servants in their ministry, or by his providences, for the spiritual benefit and growth in knowledge and in grace of his people, are very distinctly divided one from the other. Into the mysterious path by which life comes, God alone enters, but into that work which may be made use of to bless and do good

to the living, the gracious Lord is pleased to bring his chosen ones, that, giving a cup of cold water to his disciples in the name of a disciple, they may receive a disciple's reward. It was a blessed work when Jesus said to his disciples, Roll away the stone. It was a blessed work when again shortly afterward he said to them, Take away the graveclothes from him, but it was his own immediate work to say to Lazarus, "Come forth." When, in that instance, the disciples had removed the stone, Lazarus was still dead. When they had removed the graveclothes it did not add to the life which was already his; but to take away the stone opened the way for him to come forth when the voice of the Master should bid him live, and taking away the graveclothes unbound his hands and feet, so that he could walk and act freely as other living men did. What the disciples could do the Master bade them do, but what they could have no part in was the giving of life to the dead. We have here used this narrative as an illustration, and we think we may say with truth that if the voice of Jesus alone could raise the dead naturally into life, much more must it be true that his voice alone can raise up the dead in sin to love and serve God in the life of the Spirit.

But it has been asked, Is it not the blessed Lord after all who ministers comfort through preaching? Do not instruction and warning and reproof and consolation depend upon his power, through the Spirit, for their success? Now if this be so, it is said, and it is the work of God through his servants to do these things, why should he not also make use of men to quicken the dead and it still be his work alone? We answer that the Bible must settle what is the fact of the case, and not what might seem reasonable to

ourselves. We think that we have shown what the Bible teaches in the thoughts presented above. What our God could do and what he has done may be two different things. Our God does bring blessings to living men by preaching and in many other ways, and he does indeed bid his servants feed his sheep, feed his lambs; he bids them comfort his people, and by their ministry he does indeed build his people up on their holy faith, and his servants are commanded to go about this work and to strive to this end. In a ministry of nearly forty-four years we have ever felt to strive to feed and comfort the needy in Zion, but we have never felt to strive to quicken the dead, and we do not believe that any true servant of God ever goes into the pulpit with any such effort in view. He does go into the pulpit with the solemn desire to comfort and instruct and edify the living in Zion, yet he knows that even these things are from the power of God, manifested through his ministry, and he will seek to always render praise to God alone for all the access which his ministry has had to the hearts of men. He is bidden to feed the sheep, but he is not bidden to quicken the dead. Here is the whole difference, right in the solemn heart-work, by which he is prepared to go forth preaching the word of God. If the quickening of the dead were instrumentally in the preaching of the word, as instruction and consolation and edification of the body of Christ are, then indeed the Lord would impress upon his servants the desire to put forth their efforts in that direction, even as they do in the direction of feeding the flock. The sum of the whole matter is, ministers are bidden to feed the flock, but never to quicken the dead. C.

OBITUARY NOTICES.

Florence Elizabeth Peters, daughter of Peter and Elizabeth Kephart, was born near Spencerville, Ohio, Dec. 6th, 1862; was married to Henry M. Peters April 22nd, 1885; died at her home near Lightsville, Ohio, March 3rd, 1908. Besides her husband and two sons, Ralph and Brice, she leaves an aged mother, one sister, Mrs. B. S. Shoots, of Bellefontaine, Ohio, and three brothers: Joseph D. and Samuel F. Kephart, of Spencerville, Ohio, and J. E. T. Kephart, of Waldron, Kansas. As a daughter she performed willingly and lovingly the duties of daughter and sister to the ones composing the family circle so dear to her heart. As a pupil in the public schools of Spencerville, she was a general favorite with teachers and pupils alike. As a teacher in the public school, she governed with discipline that commanded equally the respect and admiration of her pupils, and made of each a loving friend. As a friend she was loyal and true, rejoicing with them in gladness and speaking comforting words to those in sorrow. It was indeed hers to speak words "fitly spoken." As a wife she was ever eager to further the best interests of her husband, and as a mother she with an untiring devotion ever instilled into the minds of her two darling sons the principles of true manhood. She united with the Old School Baptist Church in Spencerville, in April, 1882, and ever remained steadfast in the faith and belief that "The Lord knoweth them that are his." Words cannot express the beauty of her character, it was beyond description. Just at the dawning of morning of March 3rd, 1908, her spirit left the weary body and returned to God who gave it, to dwell forever in "a building of God, an house not made with hands, eternal in the heavens."

MAGGIE SHOOTS.

BELLEFONTAINE, Ohio.

At her request no funeral sermon was preached, but she desired prayer at the family home; then we repaired to the cemetery at Rose Hill, Darke Co., Ohio. Her husband and youngest son were very sick with pneumonia at the time of her death, and this perhaps was why she requested to have no funeral discourse, as it was impossible for her husband and son to hear it. They have partially recovered at this writing (March 19th), and we trust may fully recover. The above obituary was written by her sister, Mrs. Maggie Shoots.

N. PETERS.

PORTLAND, Ind.

James Higgins Hill, our aged brother, departed this life Monday, Sept. 2nd, 1907, at the residence of his niece, Mrs. J. M. Dalrymple, in Hopewell, N. J., in the 87th year of his age. Brother Hill had been a member of the Second Hopewell Church, at Harbourton, N. J., for about sixty years, and was clerk of

that church for fifty-five years. For many years, ending about thirty years ago, he was a teacher in the public schools of Mercer County. He was the oldest ex-member of the New Jersey legislature, being elected to that body in 1853. For many years he followed the occupation of farming, but retired from that and had lived in this village for perhaps twenty years past. He was a man of active mind and body, and up to within a couple of years of his death no man moved about the village with more activity than he. He had been married twice, his second wife departing this life a few years ago. Several children were born to him, but only one survives him: Kendrick Hill, of Trenton. He was the last of quite a large family, several of whom were well known among Old School Baptists in this section of the country. Brother Hill was one of those who are deeply exercised with regard to the things of the Spirit. We have often heard him tell of the early convictions of his mind, and then of the sudden deliverance which was afforded him into the light and liberty of the gospel. In after years, through many deep afflictions which were his to bear, this hope proved as an anchor of the soul to him, and he was not left to doubt and fear as much as is the case with very many. In his outward afflictions the Lord was pleased to keep him from much of inward darkness, so that he was sustained, and his mind stayed on God. Brother Hill was naturally a kind-hearted, honorable man, but in these things he was not exalted in himself, but walked humbly before God and his brethren. He commanded the entire respect of all who knew him, and all felt deep sympathy for him in the trials of his life, which were many and great. But he reached the end of all sorrow and pain, and rests, we doubt not, with the Lord.

The funeral service was held on Wednesday, Sept. 4th, and a large concourse of people testified to their esteem and sorrow at the loss from their midst. It was the privilege of his niece and her family to care for him during the last sickness of about three weeks, and to see that he lacked for nothing that human hands could minister to him. For ourself, we would say that we feel we have lost a friend indeed, whom we shall greatly miss.

C.

Howard L. Hopkins, son of Leonard H. and Annie Hopkins, was born in Whiteside County, Ill., Sept. 2nd, 1906, and departed this life March 13th, 1908, aged 1 year, 6 months and 8 days. Little Howard's life was one of sunshine and joy to his parents, brothers and sisters. His disposition was lovely. His death was as one entering a peaceful sleep. He leaves to mourn, his father, mother, two brothers and three sisters.

The writer was called by wire and tried to speak comfortingly to the bereaved family from 1 Cor. xv.

26, after which his little body was laid in the Leon cemetery. I would say to brother and sister Hopkins, He has only gone before, sorrow not, therefore, as those who have no hope.

S. H. HUMPHREY.

Lizzie Clendenin, a member of the Welch Tract Church, Delaware, departed this life Sept. 20th, 1907, of a complication of diseases. She was baptized in 1868, by Elder Barton, assisted by Elder Leachman. Funeral services were held at Welch Tract, Monday, Sept. 23rd, at which time Elder Wm. Grafton and Elder John G. Eubanks spoke very comfortingly to her brother, Edwin Clendenin, and to her many friends. Her age was 68 years and 11 months. Edwin Clendenin, her brother, is the only remaining member of the family.

EDWIN CLENDENIN.

NEWARK, Del., April 1, 1908.

APPOINTMENTS.

The following are appointments for Elder H. C. Ker in Canada:

London, April 16th; Lobo, 17th; Ekfrid, Sunday, 19th; Duart, 21st; Dunwich, 22nd; St. Thomas, 23rd.

DUNCAN McALPINE, Church Clerk.

If the Lord will, I will attend appointments as follows:

Tuesday night, April 21st, Mt. Sterling, Ky.; Wednesday night, 22nd, Winchester, Ky.; Thursday night, 23rd, Georgetown, Ky.; Friday morning, 24th, Sadioville, Ky.; Saturday and Sunday, 25th and 26th, Mays Lick, Ky.; Monday afternoon, 27th, Little Flock, Ky.; Tuesday, 28th, Shelbyville, Ky.; Wednesday, 29th, Bethel, Ky.; Friday to Sunday, May 1st, 2nd and 3rd, Nashville, Tenn.; Monday night, 4th, Turners, Ky.; Wednesday, 6th, Mill Creek, Ohio.

SILAS H. DURAND.

ELDER John Slauson will fill the following appointments, nothing preventing:

Otego, N. Y., Tuesday, April 21st, 2 p. m.; Brookdale, Pa., Wednesday, 22nd, 10:30 a. m. and 2 p. m.; Waverly, N. Y., 23rd, 2 p. m.; Broughton Hollow, Pa., 24th, 7 p. m.; Cammal, Pa., 25th and 26th, Saturday evening, 7:30, Sunday, 10:30 a. m., 2 and 7 p. m.

D. M. VAIL.

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Mrs. Ann Wicks, N. Y., \$1.00; Mrs. C. White, N. Y., \$1.00; Mrs. N. E. Askew, Ark., \$1.00.

MEETINGS.

THERE will be a three days meeting held with the Sidling Hill Church of Primitive Baptists, situated in Fulton County, Pa., the first three days of May, 1908. We extend a cordial invitation to all lovers of the truth, and especially to our ministering brethren. Come on Thursday to Hancock, Maryland, on the B. & O. or Western Maryland railroad, where you will be met and cared for.

AHIMAAZ MELLOTT.

THE Baltimore Old School Baptist Association will be held with the Harford Church, Harford County, Md., May 20th, 21st and 22nd, 1908.

THE Delaware Association is appointed to be held with the Salem Church, Philadelphia, Pa., May 27th, 28th and 29th, 1908, in the Odd Fellows' Temple, corner Broad and Cherry streets (eighth floor). Those arriving in the city on Tuesday will please go to 1910 North Twenty-second St. (B. F. Coulter) or 1735 North Seventh St. (Mrs. Craven.) Those coming on Wednesday morning will go direct to the place of meeting. All lovers of the truth are cordially invited.

B. F. COULTER, Pastor.

FRANKLIN TERRY, Church Clerk.

THE Delaware River Old School Baptist Association will be held with the Kingwood Church, Locktown, N. J., June 3rd, 4th and 5th, 1908.

THE Warwick Old School Baptist Association will be held with the Warwick Church, Warwick, N. Y., June 10th, 11th and 12th, 1908.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76.

MIDDLETOWN, N. Y., MAY 1, 1908.

NO. 9.

CORRESPONDENCE.

NASHVILLE, Tenn., Dec. 23, 1907.

BELoved BRETHREN EDITORS OF THE SIGNS, AND THE HOUSEHOLD OF FAITH, ONE IN THE CRUCIFIED REDEEMER:—I trust that God for Christ's sake hath given me a name which is more precious to me than any the world can afford. The world with all its wealth gives no hope beyond this life. As I am nearing the close of another year I try as much as in me is to return thanks to our all-wise and loving Benefactor for the preservation of my unprofitable life. I have been abundantly blessed with reasonable health even down to old age. I am now in my seventy-sixth year, and have had a name among Old School Baptists, if my memory serves me right, about forty-five years. I feel to hope that I have not disgraced the name, but when I look at myself I find nothing but dross; there is no soundness in me, if I compare my righteousness with that of the blessed Savior. He was perfect in all things, and fulfilled every jot and tittle of the law; he made it honorable, and magnified it; he shed his blood for such poor, unworthy creatures as we are. We, none

of us, have any merit to offer that would serve to bring us into his favor. To me the great question is, “Am I his, or am I not?” Without his grace, love and mercy I am forever lost. It was a great wonder to John when he was given the vision of the woman who is the bride, the Lamb's wife. She was clothed with the sun, which is Christ our righteousness, and shone forth in the glittering rays of the Bridegroom's glory. This is so great a wonder that it is the admiration of both men and angels.

This gospel is revealed to us, and the angels desire to look into these things. But while we are such poor, sinful creatures, yet we have the forgiveness of sins through the blood of Christ, according to the riches of the Father's grace, and we cry out with the apostle, “O the depth of the riches both of the knowledge and wisdom of God! how unsearchable are his judgments, and his ways past finding out!” The obedience of the Son of God is our righteousness. Such sinners as we feel ourselves to be need the infinite grace of this righteousness for our salvation, and this grace is the endless wonder of men and angels. God had purposed this grace to come to his elect chil-

dren, who were chosen in Christ before the foundation of the world. The natural man has never known this nor understood it, it has never entered into his heart. Natural men say it is a foolish thing to claim that we shall be justified by the righteousness and obedience of Christ, exclusive of our own works, but the redeemed of the Lord have received not the spirit of the world, but that which is of God, that they may know the things which are freely given to them of God. This righteousness is a free gift, revealed to them by the Spirit. This is one of the deep things of God which are hidden from the natural man, but heaven-born souls know it by revelation from above through the Spirit. What a true and happy change is wrought in the poor sinner when he receives these heavenly instructions from the lips of our blessed Jesus and learns meekness from his example, and wisdom, and the image of the blessed Lord is implanted in his heart to shine more and more until the Sun of righteousness arises in everlasting day. The crown of glory and the fullness of joy we owe alone to our Redeemer's righteousness. Now if we are the children of God through the suffering of our blessed Redeemer, let us glorify our Father who is in heaven, for we are created in Christ unto all good works. I will put my Spirit in you, saith the Lord, that ye may walk in my statutes. Unbelieving Pharisees, being ignorant of God's righteousness, go about to establish their own righteousness, but "the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." That soul built upon Christ shall never be removed by the isms, floods, afflictions, temptations and trials of all kinds that may arise against him; these things

shall never destroy his salvation. Christ, the Rock of immutability, will hold that soul unshaken through life, and in death, and forever. These things shall be for the true followers of Jesus, the faithful believers in him. Jesus said, "Because I live, ye shall live also." O the folly of poor sinners who plead their own righteousness, and who build their hope of life upon it; it will prove but a sandy foundation which cannot stand, and great will be the fall of that building built upon it when the floods come. What a disappointment to the Pharisee, who claims to be doing God's will, to be found upon the left hand, with the sorrowful sentence, Depart from me, I never knew you. There is no true refuge but Christ, the Lord our righteousness. This is that glorious hiding-place which God has prepared for poor sinners, such as we are. What a grievous wrong it is for men to press sinners to obey the law, and so make themselves righteous in the sight of God, when there is no law given that can give life to any man. There is but one way for a sinner to be justified before God, and that is by the obedience of Christ alone. Had there been a law given which could have given life, righteousness would have come by the law; but as there is no law given which can give life, it is a vain and foolish thing to exhort men to become righteous by the work of their own hands. The Scripture hath concluded all under sin, that the promise of life might be by faith in Christ. Man may labor all his days to make himself righteous before God, and to make his peace with God, and all his labor shall be lost at last, he being unable to reach the portals of the holy city in that way. These have never seen that righteousness which is revealed in salvation and wrought out by Christ. How

shall this glory be declared to those who have never seen it for themselves? And how shall it be declared by those who have themselves never seen it? Is there not reason to fear that many who are called ministers of the gospel are preachers of Moses rather than of Christ? Their ministry rather tends to lead souls into bondage and death than to liberty and life in the gospel. But how beautiful are the feet of them that preach the gospel of peace, that bring glad tidings of good things. This is through the justifying righteousness of the Son of God, and faith in Jesus is wrought in the sinner, and so this salvation is brought to him. Those who have attained to the knowledge of God's free mercy in Christ are a chosen generation, a royal priesthood, and are washed from their sins in his blood and clothed with his righteous robe. Our Redeemer, without stripping himself, hath clothed us; he hath clothed us with the garments of salvation. How bright these ornaments shine! How white these garments are!

"The Spirit wrought our faith and love,
And hope and every grace,
But Jesus spent his life to work
The robe of righteousness."

In his holy life and death Jesus stands related to his people; he said, "I am the vine, ye are the branches." The Gentiles are grafted into Christ and partake of the substance of the vine and of its fatness, and are filled with its blossoms and laden with its fruit. If then we are one with Christ, as much as the branches are one with the vine, it must follow that his wisdom is ours to enlighten us, his righteousness is ours to justify us, his Spirit ours to sanctify us, and his redemption ours to make us completely and eternally happy. Christ is united to his people by a tie closer and nearer than any earthly tie. Not only are we said to

be his children, but also his spouse. He said, "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness; * * * and thou shalt know the Lord." Christ is head over all things to the church, to rule in their behalf supremely. Literally, the head and the members are of one nature, so Christ and his members make up one mystical body. As we are so nearly related and so closely united to the blessed Jesus, we shall hereafter be partakers of the same heavenly glory. "My beloved is mine, and I am his." This is the undoubted effect of this divine union. "We are members of his body, of his flesh, and of his bones." What a great mercy bestowed upon poor sinners, and what a favor it is to obtain the least regard from the King immortal. What an honor to be admitted into this family. What an honor to be admitted as one of the meanest of the family. How wonderful to be his espoused bride, to be of his sacred body, to have him for our everlasting Father, to have him for our Bridegroom, our heavenly Head, he who is the Maker of all worlds, the Sovereign of all creatures. How our hearts must admire the condescension of the adorable Redeemer; and what are the fruits of such fellowship, the consequences of such a union? With great humility we must say, May this be the position which we shall share with all the saints of God. This salvation is of the Lord; in no other way can a poor sinner be saved. The Son of man spent his strength seeking out the poor and afflicted; he rescued wretched souls from darkness and from sin, he made his followers partakers of the divine nature and prepared them for never-ending bliss, and he is still carrying on his great work. Nothing could divert him from attending

to his Father's business in the days of his flesh. He sought no honors, he coveted no rewards of men, but he wore out his life, and laid it down at last, for the ransom of his spouse. This was all his desire. He longed for the fatal hour till he should be baptized with the baptism of his sufferings, being bathed in his own blood and plunged into death. Through his obedience and death he procured all these inestimable blessings, and the pardon of our sins, and our reconciliation with God. O what unmerited love for prodigals, for rebels against God! By him we have free access to the Father in all our difficulties and trials, and we hope to reign with him in everlasting glory. This doctrine was promulgated centuries ago by able ministers of the new testament, and it is still taught by His true and faithful servants. For this the SIGNS OF THE TIMES is still contending, for the benefit of God's dear children scattered abroad in the world. The Lord, as of old, still reserves unto himself a remnant who have not bowed the knee to the image of Baal. Such stand firm upon the walls of Zion, holding up the blessed Savior as the friend of sinners. He is their righteousness, and not the works of the law.

I have written here some paragraphs from able ministers who stood firm for the faith in time past, and I trust the household of faith may be benefited. I feel to rejoice that this is the doctrine of revelation. It is contrary to nature, and therefore the world will not accept it. I send this to you for your consideration, and would like to have it published, as I believe it to be the truth, pointing out the only road to everlasting happiness. God's faithful ministers are made zealous to proclaim these glorious tidings of redemption.

Now may the love of God abound with the household of faith, that they may abide the day of his coming, is the prayer of your brother in hope of eternal life through Christ,

O. B. HICKERSON.

FRAGMENTS.

WHEN the Lord told Gideon that by his hand he would save Israel, Gideon must have a sign, for surely the thing appeared impossible. He thought he could propose a sign that would satisfy him, so he asked that dew should be on the fleece which he would put in the floor, and all the ground be dry. It was so, but he was mistaken; doubts were still in his mind. So he said, Let me prove thee this once; "Let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground."

It does not appear that Gideon expressed any further doubt, or a need of more signs. Three most wonderful signs had now been given him of his own choosing, but as the Lord reduces his army, sending back twenty-two thousand who are afraid, and then nine thousand and seven hundred more, retaining only three hundred who have a peculiar way of drinking water, it is evident that there is still doubt in his mind, and that he fears to go down to fight that great host with only three hundred unarmed men. Only by faith could he possibly believe that he could thus overcome that countless multitude.

When a sinful man sees the terrible array of enemies within him; when the multitude of his sinful thoughts and words and acts rise up against him, it seems impossible for him to believe any promise in his favor; a successful warfare

against these terrible enemies appears impossible. Gideon did not know what sign or proof he really needed, nor does the poor sinner know what will bring sweet assurance into his soul and cause him to believe, but the Lord does; the word of power must come from him. Thomas did not know what was needed to make him believe that Jesus was risen from the dead, but when Jesus called him by name then he knew.

The Lord sent Gideon down to the host, and there in the midst of his enemies, that lay along the valley like grasshoppers for multitude, he was to hear from one of them, through a dream, the very thing which the Lord had already told him he would do. "A man that told a dream to his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host." Thus the Lord gave the dream and its interpretation, and Gideon feared no more; his hands were now strengthened, as the Lord had told him they should be. But what a wonderful figure. A cake of barley bread to represent a victorious sword; so small, and yet to smite and overturn a tent. And it was not sent, to human appearance, but came tumbling, as though without purpose or aim; but it was bread, a sustainer of life. The power by which we live and overcome is bread; it is only a cake, and of the commonest kind of bread, but it is the sword of Gideon. "I am the bread of life," said the dear Savior. "He that eateth me, even he shall live by me."

The three hundred represent those to whom the apostle says, "Ye are one bread." That peculiar oneness represented by a loaf of bread is only known and felt by faith.

When the truth and power of God's salvation is made known to a sinner by the Spirit of God, compelling belief, the word of assurance seems to come while we are right in the midst of our enemies; we seem to see them acknowledging their overthrow, as those Midianites in the tent acknowledged their defeat in the hearing of Gideon. Right up out of the darkness of our nature comes the light of the knowledge of the glory of God, as God commanded the light to shine out of darkness in the natural creation.

It is only by faith we can see and believe that things impossible with men are possible with God. We have this treasure, "the light of the knowledge of the glory of God," in earthen vessels, that the excellency of the power may be of God and not of men. Therefore in this wonderful battle the three hundred are so placed and so armed as to represent the power of God alone in salvation. Three companies, three dispensations, so placed that all are looking at Gideon; not looking at the enemy, as in worldly warfare, but at Jesus. "Look on me," said Gideon, and "as I do, so shall ye do." All of the Lord's people throughout all time are looking on Jesus. A very few, as they appear to human view, but seen by faith, a company that no man can number. But they are before the throne, looking unto Jesus, a little cake of barley bread tumbling into a host of ten thousand tents, as in the sight of men, but in the sight of faith a sword which overthrows all the tents of Midian and smites them that they lay along. Armed only with lights in empty pitchers, and a trum-

pet to sound the victory even before the battle begins. What assurance! The assurance of faith. "And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal; and they cried, The sword of the Lord and of Gideon. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled." "This is the victory that overcometh the world, even our faith." This good fight of faith still goes on; it is in the hearts of God's people, and out of the sight of the natural man. The earthen vessels must be broken, and then the light shines out and the enemies are overcome, and we see the excellency of the power is of God and not of men. It is only through affliction that we overcome. It is only through great tribulation that we enter into the kingdom. It is only as the sufferings of Christ abound in us that our consolation aboundeth by Christ. It is only through suffering with him that we shall reign with him. It is only as we bear about in our body the dying of the Lord Jesus that the life of Jesus is manifested in our mortal flesh.

How wonderful is the love of God in the heart of a poor sinner. How wonderfully is it manifested toward his children here in this world, in emotions of spiritual affection and in thoughts and acts of brotherly kindness toward them. Here is as nearly an experience as can be felt in this world of the fulfillment of that sweet command, "Thou shalt love thy neighbor as thyself." The dear Savior is the only one who ever did or could fulfill any part of the law, and it is only as Christ is manifestly in us the hope of glory that we can experience and mani-

fest this precious brotherly love. Those toward whom we feel that pure and holy love are very near to us, and their interests are ours to such an extent that we in spirit desire their welfare as we desire our own. We would not say a word that would lessen them in the love and esteem of any other. But O how the flesh in us lusts against the Spirit, so that we have to be upon our guard constantly in this respect against our vain, deceitful and malignant carnal mind, that it should not influence us against the current of this spiritual, brotherly love. We have the law written in the fleshly tables of our hearts by the Spirit of the living God, that we shall do unto others as we would that they should do unto us, and that we should put off the old man with his deeds; that we should put off hatred, and strife, and variance, and wrath, and malice, and all the works of the flesh, and put on loving-kindness, and mercy, and forbear one another in love, and forgive one another, if any have a quarrel against another, even as God for Christ's sake hath forgiven us.

WHAT contrasts are seen in the character and in the circumstances of the experience of different people who are called by grace. Saul of Tarsus, fierce, full of cruel zeal, struck down to the earth in an instant by a great light, and made to cry humbly, "Lord, what wilt thou have me to do?" Lydia, a quiet, industrious woman, having her heart opened to attend to the things spoken by Paul, and immediately asking, as a great favor, the privilege of ministering to the saints. Manasseh, the terribly wicked and bloody king, sent down into a dungeon, there to be heartbroken for his crimes, and to beseech the Lord for mercy. John, the beloved disciple, leaning on Jesus' breast.

Jonah sent down to the bottom of the mountains and crying out of the belly of hell unto the Lord, and made to acknowledge that salvation is of the Lord; and the afflicted father, pleading that Jesus will heal his son, and crying, "Lord, I believe; help thou mine unbelief." These, all so different, and in such different circumstances outwardly, are prepared by the same grace to sing together in glory the same new song, which no man can learn but they that are redeemed from the earth.

"FOR they are without fault before the throne of God." What a wonder this appears to be to the poor sinner who feels that he is full of faults, and yet has tremblingly rejoiced in a hope through rich and abounding grace. What a contrast is presented to his mind between them, so pure, and himself, so vile and full of evil; and how it almost takes away his hope of ever coming into such a holy company. But the gospel is again preached to him, and his heart is opened to receive it; how blessedly comes again the sweet truth that it is in Christ and not in ourselves that any do stand holy and unblamable before God in love. It is in Jesus and not in ourselves that we, redeemed by his blood from sin and death, are without fault before the throne of God.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

CHAGRIS, Okla., Feb. 12, 1908.

ELDER H. C. KER—MY BELOVED BROTHER:—I am a stranger to you in the flesh, but I hope we are kin in the spiritual kingdom, although I see no beauty in myself to claim such, but my hope is in Jesus, the finisher of our faith and salvation. Brother Ker, I feel too little to address you in spiritual talk, but

I just want to tell you how your writing has comforted me; and all the messages in our good paper bring joy. Dear brother, if you will allow me to call you brother, I know if you could be with me you would have no fellowship for me, for I feel to be a castaway. I never hear any preaching from the Old Baptists, and they are the only people I have ever heard that feed me. Sometimes I get hungry to hear the pure word of grace preached as it is in Jesus, and often this hymn is a great pleasure to me:

"How tedious and tiresome the hours,
When Jesus no longer I see;
Sweet prospects, sweet birds and sweet flowers,
Have lost all their sweetness to me."

Yes, dear brother, it seems at times that my soul is cast down in sorrow and grief, and I say, O Lord, hear my cry. My heart is filled with sorrow and made to cry, Unclean, unclean; dear Lord, undertake for me. Yes, I hope the Lord will undertake for me. I hope the Lord has planted me here by his own right hand, and if I am one of his he will nourish and water me with his everlasting love; by his grace I shall be as a rose in the desert. The Lord has appointed a way for the feet of the saints, and "all things work together for good to them that love God, to them who are the called according to his purpose." This Scripture has been a great comfort to me in my lonely sojourn here. I journey by this way still; when I look back over my sinful life and remember the hand of the Lord through it all I am made to say, as David did, "What shall I render unto the Lord for all his benefits toward me?" I hope I can say in the spirit, "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." We have

plenty of preaching in this country, but it is man's wisdom and preaching; their cry is for money to save sinners. Yes, the Lord said that deceivers should come and deceive many, but not the elect. "Thy people shall be willing in the day of thy power." Yes, my brother, the Lord that I try to worship is the God that created the heaven and the earth, and all things therein, the God that fills immensity, "saying, My counsel shall stand, and I will do all my pleasure." My word shall not return unto me void, but shall accomplish the thing whereunto I sent it. Hear, O Israel, the word of the Lord; there is no failure with him, for he saves his people from their sins, without any of their work. Israel is my anointed, and I will save them with an everlasting salvation; therefore the sons of Jacob are not consumed. Jesus, the Son of God, was sent by the Father to save his people from their sins, and he said he came to do the will of the Father, and in his last moment he said, "It is finished." So, my brother, our eternal life and salvation are in Jesus. My soul's desire is to wait on the Lord. I find no place in my experience, if I have any, nor in the Scripture, where we are justified by works. What am I but a poor, sinful creature in the hand of the Lord, to do with me as seemeth good to him? "The heavens declare the glory of God: and the firmament sheweth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is

from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes."

I will close, I did not intend to write so much. I wish you to send my paper to Duncan, Okla., instead of Chagris, as we will make our home there in a few days. You may publish this if according to your own judgment, for I know you are a better judge of spiritual things than I am, and please remember me at the throne of grace.

I send a letter for you to publish in the SIGNS, from a sister I have never seen in the flesh, but she has fed me with the crumbs of our Father's table, and I feel like dividing it with you all. O praise the Lord.

Your sister, in hope of an eternal home with Jesus,

NANCY CREEL.

SILVERTON, TEXAS, Feb. 23, 1908.

MRS. NANCY CREEL—DEAR AND PRECIOUS SISTER:—This Sunday evening my thoughts are of you, and of how you have ministered to me when in trouble, nakedness and want, with sweet words of comfort that caused me to look forward in hope of that blessed promise that the Lord will never leave nor forsake his people. Although poor and cast down at times, feeling his mercies are clean gone forever, and that none have ever had such burdens to bear, and that surely I cannot be one of them, often such blessings are sent me. I was not at home when your letter came, and did not return for some time, owing to the sick-

ness and death of a dear granddaughter, so please excuse me for my long delay, for I have often had you in mind, and when I received the SIGNS in which your good letter appeared, in turning through it to see the writers' names, I was thinking of you, and as my eyes rested on your name I wondered why, if the Lord did not reveal this to me, I was looking for it right then; and surely it is so, he gives the hunger and satisfies the same. But often in trying to comfort his children I feel my nothingness so keenly that I think I will never attempt the same again; then again I feel he is able to make something out of nothing, and bring water out of a rock. I know I am nothing and less than nothing, and my righteousness is as filthy rags; and the greatest wonder is why such a sinful mortal has ever been shown mercy of God, and how he could ever bow the heavens to sinful, mortal man and visit him in mercy. I hope never to be found openly denying his all-powerful name, for I believe he is God and beside him there is no Savior. My great desire is to honor his great and holy name before all men, and pray that I may ever be shown the right way, and that when I am called to lay this old body down I may feel his presence in whatever pain I must bear, for he can sweeten every pain. Dear sister, it will not be long until you and I will fall asleep, to awake no more to pain and sorrow which have so long been ours to suffer. I cannot tell you as I would like the way I see these things. I feel my great weakness in telling what seems plain to me of the absolute power and foreknowledge of God our Savior in all things pertaining to earth and heaven. I believe he is God, and beside him there is no other. "Fear not, little flock." Yes, the little flock is spoken to.

I will hope for a reply soon. Lovingly, a sister, I hope,

E. C. FOGERSON.

THE EMPTY VINE.

I AGAIN resume writing upon the above subject, which for several months has so irresistibly impressed my mind with its importance, not only as being typical under the law and prophetic age, but equally in representation and appropriateness applies to the militant church in the gospel dispensation. The old vine, or covenant of works, could only extend to the coming of the Messiah, at which time all the types and shadows of the old testament were fulfilled in Christ, as the types cease when the substance is reached. "Now that which decayeth and waxeth old is ready to vanish away."—Heb. viii. 13. This is a sublime subject, in common with, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. Therefore we see definitely the purpose and specific object of the written and revealed word of God as given to the church and perpetuated to the end of time as her only infallible rule of faith and practice, which contains every needful provision for the mutual welfare, comfort and protection to the "elect lady," the "bride, the Lamb's wife," so many metaphors like that of a vine, as trees, or plants, to indicate some circumstance or condition of the church in her travels through this world of tribulation, sorrow and adversity, demonstrated in the experimental life of every heaven-born heir, joint-heirs of the Lord Jesus Christ. We hear the prophet saying, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—1 Sam. xv. 22, 23. King

Saul did not keep the law, neither did the carnal Israelites, and it was a great breach to them, which they never could remedy by any means on their part, because of their judicial blindness and the unprofitableness of the flesh; they could not meet the demands of injured justice as thundered from Mount Sinai. "All have sinned, and come short of the glory of God;" nevertheless the means to rescue this fallen people, or chosen heritage, was devised in the council chambers of eternity and manifested in the person of Christ, the anointed. (Dan. vii. 13; 1 John ii. 27.) The old Jewish vine, which symbolized the whole house of Israel, when they were living upright in humble obedience to the statutes and commandments of God, when the staff of Moses was lifted vertically to the heavens, then they were the very dread and terror of all the surrounding nations. (Exodus xvii. 11.) But when they went out after other gods whom they knew not, to worship idols and to rejoice in the works of their own hands, then the enemy prevailed, and Israel became sickly, and, like the empty vine, languished and became a reproach in the eyes of all nations. (Exodus xxxii.; Acts vii. 41.) Notwithstanding the waywardness, sin and rebellion of this vine, and its destitution, the Lord God would again from time to time visit them in loving-kindness and tender mercy, bringing them from the land of the enemy to worship God under their own vine and fig tree, to rejoice and magnify the name of the Lord their God, whose long forbearance and compassion overshadowed them in all their journeyings through the wilderness and brought them as a vine out of Egypt, cast out the heathen and planted it, (Psalms lxxx. 8,) yet often given into the hands of a cruel oppressor. Unmistakably this vine stretched from Abel

to Moses, and from Moses to David, and from David to the carrying away of the Hebrews into Babylon, and from Babylonian captivity unto the birth of Christ, where the types and shadows, with all typical service, ended forever. In the gracious promises of God he said by his prophet, "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children."—Isaiah xlix. 24, 25. The captivity of this people and the subjugation of their city had been predicted by the prophets previous to the occurrence of that event: seventy years servitude under Nebuchadnezzar, king of Babylon, at the expiration of which time, according to previous appointment, God saith of Cyrus, "He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."—Isaiah xlv. 28. Did this purpose fail of accomplishment? No, in no wise, but was fully consummated in the restoration of the Jews to their own land. (See Isaiah xxvii. 3; Zech. iv. 9.)

Please pardon this digression, and I will pass to the New Testament and notice a few things there. Jesus said, "I am the true vine, and my Father is the husbandman." "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. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."—John xv. 5, 6. Passing from one event to another, and from one eminence to another of the

old covenant or Jewish vine, is very interesting, and significant of the earthly temple that should pass away, which was glorious in the ministration thereof; "How shall not the ministration of the Spirit be rather glorious?"—2 Cor. iii. 7, 8. In view of the vital sonship of Christ and his peculiar treasure, or chosen people, to an inheritance beyond the shadowy veil, the prophet in sweet anticipation could hopefully declare, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."—Hab. iii. 17, 18. This hope the twelve tribes of Israel lived in prospect of and desired to come. (Acts xxvi. 7.)

This is a time of great leanness of soul and declension among our churches in these parts, as the howl of the wolf may be heard in the camps, and the old mother Rome, with her thousands of institutions to deceive and to ensnare the simple, by promulgating the works of men as means of grace, based on conditions to be performed by the creature, and through their popular false religion of human devise, have exercised their poisonous influence over many, and often God's dear children are bewitched by these Judaizing teachers. "And because iniquity shall abound, the love of many shall wax cold." The days of tribulation and anguish seem to be gathering round the true church to destroy the liberty of conscience and to block the way to civil and religious freedom, under the reign of the second beast, or papal power; but the daughters of Babylon are enough divided so they cannot exactly shut the mouths of the Old School Baptists; therefore

with Christ at the helm as our only Potentate we do not fear the rage of men nor the corrupt seas of religious fanaticism. Hence Christ is the way, the truth and the life, the true Vine in the blood of the everlasting covenant, ordered in all things and sure, the Branch that shall reign in righteousness and true holiness, as the resurrection life of all the saints, whose spiritual comfort, knowledge and consolation are derived from an invisible root, the Head of the church. In this new vine relationship in Christ is the vital union of the church that shall never wither, but endure as the sun of heaven throughout the vast amplitudes of never-ending eternity. The Lord bless and keep the feet of his poor, afflicted people everywhere.

I hope I have done no violence to the subject, but desire, however, that the dear editors and readers of the SIGNS cast over this the mantle of charity, and remember me at the throne of grace. Wishing you all a prosperous new year, with an increase in the circulation of the SIGNS, praying for the peace of the church, if it is the Lord's will, to revive his work in our midst, to the glory and praise of his great name. "In the way of righteousness is life; and in the pathway thereof there is no death."

In afflictions of the gospel,

ASA HOWARD.

KELLER, Texas, Jan. 24, 1908.

FRANK, W. Va., Feb. 20, 1908.

EDITORS OF THE SIGNS OF THE TIMES:—And all who read it and love the doctrine of our Lord and Savior Jesus Christ. I am, and have been for some time past, impressed to give a brief account of what I hope have been the dealings of the Lord with me, but feeling my weakness as I do, I have long hesitated to do so;

but now I will make the attempt and send it to you to do with as you think best.

I was born October 10th, 1850, in Franklin County, Virginia. My first serious impressions about death and the judgment were at the age of eleven. My good mother died when I was about three years old, and shortly after this time I was brought under a cruel stepmother, consequently when I became old enough to earn wages I was hired out (my father being poor), and my lot was generally among members of the Old School Baptist Church. At the time of these impressions I was hired to an uncle, who was an Old Baptist. He and his family were prompt attendants at their church meetings at old Bethel Church, in Franklin County, Va., at which place I heard Elder J. R. Martin preach. At that time I knew but little about what he preached or believed, but I thought he was something more than a man, and wished that I was a christian. These feelings would soon leave me, only to return with more force. Thus time passed until I was married, at the age of twenty, at which time I lived in Mercer County, W. Va. I often felt the necessity of being born again, but would console myself with the thought which I cherished, that I was a moral boy. I had never sworn nor run into numerous vices like many others had, especially one of my brothers, who was very wicked, and who would swear until I have been made to tremble at his rage. Still we were together a great deal, and often talked about getting religion, when I would think, Your chance is hopeless, as you are so outbreaking. In 1873 I moved with my wife and little son to Putnam County, Va. It seemed I had become careless as to my promises to do better which I had made. Shortly after

I moved to my new home I received a letter from this very brother referred to above, stating that there had been a revival in the Laurel Creek Church and that he felt the Lord had pardoned his sins, and that he had joined the church. While reading this letter my poor heart was pierced; I now felt that I was the bad boy instead of my brother. My feeling now was, God, be merciful to me, a poor, hell-deserving sinner. Shortly after receiving this letter my trouble was so great I felt that I must go back to Laurel Creek Church, a distance of one hundred and forty miles. So I boarded the train with a heavy heart, and arrived at my destination in due time. I met those good people, but my trouble was so great I heard but little of what the preacher said. After the meeting was over I went home with one of my cousins to stay for the night, with several others who had just united with the church. All of these dear ones tried to comfort me, but in vain. I tried to hide my feelings from them. We finally retired for the night, though I did not feel like retiring, but wanted to go to the woods, where no eye but God's could behold me, and there implore His mercy. My burden of sin and guilt was so great I felt that I could not lie on the bed; but I retired, while in my bosom I was secretly begging forgiveness. Some time late in the night these beautiful words came into my troubled mind:

"Show pity, Lord, O Lord forgive,
Let a repenting sinner live;
Are not thy mercies large and free?
May not a sinner trust in thee?"

At this moment I felt that Christ was my Savior; I could view him expiring between heaven and earth to save a poor sinner like me. After some time in this happy frame of mind I slept for a short time, then I awoke and got up, my burden gone. But doubts began to enter my

mind so soon that I did not know whether Christ was my Savior or not. I much desired to be under my burden again, so that I could know more about it; I felt I lacked something, I knew not what. The next night I staid with the clerk of the church, and in a consoling way he said, "Cousin Creed, have you not an experience?" No, I replied, but went on to tell him what deep trouble of mind I had been in, and how I had been so sweetly relieved the night before, and made to rejoice in Christ as my Savior. I did not think at the time he would mistake what I had been telling him for an experience, but to my surprise he replied, "You have an experience of grace; go tell the church what great things the Lord has done for you." This gave me a great deal of trouble, for I had not thought of telling him an experience; I thought, He has misunderstood me, and I will try to say no more about it. I returned home to my little family, and found my dear companion and another one of my brothers under conviction. In a few days there was meeting at Providence, and I went; Elder John Byrnside preached, and took for his text 1 John iv. 18: "There is no fear in love; but perfect love casteth out fear," &c. I felt it was all for me, and O how my poor soul drank in the precious words spoken by this dear old soldier of the cross; truly he was one who had the cause at heart. I had never heard such wonderful preaching before, although I had heard him, and others, preach many times, but not with the hearing ear, as I hope I did at this time. I shall never forget how he applied the text. He made it so clear to me that it strengthened me and renewed my hope and confidence in the perfect work of the great Mediator.

About this time I began reading the

SIGNS OF THE TIMES, which I borrowed from Elder Byrnside. At one time at his house I picked up a book, of which he had many; the title of it was, "Advice to Young Christians," but he handed me "The Old Baptist Test," and said, "This is a better book for you to read; take it home with you, read it and return it." He also kept me supplied with the SIGNS, as stated above, all of which I eagerly read. I subscribed for the SIGNS a few years later, and have been a constant subscriber and reader ever since (about thirty years).

How often my mind reverts to those happy seasons that are passed and gone, when the church was full of life. We met in an old log meeting-house, at the head of Turkey Creek. There was not so much fashion in those days, but all seemed to be filled with the love of God shed abroad in their hearts. Time passed on for about four years, and I could not stay away from meeting, though I would often resolve to go no more, as I could not keep from shedding tears, and was often ashamed of myself. In the year 1878, at a conference meeting, an opportunity was extended to any one who desired membership with the church. I went forward and in much weakness related a part of what I have here written, and to my surprise I was received as a candidate for baptism. There were others to be baptized, and the next Sunday was set to administer the ordinance. Accordingly we met, when with my dear wife and four others I was led down into the beautiful stream by Elder John Byrnside and buried in the watery grave, and arose to walk in newness of life. I have had a home with this people for about thirty years, and have never regretted casting my lot with them, but I have many times wondered why or how any of God's dear

people could have the love and fellowship for me which they have all along so abundantly manifested. With all my doubts and fears as regards the reality of my own case, I often feel a love for God and his poor and afflicted people which is worth more to me than all the wealth of this world, and my greatest pleasure is to meet with the saints of God in the house of the Lord, the place of worship, and, if not deceived, I have known something about the working of God's Spirit in the hearts of his people, which would make me almost forget my poor, sinful self for a few moments of time.

Yours in hope of eternal life,

C. M. BIRD.

PSALMS XLIV. 6.

"For I will not trust in my bow, neither shall my sword save me."

The psalmist begins this song by calling to remembrance the work which the Lord did for Israel in the days of old: "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old." We may look back in remembrance to any time in our lives and find dotted all along our journey times and places when and where the hand of God has been made manifest in leading us in the right way. If we notice the record of the footsteps of the children of Israel in their travel through the wilderness, we will see that their travel was straightforward and in uprightness as long as their walk was in obedience, but when they rebelled and disobeyed they walked very crooked indeed. In view of this fact regarding ourselves, and also the church in the literal wilderness, we are called upon to remember always that it is the Lord that worketh in us and setteth our feet in the way of life everlasting. The truth is present-

ed to them in the third verse, that: "They got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them." These are wondrous declarations of promises fulfilled, and sweet evidences that the sure promises written in our hearts will also be all fulfilled.

In the days of old the bow and the sword were trusty weapons of warfare; the nations round about Israel put their trust in the bow and the sword to conquer and to put to flight their enemies. They did not know the power of God, who by his word could put thousands to flight before three hundred, and they without a bow or a sword. They had no knowledge of the God who could cause the stripling David, without armor, to slay the mighty giant of the Philistines. Even Israel in her ignorance and natural mindedness made gods of gold and silver and other things of earth, and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." But at this time in their history they were brought very low, and were made to see the hand of the Lord in their deliverance from their afflictions and all their host of enemies. They were brought to see that which was afterward experienced and recorded by the apostle when he said, "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, and having in a readiness to revenge all disobedience, when your obedience is ful-

filled." This is the conflict between the flesh and the Spirit, the fight of faith, in which the bow is laid aside and the sword sheathed. We trust in the victorious triumph of the Captain of our salvation, who is mighty in word and in deed to overcome all the combined powers of darkness. No man can be a good soldier if he trusteth not implicitly in his leader. If we would be followers of Christ and good soldiers of the cross, we must deny self, take up our cross and follow him, in which condition the following would be in true obedience. The Lord prepares his chosen soldiers for the hardships through which they must necessarily pass; he feeds them upon the healthy diet of his precious truth, and gives them exercises of heart and soul, which cause them to endure hardness. The Lord worketh in us by the spirit of his grace, by which we are made meet for his service. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." The apostle therefore admonishes, "Thou therefore endure hardness, as a good soldier of Jesus Christ," and presents this excellent trait in all good soldiers, that "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." Now if you cannot any more trust in your bow, and you have received knowledge that your once trusty sword shall not save you, what manner of weapons will you use? You once thought you had a strong right arm, and you trusted in your good judgment that after a few more days of pleasure and sensual enjoyment you would by that same strength and judgment become a good man and righteous, but these vain boastings have been swept away as the bright shining of the sun dispels the morning dew. The good soldier tries his weapon before he goes to the battle; he first measures his own strength and then the strength and power of his weapon, what it will accomplish in his hand. These measurements and trials of our faith for the spiritual warfare have been made by the Spirit which worketh mightily in us. Our strength and dependence come from what has been wrought in us, and not the outward man. Therefore our whole armor is prepared for us, and the weapons of our choice are those which have been chosen for us of the Lord, and so the apostle gives us testimony and instruction: "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. Wherefore take unto you the whole armor of God, that ye 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, wherewith ye 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 and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Now are you fully equipped with all power and strength from on high. You shall overcome, and put all things under your feet, because all things are put under the feet of Him who is our life, our strength and our salvation.

May we all be so armed and swallowed up of victory, and after this warfare is accomplished sing anthems of praise and glory eternally to Him who hath redeemed us and cleansed us from all sin.

B. F. COULTER.

PHILADELPHIA, Pa., Jan. 7, 1908.

“IN THE MOUNT OF THE LORD IT SHALL BE SEEN.”

“AND Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.”—Gen. xxii. 14.

In the margin it sets forth Jehovah-jireh as meaning the Lord will see or provide. We know the Lord provides all temporal as well as all spiritual blessings, but in the meaning set forth in the experience Abraham had when he called the place Jehovah-jireh, was the provisions made by the Lord, and seen only in the mount of the Lord, and my mind is to write of what is signified by the word “it” in the declaration of Abraham: “In the mount of the Lord ‘it’ shall be seen,” and before I proceed will state that where Abraham used the words was on one of the “mountains,” as stated in the second verse of the chapter, so it is presented to my mind as the mount of the Lord as being the church, the body of Christ; Mount Zion, new Jerusalem coming down from God out of heaven, and the mountains of God’s economy of grace and purpose surrounding the mount of the Lord as the walls of salvation around Jerusalem, and I conclude that these mountains are built compact together, and entirely and completely encircle this one mount, the church of the living God, which towers above and is preeminent in its position; Christ is the head, life and directing power and guidance in the midst of her. The mountain that Abraham was on was the mountain of faith, and I will follow these around

“the mount of the Lord.” Adjoining faith is the mountain of love, the mountain of predestination, the mountain of election, the mountain of grace, the mountain of mercy, the mountain of righteousness and the mountain of glory, and others that exist go to declare the perfection, wisdom and attributes of God in surrounding “the mount of the Lord” in such a manner that no foe shall be able to invade or enter therein. In no wise are there any weak points in any of these various mountains surrounding the mount of the Lord, the church of God.

I shall briefly touch upon what I understand these various mountains set forth, and in the first place will state that no one ever yet was upon one of these mountains prior to traveling through a valley, nor can any be brought from one mountain to the other except they be made to travel, as it were, downward, then through the valley, then upward to the mountain again.

As Abraham was upon the mountain of faith when he used the words, “In the mount of the Lord it shall be seen,” I will speak a little upon that. Abraham had been commanded of God: “Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.”—Gen. xxii. 2. And the testimony following is to the effect that Abraham obeyed, believing God, and counting that God was able to raise Isaac from the dead even though he should slay him. Could we in any wise picture a more severe trial of faith than this of Abraham’s? I have in my imagination seen them walking together, the wood upon Isaac, the fire and the knife in Abraham’s hand, and they climbing up this mountain, God leading

them, and Isaac saying to his father, "Behold the fire and the wood; but where is the lamb for a burnt offering?" And Abraham's prophetic answer, "My son, God will provide himself a lamb for a burnt offering: so they went both of them together." Let us go back and consider briefly God's dealings with Abraham prior to Abraham's being brought to this mountain of faith. Isaac is set forth in this Scripture as the only son, in that he was the son of promise, by that it was the work of God manifested in a son being born to Abraham and Sarah, when it was contrary to the reasoning of the carnal mind, and was the fulfillment of a promise of God to Abraham and Sarah; Sarah laughed at the idea. To my mind Abraham's faith in God was strengthened in the birth of Isaac, but as Abraham is the father of the children of faith he was to be manifested as such by a more severe trial of his faith, and I have every reason to believe that as Abraham and Isaac went on their way together Abraham's mind was led back to meditate upon the way God had dealt with him, and no doubt fully expected to offer his son as a burnt sacrifice, until the angel stayed his hand from performing that which he was about to do, that was, to take the life of the boy. I cannot picture the scene and all that is in my mind which I meditate upon: the love of Abraham for his only son and the struggle of his love and earthly attributes against that faith he had in the eternal God. Now in this trial he is led to use the words, Jehovah-jireh, "In the mount of the Lord it shall be seen." My dear readers, I have no doubt but that some of you have had similar trials of your faith in the parting of earthly ties from dear loved ones, and if God has blessed your souls to see the mount of the Lord, the new Jerusalem

coming down from God out of heaven, may you rejoice in salvation, for "except a man be born again, he cannot see the kingdom of God."

J. M. FENTON.

PHILADELPHIA, Pa., March 4, 1908.

HELENA, Okla., April 1, 1908.

DEAR EDITORS:—Your "very important notice" in the first issue for this month of the SIGNS, attracted my attention at first sight. I hope it may attract the serious attention of all your readers. I think there is nothing before the eyes of the subscribers of the SIGNS that is so important in trying to support the publication of "our paper" as to look at the dates opposite their names, and if they are behind in payments to forward immediately to the SIGNS office what is due. I am not the best by any means in keeping paid up, as I have frequently been one year or more behind the date paid for; I am now just seven months behind, but I remit two dollars with this letter, knowing that it will not only help the managers of the paper that much, but it will relieve them of the embarrassment of paying "Uncle Sam" six postages for my one paper. Look at it, brethren, how much good you can do by keeping your dates ahead of your paper. Then, too, you need not feel afraid of receiving a dun, knowing that you have paid in advance. You see the postal department does not recognize any names as being bona-fide except those which are credited in advance. If we intend to continue taking the SIGNS, in most cases it will be about as easy to pay in advance after we once get paid up, as to let the bills accumulate against us for one, two or three years. I have been a reader of the SIGNS for a great many years (about fifty-five), and I know of many losses that the man-

agers have been subject to through neglect on the part of brethren and friends. One case I knew of in Pennsylvania, where subscribers moved away and let the SIGNS go on without notifying brother Beebe, until the postmaster and storekeeper made wrapping paper of them for his customers' goods. My brethren, these things ought not so to be. Let us make a little sacrifice of something else, and not sacrifice the best interests of the oldest Old School Baptist paper that we ever heard of in the world. To some of the patrons it will be more than a little sacrifice to get the two dollars ready to send in advance, but think on it carefully, dear reader. The small amount of interest on the two dollars for a year will not nearly pay for the extra postage incurred by neglecting to pay in advance. Just see what a good, bright and neat pamphlet the SIGNS is to-day; in workmanship it is not excelled, in freedom from typographical errors it is a leader. I have wished that the former volumes were in pamphlet form, as they could have been preserved in better shape for future reference.

May the Lord bless us all, and enable us to contend earnestly for the faith once delivered unto the saints.

In hope of immortality,

J. F. BEEMAN.

WAVERLY, Pa., Feb. 28, 1908.

DEAR EDITORS OF THE OLD LAND-MARK, SIGNS OF THE TIMES:—It is excellent, and I love it. I inclose a short letter from Elder Harris; he likes the SIGNS, too, and so I think he is all right religiously. Do as you think best with it.

Your brother, D. M. VAIL.

FORDYCE, Ark., Feb. 13, 1908.

ELDER D. M. VAIL—DEAR BROTHER:—You are far away from me, and I sup-

pose will be greatly surprised to hear from one in the southern part of this continent, but after reading your letter headed "Church News" I felt that I must write you and tell you as near as I can how I enjoyed reading it. You spoke of the small congregations of faithful brethren and sisters being preferable to a house full of those that were careless and unconcerned. Well, I am a young minister (if one at all), but this has been my feeling ever since I have had a name among the Old Baptists, and, too, I have watched most carefully at many of our "big meetings," and have to my sorrow seen more or less confusion and jealousy creep in, and to a great extent destroy the joy of such meetings. We here, however, are but a remnant compared with the religious world, none of our churches numbering over thirty members, but some of the best meetings that it has ever been my privilege to attend were when there were only a dozen or so present, who had forsaken all and were following the Lord through evil as well as good report, and had assembled themselves there, and were there absolutely because the good Shepherd had led them there, hence they were there in his name, and in him, and rejoicing in him, and were all testifying to one and the same thing, and that was Jesus and his love, that which cleanseth from all sin. And not only that, but they rejoice that they were counted worthy to suffer afflictions, and that as he was tried, and despised of the rulers of darkness, they, too, should also suffer the scorn and contempt from the religious Pharisees of to-day. These things encourage them and build them together, and, too, upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone, and that also in which all the building fitly framed together groweth

unto an holy temple in the Lord. God's people, I am persuaded, are but few in number, they are the children of the legitimate wife, hence they are legitimate children, and they are the true heirs of God and joint-heirs with the Lord and Savior Jesus Christ. I feel, my dear brother, that these are the characters you speak of as being the faithful that meet in their devotional service to their God, and that is what builds up the poor old minister who goes for miles through heat and cold to meet them. Here in this country we have a few who are always found at their post of duty, and are always ready and willing to help encourage their pastor with good words of comfort, and I say without fear of contradiction, that where six such characters are met together, there will be more real spiritual enjoyment in it than a hundred who have not the love of God in their hearts. Give me the small congregation, give me the love of God, and I will show the church of God worshiping him in spirit and in truth, rejoicing in Christ Jesus and having no confidence in the flesh.

Well, brother, I think I had better not write more, as I might weary you, you not knowing anything of me, but I just wanted to tell you how I enjoyed your letter in the SIGNS OF THE TIMES headed as above mentioned. Write again to the SIGNS, I like to read your writings; all that I read in the SIGNS is sound, and I have been taking that paper some fourteen years.

In hope,

V. R. HARRIS.

FARMINGTON, Ill., Dec. 27, 1907.

VERY DEAR EDITORS:—I am writing you a few lines to send the pay for the SIGNS for 1908. I have just received the number for the new year and have read

its contents, and it has proven very comforting to me. I would not know how to get along without the good old SIGNS; it tells of my daily experience with its fiery trials and warfare, the flesh warring against the Spirit and the Spirit against the flesh. I get low down in doubts and fears, and often fear that I have not been born again, but when I receive the SIGNS and hear from those dear ones who tell the same things, and who are traveling the same road, it gives me comfort. I was told not long ago by a Baptist preacher that I must not take the dark side. He appeared to be dwelling all the time on the mount. I feel that I cannot act the hypocrite in so important a matter; when it is night with me I have no power to make it light. The Lord created light and darkness, and all are alike to him; he makes peace and he creates evil. I feel to say to all the readers of the SIGNS, with the editors, Write on. I love you all better than I do myself. If I felt that I could, I would write some for publication; but I shall be satisfied with the precious crumbs that fall from the Master's table. I have been a reader and subscriber of the SIGNS for over fifty years, and it is the same now as it was fifty years ago. I love to read the late Elder Gilbert Beebe's editorials.

Your brother,

E. D. VARNES.

TO OUR SUBSCRIBERS.

ON our list are many whose subscriptions are two or three years in arrears, and we would esteem it a great favor if all such would drop us a line, stating whether or not they are receiving their paper and wish it continued.

We often receive letters censuring us for not discontinuing the paper when the time paid for has expired, but should we adopt this rule we would on the other hand offend many.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1908.

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

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

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

*All letters for this paper should be ad-
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***GENESIS II. 17.**

A DEAR sister, who does not wish her name to appear, has within a few days written us, asking that we say something upon the words found in Genesis ii. 17, which read as follows: "In the day that thou eatest thereof thou shalt surely die."

We feel willing to reply to this request, and desire to say in the first place that we have nothing new to say about it. Our understanding of it is just what the text has been understood to mean, so far as we know, by many who have in past centuries written about it, and what the great body of the church of God still understands it to mean. We do not think that the church has been mistaken as to its meaning all along these past years, and so we do not expect to present anything new regarding it, and certainly nothing in contradiction to the views held generally by the churches concerning it. We frankly confess that we are afraid of new light, when that light stands in contradiction to the understanding of our brethren in general, and also in opposition to the understanding of the church of Christ in past ages. We rejoice, however, in new light, when that light presents itself in full harmony with what has been the faith of the people of God

in the generations past. We do not believe that our God has given to his people in this generation any more understanding of the deep things of his word than was given to those of former generations; it would be arrogance on our part to think so.

Now to speak directly of the text. We first desire to call attention to the meaning of the word "die," or "death." Some months since we had something to say about this word, and will partially repeat what we then said. First, death, as the word is used in the Scriptures, never signifies annihilation or cessation of existence. It signifies that one has ceased to exist in that state in which he once lived, so that he is said to be dead to that state. But this never stands in contradiction to the truth that that person still lives in another place or state. For instance, men since the transgression are said in the word to be dead to God, dead in sin, yet these men are still living in this natural life or state; they are united to sin and separated from God. So also men are said, after grace reigns in them, to be dead to sin; that is, separated from it in the sense that it has no more dominion over them and cannot again separate them from God. Likewise what we speak of as death, the death of the body, never means in the word anything more than that he that is said to be dead has been separated from this life and this world. All men still live, either in heaven or hell, in happiness or in misery, but they are dead to this life and this world. So also eternal death does not signify cessation of existence, but simply that the subjects of that death are separated forever from God and holiness and heaven; they still exist consciously, but are still dead in sin and separated from all that is heavenly. It seems to us all-

important that we bear this truth in mind, because if we do not we shall form conclusions that are false, not only with regard to the text named at the beginning of this article, but also with regard to many other portions of the word. "In the day that thou eatest thereof thou shalt surely die," then does not signify that Adam should cease to exist, in fact we know that he did not cease to be; but it does mean that he became dead to the former state of innocency in which he was created, so that without a Mediator there could be no more communion between him and God, and so that sin now reigns in him and over him, rather than uprightness and holiness. He became dead in trespasses and sins; he became dead to God and righteousness, and at the appointed time must die to this mortal life and this mortal world, and unless redeemed by grace through Christ must continue in death forever and forever; yet neither of these three things imply cessation of existence, but only cessation of existence in that life which had before been his.

Concerning death in sin and death to God, in which state all mankind by nature are, the Scripture testimony is plain. We do not need to refer to many texts which show this. "You hath he quickened, who were dead in trespasses and sins." "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." "Even God, who quickeneth the dead." "As those that are alive from the dead." "Even when we were dead in sins, hath quickened us." All these Scriptures refer to that present state of death into which all mankind have been plunged by

the transgression of our first parents. That the death of these bodies, which after death are to be laid away in their graves, is also because of sin in us, is clearly taught in the word. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned;" and that what we ordinarily speak of as death is meant here, appears clearly from the second following verse: "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." "For since by man came death, by man came also the resurrection of the dead." There is not the slightest room to question that this whole fifteenth chapter of 1 Corinthians refers to what we call death. Every assurance of redemption from this death implies that it comes to man as a penalty for sin. Redemption means always redemption from sin and death, and therefore, if there be redemption from the death of the body, that death must have been included in the penalty announced in the text against sin, and the eternity of that penalty for sin is clearly declared in such Scriptures as these: "Fear not them which kill the body," but rather "fear him which after he hath killed, hath power to cast into hell." "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." "And these shall go away into everlasting punishment: but the righteous into life eternal." Concerning this last text it seems needful only to say that if the life eternal signifies the state of the righteous beyond this life, then everlasting punishment signifies the state of the ungodly beyond this world; and if this Scripture does not relate to the future state of men, then it would be indeed hard to find any Scrip-

ture of which we can be sure that it does relate to that world; and if no Scripture relates to the future life and the future world, then we do not and cannot know that there is such a world. The Savior said, as recorded in John v. 28, 29, after speaking of the present quickening of his chosen ones, "Marvel not at this: for the hour is coming, [but it is not now] in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." If language has any meaning whatever, we are here clearly taught that the evil doers have before them a resurrection, and a damnation which is to follow that resurrection, or in other words, everlasting punishment. This is not figurative language, and it does not apply to any present experience, either of the righteous or the wicked, but "the hour is coming." Thus the Scriptures plainly show that the expression, "in the day that thou eatest thereof thou shalt surely die," includes first, becoming dead to God, or dead in sin, second, what we call natural death, and third, everlasting death. Again we call attention to the fact that neither of these three things signify cessation of existence. Still further, if eternal life means conscious peace and happiness, then everlasting punishment must also mean consciousness, for without consciousness there is neither happiness nor unhappiness, neither joy nor sorrow, neither ease nor suffering. All men by nature are subject to this curse for sin and transgression; all alike fell into condemnation in Adam; in Adam all sinned, and all have also personally transgressed the law of God; death hath passed upon all, for that all have sinned. All alike might have been left to perish in eternal

death, and no injustice could have been charged against God; all would have been just and right. This the Scriptures testify, and this the heart of all who feel what sin means will also confess; indeed, it is the great question with all quickened souls before life and salvation in Christ is revealed in them, How can God be just and save a sinner like me? How can a sinner be just with God? Such a soul feels that "iniquities prevail against me," in the sense that he has no plea against them before God and in his own conscience. Why should not this sinner be banished from my presence forever? seems to him to be the word of God in his soul, and he finds no answer; called into account for his sins he cannot answer one of a thousand of them; he is vile, and God is just and holy, and his law holy, just and good; this he confesses, yet his cry is, "Save a trembling sinner, Lord." The threatenings of the broken law fill his soul with dread, yet he confesses, My condemnation to everlasting woe is just. The sin is become in his eyes so exceeding sinful, and is against so good and holy a God, that he can only see the purest justice in the penalty pronounced against it. Every word in the Scriptures which describes sin and which declares its penalty, commends itself to the conscience of such a convicted sinner, and he has not one word of fault to find with either the commandment or the penalty. The pains of hell get hold upon him here, even as afterwards the joys of heaven shall fill him when the assurance comes that his sins are blotted out, and when the blessed Master communes in secret with him and shows him his covenant. But as in the one case he still knows that the heavenly joys are but a little foretaste of the joys beyond this life, so also he knows that these

pains are but a drop from the bitter cup that remains to be given to him because of his sins. Now through some experience of these things, and from the testimony of the word of God sealed to his conscience in condemnation, such a soul comes to realize something of that from which Christ has redeemed him, and something of the exceeding greatness of that price of his redemption which Jesus paid. As he comes to see the penalty of sin, death in sin, death naturally and death eternal, sin becomes exceeding sinful; and as he sees something of the holiness of his Maker who gave the law, sin abounds more and more. Then out of these two things, the greatness of the penalty due to sin and the fullness of holiness in God, there comes some knowledge of the greatness of that mercy which gave Jesus to die, and of the work of Christ finished upon Calvary; and as sin is magnified and its penalty is magnified, grace is also magnified exceedingly; the wonders of redemption are exceedingly enhanced in the view of such a soul by a view of the depth from which he has been redeemed. To be redeemed unto God comes to mean more and more the plainer we see the depth into which we had fallen; the measure of the penalty due to sin gives us to see something of the holiness of that God against whom we have sinned; therefore it is good to remember "the hole of the pit whence ye are digged." If these things are not needful for us to know and to teach and to consider, there is no reason why the apostles should have by inspiration of God taught them in the word. The Savior came to bring life and immortality to light through the gospel, and these things could have no meaning to one who does not know what darkness and death signify. Redemption revealed in the gospel could

have no meaning to one who has not known of sin and its condemnation. It is as needful to preach the law as it is to preach the gospel, but each in its place. It is needful to present the total depravity of man, his state of death in sin and the eternal punishment due to the sinner for his sins, in order to magnify the holiness of Christ, the life that is in him, and the everlasting happiness awaiting the redeemed. This is the experience of our own soul, as we humbly hope and believe. Because our God is thus magnified in his justice and in his mercy, the Scriptures testify these things and the Holy Spirit seals them to our understanding. Our authority as ministers, and as the children of God, for believing and teaching these things, is the fact that they are taught in the word. If it be said that we do not know the future, and that therefore we ought not to testify of it, the sufficient reply is that prophets and apostles did not know the future either, except as the Holy Spirit revealed that future, and yet they spoke and wrote of it. If what we speak and write be just what they spoke and wrote, then there is light in us; if we speak not according to this word it is because there is no light in us. What we have here said concerning the text named at the beginning has been the faith of the church in all ages, and we are persuaded that the doctrine of the everlasting punishment of the wicked is recorded upon nine-tenths of the church books of the three thousand churches of our faith in this country, and of the churches regarded by us as being of the same faith wherever they are found in the world, and in the articles of faith of most churches where this doctrine may not be expressly stated there is no contradiction of it. This doctrine was incorporated in the London confession of

faith, and is stated in the confession of faith adopted at Black Rock when that church was organized, in 1828. We do not mention these things as authority, but simply to show how our fathers have always understood the teaching of the Scriptures regarding this matter. We have not often spoken upon this subject, and perhaps have never before written regarding it, but still we have always thought of it as one of the things that ought to be affirmed constantly. The fact that it has, so far as we know, always been the accepted doctrine among our people, may have been the cause why we have not felt to say very much regarding it except that often we have in preaching alluded to it in presenting other subjects. If any object to this doctrine upon the ground that it seems a harsh doctrine, we feel that we have nothing to do with that; such a controversy is not between them and ourself, but between them and the testimony of the inspired word; if the word teaches it that is enough; what may seem harsh or mild, just or unjust to us, matters not. We must all bow to the word of God, and if the word does not teach the everlasting punishment of the wicked, and that the redeemed are saved from everlasting punishment, it would be impossible to put language together that would teach it.

We now leave these thoughts to the perusal of our sister and to the consideration of all the brethren. C.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906; 07 means 1907; 08 means 1908, &c.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

2 PETER III. 13.

THE text on which we are requested to write reads thus: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Not any the less do we look for the fulfillment of the promise of God, because that change and decay are so strongly marked upon all things pertaining to this world. In the context the apostle stirs up the pure minds of the saints by way of remembrance of the words of the holy prophets, and of the commandments of the apostles of the Lord and Savior, in which they had been faithfully admonished of the transitory nature of all earthly things, of the great apostacy from the faith that should precede the final dissolution of nature and indicate the near approach of the great day of the Lord, which should surely come suddenly, like a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. How appropriate is the appeal: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens, and a new earth," &c. Some writers have supposed that the day of the Lord, in this chapter, was the day when the judgments of the Lord should be executed upon Jerusalem, and the cities of Judah, when the old Jewish heavens should be dissolved and

all the elements of Judaism should melt away, and that the new heavens and earth which were to succeed was the establishment of the gospel kingdom among the Gentiles. It is very possible that the apostle had some allusion to those events, which were then upon the eve of being fulfilled when this epistle was written. Certain it is that the Jewish heavens and earth, with all their elements, did then pass away, and not one stone was suffered to remain on another. It is also true that that new organization, or gospel kingdom, is one in which dwelleth righteousness, as it is the dwelling-place of Christ, who is our righteousness. But the declarations of the apostle in this case were prospective and prophetic, not only as to the dissolution of the old heavens and earth, but also in regard to the new heavens and earth, which were to succeed. Although the destruction of Jerusalem, by Titus, was subsequent to the date of this epistle, it must be conceded that the kingdom of Christ was duly organized on the day of Pentecost, some thirty years before Peter wrote this letter. Again, others have supposed that the apostle was here speaking of what is called the millennium, when it is supposed the present condition of the world will be essentially changed, the earth purified by fire, sin banished, Satan bound for a thousand years, and Christ shall reign personally with his saints on earth. But as we know nothing of this theory we must be excused from offering any opinion. To our mind the obvious meaning of the apostle is to stir up the pure minds of the saints in reference to the final destruction of this world, with all its elements and all its works. This day of the Lord is particularly characterized in verse seven as the day of judgment, and perdition of ungodly men. When,

according to our understanding of the subject, the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and when the dead shall be raised, and all who are, or then shall be, in the graves, shall hear the voice of the Son of God, and shall come forth, when the kingdom of God in its fullness shall be delivered up to God, even the Father, and all the ungodly shall receive their final and everlasting doom and sink down into irretrievable perdition. Whatever grand events may be predicted to transpire before that great day when God shall come to raise the dead and judge the world, should not divert our attention from what God has spoken to us by his inspired servants in relation to the certain coming of that period in which the wheels of nature shall cease their revolutions, when the natural heavens shall wax old as doth a garment, and as a vesture shall be folded and be laid away. The solemn grandeur of that day we have no ability to describe. The most sublime language is employed by inspired men; Paul says, "And to you who are troubled, rest with us; 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." While wicked men and devils may dread the approach of that great day of our God, the saints who love the appearing of their Lord will hail its approach with joy and gladness, looking for and hasting

to the coming of it, because "Unto them that look for him shall he appear the second time, without sin, unto salvation."—Heb. ix. 28. "But we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John iii. 2. While we contemplate the final dissolution of all earthly things, we are not only hastening to, but looking for the event with peculiar joy, for resting upon the promise of our God, who cannot lie, we are looking for new heavens and a new earth, wherein dwelleth righteousness. The heavens and earth are figuratively used, to signify that happy state to which all the saints shall be brought. The new heavens will not require the glittering scenery of the natural heavens; sun, moon and stars will not be required, for God himself, and the Lamb, are the light and glory of that happy place.

"Its skies are not like earthly skies,
With varied hues of shade and light;
It hath no need of suns to rise,
To dissipate the gloom of night."

The irresistible attractions of the new heavens and earth for which we look are such as earth cannot present. Here we have to use the lamentation of the psalmist: "Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace; but when I speak, they are for war."—Psalms cxx. 5-7. But there peace and joy shall forever reign without intermission or interruption while immortality endures.

"Long nights and darkness dwell below,
With scarce a twinkling ray;
But the bright world to which I go,
Hath everlasting day."

Sickness and sorrow, pain and death attend us here, but there the inhabitants shall no more say, I am sick. There shall be no death there, mortality shall be swallowed up of life. In this Bochim, or place of weeping, floods of grief gush un-

bidden from our streaming eyes, but there, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. vii. 16, 17. Our present trouble is that this earth is polluted with sin, our own lips are unclean, and we dwell among a people of unclean lips; but in the new heavens and earth to which we go there dwelleth righteousness. Nothing unholy, nothing unrighteous, can enter there. The psalmist said, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psalms xvii. 15. Upon this glorious prospect the apostle grounds an exhortation: "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." And, "Seeing that all these things [of earth] shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." None but the children of God have the promise of such things; none but they are looking for such things. God has taught them by his word and Spirit to look within the veil—to look on the things which are not seen, which are eternal, and soon, according to the rich provisions of his grace, shall they all come up out of great tribulation, with garments washed and made white and clean in the blood of the adorable Lamb. Can such a prospect fail to stimulate them to vigilance, to diligence, in the cause of God and truth? To be found of him in peace, not murmuring, fretting or impatient, without spot, unblemished by the spots of the pollutions of the flesh, but crucifying the old

man with his affections and lusts, and putting on the new man, which after God is created in righteousness and true holiness. He has warned his children to come out of Babylon, to touch not her unclean things, and if we would be found blameless of him at his coming, blameless in our walk and deportment, we should, as we desire his approval, bow to his authority and walk in all his institutions, that we may walk worthy of the high and holy vocation wherewith we are called.

One important consideration in connection with this subject, to which Peter calls attention of the saints, is that before the coming of this day of the Lord, "There shall come in the last days scoffers, walking after their own lusts." And in closing his exhortation in verses seventeen and eighteen, he says, "Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for ever. Amen."

All the admonitions of the apostles to the saints in regard to the peculiar developments of the last days, treat of the great apostacy which shall in these last days be seen among those who have at least been professors of the faith, and of the great temptations the children of God should encounter, as calculated to shake them in regard to their steadfastness. Some who have formerly seemed valiant for the truth begin to show alarming symptoms of instability, and others seem to have tasted the wine of the cup of her who reigns over the kings of the earth, the intoxicating poison of which has maddened the nations of the earth. The apostle bids us beware. "Touch not; taste not; handle not;" and let him

that thinketh that he stands, take heed. And let us, one and all, watch and pray, lest we fall into temptation.

MIDDLETOWN, N. Y., June 1, 1863.

POETRY.

ISAIAH XXXV. 1.

My soul, long desolate and dry,
Was like a cold and barren field;
Unto the Lord I raised my cry,
That by his power it yet might yield

The fruits of righteousness and peace,
The praises due his holy name;
Nor could my supplications cease
Until the blessed answer came.

It came as comes the fragrant wind
Of heaven across a dreary waste;
The Holy Spirit o'er my mind
The power of God's salvation cast.

How gently dropped the rain and dew
Of Jesus' doctrine in my soul,
Raising the fading plants anew,
Reviving and refreshing all.

The Lord came down as drops the rain
Upon the mown grass from above;
The drooping graces bloomed again
In the sweet atmosphere of love.

The heart's dark wilderness was made,
Rejoicing, to forget its woes;
The solitary place was glad;
The desert blossomed as the rose.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

Why should cold or stormy weather
Keep me from the house of prayer?
O, where christians meet together,
Let me still be with them there.

If I loved my God sincerely,
If my heart approved his ways,
It would grieve my heart intensely
To be kept from prayer and praise.

When on earth the Savior wandered,
Oft for us his cheek was wet;
Oft in silent prayer he pondered
Through chill night, on Olivet.

Then shall cold or stormy weather
Keep me from the house of prayer?
No, where christians meet together,
Let me still be with them there.

(MRS.) GEORGE R. YARD.

HOPWELL, N. J.

OBITUARY NOTICES.

BROTHER F. H. Furbush, an esteemed member of the church at Rewastico, Md., departed this life at his late residence, Wetipquin, Wicomico Co., Md., March 20th, 1908, that being the sixty-seventh anniversary of his birth. He was baptized by the writer in the fellowship of the church at Rewastico about seven years ago, continuing a worthy and faithful member to the day of his death. About nine days before his decease he was paralyzed, from which he did not rally. He leaves a widow, one daughter and several grandchildren. His life was spent in the vicinity where he died, and where by industry and economy he had accumulated a competence. He was highly esteemed by his neighbors as an honest man and a good, kind neighbor. His hope of salvation was in the atoning blood of the Lord Jesus Christ, the "Lamb of God, which taketh away the sin of the world." We would extend to the bereaved companion and children our sincere sympathy, and pray for them that they may receive of the rich consolations of the gospel to comfort them in their affliction.

A. B. FRANCIS.

DELMAR, Del., April 20, 1908.

Emily Palmer Litchfield, daughter of William and Sarah Palmer, was born in England, near Ramsey, Feb. 26th, 1832, died at her home in Toluca, Ill., April 6th, 1908, aged 76 years, 1 month and 11 days. She came to America with her parents when quite young, and they settled in Vanderburg County, Ind., where she resided until 1853, when she was married to John Litchfield, March 17th, at which time she came to Marshall County, Ill., where she resided for over fifty-five years. Mr. Litchfield died Feb. 9th, 1907, thus they were separated by death a little over one year. She was the mother of ten children, nine of whom survive her: George E., Sarah A., William R., Martha J., John P., Robert I., Mary E., Charity D. and Emily L., and the deceased one Joseph G. Two of these, Charity D. and Mary E., belong to the same church of which their mother was a member. Sister Litchfield united with the new Salem Church of Regular Predestinarian Baptists, in Indiana, in 1850 or 1851, and was baptized by Elder Elihu Halcomb. After she was in Illinois for a short time she went into the constitution of Salem Church, in Marshall County, and was a faithful attendant, always filling her place unless hindered by sickness. She was certainly a mother in Israel, and her delight was in ministering to the brethren and sisters, and to all in need. Her delight in reading was first her Bible and second the SIGNS OF THE TIMES, which she took for over fifty years. The church feels its loss keenly. She was the last one living who was in the organization of that church. We do not know that she had an enemy; all who knew her loved her; her

many acts of kindness will live for long years to come.

The writer, assisted by Elder Downey, spoke to a large concourse of people at her residence, from the text she had selected, Psalms cxv. 3: "Our God is in the heavens," &c., after which her body was taken to Pattensburg, about seven and one-half miles, and laid beside that of her late husband, there to await the trump of God.

S. H. HUMPHREY.

Mrs. Elizabeth H. Smith was born Feb. 21st, 1847, the daughter of the late Elder William Martin; was married Dec. 19th, 1875, to Mr. Silas Smith; departed this life July 20th, 1907, her stay upon earth being 60 years, 4 months and 29 days. To this union were born five children, of whom three survive, namely, Mrs. Mina Draper, George and Levi Smith. Sister Smith received a hope in Christ while living in the State of Indiana, and was received into the fellowship of the church at Antioch, in Boone County, Ind., in or about the year 1888, and baptized by Elder P. Jones, whom we have often heard her speak of as an humble servant of the Lord. Shortly after she had become a member of the church she, with her husband and little children, decided to return to their old home State, West Virginia, to spend the rest of their days among the Primitive Baptists of the Po-eatalico Association, of which her father had been moderator for some thirty years before his death. She asked for her letter, which she presented to the church at Hopewell on Saturday before the first Sunday in November, 1905, was received, and lived a consistent member of the Hopewell Church. O how we miss sister Smith; she was one who seldom failed to be at the regular meetings of her church. She was a kind, loving and true-hearted wife, a devoted mother and dutiful child to her old sainted father and mother. The home of sister Smith and her husband surely was a good and quiet stopping-place for traveling ministers of the Primitive order, as they lived in West Charleston, near the capital of the State; their house was a home indeed, and great is the company of them who have partaken of the bounties of her extended hand. As a mother she was all to her children that the word means; she so lived to them and for them as to impart to them the best of her life. The writer visited their home the night before she died, and spoke to her of the preciousness of the doctrine she so dearly loved. She said it was just as precious to her then as it ever was, and quietly fell asleep in Jesus.

On the morning of July 21st her body was taken to the depot at West Charleston, put on the west bound train and conveyed to Raymond City, from there to a beautiful burying-ground on Mr. R. N. Lilly's farm. The writer offered a few words in prayer at the grave, then spoke forty minutes, using Job xiv. 14, as a text, to many friends and relatives, after which

she was laid in the silent tomb to await the resurrection of her body. She leaves a kind husband, three children, four brothers, two sisters and two grandchildren to mourn their loss. Dear friends, weep not, for she is with God in the city above.

J. W. McCLANAHAN.

James Harkness departed this life Oct. 26th, 1907; he was a little more than 73 years of age. His last illness lasted but a few days; he was taken with a violent chill, which alarmed us; we lost no time in calling medical assistance, and after a few days, as he grew no worse, we thought it broken up, and we were encouraged to hope, and on the morning of the fourth day we thought him much better, but about noon that day he began to grow worse. The following morning when the doctor called the right lung was nearly solid, and from that time he failed very rapidly, passing away on the morning of the sixth day, with pneumonia. The children were all home before he died, except one son, who was in the west, and only arrived in time for the funeral. He knew every one until the last. He had been a member of the United Presbyterian Church over forty years, and an elder and clerk of the session for several years. He always enjoyed going with me to Baptist meetings, and had great respect for the Baptist people, but seemed to have a veneration for the religion of his fathers. He lived and died on the same place where he was born, and where he brought me as a bride forty-five years ago. While I am left to mourn a dear companion, and our children (four sons and two daughters) a loving father, we feel that for him to die was gain, that he has entered into rest, and we desire to be in submission to our heavenly Father's will.

The funeral services were conducted by his pastor, Mr. W. M. Ferguson, assisted by Mr. J. R. Frazier, of Davenport.

HARRIET N. HARKNESS.

DAVENPORT, N. Y., April 4, 1908.

Martha A. Knight, the beloved wife of Thurston Knight, died at her home in Blue Springs, Mo., Sunday morning, March 29th, 1908, in her 86th year. She was born in Bourbon County, Ky., Feb. 14th, 1823, and moved from there to Shelby County, Ky., where on Sept. 11th, 1849, she was united in marriage to Thurston Knight. To them were born five children, whom, together with four children of a former wife, who was her sister, she raised with tender care and fondness to mature years. She united with the Old School Baptist Church Dec. 26th, 1853, and had ever since by an orderly walk and conversation exemplified the Spirit of her Master, in whose service she was ever delighted, for the "truth as it is in Jesus," was her constant theme and comfort. Few indeed manifested a more earnest zeal, a more tender

reverence for the promulgation of the gospel than did she, and a "Thus saith the Lord" with her filled all requirements. She possessed a wonderfully sweet voice in singing, and was able to the last days of her life to lead in the hymns we would sing together, and often when there was no one present but her husband she would sing clearly and distinctly her favorite hymns. A few days before her departure, when in her usual health, we sang together; there seemed to be no constraint of waiting, but one sweet hymn after the other followed in close succession, and when by her request we sang, "I know that my Redeemer lives," she listened closely and spoke of the beauty and solemn surety of the hymn with much solicitude and comfort. I know that in her heart she realized fully the blessedness of each line. How precious to my memory are the little interchanges of thought that we enjoyed in these seasons together, and we often felt blessed with the presence of Him who hath said, "Where two or three are gathered together in my name, there am I in the midst of them." Sister Knight, until the last few months of her life, read with a confident trust her Bible, and the SIGNS OF THE TIMES from its first publication. It was my privilege and pleasure to often read to her, as she thought I spoke distinctly and she could hear me without the use of her ear trumpet, and as I did so each communication elicited some comment of approval and strength to her hope; so we feel truly that she is enjoying the glorious realization of that hope, and for her to die is gain. Besides her sorrowing husband she leaves two sisters, one brother, six daughters, thirty-three grandchildren and thirty-two great-grandchildren, with many relatives and friends to mourn her departure.

NELIA M. STARTZMAN.

BLUE SPRINGS, Mo.

APPOINTMENTS.

If the Lord will, I will attend appointments as follows:

Tuesday night, April 21st, Mt. Sterling, Ky.; Wednesday night, 22nd, Winchester, Ky.; Thursday night, 23rd, Georgetown, Ky.; Friday morning, 24th, Sadieville, Ky.; Saturday and Sunday, 25th and 26th, Mays Lick, Ky.; Monday afternoon, 27th, Little Flock, Ky.; Tuesday, 28th, Shelbyville, Ky.; Wednesday, 29th, Bethel, Ky.; Friday to Sunday, May 1st, 2nd and 3rd, Nashville, Tenn.; Monday night, 4th, Turners, Ky.

SILAS H. DURAND.

The Lord willing, Elder P. G. Lester will fill the following appointments in Kentucky:

Little Flock, Friday, 2:30 p. m., May 22nd, and Saturday and Sunday, 11 a. m., 23rd and 24th; Goshen, Tuesday, 11 a. m., 26th; Salt River, Wednes-

day, 11 a. m., 27th; Elk Lick, Thursday, 11 a. m., 28th; Sulphur Fork, Saturday, 11 a. m., 30th; Turners, Sunday, 11 a. m., 31st; Pleasureville, Tuesday, 11 a. m., June 2nd; Finchville, Wednesday and Thursday, as suits, 3rd and 4th; Bethel, Saturday and Sunday, 11 a. m., 6th and 7th; Winchester, Monday, as suits, 8th; Mt. Sterling, Tuesday, as suits, 9th; Sharpsburg, Wednesday and Thursday, as suits, 10th and 11th; Mays Lick, Saturday and Sunday, 11 a. m., 13th and 14th.

ERRATA.

ON page 243, current volume, last column, near the bottom, the expression in brother Z. M. Beal's letter, "In Psalms six is recorded a wonderful ministry," should read, In Psalms cxxxix is recorded a wonderful mystery.

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

Mrs. A. J. Croushaw, Texas, \$1.00; A Friend, D. C., \$1.00; Nancy Stathers, W. Va., \$3.00.

MEETINGS.

The Baltimore Old School Baptist Association will be held with the Harford Church, Harford County, Md., May 20th, 21st and 22nd, 1908.

Those coming by way of Baltimore, take train that leaves North Avenue station at 3:25 p. m. for Long Green or for Forest Hill on Tuesday before; those from the north, take train that leaves York, Pa., at 1:50 p. m. for same stations.

A cordial invitation is extended to lovers of the truth, especially ministering brethren.

NATHAN GRAFTON, Church Clerk.

The Delaware Association is appointed to be held with the Salem Church, Philadelphia, Pa., May 27th, 28th and 29th, 1908, in the Odd Fellows' Temple, corner Broad and Cherry streets (eighth floor). Those arriving in the city on Tuesday will please go to 1910 North Twenty-second St. (B. F. Coulter) or 1735 North Seventh St. (Mrs. Craven.) Those coming on Wednesday morning will go direct to the place of meeting. All lovers of the truth are cordially invited.

B. F. COULTER, Pastor.

FRANKLIN TERRY, Church Clerk.

The Delaware River Old School Baptist Association will be held with the Kingwood Church, Locktown, N. J., June 3rd, 4th and 5th, 1908.

The Warwick Old School Baptist Association will be held with the Warwick Church, Warwick, N. Y., June 10th, 11th and 12th, 1908.

Those coming from New York city and points in New York State, New England States or Canada, will travel via Erie Railroad, changing at Greycourt for Warwick. Those coming from Pennsylvania, New Jersey or southern points may take train leaving Broad St. station, Philadelphia, Pennsylvania R. R., at 12:03 p. m. via Belvidere division, changing at Belvidere for train to Warwick. Trains will be met on Tuesday.

Ministers of our faith and order and lovers of Bible truth are invited to meet with us.

H. H. LEFFERTS, Moderator.

K. V. BEEBE, Clerk.

The Siloam Association of Oregon and Washington will be held this year at Dayton, Wash., with Harmony Church, commencing on Friday before the third Sunday in June, at 10 o'clock, and continuing over Sunday. Those coming by railroad come so as to get here on Thursday before.

B. S. PATE.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

SALEM OLD SCHOOL BAPTIST

CHURCH.

1315 Columbia Avenue,

PHILADELPHIA, PA.

Meeting every Sunday morning

at 10:30 o'clock.

E B E N E Z E R
OLD SCHOOL
BAPTIST CHURCH,
 IN
NEW YORK CITY.

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

11:00 A. M.

2:30 P. M.

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

THE Mississippi River Association will be held next
 fall, with Mt. Enon Church, at Coles Academy, one
 and one-half miles northeast of Middleton, Tenn., on
 the Southern Railroad.

R. R. CRAWFORD.

THE EVERLASTING TASK FOR
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The Minutes of the seventy-fifth anniversary meet-
 ing of the Black Rock Convention, of 1832, held Sept.
 28th and 29th, 1907, are now published and ready for
 sale. They are published in pamphlet form, and
 contain forty pages. They contain the minutes of
 the anniversary meeting, together with a history of
 the church since her organization in 1828, and of her
 connection with what our brethren all over the land
 know of as the Black Rock Convention of 1832,
 also the address adopted at that convention is con-
 tained in the pamphlet, together with the names of
 all who were then present and affixed their names to
 that document. There is also a portrait of the
 present pastor of the church, Elder J. T. Rowe, and
 of the meeting-house itself, which still stands as it
 was at that time, with no change in its outward ap-
 pearance. The pamphlet can be obtained by ad-
 dressing Elder J. T. Rowe, 704 Linwood Ave., Station
 L., Baltimore Md. The price is fifteen cents per
 copy.

HYMN AND TUNE BOOK, compiled by Elders
 Silas H. Durand and P. G. Lester, \$6.00 per dozen,
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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. 76.

MIDDLETOWN, N. Y., MAY 15, 1908.

NO. 10.

CORRESPONDENCE.

“GOOD THINGS TO COME.”

(Hebrews ix. 11.)

CHRIST'S everlasting gospel ever heralds glad tidings of good things to come; yes, there are good things in the start, and from step to step in all the pilgrimage quickened sinners have this declared unto them, There are “good things to come.” In sickness, in health, in poverty's vale, abounding in wealth, in all our distresses, temptations and conflicts this hope is set before us, there are “good things to come.” In life and in our dying hours these good things will be ever flowing, ever coming to believers in Jesus, and throughout eternity there will be good things coming, coming, coming from the throne of God and of the Lamb. “Good things to come.” Ah, now also we have bitter, evil things coming to us, but enough new covenant good things come unto us to sweeten all, to stay us up and cause us still to be hoping for good things to come. Mercies present are blessed, sweet, refreshing, but more and more a rich, abundant harvest, yes, an infinite harvest of good things is stored up for the saints to reap. All is prom-

ised, all is secured and sure to all the seed in Jesus Christ our Lord. He is our High Priest of good things to come. (Heb. ix. 11.) During our earthly pilgrimage, in the solemn, precious moment of death and throughout eternity these good things are ours in and through and with our precious Lord Jesus Christ, the Head of the church. Read the following Scriptures and see if it be not so: Psalms lxxiii. 24; 2 Cor. iv. 17; Rom. viii. 17-39; 1 Thess. iv. 13-17; 1 Peter i. 4, 5; 1 Cor. ii. 9. The children of God on earth have their fears and sighs, yearnings and anticipations regarding eternity; they are of God, and his good work begun in them exercises them to know him now by faith in the face of Jesus Christ, and in eternity to know him by sight, face to face in the face of Emmanuel, our Jesus Christ. “Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”—1 Cor. xiii. 12. “We shall be like him; for we shall see him as he is.” With the saints the time on earth is but a sojourn, they are now pilgrims and strangers journeying home, looking forward to the better, heavenly country. They sigh and long for that

city which hath foundations, whose builder and maker is God. (Heb. xi. 10-16.) Eternity is not dense obscurity, a blank to those born of God, for the Holy Ghost has given them glorious revelations in the Scriptures concerning it; and these testimonies in his word, sealed home in the hearts of his chosen, beget in them sighs and longings to come into the full possession of the inheritance incorruptible, undefiled, and that fadeth not away, which they hope is reserved in heaven for them. They are believers in the gospel, and are 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. (Eph. i. 13, 14.) Look at the following Scriptures and ask, Are these things meaningless in the faith of God's elect? I will answer beforehand, They are not, but reveal to us things that are eternal. "Looking for that blessed hope, and glorious appearing of the great God and our Savior Jesus Christ."—Titus ii. 13. "He said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."—Luke xxiii. 42, 43. "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."—Phil. i. 23. God "hath called us unto his eternal glory by Christ Jesus."—1 Peter v. 10. I am a "partaker of the glory that shall be revealed."—1 Peter v. 1. "Thou shalt guide me with thy counsel, and afterward receive me to glory."—Psalms lxxiii. 24. "Christ in you, the hope of glory."—Col. i. 27. "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."—Romans ix. 23. "When he shall appear, we shall be like him; for we shall

see him as he is."—1 John iii. 2. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 3, 4. "Then face to face."—1 Cor. xiii. 12. "They shall see his face."—Rev. xxii. 4. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psalms xvii. 15. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."—Heb. vi. 19, 20. Our good hope through grace enters where Jesus our Forerunner has entered, and we hope to enter whither our hope now entereth. Christ, our Head, our Husband, Redeemer, High Priest, our Forerunner, made his way there in our behalf through seas of affliction, with strong crying and tears, in agonies and blood he tasted death, its sorrows were his for our sakes, he passed through death and hell, and triumphed over the grave; he gave himself a ransom for us; he arose, and ascended, and passed into the heavens, there he appeareth in the presence of God for us, our King and High Priest upon his throne of "good things to come." And there, through the everlasting love of our ascended Head, we, too, shall arrive.

"Jesus, my All, to heaven is gone,
He whom I fix my hopes upon!
His track I see, and I'll pursue
The narrow way, till him I view."

This hope we have now, and which will be ours in our dying moments, is not a cunningly devised fable. The apostle Paul, in prospect of his near departure from the earth, says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge,

shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. iv. 48. The martyr Stephen, being filled with the Holy Ghost, called upon God, saying, "Lord Jesus, receive my spirit! And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."—Acts vii. 59, 60. He died in faith, and so do all who have the faith of the operation of God. "These all died in faith."—Heb. xi. 13. This is written of Abraham, Isaac and Jacob, and God is not the God of the dead, but of the living. (Matt. xxii. 32.) The Sadducees' idea of death was annihilation; they "say that there is no resurrection, neither angel, nor spirit."—Acts xxiii. 8. The bodies of Abraham, Isaac and Jacob now lie in the dust of earth, to be raised immortal and incorruptible when Christ shall descend from heaven and the dead shall be raised incorruptible, yet their spirits are now with God in everlasting happiness and glory. For our Lord Jesus Christ "died for us, that, whether we wake or sleep, we should live together with him." "The Spirit itself beareth witness with our spirit, that we are the children of God."—Romans viii. 16. Our spirit does not die; (Matt. x. 28,) the body without the spirit is dead; our spirit is life because of righteousness. The souls of all departed saints are with Christ, even as the soul of the thief that was crucified. They are now with Jesus in paradise above. "The spirits of just men made perfect."—Heb. xii. 23. And when Christ Jesus shall descend from heaven to raise from the grave their sleeping bodies to glory and immortality, they shall be brought with him, (1 Thess. iv. 14,) come with him, (1 Thess. iii. 13,) and take possession of their now risen, spiritual, glorified bodies. And we which

are alive and remain, who are then on the earth, shall be changed in a moment, in the twinkling of an eye, and we shall be caught up together with them in the clouds, to meet the Lord in the air, (O what a meeting, Christ the Head, and all the congregation his body!) and so shall we ever be with the Lord. (1 Thess. iv. 16, 17; 1 Cor. xv. 51, 52.) God hath put a seal upon his regenerated people, whereby they are sealed unto the day of redemption. (Eph. iv. 30.) This is "that day" (2 Tim. i. 12,) that shall witness and yield to us all that we now hope for, all that we are now waiting for. Our Lord Jesus Christ, who reigns in heaven in eternal glory, is expecting this day; for he, "after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting [waiting] till his enemies be made his footstool."—Heb. x. 12, 13. "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. 25, 26. Also the glorified souls of all Christ's sleeping saints, who now dwell with Christ in heaven, are in delighted expectation that their bodies (which are the members of Christ, bought with a price, 1 Cor. vi. 15–20,) now sleeping in death, in the dust of the earth, shall come forth from their graves in resurrection glory, spiritual, immortal, fashioned like unto the glorious body of the Lord Jesus, which he now has in glory. (Phil. iii. 21.) Will Christ's expectation be cut off, come to naught? Never, O never. He paid the price for our release from sin and death, hell and the grave. By his own blood he entered in once into heaven itself, having obtained eternal redemption for us. (Heb. ix. 12.) How blessed are faith's contemplations! Our Jesus, the Son of God, who once suffered for sins,

the just for the unjust, to bring us to God, is now ascended far above all heavens, and reigns on high our Savior God in delighted expectation of the ultimate and eternal triumph of all his church over all their enemies.

"Triumphantly glorious, our Head has ascended
O'er death and the grave, all their power laying low;
This gains us a rising when time shall be ended;
Death no more shall hold us, ah never, O no."

Saith Christ, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in heaven."—Rev. iii. 21. O we have some precious moments of divine exaltation when by faith we see all things overcome. Our sins and temptations, all the powers of hell, sickness and pain, the world, the flesh and the devil, death and the grave. Our faith and hope are in the Lamb that was slain, now the Lamb in the midst of the throne, and in our faith we are risen with him. (Col. ii. 12.) O blessed, blessed are these moments of the power of Christ's resurrection while thus we sit with him, our glorified Jesus, upon his throne. Then, in our faith, all adversity, darkness, condemnation and fear are overcome, put under our feet, and we are in bliss triumphant with our Savior. O the excellency of the knowledge of Christ Jesus our Lord! Such soul-exalting, blissful experiences of being risen with Christ are but moments of things hoped for; they are but sips of the cup of glory; they are but the first-fruits of the Spirit in our hearts. (Rom. viii. 23.) Only a taste of things hoped for, the evidence of things not seen. But because Christ is our Head, because he is our almighty Husband and Redeemer, because he is risen from the dead, because he is the first-fruits of them that slept, and we are his, we, his ransomed body, the church, shall (not as now in faith, which is the sub-

stance of things hoped for, the evidence of things not seen, but) in actual glorified, immortal, incorruptible being appear with him in glory, and sit with him in his throne, his glorified bride, in the image of our heavenly One, our Husband, our Lord Jesus Christ.

"Then shall the church, the Lamb's own bride,
Both crowned and seated at his side,
Outshine the sun's meridian ray;
While Jesus, smiling at the sight,
Shall then with a supreme delight
The travail of his soul survey."

Is our ascended, glorified Jesus upon his throne henceforth expecting, waiting the last enemy to be destroyed? (Heb. x. 12, 13.) So the saints here below have wrought in them by the Holy Spirit, and are moved with the selfsame expectation, and are waiting, even as Christ, the ascended Head of the church, the glorious, actual, eternal consummation of his mediatorial reign. Most explicitly and blessedly the apostle Paul declares the things that are embraced in this earnest expectation. This is his doctrine, and those who are of God know the verity of it, by divine tuition, in their soul's experience. "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 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. For the creature was made subject to vanity, not

willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the 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."—Romans viii. 14–25. O the glory that shall be revealed in us! This is our earnest expectation, the manifestation of the sons of God, deliverance from vanity to which we are now subjected, deliverance from the bondage of corruption, the glorious liberty of the children, the adoption, the redemption of the body. "Good things to come." Truly a glorious harvest to reap, and we have the Spirit of promise, the earnest of the Spirit, the Spirit of adoption, the first fruits of it all in our souls now. This doctrine, testified of in the Scriptures, is vital, and is wrought in and lives in those who are of God, renewing them day by day. "Now he that hath wrought us for the selfsame thing is God, who also hath given us the earnest of the Spirit."—2 Cor. v. 5. Ah, our earnest expectation, hope and waiting is mingled with fears and sighs and tears; such buffetings we get from the adversary, and unbelief assails us, and sometimes we are much burdened with the bondage of corruption. But Christ our Head has overcome, he is triumphant, and reigns in glory. O afflicted, tempest-tossed believer, drink this

cup of consolation. The expectation of Christ the Head above, and of his body the church below, is one; the selfsame expectation. "The last enemy that shall be destroyed is death." "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 51–57. This is the hope of the gospel to which the saints hope to come. (Acts xxvi. 7.) This is the earnest expectation of all the church of God; then shall we verily be conformed in the entirety of our being to the image of the Son of God. We then shall be like him, and see him as he is. O to attain unto the resurrection of the dead. (Phil. iii. 11, 12, 20, 21.) O dear kindred, I hope I hope I shall be with and like our Lord and dwell with him forevermore. I hope

"I shall be with him when he comes
Triumphant down the parting skies,
And when his voice breaks up the tombs,
Among his children I shall rise.

Among his children I shall stand,
When quick and dead his throne surround,
Blest with a place at his right hand,
And with immortal glory crowned."

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

FRANK, W. Va., March 21, 1908.

ELDER F. A. CHICK—DEAR EDITOR AND BROTHER:—I am sending you herewith an article on predestination, by Elder J. C. Hall, of Virginia, which if you think fit I would like to see in the SIGNS OF THE TIMES, as it seems to be the opinion of some brethren in this State that the Baptists of Virginia do not, and never did, believe the doctrine of absolute predestination, and in order to correct this mistake I would like to see this article in the SIGNS. It was written by one of the ablest and most widely known preachers of Virginia, and published in *Zion's Landmark*, March 15th, 1901.

Yours in tribulation,

G. B. BIRD.

THAT WHICH THE LORD HATH PURPOSED SHALL COME TO PASS.

FROM some cause my mind has been much exercised for several days upon the purposes of God. I do not know why I should be so constantly meditating upon this, to me, wonderful, deep and sublime subject, yet it is so. A kind of irresistible impression seems to impel me to write, notwithstanding my great weakness. I am fully aware of the fact that I am not able of myself to grapple with so deep and sublime a subject, therefore it is with much fear and trembling that I approach it. I think it is with a heartfelt desire that the Lord may direct my mind that I may write so as to glorify his name, and thereby edify his saints, believing that when God is honored through our Lord Jesus Christ the saints rejoice and are edified.

It was the purpose of God to speak the earth into existence. "In the beginning God created the heaven and the earth."—Gen. i. 1. This proves a purpose to create. In fulfillment of his purpose he

made the firmament, that his handywork might be shown. For, "The heavens declare the glory of God: and the firmament sheweth his handywork." That the dry land might appear, it is written, "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the land Earth; and the gathering together of the waters called he Seas: and God saw that it was good."—Gen. i. 9, 10. This his purpose carried out. Take into consideration the fowls, the beasts, the fishes, the herbs, &c.; then come to man, and in his creation we see the plural used. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. i. 26, 27. In their creation the male and the female. It is said that while they were in this state they were immortal; but God did not say so, and I shall not. It is also said that he was made able to stand, but liable to fall; but God did not say so, and I shall not, for I do not know. That he did transgress and fall is certain. If he had never transgressed, I own that I cannot trace the purpose of God in the perfect work of salvation; for if the man had not fallen, I own that I cannot see for the life of me why God should from before the world have given any of the fallen race grace in Christ. "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. This is an affirm-

ation of the apostle, as the preceding verse shows. This grace which was given in Christ Jesus before the world began, consequently was before the creation of man. If this was according to God's own purpose before the world began, it seems to me there must of necessity have been a purpose in the fall or transgression of the man, without which he never could have been the recipient of this grace; for none but fallen, depraved sinners stand in need of saving grace. I do not think that it is blasphemy to assert that as God purposed grace in Christ Jesus before the world began, that he also purposed that the sinner should stand in need of it. I am not able to see how the Lord could declare the end from the beginning, and not see and know every event from the beginning. And he by the prophet declares or commands thus: "Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xlvi. 9, 10. I am not able to see how he could declare things that are not yet done unless he purposed or predestinated that they should be done. To say that he permitted things to take place that he did not purpose, seems to me to contradict itself, and makes the Creator no higher than the creature. Man purposes and plans, but his purposes fail, his plans are frustrated; not so with God, he purposes and it comes to pass.

"To every thing there is a season, and a time to every purpose under the heaven."—Ecc. iii. 1. Is this not according to God's predestination? The Lord's will cannot be frustrated in the least by any event that takes place under the sun, be-

cause every event is according to his purpose and predestination, hence it cometh to pass. "A time to be born and a time to die: a time to plant, and a time to pluck up that which is planted."—Ecc. i. 2. Who can put off his birth? Not one. If there is a time for man to die, and he by some chance is cut off before his time, who is to die at his time? Can he fill the time if he is cut off before the time? If he passes over time, then what? Who is to take him away after his time has passed, seeing that he has passed his time? Yes, says the objector, but Hezekiah had fifteen years added to his days. Yes, and if you admit that, then you can never object to God's predestination, and are compelled to honor his purpose, and will be compelled to acknowledge the chance system to be false. For, saith the preacher, "I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before him."—Ecc. iii. 14.

We have seen that he declares that he will do all his pleasure. Then nothing can be put to it, and nothing taken from it, and it is clearly proven by this that all the idle cant about God being desirous to save all, and some will not let him save them, must be of the devil, and they that preach it must be the devil's tools, for the above is sufficient to show his sovereignty. Every purpose of the Lord against Babylon shall be performed. See Jer. li. 29. If against Babylon, why not in all things? It is certainly taught in the Scriptures that God worketh all things according to the counsel of his own will, and then we clearly see that nothing in the heights or depths comes to pass without his purpose; no, not the falling of a sparrow or the rustling of a leaf.

The saints are saved according to His purpose and grace. The apostle says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 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."—Romans viii. 28-30. But, says the objector, all good things work together, and not evil things. I answer, He that purposed the good, also purposed the bad, and he controls both alike. But the objector says that predestination, calling, justifying and glorifying refer to the apostles only, and not to the saints generally. I answer, If so, then the apostles are all who are saved, because without this calling, justifying and glorifying, it certainly must follow that none could be saved or are saved. Besides, there were only twelve of the apostles, and the number saved, and consequently were predestinated, called, justified and glorified, is a great host or multitude that no man can number. So the idea that it was only the apostles, must be of the wicked one, and not of God. In the purpose of God we are taught the principles of election very plainly in the following: "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election, might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."—Romans ix. 11-13. Are we to believe these verses and yet condemn God's purpose, election and predestination? Sure-

ly not. Then we certainly are bound to reverence God's way of saving his people, or contradict his word. Are we to suppose that his purpose of election in the case of Jacob and Esau differs from his purpose with the rest of the children of men? It cannot be, without denying his right to govern and dispose of his as seemeth to him good. Again, read Eph. i. 11: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." I would ask, Who worketh things that are not after the counsel of his will? Since God worketh all things, from whence cometh other things? I must confess that if there be things either in providence or grace that are outside of God's purpose, then am I a deceived mortal. I do rejoice that the saints have hope, "According to the eternal purpose which he [God] purposed in Christ Jesus our Lord."—Eph. iii. 11. For it does seem to me that if we ignore his eternal purpose we are without hope.

I think there could be no quarreling and wrangling among the Baptists if all would be strictly attentive to the Scriptures, for they certainly do teach the sovereignty of God clearly; his eternal purposes, election and predestination are stamped upon every page. Our exalted Creator certainly purposed all events, or else he purposed a part and left some to chance; and we know that if it is based upon chance it may or it may not be. Far be this from God. There is no chance work in grace nor in providence; all things have fixed laws, and one law does not annul another, so far as it relates to the works of the eternal God.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John iii. 8. He

did destroy the works of the devil, and thereby proved himself the Son of God; if not, then he has failed to prove his sonship. Then predicate the events of time upon chance, and to my mind we dishonor God and make his Son out to be an impostor. I know carnal reason revolts at the idea of God's complete sovereignty, but we are to understand that carnality never believes in anything above itself. It is the Spirit that reveals Christ as a complete Savior, and that clearly proves the purpose of God. Every purpose of God is for some wise end. When he said to Pharaoh, "Even for this same purpose have I raised thee up, that I might show my power in thee."—Romans ix. 17, evidently the purpose of God according to what God in his foreknowledge intended or purposed, was fulfilled in him. Certainly he would not purpose the course of Pharaoh and leave the rest of men to work by chance; no, no, he declared the end from the beginning. Was not this the end of all things, acts or events? To deny it, it seems to me would be blasphemy. Then if man cannot fathom the deep things of God, none should ask why or what doest thou. The Lord saith of the church, or at least to the Ephesians by Paul, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."—Eph. i. 18. Then the saints have the eyes of their understanding enlightened; therefore they alone can see a beauty in the purposes of God and look for the fulfillment of them all, and God will not disappoint them; if so, then some things will work together for their ill, and not for their good. It is a comforting truth that God purposes and none can frustrate him. Let us keep silent and hear the

Lord speak of his purposes by the prophet: "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: that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? In the year that king Ahaz died was this burden."—Isa. xiv. 24–28. Looking at this wonderful prophecy, who can doubt the fulfillment of all the wonderful purposes of God, or question his sovereignty, or deny his predestination? To my mind, if in the wisdom of God anything visible to mortals or invisible to them was to work contrary to the purpose of God, then all that was purposed in Christ would be likely to turn out to be a failure in what Christ purposed to accomplish; and should his purpose fail in one instance, it follows of course that all might fail and that Christ hath died in vain. O how discouraging, how horrible to think of even a remote possibility of a failure in the complete and perfect salvation wrought out by Christ at such an awful and wonderful cost. What a howl of triumph would rise from the dark dungeon of hell if one purpose of God were to fail. All the demons of that awful abode would rise and with demoniac yells make universal space resound with their shouts of triumph over the conquered Son of God, and I think Christ and all the angels of glory would stand trembling for the safety of the throne of God. If one link in the chain of God's purposes (election,

predestination, or of the reign of grace through Christ,) could be broken, then farewell to the whole race of man, for all would be forever gone, eternally gone. But to my mind all things were purposed by the eternal "I AM," and that his purpose is as sure to be accomplished as it is sure that his throne stands. I cannot see how his honor can be maintained if we teach a probability of the failure of the reign of his grace. Never, to my mind, has one sinner been quickened to life only by the Spirit of God, and this, it seems to me, is because of the reign of grace. This grace was given in Christ before the world began, and consequently was bound, in the very nature of things, to have been before there was a man made, and that must of necessity prove that God purposed to make man, and that man would need a Savior, because of his death in sin.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."—Romans xi. 33-36. Now, if in the wisdom of God all things are for him, it does seem that it is reasonable to conclude that all and every event that taketh place in the heights above, or the depths beneath, or in the lengths or breadths, either in earth or hell, are under his control, and that he purposed and foresaw them, and overrules them to his own glory, or else events are not things. Then, taking this view of the wisdom, power, mercy and love of God, I feel safe in believing and teaching that the God of salvation is

a complete Sovereign, and therefore live in hope of his mercy, and that through the efficacy of the blood and righteousness of his adorable Son I shall yet praise him who is my "wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30. Then God forbid that we should glory save in the Lord.

Dear brethren, I have written these thoughts under the most trying circumstances, with much fear and trembling, knowing that I am imperfect, ignorant and shortsighted, often wondering, Can it be that such a creature as I am can be a child of God, saved by grace? I have written my own imperfect views, without consulting any man for his views, and I alone am responsible for what is here presented. I desire that if this is published none will take offense because of it. I hope that I have had the honor of God in view, and trust that I have the mind of Christ. My race is nearly run, I shall soon go hence and shall soon know the reality of these things. I am looking forward to the time of my departure, and when I go I expect and believe that I shall meet a satisfied Savior. My hope is to see the King in his beauty, and the whole of the purchases of Christ's blood, which will be a train that shall fill the temple; not one left out for whom he atoned; if so, it will be because of his eternal purpose, which he purposed in Christ before the world began. Then I shall be as the glorified saints, and methinks that all the hosts of heaven will be shouting, "Crown him Lord of all!" Then I shall be completely happy, as I stand with the sanctified family of God, and to his name be all the praise now and in the world which shall never end.

J. C. HALL.

GOGGINSVILLE, Va.

[As a general thing we do not copy

matter, because sufficient original matter is nearly always on hand, yet for the reason that the publication of the above excellent article is especially requested, to the end that the position of the old time Baptists in Virginia may be known, we have concluded to give it place.—C.]

BROOKLYN, N. Y., Nov. 22, 1907.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Inclosed you will find a letter written by brother F. Selby Fisher, which you can give space in the SIGNS if you deem it worthy. I do not think there is a more valuable paper in the world. One might ask why I should make this assertion. I make it because it is absolutely true. I will try to give my reasons for saying this. In the first place, there is nothing so important in the sustaining of this life as the food we eat. Nothing in nature can live without that portion of food that is designed for it. That food which sustains the life of any one thing is the death of another. But all must be fed with that which the Lord has designed for them. This is true of the smallest plants that grow out of the earth, they must all be fed and nourished from their mother earth. As the babe is nourished at its mother's breast, so must every plant be nourished from the breast of the mother earth. This is true of all natural things. Now did not our God have a purpose in thus creating all these things? Did he not make the first man Adam of the earth? The second man is the Lord from heaven. The things of this earth bear, or set forth, the image of heavenly things, so, to my mind, it is just as much a necessity for the people of God to be fed with spiritual food as it is for all things in nature to be fed with natural food. But what is this food, and how is it ministered to them? It is the

kind of food prepared especially for them, and none but the people of God can eat that food; neither can they eat that which the world lives upon, nor can they prepare this food any more than the Israelites could prepare their food in the wilderness. They had to wait until it pleased the Lord in mercy to send down manna, but even then they did not know what it was, they only knew that it sustained life. So spiritual Israel to-day is made to cry out for spiritual bread, and in his own good time the Lord sends down the true manna from heaven, and we are fed. We know no more about it than the Israelites did about the manna. But how is this heavenly manna ministered? Shall I say, In several ways? But yet all comes from the same great storehouse, which is never exhausted. Many times it comes with that "still small voice" which none but those to whom it is spoken can hear. It may come upon our beds at night, it may be while we are laden with the busy cares of the day, or it may be through reading the Scriptures of divine truth; it may come in conversation with some one of the Lord's people, or it may come through some one of the Lord's dear servants whom he has called, and qualified, and sent forth to preach the unsearchable riches of Christ, or it may come through the writings of some one of the Lord's people who write for the SIGNS OF THE TIMES. This is why I say it is the most valuable paper in the world. It carries the good tidings of great joy to hundreds of hungry souls who are isolated from the brethren and deprived of many things which afford spiritual comfort. The SIGNS brings to them good news as from a far country, and for this they are longing, as did the Israelites for food in the wilderness. Besides this, the SIGNS is a

medium of correspondence which brings the scattered people of God closer together. Many, by reading the writings of some one in the SIGNS, have felt as though he or she was very near to that one, and have wished that it could be his or her privilege to meet that one and have the pleasure of clasping their hands together. Why do such ones feel thus? Because the things which were written have been meat and drink to them. It is not that the one writing was able to prepare the food, but the Lord prepared it and then stirred that one up to write these things which were meat and drink to his people. He said, As the snow and rain come down from heaven and water the earth and make it bring forth and bud, so shall my word be which goeth forth out of my mouth: it shall accomplish that which I please, and prosper in the thing whereto I send it. His promises never fail. So when he has put it into the heart and mind of one of his children to write a word for publication in the SIGNS there will be some one comforted by it, because that word will not return unto him void.

It may be that some of our brethren who publish papers will think I have been making broad assertions. I willingly admit that others are good also, so far as they are in accord with sound doctrine, but I believe, with all brotherly love and kindness, that all will agree with me that no other paper has so well stood the test and so long and continuously set forth the truth, and nothing but the truth, as has the SIGNS.

I did not think to make this letter so lengthy when I began, so will close lest I weary you. May the Lord be with the editors and publishers of the SIGNS, that they may be blessed in their work. Also may his blessing rest upon those who

write, giving them liberty to feed those who hunger.

I remain your brother,

JOHN L. HASTINGS.

2 CORINTHIANS VII. 10.

“FOR godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.”

In the connection the apostle refers to a previous letter to them which had caused them sorrow. He says, “Though I made you sorry with a letter, I do not repent, though I did repent.” But after learning that their sorrow was godly sorrow he rejoiced even in their sorrow. I think that every one who has a hope rejoices that they have been made to sorrow and grieve, as did these Corinthians. If godly sorrow works repentance (or a turning again) that is not to be repented of, we should and do rejoice that we have had this sorrow. I feel that this is the main evidence upon which I can base my hope. I have previously written you that were it not for the suffering, sorrow and bitter anguish which I have passed through, and am still in, I would have no hope at all, and would not be concerned in the things that belong to life eternal. I thought that my suffering or sorrow was death, but I find, as I hope, that it was to know the Lord, and to know him is life eternal. We are glad to sorrow in a godly way, because when we thus sorrow we do not repent of it. If we have sorrow in a godly way it is not we that sorrow, that is, not the flesh, but it is in spirit. To have His life is to have a suffering and sorrowful mind, for he was a man of sorrows and acquainted with grief. When one is given his Spirit they can never turn away from it. The Savior’s prayer to the Father was, “If it be possible, let this cup pass from me,” but

if not, thy will be done. It was impossible for that cup to pass from the dear Lord, and how much more must it be impossible for these things to pass from his people. How many of us in our distress have thought of that prayer to the Father in His hour of grief and sorrow. This sorrow that the Lord's people see is godly sorrow, and cannot be repented of. It is impossible to turn away from it, because of its source. These sorrows issue from God, and how can man turn them away? Our God has designed that we should pass through these things, and therefore we cannot turn from his appointed ways. After David had caused Uriah the Hittite to be slain, and had taken his wife to himself, he saw his sin and was sorry that he had sinned, but he did not die; his sorrow worked repentance. One cannot repent of an act unless he is sorry for it. Dead men never repent of anything. There must be life before there can be godly sorrow; and when we see how great our sins are, then we begin to sorrow, because there is life, and then action. Repentance is an act, and repentance is unto salvation. Not that one can reform his ways and lead a moral life, and at the end, because of this, claim and receive life eternal. To live justly and honestly is the duty of man, but this is not taken into consideration as regards man's eternal salvation. Then if one lives as he thinks is right, and is satisfied with his way of living, there cannot be any sorrow of a godly sort in him; and if no sorrow, there can be no repentance. How can a man repent of what he never did? If he is blind he cannot see the things of which he is guilty, and if he cannot see them he is not aware of them, but still sin is in him. No man ever saw himself a sinner before the just and holy God until he had been given sight to see within, then godly sorrow begins. That man must be living, or he could not see his sins. Now he hates the deeds of the flesh, and this is godly sorrow; it is the Spirit condemning the deeds of the flesh. Therefore I have hope in this, for I find a warfare going on in my own body, condemning myself, a sorrowing to repentance, and it is not to be repented of, for I would not know where to go were it possible to turn away from it. I once tried everything else and found no relief. There is life in one who labors. Before he can work he must be alive. It is not simply reforming one's self. When one repents of his ways and reforms of his own accord, it is to be repented of. When a man turns himself one way he can turn himself another; he can turn back to his old ways, and will do so. This kind of repentance is not brought about by godly sorrow; it is only godly sorrow that works repentance not to be repented of. When godly sorrow brings repentance to a man he cannot turn back any more than could the children of Israel turn back, even though they desired it. The Lord's people now sometimes wish this very thing. There are times with me when I see others enjoying the things of this world, and happy in those things, and it is bitterness to me; I wish that I could be happy as they are. This I know is nature, but I cannot go back, and it is impossible for me to even retrace one step in this journey; I cannot turn about, for I did not turn myself in the first place. This I know. Why would one turn to a thing that was unpopular, unpleasant and ridiculed by all, and above all things, which would rob him of all things which he claims as strength, and which would reduce him, a man of boasted power, to a helpless babe that must be carried everywhere, and

must have the very food he needs put by the hand of another into its mouth? Such an one is unable to take one morsel of food from the great storehouse unless it be given him, and after all we cannot turn away from this weakness; God works this sorrow in his people unto salvation. The Israelites sorrowed in their bondage; this sorrow worked repentance unto salvation; they were turned from their bondage to deliverance, which was their salvation, and when they were turned to deliverance they could never go back again into that captivity from which they came. Neither can one who repents with godly sorrow; "It is God which worketh in you both to will and to do of his good pleasure."

But the sorrow of the world worketh death. Cain killed his brother Abel through jealousy, which was of the world, and the act of his offering was also of the world, the labor of his hands, and therefore not acceptable to God, as was Abel's offering, which was of the firstlings of the flock, a thing which his hands had not wrought. His offering came from the Lord, and this alone can return to God. The Savior said, "Render therefore unto Cæsar the things which are Cæsar's." The things of the earth are acceptable to and return to the earth, but the things of God alone are acceptable to God, and return to him. For this reason Cain's offering was rejected and Abel's accepted. Cain was angry and jealous, which was but worldly sorrow; it was a worldly act, a wicked act, and therefore it worked death. Everything of a worldly nature must return to the world, which is death. The sorrow of the world is caused by envy, jealousy and strife. There is no envy or jealousy in spiritual things. Our God does not strive with himself; it is the same God working in

one that works in another, for they are one body, and He is in that body, and so there can be no strife. But there is strife in nature, and natural or worldly sorrow generates it and it works death, because life in nature is unto death, but life in the Spirit is life eternal. Jonah said, "I do well to be angry, even unto death." Jonah had quite a supply of nature, as well as one with whom I have quite an acquaintance. It was the natural man who was angry, and that brought the sorrow of the world. He was angry because the people of Nineveh repented and were sorry; but this was because this repentance of Nineveh was the work of the Spirit of God, and he was not allowed to do his way. If they had refused to listen to the preaching of Jonah I do not think he would have been sorry or angry, but they listened, and his nature was angry even unto death. Everything unto death is of the world, but the suffering which is of the Spirit is never unto death. The sorrow of Judas was unto death, because he had done that which he had done, and his sorrow was so great that he went out and hanged himself. What prompted him to do as he did? Nothing but a natural desire, a worldly lust, to gain thirty pieces of silver. It was prophesied how it should be, yet Judas was not trying to fulfill the Scripture. It was not so with our Savior, he knew that all the prophecy must be fulfilled, hence his sorrow was different from the sorrow of Judas. As their knowledge was different, so were their thoughts and ways and sorrows different. The sorrow of Judas, being of the world, worked death.

When Ahab went to Naboth and asked for his vineyard he was refused, Naboth saying, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." Then Ahab went home dis-

pleased. This is all, to my mind, from and of a natural cause, and so his sorrow worked death. There were strife and evil stirred up in the heart of his wife, and she planned a way to get this vineyard, so that Ahab could possess it, and he sold himself to wickedness, and death was brought upon his wife and son, if not on himself. All this was of the world, and worked death; and everything of which a man can think in the world works death. How many still think that by works we live; but instead, works are but the evidence of life, and when one is alive in the Spirit his sorrow is godly, and it works repentance unto salvation not to be repented of. The people of God repent in a godly way. Repentance which is not godly is not unto salvation.

From one who sorrows, and who hopes it is a godly sorrow,

F. SELBY FISHER.

SHELBYVILLE, Ky.

DEAR BROTHERS EDITORS:—I inclose this good letter from dear brother May for publication, as it is in harmony with the doctrine of the Bible and of the SIGNS.

Yours in Christ,

P. W. SAWIN.

PINSONFORK, Ky., March 1, 1908.

ELDER P. W. SAWIN—DEAR BROTHER IN CHRIST:—I am at home this Sunday morning and have some desire to write you, although I feel unworthy to do so, and have been halting between two opinions for several days as to writing you.

As the years go by the glorious doctrine of him who is the Sovereign of all worlds, beings and things seems more precious and interesting to me. I love even to think of it; how precious and how great is the sum of it. The wonder-

ful truth of sovereign grace has been lingering in my mind so much the past week that I have decided to suggest to you a few of my many thoughts along this line (the line of God's previous appointment), therefore will quote a clause of Scripture which has been in my mind occasionally all this week; it reads as follows: "For that that is determined shall be done."—Dan. xi. 36. Now without going into detail of the things mentioned in this chapter, or in the prophecy of Daniel, which were previously appointed and determined by the all-wise and omnipotent God, I will begin to suggest some of my thoughts on the subject this way: Forasmuch then as "that that is determined shall be done," does not the implied text hold good: that that is not determined never was done, nor ever shall be done? It has seemed clear to my mind for several years that there never has been one single iota in all the vast universe of Jehovah manifested or done but what was previously determined to be done just as it was and is done, also where and by whom. This is not only true with relation to the economy of grace, but all things on time's side of duration. Job would say in reference to mortal man, "Man that is born of a woman, * * * seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." The question might be asked thus: Man cannot pass what? The answer is at hand: Man cannot pass the bounds that God appointed for him. These are things that the all-wise and unchangeable God determined, settled and fixed, for the word "bounds" means limits or destiny, therefore we cannot believe this previous appointment of mortal man's bounds or limits are confined alone to just the length of his natural life, but

to all his avocations and environments as well. Hence the bounds or limits of God's creation are unchangeably fixed, as absolutely as that of man that is born of a woman, and the all-wise and all-powerful God has been, is now and shall for evermore carry out his eternal design to a jot and to a tittle.

It seems plain to my mind that the reason all things do and act as they do is because they are just what they are, just what their Creator made them for. He did not intend a wolf to be a lamb, or to act like a lamb; neither did he intend a serpent to be a dove, or to act like one; so everything of God's creation is precisely what he intended it to be, and wants it to be, and invariably answers his eternal purpose in and of his entire creation. While this Scripture in the fourteenth chapter of Job has reference to the entire progeny of the earthly Adam, there is no doubt in my mind but it includes Christ also in his human nature and relation with his elect people according to God's foreknowledge and determinate counsel. All things are by the previous appointment of God; without this appointment nothing can be. The manifestation or existence of anything is *prima facie* evidence of previous determination of God; therefore I must believe that which is not determined cannot be, never was nor ever will be. "For that that is determined shall be done," and it being done demonstrates the fact that it was determined to be done. "For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land. Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt."—Isa. x. 23,

24. "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."—Isa. xiv. 24. God's thought is equivalent to his purpose or eternal design, and we have in these verses the groundwork or basis of gospel commands, exhortations and admonishments, and that is, that all things are determined, settled and fixed; therefore the prophet Isaiah could and did say to the Lord's people that dwelt in Zion, "Be not afraid of the Assyrian," for I have appointed his bounds and fixed his limits, although he shall come against you, but just so far, and no farther. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Notwithstanding I have created the waster to destroy, I have also appointed his bounds, I have determined his course and consequences. "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."—Matt. xxviii. 18, 19. "That that is determined shall be done." "But, behold, the hand of him [Judas] that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined."—Luke xxii. 21, 22. Here is another plain manifestation of the previous appointment and determination of God of his only begotten Son, Jesus Christ. "Him [his Son] being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 23. Luke says, "Truly the Son of man goeth, as it was determined." Therefore the fact is clearly demonstrated that the determinate counsel settled and unchangeably fixed everything that Christ must suffer or undergo, even that wicked hands

should crucify and slay him. Hence it was as absolutely determined that there should be wicked hands to crucify and slay him, as it was that there should be a Jesus to be crucified and slain by wicked hands; all was determined, therefore all was done. Truly the Son of man went as the eternal counsel determined. "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together. For to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 27, 28. These Scriptures, brother Sawin, together with the entire tenor of Scripture, prove conclusively that all that ever was, is now, or ever shall be, was previously appointed and determined of God from the ancients of eternity.

Yours in much love,

W. J. MAY.

RICHMOND, Me., Feb. 4, 1908.

MISS BONNIE CHICK—MY DEAR NIECE:—As has always been the case when you have written me, your letter brought a feeling of joy. I should know your mind if you were rejoicing in the altogether lovely One, or if you mourned for an absent Lord; in either case I would know the place you were in. I often think I enjoy those letters which tell of lonely hours, and of the cry, Where is my Beloved? Tell me where thou makest thy flock to rest at noon; for my own long journey in the wilderness gives me sweet fellowship for all those who are traveling that way. How many, many times in my lonely years my cry was, "My God, my God, why hast thou forsaken me?" I felt alone, I could not speak of the precious things as once I had, and I longed for him to restore unto me the joy of his salvation.

Sometimes I would feel in my heart the dreadful question, when sister Attie would speak of being so full of rejoicing and confidence, Why is she given so much fullness of joy and I left with only now and then a crumb? I did not want to question God's goodness, but thoughts like these would come unbidden. How glad I am that my repinings were not heeded, but that, rather, he chastened me sore. We know that "no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Do you not see how good God has been to me? He has given me the oil of joy for the spirit of heaviness. "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life;" and my desire is that I may dwell in the house of the Lord forever. At the feet of Jesus is a safe place. Your grandmother used often to say: He that is down, need fear no fall. I thought sometimes that if I were like her I should not fear at all. She seemed to walk with God in a sense that I despair of ever knowing anything about. Surely in all the cares and griefs of her life she must have realized the truth of the text, "As thy days, so shall thy strength be."

I have not written as I thought, dear child, but you will know that I feel it is well with you, even though you cannot feel the same joy as in the early days of your spiritual life. "Great is the mystery of godliness." You will realize this more and more as the years go by, and more and more will you also realize that of yourself you are nothing at all, but more and brighter will the perfection of Jesus appear, until at last death is swallowed up in victory, then we shall see him as he is, and be like him. I hope that in view

of such glorious things you and I may be patient, walking humbly before him all the days of our lives. Write when you have time. Love to all the dear ones.

As ever, your loving aunt,
ANGIE J. THOMAS.

LEBANON, Maine, March 19, 1908.

DEAR BROTHER LEWIS FORD:—I received your good letter in due time, and was more than glad to hear from you, and pleased to hear that brother Ker is to be with you next Sunday and Monday; I trust the Spirit of the Lord will be with him and that you will have a good meeting. I would like to be with you, but my son Everett had the misfortune to have his forefinger cut off the other day while working in a portable sawmill, and he is unable to do any work, and will be so for some time, but I hope the time will come when I can go to see you and hear brother Ker. I have an impression to write a few words so that all may know I am still hoping, waiting and trusting alone in Jesus. I have endured many trials and passed through many conflicts with the flesh and Satan, but these things have only tended to increase my confidence in the Lord and to rely more on his promises, believing his grace is sufficient for us, and that he will never leave us nor forsake us; he rules supreme and doeth all things well. I have often doubted my being one of God's children, and have almost given up in despair. Within the past two years or so I have been greatly tried along this line; it seemed Satan was ever near, telling me I was not a child of God; it seemed my hope was in vain, and I suffered more than pen can tell. At last I almost concluded I would have to entirely give up my hope, but the Lord knows just when and how to comfort his children, and I

feel that at length he was pleased to comfort me again, thus reviving my drooping spirit to declare that "God is love." His mercy and grace know no bounds, and he is full of pity and tender compassion. I wish I might be more filled with his dear presence and rich love to help me each day to overcome my vile nature, which gives me so much sorrow. The good I would I do not, and that which I hate I do. I am a sinner, and trust alone to God's mercy to be saved. Could we stand a day or an hour did not his hand continually uphold us? To poor, weak, helpless ones how comforting are these words: The Lord upholdeth all that fall and raiseth up all those that be bowed down. The Lord is gracious and full of compassion, slow to anger and of great mercy.

But I will close, with love to the rest of your family. I wish to be remembered to brother Ker and to all of the dear brethren.

From your unworthy brother, who is less than the least of all saints,

ALMON H. CHICK.

DUART, Ontario, May 7, 1907.

MISS ANNIE MURRAY—DEAR SISTER:—Once again I will try to reply to your very welcome letter, which I received before the May meeting. It was not our privilege to visit with you, nor to see you at that meeting. It is a hard matter for me to tell you what I had been passing through before and during the meeting, but I hope you will bear with me in love and patience. Before going to the meeting I was rebellious, and determined in my own mind that I did not want to go, and would prefer staying at home, but at times such a cry would come out of my wicked heart, Not my will, but thine, be done. Saturday morning we got ready and

went. We missed the morning sermon. In the evening Elder Ker preached, and I enjoyed hearing him very much. The trouble that was on my mind was about the supper. What was I to do? On Sunday morning when I awoke out of my sleep I was weeping, and the words were with me, Glory only in the cross. Elder Ker described the cross beautifully on Saturday; he said the cross was not a stick set up with another across it to form a cross, but it was the suffering and agony through which the dear Savior must pass. I felt that I knew a little of His sufferings, but only a little of what he endured, for he sweat, as it were, great drops of blood, and died on the cross. How extreme his suffering must have been. Dear sister, what was I to do? While I was eating my dinner the words came to me very powerfully, as though they were spoken with a voice, "Enter thou into the joy of thy Lord." Such a wonderful feeling came over me just then; I felt that I could take the communion with my dear Lord and Savior, which I did, and felt it to be one of the most glorious communions I ever experienced; it was with my Lord and Savior. I remember you told me in one of your letters of how you enjoyed the communion one year ago, at the May meeting. I came home rejoicing, but was sick in body, as I took a bad cold, but I feel better now. I wish to be remembered to your mother.

Your sister in love,

(MRS.) DUNCAN SINCLAIR.

LIBERTY, Mo., Jan. 6, 1908.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I want to write you a few lines to say that I feel to thank the great Creator that he has spared my $\frac{3}{4}$ life to see another year pass away; but $\frac{1}{4}$ I do not see one thing good that I have done. I

rejoice that the people of God are saved by grace, and not by works, and this is so lest any man should boast. We are his workmanship, created in Christ Jesus unto good works, that they might show forth the praises of him who hath called us out of darkness into his marvelous light. My dear brethren, children of the Father, I trust I have been brought to that light. I did not come of myself, the Lord brought me all the way, and keeps me by his power. I hope to live and die in that faith in Christ. I was fifty years old last October, and have lived in this faith twenty years.

I receive the SIGNS regularly, it brings me good news as from a far country, so I will say to all, Write on for its pages, and may the Lord help you to do so. Dear brother, do with this as you deem best, and all will be right with me.

Your brother,

C. BIRD.

APPOINTMENTS.

THE Lord willing, Elder P. G. Lester will fill the following appointments in Kentucky:

Little Flock, Friday, 2:30 p. m., May 22nd, and Saturday and Sunday, 11 a. m., 23rd and 24th; Goshen, Tuesday, 11 a. m., 26th; Salt River, Wednesday, 11 a. m., 27th; Elk Lick, Thursday, 11 a. m., 28th; Sulphur Fork, Saturday, 11 a. m., 30th; Turners, Sunday, 11 a. m., 31st; Pleasureville, Tuesday, 11 a. m., June 2nd; Finchville, Wednesday and Thursday, as suits, 3rd and 4th; Bethel, Saturday and Sunday, 11 a. m., 6th and 7th; Winchester, Monday, as suits, 8th; Mt. Sterling, Tuesday, as suits, 9th; Sharpsburg, Wednesday and Thursday, as suits, 10th and 11th; Mays Lick, Saturday and Sunday, 11 a. m., 13th and 14th.

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

Mrs. R. S. Scroggins, Ill., \$1.00.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1908.

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

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

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

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

REPLIES.

BROTHER D. Kennard, of Delevan, Cal., asks for some thoughts from us regarding Matthew xii. 24. A similar request has also come to us from others. The special subject that is in the mind of brother Kennard is concerning the going out of the unclean spirit from a man. The same parable is recorded in Luke xi. There it is coupled with the parable of the strong man who is overcome by the stronger man. In brief we will say that we have for a long time understood that the parable of the strong man sets forth the effectual work of grace in the hearts and lives of men, wrought there by the power of the Spirit of God, while the parable of the unclean spirit going out and returning refers simply to a work that it might be proper to call a moral reformation, but without any manifestation of the effectual grace of God in it. The parable of the unclean spirit evidently was intended by the Savior to apply to the Jewish people, who had charged that he cast out devils by Beelzebub, the prince of devils. It did not apply to believers in him, or to regenerate men. It presents a state of mind and feeling into which natural men may come. For a time that Jewish people were ready, ap-

parently, to receive him as he appeared when the multitude spread palm branches in his path and shouted, "Hosanna," as he entered into Jerusalem; but in a few days that same multitude were crying out, "Crucify him, crucify him." The unclean spirit had gone out, but no better spirit had come in, and they were simply natural men still. It pleased them as natural men to acclaim him as their King, because they had hope that he was now about to restore the kingdom to Jerusalem and exalt them to great heights of glory in that kingdom, but still they felt no need of salvation from sin, death and bondage. Then soon the old spirit of enmity to true godliness returned, and with such added rage that it could be expressed in no better way than by saying that he had taken to himself seven other spirits more wicked than himself, and the result was that that people were in a worse state than before. If this parable applies to anything in men now, it seems to us that the modern revival system is well calculated to lead to it. Men become excited under the influence of professed revivalists and are led into a profession of religion, and really suppose that they have experienced the work of God in the soul, and for a time maintain this profession, but when the exciting cause has departed from them this exaltation of the natural feelings begins to subside, and soon they find they are the same kind of men as before. Then there is an open door for skepticism as regards all religion, and still more does the spirit of unbelief and a reckless disregard of all godliness possess them. Seven other spirits more wicked than the first have now come into that man. Or it may be that this man continues to be religious; but as his religion is not of God, but of the flesh, he may become an open hater of the truth

and of those who love it, and to the extent that he is permitted he seeks the harm of all who hold the truth. The spirits of religious persecution have now taken possession of that man, and his last state is worse than the first, when he was but a natural man, without the spirit of persecution in him.

What a great contrast between this parable and that of the strong men! In this the unclean spirit is not bound, but goes out; in the other the strong man is not cast out, but is bound. In the first the unclean spirit goes out of its own will; in the other the strong man is bound against his will. In the first there is no better spirit named; in the other a stronger man comes in. In the first the cleansing of the house by the going out of the unclean spirit does not abide, for it is said that still more and worse spirits return; in the second the work abides and is never undone. The second is the Lord's gracious work, and the first is not. Whatsoever is of God abides, all else is but temporary; being of the flesh it cannot endure. Blessed are they of whom this second parable speaks.

BROTHER Z. Ward, of Bear Wallow, Va., speaks of Ecclesiastes i. 4, 5, and desires that we comment upon it, saying that there is some difference of view upon the fifth verse. Our brother does not say what that difference is, and so we do not know just what is on his mind regarding it.

The whole chapter presents the experience of the vanity and sorrow that is connected with all earthly things, including wisdom itself. Nothing abides here below; even the labor of man, whereby he seeks to accumulate the goods of this world, can be but for a time, for one generation passes away and another genera-

tion comes upon the stage. Man at the best cannot long enjoy the fruit of his labor. Even the sun is not in one place, but hasteth on its course, and it is now night and then morning. The wind is continually shifting its direction and whirling from one quarter of the sky to another. The rivers cease not to run into the sea, and yet the sea is not full, and still demands more. The rivers come from the sea, and return thither again. There is nothing new, for what has been shall be, and so all things are restless, unstable and unsatisfying. There is nothing solid and lasting, and realizing all this the Preacher declares that all is vanity and vanity of vanities; yet we must not suppose that the Preacher designs to speak of all these works of the Lord in creation as though they served no purpose at all; they are all the creation of God, and were in the beginning pronounced very good. They are all still good, if used lawfully and in the fear of God. It is in a comparative sense then that they are said to be vanity. The most enduring of them all must pass away, but the things of the spiritual world will abide forever. The thought beneath all these reflections of the Preacher is that it is not worth while to set our affections on things below, but rather, as the apostle has also said in Colossians, set them on things above. The Lord sets the sun in the heavens, and establishes the earth, and marks out the course of the rivers, and holds the oceans in his fist, but all these things, it is declared in the word, shall perish when they have fulfilled the will of their Maker. He who sets his heart then upon these things is not wise; in the end he shall find no foundation in them; he shall find they all are but vanity. This is the general theme of the whole chapter. When

it is said in the fourth verse that the earth abideth forever, the language does not at all contradict the declarations of the word that the earth shall in the end be destroyed; the expression is similar to the expression, "the everlasting hills." The words in both texts are used in a comparative sense. All we see on the earth that relates to the condition of man changes often, while the hills do not change and the earth still is solid and goes on its course as at the beginning, yet even the solid earth is sometimes shaken by earthquakes and convulsions within. The expression, "the earth abideth for ever," is not meant to contradict this fact.

In the fifth verse there could not be more expressive language used to describe the course of the sun hastening, or, as the margin reads, "panteth," on his course from day to day. To the sight of man every morning it has returned to the place from which it set forth the preceding morning; it rejoiceth as a strong man to run a race, and in the text the sun is figuratively represented as one who runs the race set before him with haste, and panting for breath. Yet even the sun shall cease his course at the end. If we depend upon the solid earth, or even upon the unwearying sun, at the end we shall find that they are but vanity, for they shall cease to be. But how blessed are they who dwell in the new earth and under the new heavens, and behold the light of the Sun of righteousness. These shall endure when earth and seas and river and the sun itself shall be no more; and to realize the exceeding great excellency of these things which endure, the soul must come to realize the vanity of all that is below. The wise man had come to see this, and so he wrote of it. The people of God, taught in the same way, now say the same things.

OUR aged brother, John Grange, of Lynnville, Ind., asks that we say something concerning the words found in Genesis ii. 21, 22, and we feel to comply with his request in a few words.

The whole narrative is full of mysteries, the mysteries of the creative wisdom and power of our God. Our brother in his letter speaks of these words as being full of mystery. These mysteries no man can solve. If it be asked how our God could bring all existence into being out of non-existence, there is no reply, either in the wisdom of men or in the word of God. We are not told how these things are done, but simply that they were done. In these particular verses it is simply recorded by inspiration of God that the Lord saw it was not good for man to be alone, and therefore he made woman and gave her to Adam. It is also simply said that the Lord caused a deep sleep to fall upon Adam, and while he slept took a rib out of his side and made a woman and presented her to the man; and then it is said that Adam said, "This is now bone of my bones, and flesh of my flesh: and she shall be called Woman, because she was taken out of Man." This is the God-given narrative of the formation of woman, and it must be accepted, and will be accepted by all who believe the Bible to be the word of God in simple faith.

There are some suggestions which seem proper to be made here. First, woman was not taken from the head of man, nor from his feet, which might show on the one hand (had it been so) that she was superior to him, or, on the other hand, that she was inferior to him, but from his side, to show that she was to be considered his equal, and to be one with him in sympathy, and in all that pertains to the marriage relation ordained of God as be-

ing good for man. Adam at once recognized this oneness, or union, as being a union of life, by saying, "This is now bone of my bones, and flesh of my flesh." Second, we are authorized in the word of God to believe that in this relation we have a type of that indivisible union that exists between Christ and the church, his bride. The children of God are one with their blessed Lord in real vital union, which shall endure forever and forever. As Adam loved Eve as his own bone and flesh, so Christ loved the church and gave himself for it. When Eve transgressed and fell under the curse, Adam went into the transgression with her out of the love he bore her. So Christ loved the church in such a manner that he took upon him her sins and lived with her on earth, and suffered for her in the flesh that they might be one forever. These things are set forth in other Scriptures. While we reflect upon these things and rejoice in them, we must still first of all receive the simple narrative and believe it as it is recorded. God's wonderful work in creation must be admired as well as his work in salvation.

BROTHER Edwin Newton, of Ashville, Ohio, asks our views in regard to infant salvation. He says if it be so that all who die in infancy go to heaven, we had all better die then. It is our belief, and we think we have some Bible testimony which justifies us in it, that all whom our God has purposed to take away from earth in infancy he has also purposed to save in his Son Jesus Christ. This salvation is not upon the ground that they die in infancy, and therefore have done no evil, or that they are holy and pure and so ought to be saved, but solely upon the ground of election, the election of grace, the same election by which all

others who are saved are chosen to salvation. We read nothing in the word of God about infant salvation, or about adult salvation, as though age had anything to do with this matter, but we do read about the election of grace, and that the elect have obtained the blessing. Still further, nothing can be clearer than that all who are saved are saved upon precisely the same ground, so that all alike shall say forever and forever, Not unto us, not unto us, but unto thy name be the praise. There is no divided song in the hearts of saints on earth, and there shall be none to all eternity. It cannot be that one shall say, I was taken home in infancy, and so had not been left to sin, while another shall say, I was old in sin, and I turned myself about and sought the Lord, and therefore I am in glory, while still another shall sing, Worthy is the Lamb that was slain, because he has redeemed me. The substance of the testimony of all the saved shall be, The Lord hath triumphed gloriously.

Infants are saved just as all others are saved, by the atoning blood of Christ, and by the birth of the Spirit. All who are saved are sinners saved by grace. All have been under the curse and must be redeemed from it, and there is but one way of redemption for any one. Not good works, or baptism, but the cleansing blood of Christ avails to salvation. Old School Baptists can believe that all infants who die in infancy are included in the covenant of redemption, or are numbered among the elect vessels of mercy; they can believe this consistently, and no others can. The Romish church holds that the souls of unbaptized infants can never see the face of God. An expression of one of their preachers was this: "The wailing cry of the souls of unbaptized infants is heard throughout the re-

gions of darkness forever." All who practice infant baptism do so upon the ground that their infants dying unbaptized will lose something in that world, owing to this neglect. If the souls of any ought to cry and wander through the regions of darkness forever because of the neglect of baptism of infants, does it not look as though it ought to be the souls of the parents who neglected to do this, rather than the infants? If children lack anything in that world that would have been theirs had they been baptized, does it not look as though their parents should be the ones to suffer that lack rather than they? What utter folly all this is! It is almost inconceivable that any one could possibly believe such absurdities, and, beside, there is not the slightest word in the Bible capable of being construed in that way. It suited, in the first place, a grasping, covetous priesthood to inculcate this theory, and it suits such a priesthood to-day, and poor dupes are willing to be deceived and are deceived by designing teachers. When the child given to the woman at the intercession of Elijah had suddenly died, and the mother had gone forth to seek the prophet, and he had said to her, Is it well with the child? she said, It is well. David said that his child could not come to him, but that he should go to it. In neither case could it have been known that the faith of Christ dwelt in these children by any testimony that they had borne while they lived, and so the assurance expressed by both the woman and David must have rested upon a faith that these children were included in the election of grace upon some general ground. What could this have been if not the confidence that as God had seen fit to take them away from earth in infancy, it must be that they were included

in his everlasting covenant of grace? These two narratives have wrought in our mind the conviction that our God has included all those whom he purposes to take away in infancy in his election and in salvation. C.

DIFFERENCES OF OPINION.

PERHAPS a few thoughts along this line would not be out of place at this time, should we be given to write in that spirit which offends not. It seems strange, nevertheless true, that few men agree on any one subject; this is not confined to the world, but is also found among the people of God. The saying, "Many men of many minds," is correct. The cause of difference is, of course, different understanding, and while often unpleasant, what kind of a world would we have if all men saw alike? Difference of opinion is not a new thing, either among natural men or the children of God; such can be traced to the beginning of the world, and we feel sure the same condition of things will continue. No man since the apostles "fell on sleep" has been or is infallible, hence could, and can, only give his own opinion on Bible subjects; but this fact is often apparently forgotten, and men are credited with wisdom and knowledge close kin to infallibility. When our opinion is such of a man we shall do well to examine ourselves lest we be found worshipping an angel, which worship Paul speaks most positively against. Often men who have finished their course and are resting from their labors are mentioned by the saints as authority on this or that subject, and unless the servants of God of the present day agree with the opinions of our fathers they are considered heretics, hence false teachers. When we speak of "our fathers," we mean those of our faith and order who were as able

men, no doubt, as the church has known since the days of the apostles, but it should always be remembered that they were only fallible men, and as liable to err as those of the present day, and that no man whose name does not appear in the Bible is nor has been authority on any subject of gospel truth. "To the law and to the testimony," which "word" is ever the standard by which all opinions must be tried. The early church did not think it an incredible thing for God to reveal some things to the apostles which were not clear to the prophets. Why should it now be considered incredible that God should reveal some things to his servants which were not clear to our fathers nor even to the apostles? For instance, it is evident from the letters of the apostles that they verily thought "the end of the world" meant the end of this material world; they watched daily for that to come. The saints believed it and sold their possessions that distribution might be made according as every man had need, thinking that only a few days, weeks or months at most they would have need of those temporal things. We hear Peter saying to them, "The end of all things is at hand: be ye therefore sober, and watch unto prayer." Nearly two thousand years have passed since that time, and the world stands, with perhaps less signs of ending than then. The world that did come to an end, the heavens passing away with a great noise and the earth melting with fervent heat, all the works therein being burned up, was the passing away of the old covenant that the things which cannot be shaken nor destroyed might appear. If "the path of the just is as the shining light, that shineth more and more unto the perfect day," should we not expect clearer light and more perfect understanding of heav-

only things as we journey on nearer and nearer until the Daystar shall arise in our hearts? Often brethren write for the SIGNS, giving their opinion of some deep and mysterious point of doctrine; it is done in all honesty and sincerity, with prayerful desire for the welfare of the church, hoping that the brethren may consider what they say and that the Lord may give them understanding in all things. This is what Paul said to Timothy; he himself, though an apostle, realized that God must give the understanding; nevertheless what he wrote to Timothy should be considered by him. But instead of considering and thoroughly investigating the opinion of a brother, when it differs with that of the reader, he is stamped as a heretic and dangerous man. We should be willing to hear the opinions of our brethren, and when we differ with them, examine more carefully our own idea; in so doing we consider their view, and it may be that we shall be surprised to find that we have held an incorrect view for years simply because we did not investigate the first opinion we heard; or it may be that we shall be convinced that both opinions are wrong and we become established in the true import of whatever Scripture is under consideration. Let it be remembered that no man can do more than to give his opinion, and in doing so he should have no thought nor desire to compel the church or any individual to accept and be governed by what he suggests. It is not necessary therefore for any to be troubled if views appear which seem new; first examine the thought, regardless of what your own opinion or that of some one else may be. If you find that it will stand the "fire," accept it, if not, reject it, but in a brotherly way to the face of the writer or preacher. This was Paul's course when

he did not agree with Peter concerning a certain matter, as will be seen in Galatians ii. 11-21. Not much good is done in withstanding a brother to the face of some one else. The SIGNS has ever published opinions from time to time with which it does not agree, yet has never claimed infallibility, and is willing that brethren should give their opinions, and never has accused any one of being a heretic unless he denied the principles of the doctrine of Christ. The editors from the first issue to the present have written at the request of brethren upon various subjects, always giving only their opinions. Sometimes one such article calls forth much criticism, and many private letters have to be written trying to explain our position more fully. All this is because of difference of opinion. It should be remembered that the editors of the SIGNS are not more wise in the mysteries of the Bible than other men, and can but at best give their own views on this or that subject. It is a decided mistake to credit any man with infallible wisdom and knowledge, and therefore hold tenaciously to an opinion because this or that man held that view. Remember that all men are liable to mistakes. Sometimes a brother or an editor is asked to give his view on "the resurrection of the dead," and presenting his opinion of it as being entirely or altogether spiritual; some one will at once accuse him of denying the resurrection of the body, when there can be no resurrection of the dead except it be of "a body." "It is sown a natural body; it is raised a spiritual body." No man with hope in God ever means to deny the resurrection of "a spiritual body," yet in expressing his opinion he is often stamped as "a nonresurrectionist." Another brother writes on the same subject, and while his

faith may be the same as that of the other brother, he expresses himself in such a way regarding the body raised, that he is accused of presenting "a material resurrection;" he speaks of "our vile bodies," "our Adamic bodies," "this old sinner," "the very dust," and many like expressions, which convey to the understanding of those who write of "a spiritual body" being raised that this brother believes in the resurrection of the very body without change that was sown. Hence a difference of opinion on a subject that the apostles did not understand, neither did one of them mention directly the resurrection of "a body" except Paul. Why should any of us, dear brethren, war with each other and harshly denounce one another concerning this subject which no man understands, and which will ever remain "a mystery" to all on this side of glory?

"Eternal conscious punishment of the wicked" is another subject of disagreement. One brother who does not find, in his understanding of the word, the record of such punishment, honestly and kindly asks where it can be found; without investigation, another brother accuses him of denying the Scriptures which teach, in his understanding, the resurrection of the ungodly to everlasting conscious suffering, and perhaps unconsciously excites a bitter feeling against that brother. Would it not be better to investigate carefully the Scriptures and cite the brother to the place where such record can be found? Another brother says, The gospel cannot be preached without declaring the resurrection and eternal punishment of the wicked. In this he, of course, expresses his own opinion. Another brother, who differs with him, asks, What is the gospel? He answers, The gospel "is the power of God unto salvation." Then,

says the brother, it cannot be the power of the devil unto damnation. He continues by saying, The gospel is "glad tidings of great joy;" wherein then does the gospel declare eternal conscious punishment to the wicked? Thus another difference of opinion on a subject perhaps little understood even by the most able of men. The subject of hell, and its horrors, seldom brings comfort and confirmation to the troubled, doubting and perplexed child of God. The apostles and ministers of their day preached salvation to sinners in the name of Jesus Christ, and such would be wise to-day in all of us who are called to preach the "unsearchable riches of Christ." The opinions of men can never change God's plan or purpose, therefore if there is a place of literal fire into which the ungodly are to be cast, all the opinions of men contrary to it will make no change in it. On the other hand, if there is no such place, all the opinions of men who believe it can never cause it to exist. Why then be disturbed on either side? as this one illustration answers to show the powerlessness of the opinions of men.

Again, one minister of the gospel says this or that Scripture is figurative, and teaches some hidden truth, and he attempts to explain that point. Some of the brethren agree with him, and feel sure the Lord gave him the true interpretation of that Scripture. Another minister of the gospel says, That portion of the word is not figurative, and means just what it says, and there is no obscurity in it. Hence he says the other minister was entirely wrong in his opinion. Both of these men are credited with more or less ability, and when the saints, especially the lambs of the flock, see the

difference between their opinions, confusion of mind takes hold of them. Some ask, Who is right? Others say, Perhaps both are wrong; trouble of soul and spirit seizes them; they become unsettled with regard to those things in which they should be established. May we ask, How shall the church be united and established while such differences of opinion continue with the ministers on whom it looks as the servants of God sent to minister in holy things? If "we speak that we do know, and testify that we have seen," we shall do well, but to ever be preaching and writing upon such mysterious and hidden subjects as the resurrection, and eternal conscious punishment of the wicked, is unwise, and means sooner or later confusion, strife and division. May the Lord grant us peace.

K.

NOTICE.

Allow me to say that I have collected nearly 500 sketches for proposed Book-Biographies of Primitive Baptist Ministers of U. S. Many other sketches have been promised. Please send them on, brethren. If only a few words about life, labors in ministry, age, &c., that will do, but give all the information you wish. I will rearrange for publication. Now please do not delay. There is not a more worthy, self-sacrificing and honorable body of men than the ministry of the Primitive or Old School Baptist Church. A book of this character will be interesting and useful, as well as commemorative of their memory. The work will have an appendix containing much useful and valuable information, in brief form, gleaned from the best authorities. This alone may be worth the price of the book to you, which will be between one and two dollars; cannot name exact price yet, it depends upon size, number of photos, binding, &c., and the orders I receive. The larger the edition the cheaper the book. Now if you would like to help commemorate the memory of these "Soldiers of the Cross," then send me your order for one or more copies. Do not delay, but tell me how you feel about the matter. It will cost me about a thousand dollars, and if the Baptists and their friends do not want it I cannot afford to publish. Kindly write me.

R. H. PITTMAN.

LURAY, Va.

OBITUARY NOTICES.

Mr. N. L. Furman, our friend and neighbor, died April 3rd, 1908, having just completed his 73rd year. He was one of the five children of John and Anna Furman, and was born near Spring Valley, Rockland Co., N. Y., in the vicinity of the Ramapo Old School Baptist Church, which is now nearly extinct. Mr. Furman was a prominent citizen in his community, and had held positions of responsibility and trust, which had brought him the respect and esteem of a wide circle of friends. His mother during her life was a member of the Methodist Church, but his father had been a member of no denomination. Mr. Furman himself never made a profession of religion. For many years he attended the Dutch Reformed Church, but notwithstanding attempts to get him into that church he remained outside as long as his body kept its strength and vigor, and his mind its clearness. During the last two years of his life he occasionally attended the meetings of the Old School Baptist Church, and showed an interest in its doctrine as well as its welfare, but seldom spoke of his thoughts or feelings to any one, being rather a quiet man in matters that concerned him deeply. About a week before his death Mr. Furman sent a message to the writer, bidding him to his bedside. As I stepped to his side and took his hand, he, weeping, assured me of his gladness at my coming, and continuing, he expressed his enjoyment of our meetings that he had attended and of the preaching heard there, regretting that he had not gone more frequently. He said: "I love to hear the Scriptures explained, and that is what you do, and the explanations suit me." Speaking of the goodness of God he said: "I have been balancing my books. On one side is the mercy and the gifts of God. He has guided and kept me all my life, and I knew it not. On the other side of the account I see how ungrateful I have been and how undeserving." Speaking of his approaching end, he said: "I do not dread death. Whatever is God's will is all right. If I am lost, it is all right, and if I am saved, it is not of myself. I have a hope, not in my merits, but in God's mercy, that the change before me is for the better." He asked my views upon knowing each other in heaven. I tried to present the Scripture showing that to be where Jesus is is to be like him, and being fully perfected in him we are not known after the flesh, but are one in him, being conformed unto his image. In other words, that no such recognition prevails in heaven as prevails on earth, there being no flesh and blood there, and our identity in Christ not being our identity in Adam. He said this comforted him, and so I left him, feeling I had breathed the free air of eternity.

Mr. Furman, from among his nearest kindred, is survived by his wife and his two sisters. Beside these are nieces and nephews, and a host of friends who feel their loss.

At his funeral the writer addressed the large assembly from Luke xx. 34-36. Interment in Warwick cemetery.

ALSO,

Mrs. Mary E. Hyatt died suddenly of pneumonia, April 24th, 1908, at the home of her daughter, Mrs. Mills P. Carey, in Brooklyn, N. Y. She was the widow of George A. Hyatt, of Warwick, and spent all her life here, with the exception of the last few winters, which she spent with her daughter in the city. Mrs. Hyatt never united with any church, but always attended the meetings of the Old School Baptist Church. She loved the doctrine of God our Savior, and believed the only salvation for sinners was by the grace of God in Jesus Christ our Lord. She was the mother of six children, two of whom survive her. Two died in infancy, one daughter at the age of thirteen, and one daughter in 1890, who had just begun what promised to be a happy wedded life. These losses, together with her husband's death, made her life acquainted with sorrow; but she also knew that other sorrow, consciousness of indwelling sin, without which there is no fellowship of Christ's sufferings nor knowledge of the power of his resurrection. Her sorrows were also to her a door of hope, and through them she became rooted in the faith of God's elect. She passed from earth in the 76th year of her age, and was buried from the home of her son, George W. Hyatt, at Warwick. The writer used as a text 1 John iii. 1, 2, and read hymn 978 (Beebe's collection), one of her marked favorites. Interment in Warwick cemetery.

ALSO,

Mrs. Jane Elizabeth Sayer, widow of George W. Sayer, died at her home in Sayerville, town of Warwick, N. Y., April 27th, 1908, aged 58 years. She was a daughter of the late John G. and Sarah E. (Bigsbee) Benedict, and had always lived, since her marriage in 1867, on the homestead, which her husband inherited of John Lathrop Sayer, who was a deacon in the Old School Baptist Church. Mrs. Sayer had been ill for many months, and suffered greatly, but without complaining and with the utmost resignation. She was possessed of a bright, cheerful disposition, which made her the life of any gathering in which she mingled. This buoyancy of temperament was prominent throughout her last illness. She never made any religious profession, and in this present day when many are professing godliness who know nothing of its power, it is something to hold aloof from any profession rather than to make a false one. Mrs. Sayer is survived by a son, William E., of Newburgh, N. Y., and by a daughter, Mrs. John Baird, of Chester, N. Y., also by two sisters, Mrs. Emily McCollum and Mrs. Isaac Baird, and by one brother, Henry W. Benedict, all of Warwick. She had the utmost respect and esteem of all who came within her range of acquaintance.

At her funeral, which was largely attended, the writer spoke from Psalms xxiii., and by request read hymn 1289 (Beebe's collection). Interment in Warwick cemetery.

H. H. LEFFERTS.

WARWICK, N. Y., May 1, 1908.

Captain Albert Laws came to his death in a most mysterious way. At his death he was 39 years of age. He entered West Point at the age of twenty, and graduated in the class of 1889. He served three years in the Philippines, and at the time of his death was a captain in the twenty-fourth infantry. He served in the Spanish war as major of the thirty-fifth infantry, and distinguished himself at the battle of San Juan. His regiment returned from the Philippines last March. He had been at Fort Ontario, at Oswego, N. Y., one week. He was making arrangements to come home within a month to see his dear mother, of whom he thought so much, but his plans all failed. The night of his death he had been engaged with other officers in the examination of some papers until about 10:30 o'clock, when he retired to his room for rest. In a short time some one in the adjoining apartment heard a heavy fall, and upon investigation found him lying at the foot of the stairs unconscious, dressed in his night clothes. Doctors were soon on the spot, who found that his head was crushed. Thus ended the life of a noble man, a true and brave soldier. The writer had been acquainted with Albert ever since he was an infant. He was a fine boy, and as the years passed the noble qualities of manhood developed. He never had any patience with, or confidence in, modern ways of getting religion. He was born August 6th, 1868. He leaves to mourn, father and mother, one sister and one brother, four half-brothers and many friends, with the writer, who mingles his tears with theirs. We look to the Lord as our only strength. His father is Mr. Levi Laws, whose wife is a member of the church at Indiantown, in the Salisbury Association.

The writer was called to officiate at his funeral in the presence of a large company of friends and neighbors. The fortieth chapter of Isaiah was read, and comments made upon the first verse: "Comfort ye, comfort ye my people, saith your God." Afterwards all that was mortal was laid away in the home cemetery, to awake in the morning of the resurrection.

I send a letter sent to sister Laws by one of the officers, which she desires published in the SIGNS OF THE TIMES with this obituary. It has been of much comfort to her.

T. M. POULSON.

MADISON BARRACKS, N. Y., April 5, 1908.

MY DEAR MRS. LAWS:—I have so much to tell you about our Albert that could not be expressed in a telegram that I am taking the liberty of writing. I have known Albert continuously since the spring of

1896, and from that day to this I have never heard an unkind word spoken of him by any one, and nothing but love and admiration expressed for him. I learned to love him very soon after becoming acquainted with him; he was so manly and unselfish that we could not help loving him. My family and myself were especially drawn to him on account of his courtly attentions to my dear old mother, seventy-two years of age, who makes her home with us. Toward her he was always the courtly southern gentleman, one of that type so rare in the present day. In losing him we have lost one of our truest friends, so close in relationship as such that we regarded him as almost a member of the family, so that we have claimed the right to mingle our tears with those of his intimate loved ones. God bless you and all his loved ones, and enable you to derive some comfort from the knowledge of the facts I have related.

Sincerely,

WM. R. DASHIELS.

Mrs. Joanna C. Staples, of North Berwick, Maine, departed this mortal life to be with Christ, which is far better, March 31st, 1908, aged 92 years, 3 months and 3 days. It pleased the Lord to call her by his grace when she was about fifteen years of age, and she was baptized by Elder Philander Hartwell, and united with the church at North Berwick. Until the infirmities of old age prevented her she was ever constant in attending the assemblies of the church to worship God, and when no longer able to meet with the brethren her constant inquiries after the welfare of the church showed the living, abiding interest she had in those who fear the name of the Lord. The Scriptures and dozens of hymns were stored in her memory, and in conversation upon heavenly things she often very fittingly quoted verses of hymns to sustain the theme under consideration. The Bible, hymn-book and SIGNS OF THE TIMES were her daily companions, and this had ever been so since she first tasted that the Lord is gracious. Boston's "Crook in the lot" was a little book that she thought very highly of, and she had so often read it that she had well nigh memorized it. During the last eight years of her life she was confined to the house, and through her bodily infirmities was often a burden to herself and a very great care to her daughter, our sister Annie Staples, who in unwearied filial affection waited upon her day and night. So much attention the dear old sister required, but our sister, with barely strength enough for the day, and none to spare, unceasingly cared for the wants and wishes and comforts of her mother. Those who were acquainted with our old sister know that the one subject she talked upon, and that she desired others to speak of in her company, was the things of the kingdom of Jesus Christ. One could scarcely be seated before she would begin to converse about the things of God, and only for a little moment could she endure any

other theme mentioned. She was very much gratified to have singing, and those who visited her, if they could sing at all, would have to sing a number of hymns before she could be willing they should take their departure. She was firm as a rock in her belief of the doctrine of God our Savior, but ever spoke tremblingly of her hope in God's salvation, always expressing her longings for continued evidences of her acceptance in the Beloved. She hungered for "daily bread;" the past mercies, though appreciated and sacred memories, did not suffice her craving heart. Her husband died some seventeen years ago. They had six children, five daughters and one son, of whom the son and two daughters survive.

At her funeral the writer preached from the words, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation."—Luke ii. 29, 30. Her body was laid in the family burying-ground to await its resurrection at the last day, when the trumpet shall sound and the dead shall be raised incorruptible.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

Doreas Jones Ammerman Gard was born in Cincinnati, Ohio, March 28th, 1820, and died April 14th, 1908. She was the daughter of Benjamin Jones, who was a sound, consistent Old School Baptist, familiar with the Scriptures and fluent in conversation. The same spirit and energy and industry was manifest in his daughter Doreas. She with her parents moved to Preble County, Ohio, in an early day, and June 10th, 1841, she was married to Martin Ammerman. To them were born three children: Lorinda Jane, Mary Ann and Wm. Martin. Nov. 23rd, 1845, her husband died. She remained a widow until March 30th, 1860, when she was married to John Gard, who died Oct. 19th, 1904, at the age of 98 years. When her last husband died her guardian grandson, Wm. McDivitt, took her to his home in Illinois to care for her, but being discontented away from her old friends and neighbors she returned in one year and spent the remainder of her days at our house. I cannot give the date of her baptism, but she was for many years a faithful member of Sugar Grove Old School Baptist Church, filling her place in the church, and her home was a place of welcome to all lovers of truth. Her house, heart, hands and purse were always open to the poor and afflicted in her neighborhood. For several years she was nearly blind and deaf, and so frail that she was confined to the house. She was familiar with the SIGNS from her youth, and took and read it as long as she could see to read, then she loved to have us read to her. She leaves one son, five grandchildren and seven great-grandchildren.

I spoke at her funeral from 1 Cor. xv. 21.

W. N. THARP.

DIED—Sister **Annie Hilton**, who was a member of the Shiloh Old School Baptist Church, of Washington, D. C. I had known sister Hilton for nine years, and although I did not meet her often I found her a faithful member, one who was ready to speak of the blessings of her Savior, and talked very interestingly on the subject of grace. I visited her in her last sickness, and found her apparently reconciled to the will of the Lord. She departed this life on Saturday, April 11th, and on the 14th, according to her request, Elder F. A. Chick, her former pastor, and who also baptized her, and myself were present and spoke on the occasion, after which she was laid to rest in Rock Creek Cemetery until her body, which was sown natural, shall be raised spiritual. In the death of this dear sister Shiloh Church and her pastor feel that they have sustained a great loss, but it is her great gain.

JOSHUA T. ROWE.

POETRY.

CAVE CITY Ky., March 23, 1908.

VERY DEAR BROTHERS:—The inclosed lines are yours now to do with as you think best, and all will be right with me. Thinking of the goodness of the Lord, his great love and felt presence when his devoted servant, my beloved husband, was walking through the valley of the shadow of death, fearing no evil, suggested the lines I am sending you.

Yours in the love of our blessed Redeemer,

SALLIE M. BARTLEY.

"I've seen the wondrous love of God

Displayed to dying saints,
As on the brink of death they stood,
And grief o'erwhelmed me like a flood,
At which my heart now faints.

When suddenly upon the scene
A holy Presence came;
And peace, prevailing as a stream
Of glory from the world unseen,
Proclaiming Jesus' name.

Then death and anguish fled away,
My eyes forgot to weep,
The holy Presence seemed to say,
I came to give, this blessed day,
My well beloved sleep.

The loved ones entered into rest—
A calm and blest repose;
Their heads reclined on Jesus' breast,
Ah, never more to be oppressed
With earthly cares and woes.

And some sweet day they shall arise,
And in His image shine,
And sing with rapture and surprise
Redemption's song beyond the skies;
In sweetest notes this song shall rise;
Be all the glory thine.

M E E T I N G S .

THE Baltimore Old School Baptist Association will be held with the Harford Church, Harford County, Md., May 20th, 21st and 22nd, 1908.

Those coming by way of Baltimore, take train that leaves North Avenue station at 3:25 p. m. for Long Green or for Forest Hill on Tuesday before; those from the north, take train that leaves York, Pa., at 1:50 p. m. for same stations.

A cordial invitation is extended to lovers of the truth, especially ministering brethren.

NATHAN GRAFTON, Church Clerk.

THE Delaware Association is appointed to be held with the Salem Church, Philadelphia, Pa., May 27th, 28th and 29th, 1908, in the Odd Fellows' Temple, corner Broad and Cherry streets (eighth floor). Those arriving in the city on Tuesday will please go to 1910 North Twenty-second St. (B. F. Coulter) or 1735 North Seventh St. (Mrs. Craven.) Those coming on Wednesday morning will go direct to the place of meeting. All lovers of the truth are cordially invited.

B. F. COULTER, Pastor.

FRANKLIN TERRY, Church Clerk.

THE Delaware River Old School Baptist Association will be held with the Kingwood Church, Locktown, N. J., June 3rd, 4th and 5th, 1908.

Persons coming to this meeting from Philadelphia will leave Broad St. station by the 3:43 train, coming to Stockton or Frenchtown on Tuesday, June 2nd, where they will be cared for. Those coming from New York city will come on New York Central Railroad to Flemington, arriving there about 3:30 p. m. June 2nd, and will be conveyed to places of entertainment.

All lovers of the truth are cordially invited to meet with us.

CYRUS RISLER, Church Clerk.

THE Warwick Old School Baptist Association will be held with the Warwick Church, Warwick, N. Y., June 10th, 11th and 12th, 1908.

Those coming from New York city and points in New York State, New England States or Canada, will travel via Erie Railroad, changing at Greycourt for Warwick. Those coming from Pennsylvania, New Jersey or southern points may take train leaving Broad St. station, Philadelphia, Pennsylvania R. R., at 12:03 p. m. via Belvidere division, changing at Belvidere for train to Warwick. Trains will be met on Tuesday.

Ministers of our faith and order and lovers of Bible truth are invited to meet with us.

H. H. LEFFERTS, Moderator.

K. V. BEEBE, Clerk.

THE Siloam Association of Oregon and Washington will be held this year at Dayton, Wash., with Harmony Church, commencing on Friday before the third Sunday in June, at 10 o'clock, and continuing over Sunday. Those coming by railroad come so as to get here on Thursday before.

B. S. PATE.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

SALEM OLD SCHOOL BAPTIST CHURCH.

1315 Columbia Avenue,
PHILADELPHIA, PA.

Meeting every Sunday morning
at 10:30 o'clock.

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O L D S C H O O L**

BAPTIST CHURCH,

IN

NEW YORK CITY.

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

11:00 A. M.

2:30 P. M.

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

THE Mississippi River Association will be held next fall, with Mt. Euou Church, at Coles Academy, one and one-half miles northeast of Middleton, Tenn., on the Southern Railroad.

R. R. CRAWFORD,

THE
 "SIGNS OF THE TIMES,"
 (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.”

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NO. 11.

CORRESPONDENCE.

BEALE, W. Va., April 1, 1908.

ELDER F. A. CHICK—DEAR BROTHER:—I received a letter from a friend some time ago, which I have read and reread with a great deal of comfort, and as I believe others would enjoy it, will send it to you, and if it meets your approval you can publish it in the SIGNS OF THE TIMES. His dear old mother is a firm Primitive Baptist, and his father a strong believer. I trust you will not think me hasty, as we are strangers in the flesh, only having met once, but I hope we are not strangers in the Spirit. I should like to talk with you a few minutes, yet feel unworthy to be reckoned among the Lord's people, but bound to say as did Ruth, “Entreat me not to leave thee, or to return from following after thee.” I have no shelter except salvation by grace.

Yours in hope of a better world,

S. A. CLEAVENGER.

PITTSBURG, Pa., March 8, 1906.

MR. S. A. CLEAVENGER—MY DEAR FRIEND:—I have your very kind letter of February 28th, but am very sorry to have missed your first letter, which has so far failed to reach me. I am glad to

get the location of Maple Creek Church, and if it is at all possible to get away on the first Sunday in May I will be at your meeting. My work is very exacting, and we do not stop for Sunday; it is not always possible for me to get off on Sunday night, although I have done so once before, when I paid a visit to my sister near Wheeling. I am entitled to one night off each week, though, and hope to be able to arrange it so as to get up to Charleroi and see you and meet the Old Baptist friends you refer me to. It will be a great break in the monotony to meet a genuine Old Baptist. We have a great deal of religion here of a kind; some of it I suppose is genuine, since I cannot think that all the people who are making a profession of service to God and fellowship to Jesus Christ are either hypocrites or deceived; but there is a great and depressing lack of what I conceive to be the Spirit of God and the genuine example of Christ in the religion that is apparent to the public gaze. The great effort here seems to be to impress the world with the worldly achievements of christianity. Ministers, almost without exception, are “Rev. D. D.’s,” and their congregations are very particular as to

their educational and social equipment. The churches are very fine specimens of architecture generally, and nearly every minister I have met has impressed upon me the value of his "church plant," the enormous amount of work he has to do, and most every one has incidentally dropped a hint that his salary is inadequate to his needs. Some of them preach sermons that, from a literary point of view, are first-class and take high rank; many of them preach with courage and conviction against the reign of vice and political corruption in the community, and some of them have used their pulpits to urge upon citizens to become better citizens and use their suffrages to overthrow vicious practices in public offices. They often preach of the duty of men to God and the beauties of a life devoted to the great Father of us all, but beneath it all and running through it all there is the commercial idea, intensified and magnified until it is hideous and grotesque, and there is an entire absence of humility and of that intense love of mankind that marked the life and teachings of the Savior. I do not know that it is true, but I do not believe that any one of the prophets was a sleek, well-fed, high-salaried preacher, who dressed in the height of fashion and selected his words from the most imposing list in the lexicon, and I doubt if the disciples were selected because of their social or educational standing, and I doubt, too, if a single real servant of God ever hesitated to answer a call from the Master because the salary was inadequate, or complained of the amount of money he was paid, or even distressed himself for a moment about the smallness of the estate he was likely to leave to be administered upon. The brightest examples of preachers, whose names have lasted the longest and whose

teachings have done most to impress upon the minds and hearts of men the greatness and mercy of God, have been those who were fed by the ravens or ate locusts and wild honey; whose garments were skins or coarse cloth, and who were not countenanced in the polite society of their times. All this effort to make the service of God conform to popular ideas and to make religion and modern business methods harmonize, gives me a great weariness. It does not harmonize with my Old Baptist-taught ideas of God and religion, and the older I get and the more I see of the effort, the more I become convinced that the things which Christ rebuked are as prevalent and as tenaciously held on to by those who pretend to be living up to the "law" now as in the days when the money-changers profaned the temple without rebuke from the priests.

I am pining to hear a sermon free from worldliness and the taint of the dollar. It seems to me that I would again have the faith of my childhood in men and mankind if I could hear again Uncle David Murphy breathe defiance to all disputants for "the sake of the truth," or James Murphy plead for kindness and humility for the sake of Christ Jesus. I want to hear preaching that has sincerity and faith in it; a sermon with an unflinching faith in God and an unqualified belief in the divinity of Jesus Christ, behind which is the undoubted authority to carry a message. I am tired of those who, like the runner to David, have volunteered to run and have been given no message. To my mind, like that runner they fall on their faces and say, I saw a great crowd, but I came away just then to bring the news, and I know not what it meant. I want to hear some one bring the message who has been through the

fight and waited until the enemy was overcome and buried under the rocks and earth, and has been told to take the particulars of what he has himself seen and felt and known, and who delivers it without diplomacy and equivocation and an effort to please and make it less hard to hear. The messenger to David, who had been given the message to deliver, did not run so fast as the other. (Perhaps he was not a trained athlete, and perhaps the other was, and thought that circumstance fitted him better for the work in hand.) It is noticeable, too, that he who said, "Let me run," was recognized, and the king said of him, "He is a good man, and cometh with good tidings," and when he came up he gave David good and pleasant news, and although he must have known of the death of Absalom, he could not brook the displeasure of the king, from whom he derived his living and on whose pleasure his fortunes depended. But the slow runner, whose only qualification was that he had been sent with a definite message, did not consider the feelings of the king; he remembered that his superior in command had told him what message to take, and this he gave, although his words gave the deepest pain and humiliated the king beyond all that he could have been told. He had no thought of the effect upon his fortunes, but he told the truth as he had been commanded. These are the messengers I want to hear. They may be slow runners and ungraceful, weighted down with surplus flesh and accouterments that they have carried into the battle, and without polish in their manner of delivery, but behind their words there is sincerity and authority.

But I did not mean to give you a sermon on preaching, only I sometimes get my mind on these things and it runs in

this channel, and this is about the first time I have had an opportunity to relieve it. I remember very well the time we ate supper together at my sister's, because I very much enjoyed the conversation of the evening. I did not know, however, that I had left the impression on yourself and Lonna Corder that I had any concern about the hereafter. Frankly, I have felt concern for some time, and still do, over finding the truth about the future and the many things that seem impossible of solution. What is God? Who was Jesus Christ? What is the hereafter, and in what condition shall we be after this life? These are questions that I doubt if the ordinary mind can answer. I know there must be an infinite Being who designed the world, who created us and who sees our lives and characters; the unfailing and uniform harmony of all things is conclusive evidence to the reasonable mind. There being a Creator, it must follow that the highest type of his creation is man. But how insignificant we are! Here is a mind that did create a world and all things in it, the elements that sustain life and the creatures that breathe and live, and gives the means for their subsistence, and there is not a single fault in the whole arrangement; and here are we, his creatures, who cannot fathom the simplest of his works, and are often led to doubt his existence. O the depth of our ignorance! So far I can go, but there is an end. I can only wonder at the power and might of the Almighty; I cannot understand him. We must know that there is eternal life, and we are taught that there is eternal death. Of the latter I have never felt the terror that the idea would ordinarily convey, but how to get the former is one of the unfathomable mysteries to me. I do not know that I want to "get"

religion, but I would love above all things to know God and his will, and have the consciousness that I am as he would have me, and have the willingness to do his will freely and willingly.

I have written more fully to you of this matter than I have spoken to any one except my wife, who is, I am convinced, a thorough christian in all the word implies, because I think you will sympathize with the condition of mind in which an inquirer necessarily must be. I do not expect aid, in working these things out, from human sources, because I feel sure the knowledge I lack can only come from the divine Source. Humanity is too weak to be able to point the way to others, and our means of expression are too limited to explain the things we may feel of this kind. I believe a knowledge of God must be implanted in the heart, in the feelings, and that our mental scope is too narrow to contain it or to express it.

I am very glad you could be with my parents at the time of the death of my dear sister Ethel. She was a lovely girl, and the comfort of our father and mother, and their sorrow over their loss is very deep. At the time of her death my wife and baby were both very sick, and I could not get away from them to go to the funeral. It was all very painful, but I am comforted to learn that there is evidence that she is now happy. My parents were fortunate in rearing a large family, through much hardship and privation, until they were grown to manhood and womanhood, but death has been a frequent visitor amongst our dear ones since arriving at maturity. It must take all their fortitude to bear their sorrows without complaining. I hope you can sometimes meet with them and comfort them with kindly words and assur-

ances. They are both very dear to me, and it is a source of great sadness to think of them in their loneliness and sorrow, while circumstances have placed me so far from them that I cannot even see them and join in their griefs.

I shall be glad to hear from you any time you can find time to write me. I am rather a poor correspondent myself, since I am often prevented from answering letters promptly, owing to the nature of the work I do. I am employed at night entirely, and spend most of the day sleeping, and seldom feel in a suitable frame of mind to write letters; and again, when I get at it I wear my reader out with the length of it, as in the present case, but your letters will always be received with pleasure and answered as promptly as circumstances will permit.

With best wishes for yourself and your family, I am, as ever, very faithfully your friend,

FLOYD J. TRIPLETT.

“REMEMBER LOT’S WIFE.”

(Luke xvii. 32.)

A COMMUNICATION over my signature, on the above words, was published in the SIGNS OF THE TIMES in 1894, but by request of a dear sister in Canada I will write again on the same subject, although my views remain unchanged. After I was ordained to the work of the gospel ministry I fully decided in my mind that I would not use the same Scripture the second time as a text, but in looking over the things in the storehouse of my memory I find a large pile of unfulfilled promises. I find also in that storehouse a promise that I will be more careful in the future in making promises, for I have discovered that (notwithstanding the good intention) all such promises are of the flesh, and therefore do not endure.

The words quoted are the words of Jesus, which he preached to his disciples in the days of his flesh, when he told them of the dreadful things that should happen in his last days upon the earth, in which he reminded them of the days of Noe, when the flood destroyed the living upon the face of the earth, except the eight souls saved in the ark, and also reminded them of the destruction of Sodom, and of the four righteous who were saved therefrom. In which connection he enjoins upon them to "Remember Lot's wife." These are solemn words, deep with warning, yet full of precious promise.

"Remember." What a flood of memories break in upon us at this word from the Lord! We scan the pages of the book of our unprofitable life, in which our weaknesses and infirmities are laid bare, and with the dear old prophet of old, "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." We remember the Ebenezers and Bethels set up along our pathway, to remind us that there the Lord remembered us in mercy, restrained our evil passions and kept us from sure destruction. Just before the death of Moses, he wrote that memorable song as recorded in Deuteronomy xxxii.; he embodied these words: "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee." By that process which we call christian experience we are made to remember that we are dust. We remember, too, his marvelous works which he hath wrought in us. We remember the name of the Lord, for in his name we obtain mercy. We remember when we were poor, blind beggars, and he took us

from the dunghill and set us among princes. But why "Remember Lot's wife"? Does it not correspond with our own travel from darkness to light? Her's is a character that has stood throughout all ages as a memorial to poor pilgrims who pass that way, and as our minds are brought to contemplate the sad result of her disobedience, so the very remembrance is a lesson learned to the girding up of our loins, and although we have to learn the lesson many times, yet each time we remember we are still strengthened to hold on our way. In this character which we are to remember, there are three things to be considered: first, the wicked city from which the woman fled; second, the act of disobedience and its results; third, the working of all the circumstances together for good to them that love God. Sodom represents clearly "the whole world [which] lieth in wickedness." A city doomed to destruction; a multitude of people, all actuated by the same spirit of the flesh, eating and drinking, giving in marriage, seeking riches and honor and glory unto themselves, fulfilling the desires and lusts of the flesh, loving darkness rather than light, because their deeds were evil. In that wicked city, as in the world in all ages, there was a little remnant according to the election of grace, (Lot and his family) they were in the city, yet not of it. The things which they loved the people of the city hated (righteousness and holiness); they lived unto themselves quietly and peaceably, giving no cause for the exhibition of hatred and spitefulness which was manifested by the people of the city. In other words, the church was the hidden treasure in the field of the world of that wicked city, which was to be sought out by the angels of God who visited Abraham on their way to destroy the

city. Abraham, a patriarch of God, pleaded for the little city within the great wicked city, and his prayers were answered. Every child that is born of God (from above) of the generation of Jesus Christ, is baptized with the Holy Ghost and with fire. The stronger man cometh and binds the strong man and destroys his goods (burns the wicked city), and the child escapes through the avenue of grace.

The act of disobedience and its results: The angels of God came to Sodom, found the little remnant in the great city, warned them to flee from the wrath to come. After receiving the message, Lot visited his sons-in-law, who had married his daughters, saying, "Up, get you out of this place; for the Lord will destroy this city. But he seemed as one who mocked unto his sons in law." Only the circumcised in heart can receive the warning messages of love and mercy from the Lord. Then the angels said to Lot, "Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city." When they had gotten them out of the city, and out of the plain round about, "The Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of heaven." It was at this dreadful time that Lot's wife "looked back from behind him, and she became a pillar of salt." Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." By which kingdom we understand him to mean, not the heaven of immortal glory, but the kingdom which he has set up within us. Let us try for a moment to enter into the feelings of that poor, heartbroken mother, when she turned her back upon her own daughters who were left in the burning city. When each one of us has

been called upon to deny ourself and take up our cross, surely the thing which is the hardest for us to turn away from is that which we have loved the most in the flesh, that which has entwined itself most closely about our heart, that which is a part of our very life. In the case of Lot's wife every natural mother will truly say, I would have done as she did. Let us then remember her in her affection, her weakness, and the love which was hers naturally for her children. Can any one of us say, I am strong, I have never looked back? Then does not our fellowship go out to this poor woman in her weakness? "But his wife looked back from behind him, and she became a pillar of salt." This she did in direct disobedience of the commandment of the angel of the Lord, who said: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." The becoming a pillar of salt is of the most important significance, it stands as an unalterable truth in proof of the doctrine of the perseverance of the saints. Jesus said, "Ye are the salt of the earth." Let us remember her always as "salt," and every grain of salt has full fellowship for every other grain, and however much it loses its savor by and through disobedience, it continues always to be salt, it never changes to some other substance. The causes therefore by which the savor of the salt is lost are those which bring tribulation, sorrow and affliction upon the fleeing one from the burning city. In the hour of weakness he falls from his first estate, he looks back to the place from whence he came; his comfort and joy and consolation are all taken from him, and he becomes a standing pillar of warning, and of remembrance of his own weakness, and a memorial of the tender

forbearance and pity and compassion and loving-kindness of Him with whom we have to do. Therefore all who pass by the "pillar of salt" will "Remember Lot's wife," not with censure and derision, but with love, forbearance and tender pity, as doth the Father. When we think we are strong, and may not fall from looking back, then do we discover how weak we are. Often are we unconscious how strong are the earthly ties which are pulling us away and making us unfit for the kingdom. It is a hard thing to say, yet it is true, that there are some of the Lord's people who (by reason of their peculiar weaknesses) cannot live in the visible church, yet the fellowship of the Spirit remains and is never destroyed. The working of all the circumstances together for good to them that love God. This is marvelous in our eyes, to think that we are recipients of such wondrous grace. Whether we sorrow or whether we rejoice, the circumstances which lead to either condition work for our ultimate good. The peculiar character of the conditions which led the wife of Lot to disobey in looking back does not make the sin less sinful; so in the rejoinder to remember her we are to look beyond the mere fact that it was one of the salt of the earth who looked back, but we must look to the inner life of her who yielded to great and manifold temptations, even greater than any presented to us, and we have fallen. We often make the mistake of looking for perfection in our brethren; all our perfection is in Christ Jesus the Lord. The righteousness with which we are clothed as children of the Most High is the righteousness of Christ; it was because of this that Lot's wife was turned to a pillar of salt, and not to a pillar of some other material. Out of the carcass of the lion

Sampson obtained sweet honey; so the treasure of the sweet and rich grace of our God is found in earthen vessels, "that the excellency of the power may be of God, and not of us." So, remembering Lot's wife, may we by strength of grace be enabled to gird up our loins, press forward and turn not back.

B. F. COULTER.

PHILADELPHIA, Pa.

FAIRFAX, Va., March 8, 1908.

DEAR BROTHER KER:—I inclose a copy of a letter from brother Oliver, of Herndon, Va., which you will please publish if you think as I do, that it is too good to lay in my desk idle. I felt while reading it that it belonged to the household of faith; I wrote him, asking his consent for me to do as I thought best, and he gave me the privilege. It speaks for itself, and therefore I make no comment. I would like to write to all those dear ones who write to me through the SIGNS, but I have no gift. I would like to tell dear old brother Hickerson how I enjoyed his good, sound, brotherly letter in the SIGNS a short time ago. I met him at our meeting-house some years ago; he used to live here in Virginia; but I cannot write as well as he does.

Your brother, I hope,

ELI T. KIDWELL.

HERNDON, Va., Dec. 5, 1907.

MY DEAR BROTHER KIDWELL:—It seems a little strange that I should attempt to write to you or any one else, knowing the dark condition of my mind so well that I almost feel sure I cannot write to the comfort of a child of God, but when you were here last you quoted the words, "For Christ is the end of the law for righteousness to every one that believeth," and you told me they were

the first words that came to your mind after you had been delivered of the heavy burden of guilt and shame that pressed you down so heavily, and you were made to feel you wanted to tell it and preach it to the people. O my brother, what a high and holy calling, to be called to preach Christ "the end of the law for righteousness to every one that believeth." The apostle said, "The law was our schoolmaster to bring us unto Christ." Paul truly knew that by the deeds of the law no flesh could be justified in His presence. The law works death, and Christ brings life and righteousness. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," so says the apostle. Then, dear brother, you and I are brought into sweet fellowship with the apostle who said these blessed things, which point out to us Christ, the end of that law, which no man could keep, and which Christ, our Elder Brother, put away for us. For it is written, "By the deeds of the law there shall no flesh be justified in his sight." What could you and I do working under a law that we could not fulfill? None but Christ could fulfill that law; he fulfilled it for us, and for every one who believes in him. "For the wages of sin is death; but the gift of God is eternal life," and it comes to us through our Lord and Savior Jesus Christ. But the whole Arminian world is working under the law, which manifests death in all who do not believe in Christ. God first saves his people, then calls them "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."

My dear brother, if I should just stop now and write no more, I have said enough to convince any sound mind that

Christ is the only way to happiness beyond this vale of sin and tears. Our dark seasons must come as long as we remain here in this earthly house, yet we are made to still cling to our hope, which sometimes seems to be very small, but is an anchor of the soul, sure and steadfast. Yes, my brother, I do believe we are fellow-travelers, for you speak and write the very things I believe with all my heart. I am glad the Bible is full of wills and shalls; I will and you shall. "He shall save his people from their sins." It is not, I will save you if you will do thus and so to save yourself, but, "I will" and you shall, are God's own words, and do not belong to man. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." He will have mercy on whom he will, and whom he will he hardeneth. Thus we see God is all-powerful; none can stay his hand or say, "What doest thou?" He is the God of purpose, and works all things after the counsel of his own will. "I am the Lord, I change not;" "the same yesterday, and to-day, and for ever." What he has done will stand forever, for there is not a shadow of turning with him. O my brother, what can harm us if we are his children? "If God be for us, who can be against us?" Sometimes I get so low down that I fear I know nothing of spiritual things. I feel now while writing this letter that it would be better for me to stop and burn it and give up writing altogether, and I do believe I would do so, but I will have to use the word "if" it were not for the love I hope I have for the Old School Baptists, but the doctrine they hold is the doctrine I love, and it is the only doctrine that comforts the sinner who comes to God through our Lord Jesus Christ. "For Christ is the end of the law for righteousness to every

one that believeth." This doctrine does not suit the worldly-wise of to-day, neither did it suit the wisdom in Paul's day, for it was foolishness unto them, because it is spiritually discerned; but Paul says, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Thus we see to preach Christ the end of the law would be preaching foolishness unto the world and a stumblingblock to them, for they cannot accept Christ as the end of the law which they are trying to fulfill; they want to rob God of all the glory, to show that they are doing something that Christ failed to do, or left undone, so that they will have more praise in the eyes of the world than Christ himself. But the people of God will always (when in their right mind) praise God in all things, both in heaven and in earth, and rejoice in Christ Jesus, having no confidence in the flesh. Take Christ our Head from us and we will have no body, which is his people, the church, the bride, the Lamb's wife, and there would be nothing left. For Christ is "head over all things to the church, which is his body, the fullness of him that filleth all in all." O what a Husband we have; death cannot separate us from the love of God, which is in Christ Jesus our Lord. O how firm is the foundation, for it "standeth sure, having this seal, The Lord knoweth them that are his."

Brother Kidwell, I began this letter two weeks ago, and laid it aside, thinking that I might burn it, but to-day I thought I would send it to you with all the mistakes and blunders, feeling sure you will cast the mantle of charity over my imperfect way of writing; let me

hear from you soon. I hope this will find you both well and doing well. A happy new year in Christ the Lord.

Your brother, I hope,

J. F. OLIVER.

BLUE SPRINGS, Mo., Jan. 16, 1908.

MY DEAR SISTER JONES:—I feel ashamed to think your letter to me has remained so long unanswered, but I hope you will forgive me. Your letter has been of much comfort to me, and I have read and reread it many times, and each time found some sweet morsel for one so unworthy of any. In my mind I have written you many times, but when I go to put my thoughts on paper they leave me and my mind is a chaos. I will try now, though it be little.

It seems as far back as I can remember I have thought much of the earth and the things in and on it, how they could be, and why people die, and if death was all, and I worried more than I cared to tell; it all seemed so strange to me. I went with my father and mother to meeting, but I could not understand the things that were preached and talked of, but I did try to be good, as people called goodness, but the more I tried the less I did. I thought as I grew older I would do good, so for awhile forgot these things, and really thought at times I was doing good, and in a way felt contented with myself; but this was only one of the ways in which I was being led, or I have looked at it so since, that each and everything I did and do is what was laid out for me to do. This contentment did not last, my mind grew very heavy, and I tried to justify myself by deeds of the flesh, but justice was not there. Down and down I went, until it seemed there could never be mercy for me, and the wretchedness of mind I cannot tell, only that the worst sinner was better than I.

As I laid down to sleep there appeared before me the most beautiful river of clear running water, and there were angels bearing palms to the head of the river, (which was so bright I could only glance at it) and each angel was singing, Glory, glory in the highest. O it was beautiful, but it soon vanished. When it was gone the worry and fear were gone from my mind, and such a calmness stole over me that I had never known before, and I wept for joy and thankfulness. Everything was beautiful, and spoke of peace to me for days, but I kept it to myself, fearing that my parents might think I was or had been dreaming. About this time there was a protracted meeting at the Presbyterian meeting-house, and I went each night, singing in their choir and playing for them, but it seemed I was doing wrong, and I told them I could not feel I was good, as they spoke of being, for they said they were always happy, and if I would put my whole trust in Jesus I would never fear. One night while singing and playing for them the words of the song sung appeared to be blasphemy rather than praise, and O the horror of blaspheming his name. I stopped singing, but kept on playing until the song was ended. The next night I did not go, for it seemed as wrong to play those songs as to sing them, and I discontinued going. This caused many to say that as my parents were Old Baptists they would of course influence me; but my parents knew nothing of this, for I had never told them, and if they knew, they did not say anything to me, and I know these things were not taught me by man. I prayed that I might be led in the right way, if I was being led at all, but I did not know then that the Old Baptist ways were Bible ways, any more than I knew that other denominations

were not, for I did not hear them preach; in fact, I did not know hardly what was right, though I studied hard to know. One night as I was studying this verse came to me: "Thou shalt call his name Jesus: for he shall save his people from their sins." It was all plain to me, and I knew his people would be saved, and man, who could not move one thing, (were not power given him from above) could do nothing to save the world or one thing in it. I felt glad, for I knew these things were not taught me by man, and if I had to do something to be saved I would indeed be lost. There were other parts of the Scripture opened to me, and from that time on I knew that this doctrine was right, but I did and do doubt much if I am at all right. In June, 1905, I visited my grandmother, and on returning home I arrived late and unexpectedly, and found no one at home, but saw there was preaching across the street at brother Knight's, and I went over and in unseen. My father was preaching, and it seemed he was preaching to me, although he did not know I was in the place. It was a wonderful sermon to me, and I felt I would like to tell him that he described my feelings, but I did not. It was the last time I ever heard him preach, and the first time I ever heard with, I hope, an understanding heart. He died July 25th following, and in October I went before the little church he had ministered to the last eighteen years of his life, and they received me, though I often wonder what I said and why they took me in, but they did, and I was baptized the following meeting. That was the happiest, most peaceful day of my life, and now in the dull, dark days of my life (spiritually) I like to look back and remember the days of my youth, when the evil days came not.

Well, I have written and written, yet I cannot tell as I would wish of the wonderful works of our God, who "moves in a mysterious way, his wonders to perform; he plants his footsteps in the sea, and rides upon the storm." Yes,

"More than in the school-room taught,
Myself, alas, I know,
Too dark ye cannot paint the sin,
Too small the merit show."

I must stop now, lest I weary you. Remember me to all your dear family, and when you can, think of me as the smallest of the flock, if one at all,

MARGARET M. STARTZMAN.

[THE above good letter was forwarded to us by sister Adela Jones, of New York city, and we gladly give it space in our columns.—ED.]

JUDE 1-3.

"JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

These words have been in my mind more or less for some days, and I have felt a desire to pen a few thoughts for the SIGNS, should the editors think proper to put them in.

First of all the thought comes to my mind, What is it to be a servant of Jesus Christ? Jude calls himself a servant of Jesus Christ. What an honored position, and yet how humble it makes one feel. When we think of Jesus Christ as God, the question comes, What can we do for him? Much is said in the world about working for the Lord. But Jesus says to Israel, (Psalms 1. 12,) "If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof." No, we cannot add anything to God, but Jesus, as a man in the flesh, could be

ministered to; certain women followed him and ministered unto him, and he is in his people, and therefore says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." When Jude wrote to the dear ones confirming their hope, stirring up their pure minds by way of remembrance of the precious things of the kingdom, he was serving Jesus Christ. When any gospel minister in this day comforts the hearts of God's people he is serving Jesus Christ, and how our hearts burn within us while he thus talks to us by the way, and we say, What a grand thing it is to be a servant of Jesus Christ. So it is, but not only in those things which appear so wonderful to us, but in the every day things which seem small his people serve him. He says, And whosoever shall give to one of these little ones a cup of cold water in the name of a disciple shall receive a disciple's reward. All the children of God are in some sense his servants; the minister of the gospel, as he declares the truth to the glory of God and to the comfort of his humble poor; the deacon, as he serves tables, that of his pastor and the poor of the flock; the brethren and sisters generally, as they minister of their carnal things to him who labors in word and doctrine, and the poor of the flock, and any and all, though they be too poor to give carnal things, they show their interest in the church by their presence; although they cannot speak a word, they are yet servants of Jesus Christ, for their very presence ministers comfort to both pastor and church, and all these things, though they seem small to us, are yet great things, for they honor God and glorify Jesus Christ, and cement and mix, in one, the children of the heavenly King, and Jesus says, "Ye have done it unto me." Would we with-

hold anything from him who loved us and gave himself for us?

Jude remarks that he is the brother of James. I see nothing in this, only a means of introducing himself; James was better known. Then he speaks to those who are sanctified, set apart or appointed to obtain salvation by Jesus Christ, in whom they are preserved, spared, borne with because of his righteousness until God's appointed time to call them into the knowledge of his appointment to salvation and his preservation in Jesus Christ; this he does by the appearing of Jesus Christ, whose coming brings peace and love. Now the prayer of the servant is that this peace and love shall abound and increase more and more, that the tempest-tossed child may find Jesus Christ a present help in every time of need. This people he addresses as "beloved." Can one who has Christ in him the hope of glory help loving those in whom he sees the marks of the Lord Jesus? "Every one that loveth him that begat, loveth him also that is begotten of him." Jude then without unnecessary delay gives due attention to the work of the ministry. (All diligence to write to them of the common salvation, that salvation in which all the redeemed are interested, which is Jesus Christ; he is become my salvation, said David.) There is no other salvation, it is an undivided inheritance, a joint heirship. Glorious thought, Jesus Christ, the mighty God, the everlasting Father and Prince of Peace, is the salvation of all God's chosen ones. His peace, his love, his care, his rod, his judgments, are all his peoples in common; individually they are his servants and he is their Lord; collectively they are the bride and he is the Husband, and all the blessings of his kingdom are in common.

"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." The saints need to be reminded of the love and constant care of God towards his people in all ages of the world, to have their pure minds stirred up to a remembrance of what the Lord has done for them, and to an earnest contention for the faith or truth which was once delivered unto the saints, which faith is that God is holy, all-powerful and just, and yet has compassion on them that are out of the way, and so has laid help on One that is mighty to save, even Jesus Christ, and by his blood saves the sinner from sin and hell, and his people in all ages and all countries have ascribed the glory of salvation to him, saying, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." The faith once delivered unto the saints taught them their dependence upon God; it teaches us the same. The Scriptures and our experience teach us our dependence upon our God for salvation and comfort, and we know that vain is the help of man. Let us contend earnestly for this solemn yet glorious truth, both in word and deed, and pray God that his glorious name be exalted in his church and in the hearts of his dear people, and we given grace to be reconciled to his holy will.

Your brother in hope,

JOSHUA T. ROWE.

BALTIMORE, Md., March 6, 1908.

GEORGETOWN, D. C., Jan. 3, 1908.

ELDER J. T. ROWE—MY DEAR PASTOR AND BROTHER:—I have often intended writing to you after the third Sundays, to let you know how much I enjoyed the hymns, which I could read, and especial-

ly one some months ago: "Happy the church, thou sacred place," which I feasted on for weeks, and especially the line, "The guards of heavenly warriors." I feel too small to write one with such a gift to comfort the poor and needy, but this bright sunlight morning I will try to follow the admonition, "Quench not the Spirit." It is indeed a joy unknown to the professing people who flock in crowds to their fashionable buildings to hear a fine and ably written discourse, such as, "The world is the better for our preaching," as I have read in the daily papers. Well, the world may be, but not God's poor and needy.

I have of late read several of your articles, and where you wrote that you had never heard any Arminian say that salvation was not of grace, but that they would say, "We must do something to obtain that grace," there you came right to the point, and explained the difference between will-worshippers and those who know the God of love, mercy and grace, and that unmerited favor bestowed freely and forever. Our blessed Jesus told the people that they knew him, and from whence he was, by nature, but He who sent me ye do not know. Therefore we must know the Father to really know and believe in the Son. From a child I knew there was a God who ruled, and that nothing was impossible with him, but there was something, I thought, that we must do. I never found out what that was, and none could tell me, but I do know that in a moment, in the twinkling of an eye, every devoted pleasure that gave my heart delight was taken from me. But I did not see it in that light until I read in the SIGNS of a conversation which Elder Chick had with a lady who said that she had given them up, when he replied, "No, you did not give

them up, but they were taken away from you." Then light was given me to see it so. My mother was a humble christian, and was baptized by Joseph Jones, who was once all right in his standing with the church. I saw something in my mother that the world did not possess, but she was very quiet upon that subject, so I concluded there was something sweet that must be made known, and I would say that I believed in a secret salvation of the soul. Yes, the preaching of the gospel of the grace of God is sweet to the believer, and nothing else will suit him, and so we catch a word now and then that causes light to spring up when God says, "Let there be light."

I now call to mind a circumstance years ago, when the Corresponding Meeting of Virginia was held in Alexandria. My sister, brother Fox and myself were stopping with Mr. Waddy's parents, and as we three sat together a conversation came up upon the judgment. I do not now remember what was said upon the subject, but the words came before me and I remarked, "If I am to be brought before a greater bar of judgment than I am every day of my life, I do not know what I will do or what will become of me." Brother Fox said, "You have come right to the point." Several years since, at a May meeting at Broad Run, Md., in company with Elders Beebe and Sawin, conversation again turned upon the judgment. I related the conversation named above, when Elder Beebe said, "For the deeds done in the body." Here again light was brought out, and I saw it as never before. What a condemned feeling will at times come over me, and I feel to sink to rise no more. This morning while waiting for breakfast the Scripture came to my mind, We "are kept by the power of God through faith unto salvation, ready to be

revealed in the last time," and then the joy of His salvation was restored to me. This is here in the body, even as the deeds are done in the body. O how much I have missed such delightful conversations, but it has in deed and in truth been made up to me in other ways. A few days before Elder Lundy, of North Carolina, had an appointment here, I was reading where the ark of our God was carried from place to place, and each cried out, Take it away, until it reached its destined place. The people were in the field, and when they saw the ark of God they rejoiced. The words came to me, Here is a figure. What is it? But my mind was a blank until the day that Elder Lundy was to preach for our little band, and then it was made known to me that here in this great city were a few who were rejoicing to see our strange brother and listen to the gospel, while thousands passed by with contempt, crying, Away with such doctrine.

I have been several days writing this letter, feeling at times that I would throw it away. I have been much alone since Christmas, as my niece, Alicia Waddy, has had quite a bad spell of "la grippe," as also her brother and family, and my granddaughter, with whom I was stopping before I came here, so I have spent some time in writing my thoughts and some of the circumstances of my life, and I hope that I now live by the faith of the Son of God, who loved me and gave himself for me. This is Paul's language also. He once lived a different life, as also many others who can now testify to the same. This is all the apology I can give for writing this to you. Sister Dardy, who you know is Elder Trott's granddaughter, came to see me yesterday. I was very glad to see her dear face again.

I am trusting the God of love for strength at my advanced age to endure my trials.

But I will close. My love to sister Rowe and your family, and accept the same for yourself.

Your sister in tribulation and hope,
RUTH ADAMSON.

GLENBROOK, Va., Dec. 27, 1907.

DEAR EDITORS:—Inclosed find check for four dollars for the renewal of my subscription another year, and the new subscriber I have the pleasure of sending you, as the inclosed subscription blank will show. Please start sister Peck's subscription with the January 1st number. I tried to get more subscribers for you. I would like to see the SIGNS in all the Old Baptist homes, and I hardly see how they can do without it; I do not think I could. It is only a fraction over eight cents a copy, and I am sure it is worth far more than that to any of us; in fact I do not think I could part with mine at any price, it is such a comfort to the weak ones and a welcome visitor in many homes. I look forward as anxiously for the coming of the SIGNS as I do for our meeting days, and it always comes on time. I have only been with the dear Old Baptists one year, and I have been taking the paper during that time, and I hope the Lord will bless me with means to continue to take it as long as I dwell in this sinful world. May the Lord bless you, dear editors, to continue its publication, and may the dear brethren and sisters continue to write. I have just received my January 1st number and find it filled with good things as usual. I see a letter in it from a sister in Alexandria, Va., I would like to know her address, Hannie B. Grehan is her name. Most of my people live in Alexandria, and if I

knew her address I would like to visit her some time when I am there; though she is a stranger in the flesh I feel she is not in the Spirit, as I do all the dear brethren and sisters who write for the SIGNS; I love them, though I never saw them, and dearly love to meet with them. What wonderful love the Father has bestowed upon us, causing us to love one another with a pure heart fervently. This love has been most wonderful to me, and very comforting and strengthening also, for Paul says, "We know that we have passed from death unto life, because we love the brethren," and I feel sure, if I know anything, I love the brethren with a love the world knows not. I often wondered why the Old Baptists love each other so much, and love to be together, but I think I know now, for I love them better, and had rather be with them, than any other people in the world. Is not this the love of God shed abroad in the heart? If I am not deceived, I think it is. All good and precious gifts come from our heavenly Father; he gives us all things and teaches us all things; we do not need a Sunday School to teach us how to pray, as brother H. H. Bentley says in his letter in the SIGNS, which I have just read with much comfort. Truly we have no covering from the Lord; we stand naked before him, feeling our sinfulness, our unworthiness and our nakedness, and we are brought penitent before him.

The children of our heavenly Father show that they are all taught by the same Teacher, and are therefore one in Spirit, for they all talk and write the same, always praising God above all things. God's children are praising him always,

not with their tongues outwardly, but in their hearts, and they do pray without ceasing, and when they are enabled through faith to get a glimpse of the dear face of Jesus they can rejoice beyond measure, and 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." We know that of ourselves we can do nothing. "The spirit indeed is willing, but the flesh is weak," and therefore "the good that I would, I do not: but the evil which I would not, that I do;" and though we are erring children God loves us still. He says, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Yes, he draws us to him with love in such a sweet way that we are not aware of it until he reveals himself to us. He leads us in paths we know not, and when he speaks to us in his loving way, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," how sweet it is; we feel that we would like to "lay aside every weight, and the sin which 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."

Well, dear brethren, I must bring this letter to a close. I did not intend writing so much when I began, and I find it is like myself, very imperfect. Please cast the mantle of charity over all imperfections, and do with it as you think best.

With love and best wishes for the dear brethren and SIGNS, I am your unworthy sister,

LENA HUNTT.

REVELATION XVII. 17.

“For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.”

The word “fulfill” means to carry into effect. There is a difference between doing a thing and carrying a thing into effect. I am writing to those who are not afraid of strong proof from the Scripture of the power of God, who is the only Being who is not limited. God, who made the world and all that is in it, is not limited, neither has he any bounds. The devil has no independent power of his own; he cannot move or act only as he is limited by the power of God. God’s purpose in Satan and in the wicked is plainly revealed in Daniel xii. 10: “But the wicked shall do wickedly: and none of the wicked shall understand.” The word says, “To depart from evil is understanding.”—Job xxviii. 28. Thus we see that the wicked shall not depart from evil, for God has said so. Solomon said, “The preparations of the heart in man, and the answer of the tongue, is from the Lord.” Again, we read, “The Lord hath made all things for himself; yea, even the wicked for the day of evil.”—Proverbs vi. 4. Now all this is sure to be fulfilled. Again it is said, “He is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him.”—Job xxiii. 13, 14. Then he adds, verse 15, “Therefore am I troubled at his presence: when I consider, I am afraid of him.” When his children consider his great power and the working of his hand they do tremble at his presence; they see that their life and all their welfare is in his hand. Now all things are fixed to an accomplished end, both to the righteous and to the wicked. The righteous lovingly do the will of God, and the wicked wickedly fulfill his decrees in doing what

he has said in the Scripture they shall do. “The Scripture cannot be broken.”—John x. 35. “The Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.”—1 Kings xxii. 20–23. Again, the Lord said, “I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things.”—Isaiah xlv. 7.

Some one may say that I am an extremist, and make these points too strong, but I love such extremes when they are in accordance with Holy Writ. In his “hand is the soul of every living thing, and the breath of all mankind.” “Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening.” “With him is strength and wisdom: the deceiver and the deceived are his.”—Job xii. 10, 14, 16. Jesus said, “When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.”—Luke xxii. 53. Jesus answered Pilate, “Thou couldest have no power at all against me except it were given thee from above.” John the Baptist said, “A man can receive nothing, except it be given him from heaven.”—John iii. 27.

Brethren and sisters in the Lord, who have been taught by the Holy Spirit of God, let me say to you who may read these lines, I believe that all power both in

heaven and earth is in our God, and he does that which he pleases with all of his creation, for he knows all about them, while we do not, and he has revealed as much to us as it hath pleased him to do. "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent."—Job xxvi. 13. In Revelation we read the expression, "That old serpent, called the Devil." I am constrained to believe in the absolute predestination of all things and all events, and that nothing takes place by chance. I believe that our God is absolute, unlimited and unbounded, and that his almighty power and presence is everywhere all the time, and has been. I believe that he does his will in heaven and in earth, and that Satan is limited so that he cannot go beyond his bounds. In conversation with the Lord Satan said concerning Job, "Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand." In this we see that Satan could not have destroyed the substance of Job had not the Lord given him the power; and also the Lord limited him; he must not touch him. Now "Who is wise, and he shall understand these things?"

Dear brethren, I have felt compelled to do this writing; examine it and publish it if it is the truth. The SIGNS is the best book I ever read, except my Bible. May God bless the editors, and all the children of God who write for the SIGNS, and all his people everywhere; this is my prayer for Jesus' sake.

From a poor sinner,

S. N. BUTLER.

TOONE, TENN., Dec. 27, 1907.

PHILIPPI, W. Va., March 27, 1908.

MRS. EMELINE E. WORKMAN—DEAR SISTER:—How glad I was to receive the letter from you dated on the 15th inst., and how it pained me to think I could not write you a long letter in return, from the effects of old age and infirmity, holding both my hands up to heaven from day to day to God for help, like a little child to its mother; truly as David said: "Now also, when I am old and grey-headed, O God, forsake me not." Before the gospel dispensation came, "they that feared the Lord spake often one to another; and the Lord hearkened, and heard it," &c.—Mal. iii. 16.

My dear sister, whom I highly esteem for the truth's sake, you desire me to give my opinion on the following Scripture: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Romans viii. 1. I would like to take up this subject and write about three or four thousand words if my health would admit of it, but I must submit to God's will. In short, the work of the Lord must stand forever; nothing can be added to it nor anything taken from it. "If the Son therefore shall make you free, ye shall be free indeed." The full redemption price was paid on the cross, so said Christ, and the work was finished. Our Lord "by one offering hath perfected for ever them that are sanctified." "Who shall lay any thing to the charge of God's elect? It is God that justifieth." Again, it is said, "Who-soever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—1 John iii. 9. The flesh of God's people is not born of God, in a strict sense; if so, they would go home to heaven like Enoch and Elijah, but they have received

the Spirit of adoption, crying, Abba, Father; thus they are called the sons of God; it is imputed to them as in Abraham's case; he believed, and it was imputed to him for righteousness. The Master said, "I give unto them [his sheep] eternal life; and they shall never perish." He says also, It is not my Father's will that one of these little ones shall perish. Having loved his own he loves them to the end. Christ has the keys of death and hell, and the gates of hell cannot prevail against the little flock of God. She, the church of God, is built on the Rock of Ages, a sure foundation which will stand forever. But you may say, Sometimes I am led by the flesh. So say I, but then how we smart for it, and groan, as Paul says, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. v. 4. The saints are dead to sin and are alive to God; the body of sin has been crucified and is just as loathsome to a saint as a dead person who died with some contagious disease; the living are not much inclined to be about it only as necessity compels them. Job said that he loathed his life, he would not live alway. Paul says, "O wretched man that I am! who shall deliver me from the body of this death?"—Romans vii. 24. "We are accounted as sheep for the slaughter." "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." "The name of the Lord is a strong tower; the righteous runneth into it, and is safe;" but the dregs of sin left in the flesh after the new birth give the saints much trouble; the Lord hides his face for a moment to humble them and bring them nearer to him in prayer and supplication. "We know that all things

work together for good to them that love God, to them who are the called according to his purpose." His grace is sufficient for all our needs. Paul says in Hebrews x. 26, 27, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries;" not devour the christian. The people of God sin knowingly, but not willingly; there is a principle of grace within in opposition to sin that makes the warfare.

Dear sister, you have followed the counsel of your dear Master: after you received a hope in the precious Christ in the pardon of your sins you went into the water and were baptized; you bore testimony to the truth before many witnesses. What more? And now with me, a poor, helpless sinner, you count all worldly things, with all their pomp and show, as nothing, that you may win Christ.

I must close.

J. S. CORDER.

WORTHINGTON, Minn., Dec., 1907.

DEAR BRETHREN EDITORS:—Inclosed find two dollars to pay my subscription for the SIGNS for 1908. I have been a reader of the paper for twenty-eight years, and can say from my heart that I love the doctrine it teaches, because it was taught by the Lord Jesus Christ. He said to his disciples that he would not leave them comfortless, but that he would send them the Comforter, the Spirit of truth, and that when he was come he should teach them all things whatsoever he had said unto them. Now this Spirit is Christ's own Spirit, and it is a guide to the person to whom he gives it. He said, My word shall not return unto me void, but it shall

accomplish the thing whereto I sent it. So then there is no condition in its coming, but the word rests in that person, and it is the Spirit of Jesus our Lord himself. When I look into my own heart I see no good thing; it is but a den of sin all the time. I cannot control my evil thoughts, and so am doubting, and fearing that I may be a castaway at last. If any person is possessed of the Spirit of Jesus He has given it to that person, and at death it returns to God who gave it because it is his own. That person has eternal life in the grace of Jesus Christ his Lord; the very language of that person will betray him, that he is possessed of the love of Jesus. It is by this Spirit that we are heirs and sons of God, and shall at last be altogether one with him, when death calls the spirit home to him who gave it.

I have pondered these things over in my mind day and night, and can see nothing in man that can be acceptable to God only the spirit that Jesus gave him, and it seems to me the righteousness of Jesus Christ is in his own Spirit. I ask your prayers to God for me at the throne of grace. I am a poor, old sinner seventy-six years of age.

Yours with love to all of the same faith,
HENRY JAMES.

CHATTANOOGA, Tenn., March 29, 1908.

BRETHREN EDITORS:—My time for the SIGNS OF THE TIMES having expired, on renewing I want to offer what may be my final adieu to the editors, contributors and readers of our most excellent family paper. If I had the promise of multiplied years I should want to continue a subscriber and reader to the end, if I could raise the funds; as it is, I am expecting that to be the case. The prospect is altogether that way, that the six months for which I herewith inclose

money order for one dollar will cover the condition contemplated, viz., that I continued a subscriber to the end. I think it has been nearly twenty years that I have been a subscriber, and I can scarcely believe that you have had in all that time a more interested and approving reader. Somewhat critical in such things, I have found no occasion to indulge that faculty toward the SIGNS; on the contrary, it has been a source of spiritual edification and enjoyment, provided I know what that is. As to that I cannot tell, I only know that I am a very great sinner. But withal I find much to enlist my liveliest interest in behalf of the Lord's kingdom on earth. Any doctrine proclaimed, or practice indulged, in the name of the religion of the Lord Jesus, that has not a "thus saith the Lord," is apt to seriously arrest my attention. I have at least a mental interest in Zion's welfare, such as I have in nothing else, whereas the reverse of this was true up to a few years ago. I was altogether worldly minded, but now I have a hope of better things, and trust that I have been made to feel resigned to the dispensation that makes the end seem so near at hand. I am very feeble, and seem to be declining rapidly. I am not able to write more.

Again I bid the brotherhood an affectionate farewell.

WM. P. TOLLEY.

TO OUR SUBSCRIBERS.

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

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1908.

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

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

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

All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
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MATTHEW XXVIII. 19, 20.

OUR friend, Wm. J. Tindall, of Seaford, Del., requests our views upon Matthew xxviii. 19, 20. He says that his desire is to know the truth, and asks the following questions regarding this subject. First, Are all men teachable in things spiritual, as well as in things natural? Second, Does mankind possess in their moral constitution the capacity to be religiously taught? Third, If not, wherein does their responsibility to God consist? Fourth, Did not the apostles preach the gospel as recorded in the Acts in obedience to the Savior's command indiscriminately to all mankind? Fifth, As there were no christian churches existing when the apostles began their ministry after Pentecost in different countries, to whom did they preach, and what was the tenor of their preaching? Our friend adds to the above questions that it is not curiosity which prompts him in this matter, and that he occasionally reads the SIGNS and finds some things that seem to him excellent, and that he asks our views seriously, and that, though a member of the Methodist Church, yet there are some things taught by them which are not in harmony with his feelings.

The text to which our friend refers

contains the commission given by our blessed Lord to the disciples just before his ascension to glory: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." In Mark the commission is thus recorded: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." In Luke it is recorded that the Master, after his resurrection, said to them "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." In the gospel of John there is no reference at all to this commission. The three evangelists who do refer to it, while differing in language, yet are one in recording the substance of the Savior's commandment.

First, we desire to give some general reflections regarding the commandment to preach the gospel to every creature. Teaching all nations, preaching the gospel to every creature, and preaching among all nations, the three different expressions used by the three evangelists, are but different forms of saying the same thing. A careful reading of the four gospel narratives will show that the disciples, up to the day of Pentecost, had little if any conception of the truth that under the gospel the Gentiles were to be embraced as well as the Jews. Even after that day we find Peter still ignorant of this truth. This was so with him until the Lord called him to go to the Roman (Cornelius), and removed all doubts from his mind by the vision of the sheet filled with all manner of fourfooted beasts

and creeping things. In the commission the Savior says to them in substance, After this hour the middle wall of partition between Jew and Gentile is broken down. I have redeemed a people to my name out from among the nations of the earth, as well as from the Jews. My church is to be made up of mine elect in all kindreds, tribes and tongues. This is the design of the dear Redeemer as he goes away from them to heaven. He shows them that their ministry is not to be now confined to the Jews as it had been before. Just as the gospel of the kingdom was to be preached to the Jews, so was it to be preached to the Gentiles. This does not define what it is that is to be preached, nor how men are to preach, but simply that to Jew and Gentile, both, the same things are to be proclaimed, and whatever reception shall be accorded this blessed news of the gospel among the Jews shall also be accorded it among the Gentiles; and in whatever way a Jew shall be prepared to hear and understand it, in like manner shall Gentiles be prepared. The middle wall of partition, consisting in the ordinances of the old testament, given to the Jews and not to the Gentiles, no longer exists, either for Jew or Gentile, but the glad tidings of salvation takes in both.

Second, it is the gospel of repentance and remission of sins that is to be preached, and preached among all nations, beginning at Jerusalem. The substance of this preaching is that Jesus is exalted a Prince and a Savior, to give repentance unto Israel and forgiveness or remission of sins. What men could not of themselves accomplish Jesus has been exalted to do for them and in them. So to preach the gospel is to preach that Jesus works both within in giving repentance and without in giving remis-

sion. Jesus works by the Spirit within his redeemed, causing godly sorrow and a turning away from their sins, and he has wrought out remission of sins by his finished work upon the cross. This is the gospel. To preach this is to preach the gospel. Nothing aside from this, nothing short of this, is the gospel. It is all embraced in the finished work of the blessed Lord. The gospel is not an offer of salvation upon any terms whatever; it is salvation itself, as finished by the Son of God for poor sinners. Now to preach this gospel is to preach to poor sinners that a full and perfect Ransom has been found. It is the glorious sound of the trumpet upon the day of jubilee which proclaims deliverance to the longing and mourning captive, and that his chains no longer bind him. It does not say to him, You may be free if you will, but, You are free. It does not say, If you will comply with the conditions you may be free, but it does say that Jesus has complied with all that is demanded as the price of your freedom, and you are free. What good news it was to that captive who waited and longed for the hour of his deliverance from bondage when he heard the jubilee trumpet sounding throughout the land. It said to him, The hour of your deliverance has come, and at once he was free from his bondage, whether he would or not; but that he would not is not to be supposed for a moment. No man loves bondage when he feels that bondage. The bond-slave of sin, when he comes to feel his servitude, must long for deliverance. How blessed when it is said to him, "You are free." This is the gospel message: Salvation is finished for the lost, freedom is won for the slave.

The gospel does not imply that men are on probation while they live on earth,

and that the future shall be for them according as they conduct themselves. It does not say that if they do good then shall they live, but if they do evil then shall they die forever. Men are not on probation, they are already as much condemned and as completely lost as they ever will be. On the other hand, the saved are as much redeemed and as completely saved as they ever will be. More happy indeed, but not more secure, the glorified saints in heaven than are all who are embraced in the covenant of redemption. Men are lost already by nature. Jesus came to save the lost; he did not come to prevent men from being lost, but to find the lost and save them. If there ever was such a state as might be called by the name of probation, it is sure that no man has ever been in that state since the transgression of our first parent. The criminal arrested, judged and condemned, is not now under probation, whatever might have been his state previous to his transgression against the law. We need not, for the purposes of this argument, stop to consider in what state Adam was before he transgressed. Since the transgression death has reigned over all men, because all men are sinners, and again we say that no man is now under a state of probation, so far as his condemnation before God is concerned. Jesus came not to strengthen men that they might so do as not to be lost, but to save his people who were already lost. The good news of the gospel comes to souls who are past all probation, and who are without hope in the world.

Now this gospel is to be preached among all nations and to every creature. This is the Savior's command. Each servant of God is to remember that he is the Lord's servant, to go where he sends

him and to proclaim what the Lord bids him. Where each one shall go is to be determined by the inward command of God in the heart, and by the openings of His providence, in all cases. No man, or society of men, has any right to send any man; it is seeking to usurp the authority of the King when any undertake to do this. Neither has any man or society of men right to forbid the servant of God going forth as the Lord bids him. Each servant is beholden to his Master, and to no one else, in this great work. The faithful servant will find himself watching the indications of the providence of God and the leadings of his own mind in subservience to the teaching of the Lord in the Bible. As the minister goes forth he is to sow the word of God, and to sow it beside all waters. It is not his to know the hearts of men, and so he is to proclaim the word to all who will hear him. This is his duty, a duty which becomes to that servant a great and solemn privilege; but he cannot give the hearing ear, and neither by his preaching can he prepare the heart to receive the word. It is not by his labor that the ground is to be prepared, this is the work of the Spirit of God, and into this prepared ground the word will fall and bring forth fruit. As the servant proclaims the lost estate of men, and then the one Ransom that has been found, the prepared heart will recognize, first, the truth of the message of condemnation as being what he now feels in his own soul, and then will hear with longing the message of salvation from so great a condemnation, saying in his heart, O can such good news be for me? If any man say to such a sinner, You must repent and do good, else you cannot find favor with God, that soul will reply in thought and feeling, I have no strength to work out such a sal-

vation. If, however, one shall say to him, There is full salvation completed in Christ for just such a sinner as you, and this message be applied by the Spirit, that one can say, If this be so, then there may be hope for such a sinner as I. He that hath ears to hear will hear the message, but it is not the work of the minister to circumcise hearts and ears. All men are under law to God, and because under it are condemned by it, because all are already transgressors. To preach the law is not to preach the gospel, yet the law must be preached or else the gospel has no significance at all. But to preach the law is simply to declare that men are sinners against God, and that his law pronounces death as the penalty for sin. The law has no mercy in it, it is simply just; it is righteous, and demands righteousness. How then shall a sinner be saved? How shall a man be just with God? To answer this is to preach the gospel, and the answer is, Christ has died and risen again; died for our sins, and risen again for our justification, and by his death we are justified from all things from which we could not be justified by the law. Thus we are justified freely by his grace, through the redemption that is in Christ Jesus. In Christ and his finished work justice and mercy have met together, righteousness and peace have kissed each other. It was said to a criminal about to be executed for his crimes, "You are soon to die and go before the bar of God. It is time that you were seeking to make your peace with God." To this the criminal made answer, "There never was but one man who made peace with God, the man Christ Jesus." The first remark is a denial of the gospel, the reply is the gospel itself.

Returning to the questions proposed

by our friend, it appears to us that in substance we have already answered them. All men are not teachable in things spiritual, as they are in things natural, but only those to whom it is given to hear, and these are the prepared ground; yet we are to preach everywhere the gospel; God alone, by his Spirit, can apply it, and we know not to whom the word shall come. It is because of this that we must preach to all who will hear us.

To the second question, it seems enough to say in reply that men can be religiously taught so far as the letter of the Bible is concerned, as the Jews were under the old covenant, and as false religion is taught among myriads of mankind. But this does not impart spiritual life; it does not make any man live in the kingdom. Head knowledge is not heart knowledge. The last, God alone can give by the daily travel of his people as he guides them by his Spirit. But the spiritual, who are possessed of eternal life, can and do hear the word and receive it as seed sown in good ground. In them the word produces humility and every heavenly grace, while such teaching as natural men may have gained in the letter of the word tends to puff them up with pride, and tends to cause them to boast over their attainments in the knowledge of the Bible.

To the third question, "In what does the responsibility of man consist?" it seems to us that we need only refer in reply to what we have already said regarding the idea of probation. Man is responsible to God, because he is the creature of God, and to man God gave the law. But man is already lost and dead in sin; he is so, not because he has rejected an offered salvation through the gospel, but because he is a transgressor

of the law. No man perishes as the penalty for refusing the gospel, for there is no condemnation in the gospel, but only salvation; it is the law of God that condemns. The gospel does not say, If men reject me, then will I appear against them at the bar of judgment as a swift witness. There is nothing but mercy in the voice of the gospel. Again we say, salvation is not offered to men, and so no man can reject it, but it is proclaimed to men as the work done, as salvation finished for such as cry out for deliverance.

Fourth, the apostles did indeed preach as the Lord commanded them, as is set forth in the Acts and in the epistles, and they preached to all whosoever would hear them. But they did not preach to men that they might all be saved if they would only repent and believe; this would not have been the gospel had they so preached. They did preach to all who would hear; whether men would hear or forbear hearing they still went on preaching, and their message was that men were sinners and lost, but that Jesus had died for his elect people, and that all who were mourners because of sin were saved in the Lord, and saved effectually and eternally.

How may one know that Jesus died for him? There is but one way by which any one comes to know this, and that is by feeling his need of such a Savior. The answer to the fifth question, it seems to us, is embraced in the reply to the fourth question, and we will dwell no longer upon this theme. It is sure that there can be no more important theme brought to the attention of any of us. We hope that we have not darkened counsel in the mind of our friend by words without knowledge. May the Lord lead him, and us all, into clear knowledge of the word of God, and by

blessed experience bring us all to say from a full heart, Worthy is the Lamb that was slain, and that hath redeemed us unto God by his blood, to receive blessing, and power, and honor, and glory.
C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

SOLOMON'S SONG V. 9.

"WHAT is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?"

It is generally admitted that in this song of songs the pen of inspiration is employed to set forth the glory of Christ and the beauty of his church, under the figure of the beloved and the spouse, the bridegroom and the bride, and the spiritual communications of Christ and the church, their mutual love and heavenly intercourse, which are exemplified, portrayed and illustrated by the strongest, and yet most endearing figures which nature can afford. The frequent use which has been made in various parts of both the Old and New Testaments of the same figure to set forth the union and relationship of Christ and the church, by Isaiah, David, Jeremiah, and nearly all the prophets, by John the Baptist and the apostle John, by Paul, and even by our Savior himself, are amply sufficient to satisfy all candid inquirers after the truth that Christ and the church are intended in our text by the beloved and the fairest among women. God himself declares that he has espoused the church to himself in righteousness, in faithfulness and in indissoluble union, and by his prophets assures her that her Maker is her husband, the Lord of hosts is his name, and her Redeemer is the Holy One of Israel, the God of the whole earth shall he be called. Throughout this song of

songs the relationship, the love, the high appreciation of each other, is strikingly set forth; but in our text the daughters of Jerusalem demand of the spouse wherein her beloved is more than another beloved.

The first important point we will notice is the acknowledged beauty of the spouse, surpassing all other women in her loveliness, and commanding the admiration of all the daughters of Jerusalem: "O thou fairest among women." We are led to inquire after her incomparable beauty, saying with the amazed daughters, "Return, return, O Shulamite: return, return, that we may look upon thee."—Song vi. 13. And in our investigation let us hear from her own lips what she can say for herself: "I am black," she says. A color not much admired for beauty; until very recently at least it has been regarded as the very opposite of beauty, and so indeed the spouse herself regards her own color as loathsome, revolting and degrading, and in humble confession she acknowledges that she is as black as the filthy tents of Kedar, because the sun had looked upon her. But this humiliating complexion is only applicable to her as a polluted sinner, as she stands in her earthly relation to an earthly Adam, as a servant of sin, a slave to vice, a guilty, wretched, helpless convict, condemned by the law of God and under sentence of death. In all her nature vile, and as long as her connection with the earth shall endure she is environed by the tents of Kedar, and has to feel the deep mortification of a black and unsightly complexion. It cannot then be that in her carnal and earthly nature she excels in beauty. But the secret is told when her God informs her that she is comely through the comeliness which he has put upon her.

"Defiled and loathsome as we are,
He makes us white, and calls us fair,
Adorns us with a heavenly dress—
His robe of perfect righteousness."

And then she can say not only that she is in her depraved nature black as the tents of Kedar, but in her Savior's righteousness as white and comely as the spotless curtains of Solomon. Now she can greatly rejoice in the Lord, and her soul can be joyful in the God of her salvation, who has clothed her with the garments of salvation, and covered her with the robe of righteousness. Washed and cleansed in the fountain of her Savior's blood, purified as gold, refined as silver, beautified and adorned with jewels, her garments are of wrought gold, and she is all glorious within, as she is brought unto the King in raiment of fine needlework, clothed with the sun, and elevated above the moon, and wearing on her head a crown of twelve stars. Well may she now, glorying only in her Beloved, challenge comparison, as she "looketh forth as the morning," just emerging from the blackness of night, "fair as the moon, clear as the sun, and terrible as an army with banners." O thou fairest among women! "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." This description of the spouse, we presume, has special reference to her in her gospel organization, and as presented in her primitive faith and order. The daughters of Jerusalem, under the Sinai covenant, like Leah, were tender eyed, who "could not steadfastly look to the end of that which is abolished."—2 Cor. iii. 13. But she is, like Rachel, well favored and beautified, having blessed eyes which can see what kings and prophets have desired to see, but were not able. In the vision which John saw, the bride, the Lamb's

wife, descended from God out of heaven, prepared as a bride adorned for her husband; to her is well awarded the superlative degree of beauty, as the very fairest among women. Compared with three-score queens and fourscore concubines she stands preeminent as the only one of her mother, the chief one of her that bare her, and compared with the richly attired mistress of abominations, who, with her harlot brood of daughters, has intoxicated all the kings and governments of the earth with her fascinating trappings and wanton allurements, how supremely excellent does she appear in her heavenly charms. Compare the two, and although the world has given a verdict in favor of her who sat upon a scarlet colored beast, and reigned over the kings of the earth, and in whose skirts was found the blood of slaughtered millions, how revolting does that devouring vulture appear when contrasted with the harmless dove of our Redeemer; the one a ravenous wolf forever howling for blood, drenching the earth with human gore, whose house is the way to hell, going down to the chambers of death, the other in angel form of loveliness, breathing only peace on earth and good will toward men; the hideous ugliness of the one is in all respects the opposite of the transcendent loveliness of the other. Not only is the spouse more lovely than the mother of harlots and abominations of the earth, but beyond all comparison more beautiful than any of her harlot daughters. Although, as we have admitted, the world may admire antichrist in all her diversified departments above the church of the living God, it is because the world has drunk deeply of the golden cup of her abominations, therefore in their intoxication they love sin and hate holiness. They love all the characteristics of that harlot fam-

ily, Arminianism, will-worship, hatred, variance, wrath, strifes, seditions, heresies, murders, adultery, thefts, witchcraft, priestcraft, &c., and have no ability to appreciate the glory of the kingdom of Christ. They cannot discover why or wherein the church of God, as organized by our Lord Jesus Christ, is more fair than those who wear the alluring attire of harlots, but this is because none but such as are born again can see the kingdom of God. To the unregenerated, the women (churches as they profess to be) which reject the gospel of peace, the doctrine and ordinances of God our Savior, and hold the doctrines of men and the doctrines of devils, who teach for doctrines the commandments of men, with imposing show of Sabbath schools, mission societies, worldly pomp and vain glory, have greater attractions. Neither the Jewish church nor any other religious organization can compare with the church of God in her gospel establishment. She is pronounced the perfection of beauty, and out of her God himself hath shined. For "God is in the midst of her; she shall not be moved: God shall help her, and that right early." He is a wall of fire round about, and the glory in the midst of her. This constitutes her supreme glory; she never pretended to have any other beauty or superior comeliness.

"Her beauty this, her heavenly dress,
Jesus the Lord, her righteousness."

Identified with Christ, her Head and Husband, she is a partaker of him, of his divine nature, and she is made the righteousness of God himself in him. She is not only adorned with superlative beauty, but she is in all respects prepared for her Husband. His law is written in her heart, his love is shed abroad in her spirit, his Spirit and his mind are imparted to her, and his image is enstamped on

her, and thus she is made the very fairest among women.

But what is her beloved, and wherein or in what particulars does he excel other beloveds? All other religious bodies have their beloveds, to whom they manifest their partiality. The daughters of Jerusalem, under the Levitical priesthood, as wedded to Moses, or the law, had to recognize a husband who was stern and inexorable in his demands, lavish in his curses, and never known to bestow any blessings; always condemning and exposing all their faults, demanding everything, but supplying nothing, and utterly unable to either justify or to give life, with neither ability nor disposition to give them a kid with which to make merry, sternly ruling with an iron rod, demanding perfect, unremitting and perpetual obedience to his every precept, and for the slightest breach or delinquency consigning the convicted to wrath, condemnation and death.

The Beloved of the gospel church is the very opposite in all these particulars. He supplies all, and demands nothing as a condition or consideration. He is merciful to her unrighteousness, and her sins and iniquities he will remember no more. He not only can and has given her eternal life, and pledged his veracity that she shall never perish, but he is himself her righteousness, her sanctification and her redemption. He never curses, but always blesses her. He has made a feast of fat things for her to feast upon, with wines on the lees well refined. He has brought her to the banqueting-house, and his banner over her is love.

But the disparity between her Beloved and the beloved of the daughters of the uncircumcised is still greater. Although all false religionists, or legalists, or what claim to be wedded to the law, in modern

parlance are called Arminians, yet Moses, or the law, spurns them, admits no affinity. They cannot approach him without being stoned to death or thrust through with darts. All the diversified daughters or departments of antichrist claim that the Lord Jesus Christ is their beloved, but in works they deny him, and not only in their works, but in their doctrine, order and ordinances, and in their persecution of his people. Like the carnal Israelites, who professed to be looking and waiting for and desiring the coming of the promised Messiah, when the Son of God made his advent it was soon discovered that he was not the christ they desired. So with all the daughters of the uncircumcised in the present day, they have painted in their vain imaginations that kind of a messiah which would suit their unregenerated hearts, but their imaginations paint such a being as the murderous Jews were looking for, and they have no knowledge, conception or love for such a Christ as God has by his Spirit revealed in the hearts of his children, and such as the inspired Scriptures testify our Redeemer to be. Some, and perhaps the greater portion of them, describe such an imaginary savior as has attempted to do more than he can accomplish, who desires greatly to save everybody, has died to redeem everybody alike, has done all that he can to procure the salvation of everybody, but would succeed in saving very few if unaided in the work by the plans, inventions, contributions and activity of men. They portray one who can only go where they carry him, and do only what they do for him. Or, to use their own words, he works by instrumentalities, means, &c., in saving sinners. Thus they attribute to their imaginary christ the same and no more than the Pagans attributed to their stocks and

stones, and they imagine that the Savior is pleased, and even delighted with them for their zeal in teaching for doctrines the commandments of men, and that he is highly honored by the improvements that they have made on his doctrine and ordinances; and, whereas his kingdom was not of this world, they have fixed up what they imagine his kingdom ought to be, and have made it altogether a worldly concern. His kingdom no man without being born again could see, but they have assigned to him a kingdom which is visible to the unregenerate. His kingdom, his religion, his doctrine, were so offensive that he was hated, his religion opposed, and his doctrine controverted and blasphemed by all unrenewed men; they suppose that they have made such improvements that the world admires, loves, and is ready to indorse and defend his kingdom, embrace and commend his religion, support and preach his doctrine, not as set forth in the holy Scriptures, but as improved by their wisdom and adapted to the taste and disposition of unconverted men. The spouse of Christ can confidently claim that her Beloved is a real, full, complete sovereign and almighty Savior, while all other beloveds are only imaginary. Their rock is not as our Rock, our enemies themselves being judges, for they do not claim for their rock the attributes which belong to our Beloved. They do not pretend to believe their beloved is the mighty God, the everlasting Father, the Prince of Peace; that he has all power in heaven and earth; that he doeth his pleasure in the army of heaven and among the inhabitants of earth; that he is of one mind, and none can turn him. In all these, and in every divine attribute and eternal excellence, the Beloved of the spouse is more than any other beloved. It is the delightful

employment of the spouse to extol and praise her Beloved, and to testify that he is glorious in holiness, fearful in praises, doing wonders. She loves to tell how far he excels all others, for he is altogether lovely and the chief among ten thousand. Being filled with his love, she is sick of all other objects, sick of self, sick of the vanities of the world, sick of wandering from him, and can only be cured by the light of his countenance. She says she is sick of love. When one is sick of love, or lovesick, nothing short of the presence and enjoyment of the object of that love can possibly relieve him, and it is certainly so with the church; when mourning the absence of her Beloved there is not another being or object in heaven or earth that will satisfy her. Palaces would be gloomy prisons to her in his absence, but in his presence there is fullness of joy, and at his right hand pleasures forevermore.

MIDDLETOWN, N. Y., April 1, 1863.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906; 07 means 1907; 08 means 1908, &c.

APPOINTMENTS.

THE Lord willing, Elder P. G. Lester will fill the following appointments in Kentucky:

Little Flock, Friday, 2:30 p. m., May 22nd, and Saturday and Sunday, 11 a. m., 23rd and 24th; Goshen, Tuesday, 11 a. m., 26th; Salt River, Wednesday, 11 a. m., 27th; Elk Lick, Thursday, 11 a. m., 28th; Sulphur Fork, Saturday, 11 a. m., 30th; Turners, Sunday, 11 a. m., 31st; Pleasureville, Tuesday, 11 a. m., June 2nd; Finchville, Wednesday and Thursday, as suits, 3rd and 4th; Bethel, Saturday and Sunday, 11 a. m., 6th and 7th; Winchester, Monday, as suits, 8th; Mt. Sterling, Tuesday, as suits, 9th; Sharpsburg, Wednesday and Thursday, as suits, 10th and 11th; Mays Lick, Saturday and Sunday, 11 a. m., 13th and 14th.

OBITUARY NOTICES.

Miss Mary Blain, only child of the late John and Ann Eliza (Benedict) Blain, died at the home of her cousin, Mrs. Ann Knapp, Sugar Loaf, N. Y., May 4th, 1908, in the 72nd year of her age. Her father and mother during their lifetime were regular attendants of Old School Baptist meetings, her mother being a descendant of Elder James Benedict, the first pastor of the Warwick Church, and being also a sister of the late Elder Wm. L. Benedict, at one time well known among our people. Miss Blain attended Old School Baptist meetings until the last three or four years, when she was too feeble and in too poor health to attend any meetings. She never made any public profession of religion, but during her last days upon earth, in the midst of suffering, manifested a beautiful spirit of resignation to the Master's will, ready to depart at his call. She believed in salvation by grace through the Lord Jesus Christ. Her only surviving relative of near kin is an uncle, James Blain, living in Kansas. There are several cousins and many friends who will miss her presence in their midst, and who tenderly cared for her in her last illness.

The funeral was held from Mrs. Knapp's residence, in Sugar Loaf. Text used by the writer was John xi. 25, 26. Interment in Belcher burying-ground, near Warwick, N. Y.

H. H. LEFFERTS.

WARWICK, N. Y., May 7, 1908.

BROTHER T. A. Eastin died at his residence, east of Miami Co., Mo., about Dec. 13th, after an illness of more than five weeks, during which he suffered much in body, which to some extent affected his mind, yet he did not murmur, but would often pray that the Lord would come and take him home, saying he was ready to go. He would frequently engage in praising the Lord for the rich blessings he had bestowed upon him, and would often tell his experience, and how the good Lord had cared for him and blessed him when he was in a far distant land, away from his kindred, and had redeemed him from all evil. Brother Eastin and his wife, sister Eastin, gave in their experience to the Primitive Baptist Church called Hope, then holding her meetings in Carroll County, Mo., in October, 1874, and were baptized by the writer, and their membership continued in that church until his death; her membership still remains with the same church, which now holds her meetings in Saline County, Mo. Brother Eastin was born, raised and educated in Palmyra, Mo. His parents were Dr. William and Mary Eastin, who had two sons and a daughter, of whom our brother was the last living member. He was born in August, 1830, went to California when he was nineteen years old, stayed six years, then returned to his native home; was married to Miss Nancy E. Parrish in March,

1859. Six children were born to them, of whom five are living, four sons and one daughter; they were all present when their father died except the eldest son, who lives in Nashville, Tenn. After brother Eastin married he engaged in farming, and lived several years in northeast Missouri; then in 1874 he moved to Saline County, Mo., and although he made changes sometimes in his location and business, being part of the time in mercantile business and part of the time engaged in farming, yet most of the time he lived in Saline County, and died on the farm, eight miles east of Miami, and was buried near by.

A meeting was held, sacred to his memory, in Miami, the first Sunday in April, 1908, at which the writer tried to speak words of gospel truth for the healing, soothing and consolation of the bereaved and mourning ones.

R. M. THOMAS.

ST. JOSEPH, Mo.

Miss Martha Lee died at her home in Loudoun County, Va., Jan. 23rd, 1908, aged 72 years. She was the daughter and the last of the family of brother Matthew Lee, a long time member and deacon of Mt. Zion Church, and a prominent man in his community for many years. "Miss Mat," as we loved to call her, while not making a public profession of the faith which doubtless was in her, manifested a sincere regard and, we believe, love for the truth and the people of her father's choice. Her place in Mt. Zion congregation was regularly occupied by her whenever her health and circumstances would permit. Her life was quiet and unassuming. Blessed with abundant means, she chose to use them in deeds of love, helping the needy and relieving the wants of the poor and destitute, rather than in making an ostentatious display in the eyes of the world. It seems she chose to live and care for an aged father and mother, who depended upon her for those ministrations the aged so much need, rather than live a life particularly for herself. No doubt she was blessed in this, going down to her journey's end in humble, quiet resignation to the divine will. A brother's widow, with two of that brother's children, are all of the immediate family who survive her, and by whom she is held in loving, grateful remembrance.

ALSO,

Thomas T. Palmer died at his home near Bloomfield, Loudoun Co., Va., April 24th, 1908, in the 75th year of his age. He was married March 5th, 1868, to Miss Annie Silcott, to which union were born four children, three of whom, and his widow, sister Palmer, survive him. Mr. Palmer had been an industrious, hard working man all his life up to a few months before he died; he had a kind, manly disposition, which won the esteem of all who knew him. He was an honest man, a good neighbor and citizen, a kind husband and father, and, we fondly believe, a subject of God's grace. While he never made an open profes-

sion of religious convictions by identifying himself with any church, it was very evident that in mind and heart he was in sympathy with the Old School Baptists. His widow is an esteemed member of Ebenezer Church, and he generally attended the meetings with her when circumstances permitted. We cannot doubt by those tokens and signs which Mr. Palmer gave that he had a love for the truth and for those who love the truth that is not found in the heart of the ungodly man. How empty and vain are mere professions when the test comes and they are found as unsubstantial as the shifting sand, with no more solid foundation.

I must add that those like Miss Martha Lee and Mr. Palmer are far more helpful and encouraging to our poor and afflicted people in these times of trial, than those zealous professors who, when trials come, fall away. May God comfort the mourners.

J. N. BADGER.

MANASSAS, Va., May 13, 1908.

Hester Owens, our beloved sister, fell asleep in Jesus April 8th, 1908, after six months of terrible suffering with that dread disease, cancer of the stomach and bowels. She was born May 27th, 1855, and so lacked but one month and nineteen days of being 53 years of age. She was the daughter of Thomas J. and O. E. Hooks, and was married to Mr. I. N. Owens, Dec. 14th, 1871, in the State of Alabama. Together with her husband she moved to the State of Texas in the year 1877. They had lived in Hopkins County, where she died, nearly twenty-nine years. She leaves to mourn their loss, besides husband, the church and many friends, nine children, three children having preceded her to the grave. Mr. Owens tells me that they lived together nearly forty years, and I doubt not that their life's journey together was as near one of continued peace, love and genuine devotion to each other as can be found. I feel that it can be truly said that the husband has lost an affectionate wife, the children a loving, devoted, faithful mother, and the church a consistent member. I served the church of her membership as pastor a number of years, and I ever considered sister Owens one among the most humble and devoted sisters in the bounds of my acquaintance. I would say to the bereaved husband and children, and all who are left to mourn, Let us not mourn as those who have no hope, but let us think of her as released from all her suffering and sweetly fallen asleep in Jesus, sweet and blessed sleep, a sleep from which none ever wake to weep. Let us think on the sweet, quiet, humble disposition that was hers, and the image of Jesus as manifested in her countenance, walk and conversation; all these evidences which she left us that she is now in spirit at rest with the blessed Savior and Redeemer. We, too, are fast moving on toward the end of our mortal career. Let us hope that it will be

ours to sleep as she sleeps, leaving the blessed assurance that when we awake it will be with the likeness of the glorified Christ.

H. B. JONES.

MT. VERNON, TEXAS.

Mrs. Othella Anne Duncan died suddenly of pneumonia, after an illness of nearly two weeks, at her home near Wagram, Va., April 30th, 1908. She was the widow of John R. Duncan, who was a devout member of the Old School Baptist Church. She never united with any church, but when she attended meeting at all it was the Old School Baptist. About a week before she died I was sitting by her bedside, and she told me that she must die, and I said, "Grandma, if you are at rest you will be better off than to be in this world." She said, "Well, I am in the hands of the Lord, it is nothing that I can do or say." She was quiet and composed throughout her sickness, nothing seemed to excite her, and she never seemed to think that her suffering was too great for her. She leaves six children: Bertie A. Holland, my mother, Rebecca J. Byrd, Meshack, Samuel, William and Letcher Duncan, nine grandchildren and four great-grandchildren. She passed from this earth in her 70th year, and was laid beside her husband in the family burying-ground.

This is two of our loved ones who have passed away within the past year, the other being my sister, Bertha Lee Pilehard, but we do not want to complain or murmur, for we know the Lord knows best, and we hope that our loss is their gain.

Her granddaughter, GEORGIA A. BYRD.

I heartily indorse the above notice. She was sister to my wife. I attended the burial service.

T. M. POULSON.

Anna Shepherd Davis, wife of John M. Raab, died at her home in the town of Roxbury, Delaware Co., N. Y., May 8th, 1908, aged 34 years and 2 months, after an illness of two weeks. She was the youngest daughter of the late George W. and Roxy Davis, and was married to John M. Raab, of Prattsville, Greene County, in 1894. She is survived by her husband and five children, as follows: Henry, Mabel, Nettie, Charles and Edith, also three sisters, to mourn the loss of a devoted wife, indulgent mother and kind sister.

(MRS.) H. BOICE.

KINGSTON, N. Y.

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

Thomas W. Records, Missonri, \$1.00.

M E E T I N G S .

THE Delaware Association is appointed to be held with the Salem Church, Philadelphia, Pa., May 27th, 28th and 29th, 1908, in the Odd Fellows' Temple, corner Broad and Cherry streets (eighth floor). Those arriving in the city on Tuesday will please go to 1910 North Twenty-second St. (B. F. Coulter) or 1735 North Seventh St. (Mrs. Craven.) Those coming on Wednesday morning will go direct to the place of meeting. All lovers of the truth are cordially invited.

B. F. COULTER, Pastor.

FRANKLIN TERRY, Church Clerk.

THE Delaware River Old School Baptist Association will be held with the Kingwood Church, Locktown, N. J., June 3rd, 4th and 5th, 1908.

Persons coming to this meeting from Philadelphia will leave Broad St. station by the 3:43 train, coming to Stockton or Frenchtown on Tuesday, June 2nd, where they will be cared for. Those coming from New York city will come on New York Central Railroad to Flemington, arriving there about 3:30 p. m. June 2nd, and will be conveyed to places of entertainment.

All lovers of the truth are cordially invited to meet with us.

CYRUS RISLER, Church Clerk.

THE Old School Baptist Church of Middleburg, Schoharie Co., N. Y., has appointed its yearly meeting to be held the first Sunday, and Saturday previous, in June, (6th and 7th) 1908. A cordial invitation is extended to ministers, brethren and friends to meet with us.

ADDIE COOK, Clerk.

THE Warwick Old School Baptist Association will be held with the Warwick Church, Warwick, N. Y., June 10th, 11th and 12th, 1908.

Those coming from New York city and points in New York State, New England States or Canada, will travel via Erie Railroad, changing at Greycourt for Warwick. Those coming from Pennsylvania, New Jersey or southern points may take train leaving Broad St. station, Philadelphia, Pennsylvania R. R., at 12:03 p. m. via Belvidere division, changing at Belvidere for train to Warwick. Trains will be met on Tuesday.

Ministers of our faith and order and lovers of Bible truth are invited to meet with us.

H. H. LEFFERTS, Moderator.

K. V. BEEBE, Clerk.

THE Siloam Association of Oregon and Washington will be held this year at Dayton, Wash., with Harmony Church, commencing on Friday before the

third Sunday in June, at 10 o'clock, and continuing over Sunday. Those coming by railroad come so as to get here on Thursday before.

B. S. PATE.

THE yearly meeting of the Beulah Old School Baptist Church of Cauada will be held, the Lord willing, in the schoolhouse in the township of Brooke, Lambton County, Ontario, five miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1908, and continuing two days. All lovers of the truth are cordially invited.

ARCHIBALD McALPINE, Clerk.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

SALEM OLD SCHOOL BAPTIST CHURCH.

1315 Columbia Avenue,
PHILADELPHIA, PA.

Meeting every Sunday morning
at 10:30 o'clock.

**E B E N E Z E R
O L D S C H O O L**

BAPTIST CHURCH,

IN

NEW YORK CITY.

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

11:00 A. M.

2:30 P. M.

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

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

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

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76.

MIDDLETOWN, N. Y., JUNE 15, 1908.

NO. 12.

CORRESPONDENCE.

THE SHEEP AND THE GOATS.

(Matthew xxv. 31-46.)

WITHIN the past forty-four years I have expressed my thoughts through the SIGNS upon a great variety of scriptural subjects, but do not now remember that I have ever particularly alluded to the above named subject in writing. I have tried to be very careful in considering any theme not to even appear to contradict any Scripture without full explanation, and not to neglect to notice any Scripture which appears to stand in the way of my view. In writing upon the great and solemn mystery of the resurrection of the dead, which I have done at some length in former years, I have desired to have in view every expression found upon that subject in the inspired Scriptures of truth, and to see that my belief is conformed to each one; as well to Luke xx. 37, 38, where it is declared by our Savior that Moses showed that the dead are raised up, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, for God is not the God of the dead, but of the living, for all live unto him, as to 1 Cor. xv. 51, 52,

where it is declared that the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. While I have not understood the resurrection of the dead to be a material resurrection, bringing forth to the natural view the form and features and size that were seen by weeping friends in the hour and article of death, for Jesus alone has come forth from the tomb without having seen change by corruption, yet I have strictly contended that it is our vile body which shall be changed, “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.”—Phil. iii. 21. It is the same body which is sown a natural body that is raised a spiritual body; not raised and changed into a spiritual body, but raised a spiritual body, which can never be seen by natural eyes.

I want to hold fast the form of sound words, which we have heard of Paul and other inspired writers of the New Testament, in faith and love which is in Christ Jesus. (2 Tim. i. 13.) I cannot understand how the Lord’s work is done, but I want to hold fast and rest in whatever is declared by inspiration. Paul said, I

have hope toward God, that there shall be a resurrection of the dead, both of the just and the unjust, therefore I believe it. How it shall be, and what shall be afterward, I do not know. I do not know, nor desire to know, what we shall be, nor how either the elect or nonelect shall appear after the close of this mortal state of existence. Concerning the unjust, as presented in the parable referred to at the head of this article, the dear Savior said, "These shall go away into everlasting punishment," and this, therefore, I believe. The characters concerning whom it was said are definitely described, and this sentence closes up their history and fate. I wish to consider this parable briefly.

First, I will say that I have never seen reason to believe that the punishment of the wicked after death is by physical suffering and torment. I have not regarded the lake of fire, the fire and brimstone, the chain and key, the dragon and beasts, and other things of this kind, as literal, any more than I have the pure river flowing from the throne, the tree of life on either side of the river, the street of gold and gates of pearl, and other things connected with and illustrating the glorious salvation of God and the infinite joys and blessedness of his redeemed in glory. I have regarded those terrible things as presenting the awful wickedness of men and nations, and the stern judgments which God has visited upon them and will visit upon them here and hereafter. Brother Ker presents good reasons for regarding all these things as figurative and spiritual in his article upon the rich man and Lazarus, in the SIGNS of January 1st. I think his view is the true meaning of that parable. I have always regarded the rich man as representing the self-righteous Jew, and the

poor man the quickened Gentiles. When the apostle Paul says to the believing Gentiles, "Ye are Abraham's seed, and heirs according to the promise," I understand him to be one of the angels who carry Lazarus into Abraham's bosom, into the Abrahamic covenant. Abraham's bosom is not heaven.

In considering the parable of the sheep and the goats we first think of the time of the Son of man's coming. Some regard this coming as at the end of time, and others regard it as the coming of Christ in his gospel kingdom on the day of Pentecost and during the gospel dispensation. This difference will not affect the subject I have particularly on my mind, which is the sentence pronounced and executed upon the wicked. This is the same at whatever period it is pronounced.

"Unto them that look for him [and to no others] shall he appear the second time, without sin, unto salvation." This is that final coming of the dear Savior which the saints now, and in all gospel ages, are "looking for and hasting unto." It is that glorious appearing which every living soul longs for, when we shall "appear with him in glory." It is that appearing which shall at once conform every believer, every living soul, to his glorious image. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him."

When Jesus ascended and was received out of the sight of his disciples, "he sat on the right hand of God," "on the right hand of power," "on the right hand of the throne of the majesty in the heavens." He is now, during all the gospel dispensation, reigning as King in Zion. In a sense all his holy angels are with him. As Moses and Elias appeared with him

in glory on the mount, showing the law and the prophets to be with him, speaking of his sufferings "which he should accomplish at Jerusalem," and also of his glory, so now all the holy men of old, all his ministers and messengers, are with him and declare his kingdom and glory. They did not know when they wrote of him the manner or time of his coming, but now they speak plainly, and the mystery hid from them in the past ages is now made manifest to the saints, and they all, as Abel, being dead, yet are speaking in the church to-day.

Before his crucifixion Jesus commanded his disciples not to go and preach to the Gentiles, but only to the Jews, for they were the only nation that was before him. But after he was risen from the dead before him were gathered all nations, and he commanded his disciples to go into all the world and preach the gospel to every creature, to teach all nations, and he said, "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." So the Son of man, who "is the power of God, and the wisdom of God," and who reigns in glory, "shall separate them one from another, as a shepherd divideth his sheep from the goats." Thus the gospel has a dividing power, and the separation is ever going on during the dispensation of the gospel of God's grace. It is Jesus, the King, who does the separating by the word of his power. No change is made in the character of any one of the infinite number that are before him; they are each, those on the right hand and those on the left, the same before as after they are separated. It is to be remarked with wonder and admiration that in this parable, in which his people are to be distinctly manifested, Jesus has named

two animals which appear in some manner alike, and yet which must always remain absolutely and forever distinct from each other; they cannot be crossed. To some Jesus said, "Ye believe not, because ye are not of my sheep."

The King speaks first to those on his right hand, whom he himself has placed there. No one can tell where the King's right hand is until the King tells him. The sons of Zebedee did not know what they asked when they requested to be allowed to sit the one on his right and the other on his left in his kingdom. He told them that this was not his to give, but it shall be for those for whom it is prepared by the Father. These things, like many of the things in the Bible, are figurative. The right hand signifies favor and power, and the left hand disfavor. Those on the right hand have a kingdom prepared for them before the foundation of the world, and now they inherit it. Nothing they do or do not do can prevent them from inheriting that kingdom. Those on the left hand go into everlasting fire, prepared for the devil and his angels. To those on the right hand the King says, "Come, ye blessed of my Father." He thus tells them who they are, and where, and why. None of the blessed know that they are in the King's favor till he tells them. They know how they feel towards him and his, but not how he feels toward them. This love in their hearts toward him and the things that belong to him, has been their chief, their only joy. Now he calls forth into manifestation the sweet spirit of love within them, and thus distinguishes them from those who are called "Cursed." There is a "Come" for them in the gospel, which is to them "the power of God unto salvation," and they love the joyful sound; while to those on the left hand there is in it a repelling power, a "Depart." It is hateful to them.

To the sheep, the chosen, the words of Jesus are as silken cords of love drawing them to him. He thus "callesh his own sheep by name, and leadeth them out." "I have loved thee," he says, "with an everlasting love; therefore with loving-kindness have I drawn thee." He tells them of their good works to him, and they are astonished, for they can recall to mind nothing good that they have ever done. Then he tells them of this sweet love and tender care that have been in their hearts toward his little ones, and gives them to understand that this sweet heartwork is the true and only good work, and that they who love his little ones are near and dear to him. They are not chosen and blessed because of this love in their hearts, but they have this love because of the choice and blessing of God. This that they felt of nearness and love to the lambs of Jesus is the only reliable evidence that they have been placed at the King's right hand, and to them his word is never "Depart," but always and forever "Come."

To them on the left hand the King shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." How well for James and John that their selfish desires were not granted. How well for us all that our own will is overruled and our selfish wishes denied. Well may we ever be thankful to the God of all grace for the will and power to say, "Not my will, but thine, O Lord, be done." Those on the left hand said, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" When did we ever fail to do our duty? If they had done one of these things to one of his little ones it would have been merely as a duty, which would have destroyed all

goodness in the work. It is love that makes the work good. Love is the fulfilling of the law. The Pharisee prayed in the same spirit of self-exaltation, seeing no reason why he should not be commended and rewarded. Jesus said of them, "These shall go away into everlasting punishment: but the righteous into life eternal." It will be noticed that the words "everlasting" and "eternal" are from the same word in the original Greek. The punishment of the one and the eternal life of the other are of the same duration. This is always too much for my weak mind to contemplate. Everlasting punishment! I know in my own experience the truth of Paul's declaration that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." I see this opposition in my own flesh to the doctrine of election and predestination; but, thanks be to the Lord's most holy name, I know that he has given me faith to receive unquestioningly his word and doctrine, and to rejoice in the truth, and to rest blessedly at times in his most holy will, and to say with the dear Savior, "Even so, Father: for so it seemed good in thy sight."

The apostle says of the same characters as those on the left hand, who know not God and obey not the voice of our Lord Jesus Christ, that they 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. (2 Thess. i. 9, 10.) The words "punish" and "punishment" prevent the thought of annihilation.

The Lord has redeemed his people from sin and all its direful consequences, for which they shall always praise his matchless name. Why he has left any in that

terrible death which came upon all men the day that Adam sinned, we can never know, except that such was his infinitely wise and holy will. If we ask, "Why doth he yet find fault? for who hath resisted his will?" we are simply asked, "Nay but, O man, who art thou that replest against God?"

Neither in the resurrection of the just nor of the unjust do I understand a physical appearance of the mortal body to human sight, nor in the everlasting punishment of the one, or the eternal life and blessedness of the other, do I understand a physical suffering of pain or an enjoyment of carnal delight. But the infinitely terrible reality of the one, and the solemn and glorious realization of the other, are infinitely beyond the reach of my understanding. I can only rest in the inspired language of truth. I do not want my natural sympathies to affect my belief in spiritual things; I do not want to hold what is only traditional and natural, and I would not lightly cast aside a doctrine which has been held by the church, without being well assured that such belief is not according to the Scriptures.

I will close with a few clear and definite and truthful expressions of a dear sister:

"I cannot see how any one who has felt the plague of his own heart can imagine any punishment too great for the infraction of God's holy law. A full view of that holiness and of our own iniquity most surely drives away such a thought as that. For my own part I have never had any doubt but that I fully understood the psalmist's language when he said, 'The pains of hell gat hold upon me,' and I have never questioned that there is a hell, since I have tasted it.

There is no need of any second sentence, 'In the day that thou eatest thereof thou shalt surely die.' Execution of that sentence was not delayed an hour. The whole human race were then in death, a state of separation from God, and all have ever since remained there, and ever will remain there, except those who were chosen in Christ before the foundation of the world. In due time Christ came to save these chosen ones, and 'to redeem us from all iniquity.' His name was called Jesus, for he should 'save his people from their sins.' Our experience of this here in time is all we dare talk about. We believe we have sometimes a foretaste of the joys of heaven, which means union with God, but how soon the natural feelings assert themselves, and we are at home in the body again. We are almost always at home in the body while we remain here. A great mystery covers the world of the hereafter. We die, that is all we know with our natural minds. Faith enables us to believe we shall partake hereafter of God's holiness, and this is our chief desire; but we know nothing as we speak of knowledge concerning other things. Faith does not enter the realm of the nonelect, the unregenerate, the wicked, who 'shall go away into everlasting punishment.' They are in that state to-day, but the veil of flesh, which prevents our being able to conceive the joys prepared for those who love God, except by revelation, also prevents the prevision of the unregenerate as to the dreadful realities of their future state. No description of material torment which the ingenuity of man has invented can possibly equal the condition of those eternally separate from God."

SILAS H. DURAND.

SOUTHAMPTON, Pa., April 10, 1908.

LANCASTER, Ohio, Feb. 2, 1908.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I hope that my love for you is all for the blessed truth as it is in Christ our Lord. As it is about time for me to remit my subscription, I will say that the editorial upon "the rich man and Lazarus" was worth more to me than the price of two remittances could have been. Although I have never had the pleasure of meeting either of you, yet it does seem as though I had known you for a long time. I hope you will pity and forgive me for writing, as I am shut in with no one to talk to—all alone as to the kindred in Christ in my household.

Our church is in a sad condition, all of us old in years, and all but one poor in this world's goods, and our pastor, who has served us for thirty or forty years, has become feeble and not able to serve us; but we are in the hand of the Lord, and what he does is right. I feel that I have great reason to be thankful for the privilege of reading the SIGNS. All the good letters are a blessing to the hungry and thirsty ones. The editorials often seem to remove at least some of the scales from my eyes, as, for instance, "the rich man and Lazarus," and the "many mansions." The members of the body all have their places, yet differ as much as the stars. I look at times up to the firmament; how bright some of the stars are, and others hard to be seen; but God has a great storehouse, in his bright undershepherds, to hand out to the dim ones, so they go in and out and find pasture. Many times I feel starved, and think I must go away and die to all hope of life in Christ, but some mysterious power still holds me to remember my Creator. We read in the seventeenth chapter of John the prayer of the Savior for himself and then for his disciples, and

then he said, "Neither pray I for these alone, but for them also which shall believe on me through their word." I take it that there were those, and are those yet among the elect of God, who are not taught by the Holy Ghost, but when some received the Holy Ghost on the day of Pentecost, then they saw with the eyes of their understanding, and the wonderful works of God were brought to their knowledge; then they understood the prophecies which Jesus had fulfilled; then they remembered his words. We see in the eighth chapter of Acts where Saul had not yet finished his course of wickedness, and the disciples were scattered abroad and went everywhere preaching the word. Then Philip went down to the city of Samaria and preached Christ unto them, and when they believed the things concerning the kingdom of God which Philip preached, and on the name of Jesus Christ, they were baptized, both men and women. They were believers in Christ through the word of preaching. So when the apostles at Jerusalem had heard that Samaria had received the word of God they sent Peter and John to them; then they prayed that those might receive the Holy Ghost, for as yet he was not fallen upon them; only they were baptized in the name of the Lord Jesus. They were not taught concerning the Holy Ghost, but believed on the Lord Jesus Christ through the word that was preached unto them. I understand the nineteenth chapter of the Acts to teach the same as does the eighth. It is said that as Paul went through where Apollos had been he found certain disciples who had not heard of the Holy Ghost, yet they were believers. Paul asked them, "Have ye received the Holy Ghost since ye believed?" They used the same language as did Paul; he said,

“Unto what then were ye baptized? And they said, Unto John’s baptism.” Then he declared to them what John had taught the people to believe concerning Jesus Christ, and in this way they were baptized in the name of the Lord Jesus. All that Paul is said to have done was to lay his hands upon them, and the Holy Ghost came upon them, and they spake with tongues and prophesied. On the day of Pentecost, when Peter preached, some were pricked in the heart and cried out, “What shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Repentance is the gift of God. Then we must believe that it is given before the gift of the Holy Ghost. The Holy Ghost gives us to see the wonderful works of God, and to love them; it enlightens the understanding. In first Corinthians Paul rebuked his brethren, and asks if Christ was divided, or if Paul was crucified for them, or were they baptized in the name of Paul. He then thanked God that he had baptized none of them, save Crispus and Gaius and the household of Stephanas. And beside he knew not whether he had baptized any other, for he said Christ Jesus sent him not to baptize, but to preach the gospel. He preached the gospel to them and laid his hands upon them, and the Holy Ghost came upon them, and through their word there were added to the church such as should be saved. Christ prayed for them that should believe on him through their word. Paul in first Corinthians calls them brethren, but says that he could not speak unto them as unto spiritual, but as unto carnal, even as unto babes in Christ. He declares that he must feed them with

milk, and not with meat, for hitherto they had not been able to bear it, and neither yet were they able. Then he says, “Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?” I remember that Paul said he had caught some with guile. This last expression I do not understand, and I should be glad if one or both of you editors would give your views through the SIGNS upon it. I can find no record so far as I can see where the gift of the Holy Ghost was bestowed upon any before they were baptized. The household of Cornelius was made to see that they were sinners by the work of the Holy Ghost, and confessed that they were sinners.

Dear brethren, bear with me for writing all this; all the apology I can make is that it has been running through my mind, and I thought that to write would give my mind rest. All the editorials this year seem to have been written especially for me. It does revive us when God gives to his undershepherds out of his great storehouse to hand to the weak ones, that they may feed and lie down. If I could write as the dear sisters, whom I have never met, but who write giving God all the glory, I would write to every one of them, for in reading their letters there is a oneness. We are bound together with a threefold cord. Please write about this threefold cord. We have a dear pastor for this year; if I know it, he preaches the gospel; he is a dear, humble man; his name is Shomaker. We feel blest.

I will close, with love to the editors; I wish you Godspeed. Now remember a poor old sinner, saved by grace if saved at all,

SARAH B. PEARCE.

2 PETER III. 9.

"THE Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance."

Dear brother Chick, the above text of Scripture has been in my mind for a long time, and I feel impressed with a desire from some cause to write, if I can, words of comfort to the household of faith, using the above text as a foundation. I will try, if the Lord will, to notice briefly each thought contained in the text in the order in which they are written.

The apostle says God is not slack concerning his promise. He is not slack in anything he does. The prophet says, He speaks, and it is done; he commands, and it stands fast. As God is all-wise and perfect, we cannot think for a moment that he would make a promise that would not be fulfilled. If such a thing were possible God would not be perfect. As we have such a perfect and all-wise God let us notice a few of his promises. The Bible clearly states that God has a people, and that they were chosen in him before the foundation of the world. For them he made the atonement; to them he promised eternal life; not to all of Adam's race, but to as many as the Father had given Christ. Had the promise been to all of Adam's race they would all have been saved, or God's promise would have failed, which in view of his perfection is impossible. There are many promises in the Bible for God's people, but it is not my purpose to occupy much space in speaking in reference to them. The angel said to Joseph, "Thou shalt call his name Jesus: for he shall save his people from their sins." What a precious promise this is, and how it comforts our poor hearts to know that he is not slack concerning it, but that it is sure and steadfast; "heaven and earth shall

pass away, but my word shall not," saith the Lord. The question that occurs in my mind is, Am I one of those to whom the promise was made? If so, I am saved in the Lord with an everlasting salvation. We must walk by faith, not by sight. We learn from the text that his promise is not only sure, but his longsuffering is to usward.

The text further says he is not willing that any should perish, but that all should come to repentance. Does this embrace all of Adam's race? If so, they will all be saved, as he is not willing that they should perish. The apostle says God works all things after the counsel of his own will, and that all power is given into his hands, both in heaven and in earth; he has the power and the will, so none can be lost that it is his will to save. Many are so ignorant in regard to gospel truth that they argue that God consults the will of man in regard to his receiving or rejecting Christ. If this is true, God could not work all things after the counsel of his own will, as he would have to submit to the will of man. O how wicked and dishonoring to God is such doctrine. I fully believe that nothing has or ever will transpire contrary to God's will.

He further says that it is his will that all shall come to repentance. It is argued by many false teachers that repentance is the act of the creature; that all men have the power to repent, and that repentance brings them in favor with God. The Bible teaches that repentance is the gift of God, and that Christ is exalted a Prince and a Savior to give repentance to Israel, and he never promised repentance to any but Israel. Now let us examine the Scriptures and see how repentance comes. The apostle says that godly sorrow for sin worketh repentance unto salvation. How does the

sinner come into possession of this sorrow for sin? It is by revelation from God; until he receives this revelation he does not know that he is a sinner. Why did not Paul know he was a sinner when he was persecuting the saints? Because God had not revealed it to him; but when the revelation came O what sorrow and anguish filled his soul; here he received godly sorrow, that worketh repentance unto salvation, that needeth not to be repented of. This is a part of the good work that the apostle says he begins in the sinner, that he will perform until the day of Jesus Christ. When I look at this precious truth it causes my poor heart to rejoice, and gives me courage to press onward toward the mark for the prize of our high calling in Christ. The apostle said He bore our sins in his own body, and if he did this they never can come against us. The high priest confessed his own sins and the sins of the people, with his hand laid heavily on the head of the scapegoat; the goat was then taken by the hand of a suitable person into the wilderness, or into a land not inhabited, representing Jesus Christ as the great antitype bearing away the sins of his people.

Brother Chick, after examining the above closely, I fear it is not worthy of publication in the good old SIGNS. You must be the judge, as I am not competent to judge my own writing or preaching. I have often been drawn near to you while reading your able editorials in the SIGNS. I have a great desire to see you and hear you preach, but perhaps I shall never have that privilege. May God bless you, and enable you in the future, as in the past, to earnestly contend for the faith once delivered to the saints.

SILAS WILLIAMS.

ALBANY, Oregon, Jan. 8, 1908.

PRINCETON, Ky., Feb. 18, 1908.

DEAR BRETHREN EDITORS:—I have been requested by brother H. H. Bentley, of Atlanta, Ga., who says he has been a reader of the SIGNS for about thirty years, to write an article for the SIGNS on the subject of Primitive Baptists patronizing Sunday Schools. I will not attempt to dictate to the Baptists what they should believe and practice, but, dear brethren and sisters of all true Predestinarian faith, come let us reason together on this one great point of practice of which some among us are guilty.

First, we know no flesh can produce a spiritual birth, neither can flesh teach flesh to know God. Adam is the father of all the human family. Adam was not born of woman, but was made of God, and all the rest of the human family are born of women, and of few days and full of trouble. God is a Spirit, and is the Father of all born of the Spirit, and spiritual life is eternal life. God is love, and he loves his children. God is just and right in all that he doeth; he made the wicked for the day of evil, and said the wicked shall do wickedly and shall not understand. God did not make the righteous to do wickedly, but the wicked shall do wickedly, sayeth the Lord. Now keep this in mind: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Brethren, the Scripture says, "Train up a child in the way he should go; and when he is old, he will not depart from it." Do you believe in Sunday Schools? Is there any scriptural authority for Sunday Schools? Is not the Sunday School an invention of men? If so, is not the Sunday School an idol? Are God's children taught in

the Scriptures to worship idols? Are not God's children taught in the Scriptures to keep themselves from idols? O but, says some brother or sister, we do not patronize the Sunday School idol. But, I ask, do you not send or permit your children to go? Yes. Well, then, I ask you, Are the Scriptures profitable to you? Do you train up your child in the way he should go? Are you not bidding the Sunday School idol Godspeed when you permit your child to attend it? Are you not fellowshiping their unfruitful works of darkness, when you are commanded rather to reprove them? If you do not believe the Sunday School is right, then you do believe it is wrong, and I ask you, Do you want your child to do wrong? If you do not, then it is your duty to teach your child that the Sunday School idol is wrong, and it is your duty to teach your child what is right, and to shun wrong, just as you would shun the wrong yourself. Remember, it is the wicked who shall do wickedly, not the righteous, and it is your duty to search the Scriptures, study to show thyself approved unto God. Do you do that? If so, does God approve of your wrong? Do you not feel in your heart that you do wrong when you go to your own church, and your child whom you love is taught by false prophets to bow the knee to idols, and then grow up and mock you, and show no respect for your church or your brethren who visit you? You know that is wrong; well, then, you train your child up in the way he should go, and in after years you will not be ashamed of him, and he will respect you and your church and your brethren. A Baptist that is a true believer in God and salvation by grace will insist on his children attending his church with him, or else he does not love his child as a father should.

One of the qualifications of a minister is, "that ruleth well his own house, having his children in subjection with all gravity." Likewise the deacons ruling their children and their own house well. How many of our Old Baptists to-day are doing this? Dear brethren and sisters, I ask you to think on these Scriptures and ask yourself if you are right in these things, and pray God to direct you and help you; remember that for every disobedience there is a just recompense of reward. When you do wrong you feel guilty, and God's goodness and mercy bring you to repentance, therefore you are under obligation to keep your child in subjection. You teach your child what is right and what is wrong, and the child will love you. We love God because he first loved us. There is a reward to the righteous, and thou shalt see the reward of the wicked. I say, if we do wrong or permit our children to go wrong we ourselves are 'bidding that wrong Godspeed, therefore are guilty, not only in our talk, but also in our walk; so let us walk in the light of the Lord, "the fool walketh in darkness." We know it is not in man that walketh to direct his steps, but God's children walk by faith, therefore they should not walk after the flesh, but after the Spirit; and we know when we walk after any of the inventions of men we are walking after the flesh, and not after the Spirit, and therefore not by faith. "Now if any man have not the Spirit of Christ, he is none of his." So you see, dear brethren, we should watch, and not be caught or dragged in the net or snares of the wicked. I pray the dear brethren everywhere will be sure to search the Scriptures as our Lord commanded us, and let us heed the witness, and shun all idols and inventions of men, and may God's mercy be with

you and guide you in all truth, now and forever. Amen.

Your servant, in bonds and afflictions,
C. K. HAINES.

TOUCHET, Wash., May 3, 1908.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—I have a desire this morning to communicate my thoughts, or some of them, to you. This is no new feeling, for I have destroyed no small amount of paper in trying to satisfy or relieve my mind in this direction, but when I would read after writing, it came so far short of describing my feelings that I could not send it to you, and it may be the same this time. I must say, and often I feel it to be so, that my exercises of mind may be a delusion; this God only knows. One thing I do know: the communications which are sent out in the SIGNS to feed the spiritually-minded are comforting to my soul. There is but very little in that paper that does not accord with the exercises of my mind, and in this my hope is strengthened. When I read, it is so seasoned with the will and testimony of God, and with grace and mercy, and is so firm and unmovable, that I am built up and strengthened indeed. Moses said that he chose rather to suffer affliction with the people of God than enjoy the wealth of Egypt, and he said that the doctrine of God should drop as the rain, and distil as the dew upon the tender herb. Then follow the words, "Ascribe ye greatness unto our God. He is the Rock, his work is perfect." The herb, the rain and the dew are all His work, and he has ordained both the rain and the dew to stimulate and cause to grow the tender herb. No one can tell how he has made the earth to give forth its substance to the herb through the scent of water, neither can

the natural mind tell how or why God in his everlasting covenant has so wisely ordained the salvation of his heavenly plants, and everything needful for them. It is said of them that they are "trees of righteousness, the planting of the Lord, that he might be glorified." It is also said, "Every plant which my heavenly Father hath not planted shall be rooted up." In the parable of the vine we have the same grand lesson taught: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." Now, dear brethren, let us notice this lesson very closely. My mind is somewhat stirred up upon this subject. Let us examine the testimony of Jesus with prayerful desire to know the truth, and not to establish some theory of our own. Brethren generally take the position that this Scripture is applicable to the church today in the sense that the branches grafted in by grace can forbear bearing fruit to the extent that God will cut them off, not from eternal life, but from the enjoyments of religion. I do not so understand this text; but while I say I do not understand the text to apply there, I do not mean to say that I do not believe in good works, for I do believe that by their fruits ye shall know them. Let us bear in mind that good works are fruit, and that fruit is evidence, and evidence, too, which is of great worth to the church today, as well as in all ages. Now let us with these facts before us examine the text. It is a fact that God had a peculiar people or nation under the law, and that this people were a shadow of a people or nation which should bear fruit unto holiness, and the end everlasting life. Paul, speaking of this people under the law, says that they were cut off. How were they cut off? The same law that the

Lord gave them cut them off, for the law had a provision or condition in it, which was: If you will keep my law, then I will bless you. This they failed to do, and for this reason they were cut off. When the fullness of time came, God sent the true Vine into the world. This true Vine was planted by promise, and is the Vine of faith, therefore the branches now are branches by grace through faith. These are they which abide in the Vine. "Who," says the prophet, "may abide the day of his coming?" Every one who abides in the Vine bears fruit, and faith purges such that they may bear more fruit. Such as God has purged from their sins bring forth more fruit. For said Jesus, the true Vine, "I come that they might have life, and that they might have it more abundantly." The Holy Ghost through the prophet said, "Cry unto her [Zion], that her warfare is accomplished, * * * for she hath received of the Lord's hand double for all her sins." Thus we see in the Vine of promise the perfection of beauty. So also the branches bear divine fruit. Not unto us, but unto thy name give all the glory; and, "Blessed be the God and Father of our Lord Jesus Christ." One said, "The Lord is good." Another said, "He maketh me to lie down in green pastures: he leadeth me beside the still waters." Another said, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." These are some of the fruits of the branches which abide in the Vine, and these are only representative of all the branches which abide in the Vine.

Now let us consider a few of the branches which were cut off. "For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-

bibber." Again, he said in the parable, Thou knewest that I was an austere man, reaping where I had not strewn, why then didst thou not put my money to the exchangers? Now take from him that which was committed to him and give to him that had five talents, and cast the unfaithful servant into outer darkness. Now carefully read the sentence. Did you ever read of grace or mercy pronouncing such a sentence on one of its subjects or branches? No, dear brethren, were we not embraced in a better covenant, based upon better promises than the law, we should all be cut off, but the grace of God (who is the husbandman) that the branch draws from the true Vine was given us in him before the foundation of the world, and he said, "Because I [the Vine] live, ye shall live also." But this subject is too vast to be brought within the bounds of an article of reasonable length, so I will say in short, all law or legal branches are cut off, and all who are by grace remain to all eternity, and all our good works are evidences that we are in the true Vine, and partakers of the life and fatness of the Vine. "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 cleanses us from all sin."

Now, dear brethren, for the sake of Him who called us by his grace let us sing of his grace, for it is by the grace of God that we are what we are. Not only what I will be in eternity, but what I am now, is by grace. I am a poor sinner, resting in grace for a prosperous journey and a safe landing upon the banks of deliverance. It is all for the sake of Jesus my Master.

Your brother in the gospel,

J. T. BARNES.

NORTH YAKIMA, Wash., Dec. 30, 1907.

ELDER S. H. DURAND—VERY DEAR BROTHER IN CHRIST:—Your highly appreciated letter of December 1st came to hand nearly three weeks ago, and should have been answered before now, but I was preparing to take a trip to Astoria and Oregon City, Oregon, and was very busy with my work, so I put off writing you until I returned. Your former writings published in the SIGNS OF THE TIMES and other papers have been of such comfort and benefit to me that I am made to feel glad when I see your name in our family paper, the SIGNS, so I hope you will forgive my apparent negligence.

Yes, we did enjoy sister Rachie Hogland's visit with us, and are always pleased to have such orderly Baptists visit us. We had an excellent three days meeting while the sister was here. Elder W. T. Eaton, of Cheney, Wash., and Elder W. T. Branson, of South Dakota, were with us and preached ably, and our hearts were made to rejoice when we heard the doctrine of salvation by grace set forth in the power of the Spirit, which makes it always sound new. Soon after our meeting I sent an appointment to Astoria, Oregon, where I have a sister living, and she is also a sister in the faith. I had not visited the place since 1878, and there were great changes; young people had grown to manhood and womanhood, had families of interesting children, but the most interesting part to me was that a number of them seemed to be interested listeners to what I had to say. I preached three times, and at my invitation a dear friend and former acquaintance accompanied me to Oregon City, where the Cedar Creek Church meets; there we met Elders J. P. Allison, G. E. Mayfield, Ames Horner and S. B. Moffit,

the last being pastor of the church there. The meeting was held at the home of old brother Joseph Bruce, who told me he met you at Owensville, Ind., in 1868, during the session of the Salem Association, and I want to tell you he is still a spiritual-minded, faithful, loving brother. Well, the meeting was so harmonious, and there was such unity in the preaching, love and fellowship abounded so manifestly, that when an opportunity was given on Saturday for the reception of members, my friend and brother, J. N. Heckard, came forward and related the dealings of the Lord with him. He spoke clearly, giving a reason of his hope in the crucified and risen Redeemer, and was received, and baptized on Sunday evening. Most of the members went to witness the ordinance, walking a mile through a drenching rain, yet apparently suffering no inconvenience, because their hearts were warm. This church is prospering, having received one addition at each of its last six meetings; I feel to rejoice with them that they are so highly favored. They have an able pastor in Elder Moffit, and peace and harmony seem to prevail. Your unworthy servant attempted to preach about four times at those meetings, and the kindness and forbearance of the brethren and sisters will be long remembered; God alone can repay them for their courtesies extended.

Dear brother, you spoke of having a desire to visit this coast, and if it is the Lord's will I hope you will be able to do so. Many of the brethren here expressed a great desire to see you, and I hope we would all be benefited. I can assure you that the doctrine and sentiments you set forth in your writings are in unison with the faith and practice of the Baptists on this coast. I have often been strengthened and encouraged by your timely ad-

monitions, both in doctrine and discipline, and also the good and wholesome instruction of Elders Chick, Ker, Coulter, Norton, and many others who contribute to the columns of the SIGNS OF THE TIMES. To me all of you exhibit an excellent spirit, which commends itself to the household of faith, hence those of like precious faith are built up and strengthened to press toward the mark for the prize of the high calling of God in Christ Jesus, and as an encouragement to you and all such writers I will quote Paul: "Let him that is taught in the word communicate unto him that teacheth in all good things." Again, "But to do good, and to communicate, forget not: for with such sacrifices God is well pleased." "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." So it appears to me from the above quotations that not only are the contributors blessed and enriched by making these sacrifices, but the recipients are constrained to praise God. This final result of all the combined efforts and good works of the saints is a living witness that they are actuated by the Spirit of Christ, for when we are made to search for righteousness in the flesh to commend us to God we search in vain; but we come to the man Christ Jesus, and there we find the "Lord our righteousness." How beautifully did he exemplify the perfect walk of obedience, fulfilling every jot and tittle of the law, thereby consecrating himself as an obedient servant; not doing his own will, but the will of the Father that sent him. "Though he were a Son, yet learned he obedience by the things that he suffered." But these sufferings of the beloved Son were to terminate, and Paul tells us of the reward to the obedient Son. "But

we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor: that he by the grace of God should taste death for every man." Now as Jesus fulfilled the law, both in the letter and in the spirit, he takes his people from under the law of works and bids them to bear one another's burdens, and so fulfill the law of Christ. My dear aged father in Israel, I wish to say that your writings, with many others of God's humble poor, manifest the spirit of God's obedient Son in laboring for the peace and upbuilding of God's beloved Zion.

I will close, wishing you all the peace and comfort of God's divine presence.

Your brother, I hope,

W. H. GILMORE.

HUNTER, N. Y., March 10, 1908.

ELDER H. C. KER—DEAR BROTHER IN A PRECIOUS HOPE:—I send you a letter I received from my brother Henry, which I think very good and which has given me great comfort in my sad, lonely hours. He has never made a profession, but I have received several such letters from him in the last year. I send this, and if you think best you can publish it; use your own judgment in regard to that, but I want you to see it. He has been a wonder to me for years; how he has shamed me for my lack of trust in God in my own troubles. I have been too much in the slough of despond this winter to either read or write, though he has requested me to do so. He has been sick all winter, and my son is only far enough recovered to begin to go out a little at a time. Sometimes it seems to me my cup is filled with gall, but something secret sweetens all at times, and I can praise His holy name. O how I would love to see you; you have been

made very near and dear to me while sitting under the sound of your voice. Hoping to be granted the privilege of again hearing from you, I will close.

As ever, your unworthy sister, if one at all,

(MRS.) G. H. FAULKNER.

LEXINGTON, N. Y., Dec. 12, 1907.

DEAR SISTER:—As I have not received a letter from you in some time I will address you again. The SIGNS and the little book are at hand, and I see those people seem to have received a great hope that gives peace to their souls, although some of them are in doubt as well as myself. When I look back over my past life I cannot see any good in it, nor can I even find anything that gives me reason to hope in the Savior or claim eternal life; I am as the dry bones in the valley. Sometimes I find comfort in reading, and at other times there is no consolation in it for me. It may be because our parents believed this doctrine that we do likewise, for it is written, "Train up a child in the way he should go; and when he is old, he will not depart from it." Without the Scriptures the whole creation would be without hope, and these people, the Old Baptists, are the only people who preach the Scriptures as they are laid down. According to my understanding, and according to the apostles' preaching, salvation is by the will and mercy of God. As to my works, and by my works, I am as the thieves on the cross, justly condemned. I can say, I believe there is a God, but how can I serve One whom I have never known, and how am I to know him unless he reveals himself to me by his Spirit, as he did to Paul? My humble belief is that if he never sees fit to do so there is no way of obtaining his mercy, either

through preachers or by our own works. I am almost afraid to speak of myself, although it seems I have been led by some unseen power or hand, wandering through life, and not altogether contrary to myself, and it seems to me it was so ordered that I should know of a certainty that my condemnation is just. I have nothing to boast of, but, like Adam, I am ashamed of my nakedness. I can only bow my head and wait in my shame for the will of God, whether it is to the saving of my soul or the condemnation of it. I do not want to tire you with my complainings, nor do I want to complain, for whatever I receive from his hand will be just; what he does he does well, but I would like to have some one in whom I could confide to tell some of my thoughts. I find the ways of God are wonderful, and past finding out, and I am willing to leave all of those things in his hand, although my soul is not at rest in me. I wish you would write oftener for the SIGNS OF THE TIMES; I like to read it, I like to read the different experiences, and see if any have been called out like Ananias was. Not being brought up by Old Baptist parents and shown the people who preach Jesus and him crucified; all of these things go to prove to me that there is an all-powerful God, the same as in those days when the children of Israel were in bondage, and that he has mercy on whom he will, and whom he will he hardens. Dear sister, pray for me, that if it be possible my sins may depart from me as far as the east is from the west, and be remembered against me no more. I would like to see you and talk with you about the glory God has prepared for his people. I would rather be a doorkeeper in the house of God than to have all the kingdoms the devil showed the Savior when in the wilderness, but such is too

good for me in my polluted state to hope for. O that God would be mindful of so vile a mortal as I. It seems to me the elect of God are kept from their youth from committing so much sin as I have. Who knows these things? My prayer is that I may find peace to my soul in God's own time. Dear sister, I do not want to die yet, I do not feel prepared by grace, and I may never be; but who can stay the hand of the Lord? If I was prepared through the death of Jesus to enter the city of our God, eternity cannot be too long to sing praises to God for his love. I see the beauty in his creation here, and the works of his hand, but what must its beauty be in that other creation, the heavenly creation, where there are no tears or devilish power to mar the joys of his beloved children, chosen and blest in him before the world was? These things are too good for me to hope for in my sinful condition.

I will close for this time, hoping to hear from you soon, and when it is well with you remember me.

Your brother in sorrow,

H. P. BANKS.

OLIVE HILL, Ky., Feb., 1908.

DEAR BRETHREN EDITORS:—I desire to write you a few lines. I was born in 1855, and was raised among Campbellites and New Lights, now called christians, or church of Christ. I united with the Campbellites in my fifteenth year. I married Henry C. Hicks in my eighteenth year, and some time in May, 1878, he professed a hope in Christ, and united with the Methodists; but in a year or two he became dissatisfied with them, and went to the Old Regular Baptists and united with them, and was baptized by Reuben Tipton, in the fellowship of Mount Pleasant Church. We went on

until in 1885, when I was made to see that I was lost and undone before God. This state of mind continued all summer, until September, when I was relieved of my burden, as I hope. But I sometimes fear that I only caught the shadow and missed the substance. I am such a vile sinner that I cannot see any justice in saving such a sinner as I am. I then united with the Old Baptist Church called Mount Pleasant, and was baptized the second Saturday in September, 1885. It was shown me that was the place for me.

My husband began to speak in public about that time, and the church gave him license to speak; after that he was away from home most of the time, so I have had many cares and trials during my life, but of all, the death of my husband was the hardest. The Lord had said, Thou shalt not worship any god but me, and so he took him from me. It is hard to give him up, but the will of God be done. I am left with three little girls to care for, and am getting old and not able to work. I lost all my household goods in a flood last January, and have nothing now, and no health, and so am alone and almost helpless as to worldly goods; but the will of God be done.

I read the SIGNS regularly, and am glad when it comes; I am lonely and it comforts me. The letters in it are good; the writers all seem to be taught of the Lord. I wish to thank you for your kindness in sending the paper to me, as it is a great help.

I have been to several good meetings this last summer. I went to the Rock Spring Association and the preaching was all good and sound, declaring salvation by grace. I have attended several other meetings. I hope I may see some of you some time, if the Lord will. I have heard Elders S. H. Durand, A. B.

Francis and F. McGlade, and I would like to hear them all again. Our church has twenty-nine members. Sometimes at our meetings we have from two to five ministers.

With love to all, I remain your sister,
R. E. HICKS.

SADIEVILLE, KY.

DEAR BRETHREN EDITORS:—Inclosed find a letter from our dear young brother, Elder C. W. Bond, who has left us for his far away home, as you see. May it suit you to give it a place in our dear family paper, which is nearly all the preaching I have; and is not that enough for one so unworthy as I? Yet I must be still while He whispers, Fear not, I will never leave nor forsake thee. The kindest love for your families. May you be led by that kind Hand that is all strength and love, is the prayer of

(MRS.) E. THEOBALD.

BAKER CITY, Ore, March 29, 1908.

MRS. E. THEOBALD—DEAR SISTER:—You requested me to write you when I got settled here, and I will try to do so to-day. If I were back home I would likely be at Little Flock to-day, but here I am at home with my folks, taking a little rest. I am glad to have a chance to rest a little, but I miss my church associations very much. I have put in all my spare time since arriving here in writing to friends and brethren. All of us will send out a dozen or more letters on the morning mail. We have about gotten fixed up for living again, and will begin farm work to-morrow. We have friends here, and they have been thoughtful of us, and have assisted us very much. I have had an invitation to preach, but declined until I get more settled. We arrived here on the night of the 16th

inst., and began housekeeping on the 18th. We are in a pretty country, but are undergoing the worrying ordeal of refitting ourselves for the business of life; when we get supplied I think our situation will be much better than the one we left. I hope then to have some spare time and liberty of soul to enjoy the blessed things of spiritual life, yet I know that such blessings are not of man's planning, but must be received according to the will and dispensation of an all-wise God. I have felt that my coming here was of Him, and that my destiny for a long time was being shaped for this purpose, and now, while not so well fixed as I was in Kentucky, I have no regrets, and never stop to look back, for the Scripture which says, One who layeth his hand to the plow and looketh back, is not fit for the kingdom of heaven, is always before me. It is true the love and esteem of my brethren is always before me, and I am glad I have that, but that is not an indication to me that the path of duty is in another direction than the one I am pursuing. No more pathetic scene is recorded in the Scriptures than where Paul told his brethren farewell, and that they would see his face no more. They sorrowed most that they should see his face no more. But christians never say good-by for the last time; even though separated by many miles they are together in spirit, and if called to another world they are still together and one in Christ, one family, of one calling, and for one purpose, viz., for the praise of Him who called us out of darkness into his marvelous light. I tried to visit you all before I came here, but could not. I hope in the providence of God to see you all again in life, but if that is not his will, may we all be among the blessed company that composes his glorious fam-

ily in the resurrection. There will be no parting then, and no tears will be shed by his beloved bride, the church, as they rejoice forevermore in the fullness of his blessed presence. I often think of you and sister Aggie in your lonely life, and then of the christian husband taken from you years ago, whom I never had the pleasure of knowing, and wonder at the strange providence of our God in ordering things as he has; but we are told he makes no mistakes, and does everything right. The right of these and all other things we cannot see now, because he has hedged us about with surroundings as walls, holding us to these conditions and teaching us to be patient; but the time is coming when all these mysteries will be solved, when his beloved children will see as they are seen and know as they are known, and be like him. May his grace sustain you in your declining years, and may you realize the fulfillment of the promise that even down to old age his sovereign love and protection are the same.

Write to us when you feel to do so. I feel to be but a child desiring encouragement from the fathers and mothers in Israel, of whom I feel assured you are one. Sister Bond sends her love and christian fellowship.

Yours in hope, C. W. BOND.

ALEXANDRIA, Va., Feb. 25, 1908.

DEAR EDITORS:—After reading Ruth Adamson's letter of October 30th, I feel like adding a few thoughts to her gleanings. I have known this dear sister for quite a number of years. Her sentiments are so beautifully expressed in her letter, and breathe such a true spirit of God's redeeming love, that I am made to feel weak in comparison. My love and sympathy for this dear sister prompt me to

write about her sufferings. She has just passed through a very critical operation for cancer, from which she has been suffering for a long time, but her faith is undaunted. I feel that she is resting on the everlasting arm of the true Friend, who has promised never to forsake his children; though they walk through the valley of the shadow of death, they are made to feel that afflictions are sent in mercy. Where can we go in our dark hours of trouble and distress, if not to this Friend who has redeemed us with his blood? "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. xii. 6-8. But still we groan, being burdened; it is so hard to live perfect, to love our neighbor as ourself, and glory in tribulation. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life."

Sister Adamson's dream recalls to my mind one that I had when quite young. I was thoughtless and gay in those days, and the frivolity of the world was all I needed or cared to have, though sometimes very serious thoughts would come, and even passages of Scripture would come to me unsolicited. I read the Bible as a history of ancient times, and was fond of pouring over its mysterious pages. I can truthfully say it was read for instruction, for my carnal mind was enmity against God, and I could lay it aside without regret or any spiritual enlightenment. From my early childhood I had been taught by my parents to love and respect the Old School Baptists; my father's house was their home. On one

occasion, I can distinctly remember the time, I had returned from some place of enjoyment, and remarked that I had never enjoyed myself so much; but that night I had a dream which has always remained with me: I was in a large circular room with many windows; in this room was a circular seat crowded with many people. I could see the lightning flash and hear the thunder roll; it was fearful to look upon. Then a beautiful angel appeared in our midst and flitted around the room, touching one here and one there, until it had finished culling, then we had to descend a stairway. I was gathered up with the selected number, and we were about to descend when instantly the stairs were removed. Some one remarked, We cannot go down; then a loud voice was heard, This is a lack of faith. Instantly the stairway was replaced, and we descended. At the foot of the stairway we were met by guards with golden crowns on their heads, and we were passed to an outer court, a beautiful place that I cannot describe, but I was impressed by the sweet serenity of the place. I remember seeing a long, lofty room, with many people sitting around a very long table; some of them I knew, but no one recognized me nor those who were with me, but all seemed to be intensely happy. I awoke, but this dream has always remained with me. I related it to my mother, and she looked at me with a happy smile on her face, remarking, You are not at the last of that dream, my dear child, it will remain with you. Her words were prophetic, the dream is as vivid to me now as it was then. The Lord's plan of salvation seemed to be revealed to me, and I was led along very slowly until, I hope, the Lord spoke to me by his Holy Spirit, and numbered me with those who sing:

"My spirit looks to God alone;
My rock and refuge is his throne:
In all my fears, in all my straits,
My soul on his salvation waits."

This is a never-ending theme, but I must close this imperfect letter, lest I weary you and take valuable space in the columns of our dear comforter, the SIGNS OF THE TIMES. May the Lord protect its dear editors, and give them strength sufficient to comfort those who await his coming.

HANNIE B. GREHAN.

GREENWOOD, Colo., Dec. 24, 1907.

DEAR BRETHREN EDITORS:—Please find inclosed money order to renew my subscription to the SIGNS. I do not have the privilege of hearing much gospel preaching, but I enjoy many sweet messages by reading communications from the dear brethren and sisters, who are scattered all over our country. If I could write as the dear saints do, whose communications have often cheered and gladdened my heart, I would be much delighted to do so; but I realize my weakness, for when I would do good, evil is present with me. Many crumbs have fallen from the Master's table for me. O if I were only able, or had strength to gather the crumbs that have fallen from the Father's table, crumbs which the dear saints of God have strewn around near by. I will trust in thee, and in thee alone. I will not be afraid, for the Lord Jehovah is my strength, and has become my salvation. But I will close, lest I impose upon you. Please pardon my imperfect letter. May the blessings of our God rest and abide with you all; may he speed you on in your good work, is the prayer of the weakest one of all the flock, if I am one at all. Will you pray for me?

Yours in hope of immortality,
M. J. DUNCAN.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1908.

Entered in the Middletown, N. Y., Post Office as
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Elder F. A. Chick, Hopewell, N. J.

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

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JOHN III. 16.

A FRIEND who wishes his name unknown, and who signs himself "Subscriber," from Baltimore, Md., requests that we have something to say regarding the Scripture found in John iii. 16. It reads as follows: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Subscriber" states that he does not make this request to gratify idle curiosity, but because he desires to know what is right and in harmony with the mind of God. This request was made some time ago, and the delay in replying has not arisen out of any indifference to the wish of our friend, but because of many other somewhat pressing matters which seemed to require attention. We suppose that the mind of "Subscriber" has been called to this Scripture because it is one made use of by conditionalists in their contention for a salvation that, in its finality, is based upon the choice and decision of man, and not upon the election or choice of God.

In the first place we would say, it is sure that salvation is not partly of God's work and partly of man's work, partly of God's choice and partly of man's choice,

but it is altogether of one or the other. The work and choice of God exclude the work and choice of man, and so the work and choice of man would exclude the work and choice of God when we search for the first and original cause of a sinner's salvation. This Paul declares in Romans xi. 6: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." The slightest mixture of our works, according to Paul, would entirely nullify and destroy the very nature of grace, and the entrance of grace at once entirely nullifies and destroys the efficacy of human works. This should be settled at once in our minds. Now the soul that is convinced of this one great truth, viz., that salvation is not of both grace and works, will at once desire to know of which it is, and here the inspired Paul declares, or the Holy Spirit declares through him, that it is not of works, but of grace, for in verse five he declares that it is according to the election of grace.

Now whatever the text in John iii. 16, may mean, it cannot mean anything contrary to Paul's statement as quoted above, and neither does Paul in this language contradict in the slightest degree the language of the dear Savior. Still further, the blessed Redeemer does not in this language contradict his own testimony when he said, John vi. 44, "No man can come to me, except the Father which hath sent me draw him." And verse 45: "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." See also verse 65 of chapter vi. Also, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last

day." We have not here laid special emphasis upon the words of Jesus as compared with the words of Paul because we for a moment attach more importance to them, but because some have arisen in these later days who claim to reject all save the sayings of Jesus as being infallibly true, really denying that Paul or any of the disciples were inspired of God in their teaching and writing. If then any one feels disposed to belittle the words of Paul, as though he might be mistaken as any other man may be, we have quoted from the words of the Master himself, and would say again that he could not contradict his own testimony. If any one charges that he did so contradict himself, we have no argument with him, but will let him settle with the inspired word itself. Such an one does not really believe in Christ as the Son of God, and denies that he is the perfect Savior of sinners. Still further, if any one feels to claim that Paul might be mistaken in his assertions and reasonings, then it might equally as well be that the four evangelists who wrote the four gospels might have been mistaken in what they recorded, and we shall then have no certain word of the Lord to flee to. The Savior was not mistaken in his teachings, and the disciples, including Paul and all the rest, were not mistaken in what they wrote; if we think they were mistaken in anything, we are making God a liar rather than man. O that we may have the mind always to let God be true, as he is revealed in his written word, even though every man be proven a liar.

Now briefly we will call attention especially to the text named by "Subscriber." The word "world" attracts our attention at the first. What does it embrace? It is not claimed, so far as we know, by any one that it means this

round globe upon which all creatures crawl, and from the products of which natural life of all kinds is supported. It does not include all beasts, birds, fishes and creeping things; yet the word "world" might include and does include in other connections all these things. Neither does it include every individual of the human race, for the Lord himself excluded Esau from this love, saying, "Esau have I hated." These things, then, the word cannot signify. But what does it mean? In our own mind we have no manner of doubt that here, as often elsewhere, it is used to set forth the truth that He came to redeem souls who were eternally loved of God out of Gentile nations as well as out of the Jews. Our God restricted the revelations of himself and of his will, under the former covenant, to the chosen people, the Jews. Now, and from that time on to the end, he would show salvation to a chosen people, elect vessels of mercy, among the Gentile nations also. In like manner in his first epistle John declares that "he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." Even under the former covenant there was an elect among the elect, if we may so speak. There were spiritual men among the great mass of the Jews who were carnal and rebellious. These were the election of grace then. Now Gentiles are to be brought into a hearing of the word of the gospel, as the Jews once heard the oracles of God, and now the chosen vessels of mercy everywhere are the subjects of God's love and redemption.

Now it ought to be noticed that the text does not read that whosoever will believe on Him shall be saved, but it is "whosoever believeth." The language is very carefully written, so as to exclude

honor to the saved sinner. He cannot say, I chose to believe and receive the Lord, while others did not, and therefore I am blessed and they are lost. This faith in Jesus is the gift of God, as inspired Paul tells us. The election is seen in this very thing. God gives faith to some, and to others he does not give it. Faith is one of the fruits of the Spirit. If the Spirit be in man faith will be produced; if faith be not in a man it is manifest that he has not the Spirit of God. Here again is election seen. God gives his Holy Spirit to some, and to others it is not given. This text then simply teaches, first, that God loves a people among the Gentiles as well as among the Jews, and bestows upon that people his mercy as revealed in the gospel. Second, it teaches that the saved are those who believe, which belief is the fruit of the Spirit, and not of the choice and will of man. This Scripture is in full harmony with the doctrine of grace, and there is no room in it for human merit or choice.

We leave these reflections with "Subscriber," and with our readers generally. May God bless and sanctify his word to us all.

C.

CHURCH ORDER.

A BROTHER writes regarding some questions which he says have arisen as to the proper order to be observed in the churches under some circumstances which have been called to his attention. We most always hesitate when such questions are proposed to us, lest we, in the first place, darken counsel by words without knowledge, and, in the second place, lest we be thought desirous of directing others in matters of which we could at the most know but little; and, in the third place, lest we should be supposed to desire to take sides in any controversy;

and, in the fourth place, because it is not well, if trouble does exist in any place, to have it spread abroad through the SIGNS or in any other way. Still we have never felt like withholding such thoughts as we have, and in this case feel the same way. We can but present what seems to us right and proper, and we think as did Paul on one occasion, that we have the mind of Christ.

First. Is it right for a church to receive a member excluded from another church?

It seems clear to us, and is in accord, so far as we know, with the general view of the matter taken by all Old School Baptists, that if a member be excluded from a church which is herself walking in the faith and order of the gospel, and so is held in fellowship with all other such churches, no other church can have any right to receive that one to her fellowship until he is restored to his former membership and regularly dismissed by letter to another church. We do not remember any instance recorded in the New Testament bearing upon this matter directly, though there may be such instances recorded there; but one injunction certainly would apply, and would be violated should another church receive one who had been excluded from his former church, and that is the injunction to be courteous. Certainly it would not be treating the church of his former membership with courtesy to ignore her act in that manner; it would be saying, We, who are at a distance, are better judges of what is right, and of what ought to be done with this member, than you who are at hand and know all the circumstances.

Second. Suppose the excluded member removes to another section and seeks for recognition among churches there, and it seems to his new friends that he is a good

man and one that ought to be again recognized as a member.

In this case it would be right, as it seems to us, to give him a letter stating that now he is walking uprightly, for him to present to the church which has excluded him; but even then there ought to be great care lest there should be the appearance of meddling, which is condemned in the word of God. If the church where this excluded member has moved asks the former church for a statement of the circumstances, it seems to us that courtesy demands that the church of his former membership should with respect and faithfulness reply. Brotherly kindness and consideration for each other would seem to demand this to be done. Still, if it be thought best not to give the information, it would be right to state the reason why, and there might be good reasons why the information should be withheld. Each church ought to remember that all are alike brethren in Christ.

Third. Suppose that the one excluded writes back to the former church, making such confession as seems satisfactory to the church where he is now living, and, after all, the former church refuses to restore him, what then ought to be done?

It seems clear that there is nothing this church where he now lives ought to do. It is their place to say, We have done what we thought was right in approving the letter which this excluded member sent, and we can do nothing more; the matter is entirely with the other church and between them and him whom they have excluded. Even though there be deep sympathy for the excluded man or woman it should be remembered that if indeed he or she has been treated harshly, there is one Judge of all, and he sympathizes with the one who has been harshly treated, and he will bring the

truth to light, and we must not seek to take the time of judgment out of his hand. If that brother has done wrong, and is now really sorrowful and repentant over his wrong, in some way and at some time his former church will come to know it, and will, if the Spirit of Christ be in them, be glad indeed to restore him; but until then he and the brethren must wait.

Should the church from which he has been excluded declare nonfellowship for the church which has, in violation of gospel order, received him?

We think not, without loving and long continued efforts to bring the church to return from the ways in which it has wandered. Here also patience should have her perfect work. Nothing ought to be done hurriedly. The church which has excluded this member should not say, We are offended, but should seek to show the other church that the Lord of Zion is offended, and that it is a fearful thing to fall into the hands of the living God. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself," applies to churches as well as to individual members. How true it is that when walking after the flesh one hasty act begets another in return. We ought to be careful lest by sinning ourselves we also cause others to sin. The expression in the gospel, Take heed how ye offend one of these little ones, in the margin of most large Bibles will be seen to read, Take heed lest ye cause one of these little ones to offend. The greatest offense that one can commit against another is to cause that other one himself to offend.

Suppose that the church receiving this member shall be convinced that she has acted unadvisedly, and contrary to the order of the gospel, what shall she do?

It seems, does it not, as though it would be right, first of all, to communicate either by letter or messenger with the former church, confessing this fault, and if the church to which the letter comes be herself in a proper spirit she will gladly hear this message, and be ready to forgive freely, and to pass the matter lovingly by; and more than this, the church should state to the brother thus wrongfully received that they have done wrong in receiving him. If he has the proper spirit he will take blame to himself for seeking to gain membership among them except in the way of gospel order. Thus the church, and the excluded member, and the church from which he has been excluded, and all who know of this, will be impressed more and more with the importance of seeking to do all things according to the pattern. It does not seem to us important by what name the rescinding of their former action be called; the substance must in any event be that the church come together and confess to each other that they have done wrong in this matter, and that the only thing now to do is to acknowledge it and set the brother or sister aside, either by rescinding the act of his reception or by entering upon their church book that as he or she has been received wrongfully, the church now desires to set aside their former act, and that they will no longer regard this brother or sister as a member with them. It may be called rescinding the act of the church, or the exclusion of this man or woman. The good or bad life of such a person meanwhile cannot enter into the matter of which we are speaking. In either case this one thing is right to do. Let such persons seek restoration to the church from which they were at first excluded.

We are all liable to make mistakes;

we are all liable to let our human sympathies or our human antipathies run away with us, and they will always carry us away from the plain, simple order of the church when listened to. We cannot write these things as one free from all fault or weakness, for it seems to us that wherein any are weak we are weaker still; but this is our judgment of what is wrong or right in such cases. C.

CIRCULAR LETTERS.

(Written by Elder J. T. Rowe.)

The Baltimore Primitive Baptist Association, in session with the Harford Church, Harford County, Md., to the churches composing the same sendeth greeting in the Lord.

DEAR BRETHREN:—As usual you will expect something from us in the way of a Circular Letter, and if the Lord blesses us we will not disappoint you. We feel to call your attention to 1 John ii. 1, which reads as follows: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Now, brethren, who of us would not join the apostle John in his admonition to the dear children of God, that they sin not? Have we not learned that it was sin that in the first place separated man from his God? And is it not true that sin is the cause of all the suffering to which man is subject, finally resulting in death? Then who would not advise man not to sin? But the children of God bear about in their bodies the dying of the Lord Jesus, and daily feel the sting of death, which is sin, and they know the truth of the prophet's words to Israel, that thy sins have separated between thee and thy God, and so they are

often crying, "O wretched man that I am!" and are they not continually advising and exhorting themselves and one another not to sin? Yes, they say to each other, Do not do that which grieves the Holy Spirit, brings reproach upon the cause we love and wounds your own conscience; and they are often promising themselves that they will do better in the future than they have been doing in the past, only to find themselves the same miserable sinners to-morrow that they have been to-day, and because of their failure to improve in word, thought and deed they often become discouraged and write bitter lines against themselves. You cannot convince human nature that it is without merit, or is unable to do things acceptable to God by which it shall find peace and salvation, and while thus looking to ourselves and having to confess our sins, because of which we are altogether unworthy of the blessings of God, and having the law of God written in our hearts, which law demands perfect and continual obedience, which we know we have not rendered, and the law pouring its curses upon all who have not continually obeyed in all points, we cry, Justly condemned, and no hope for a poor sinner like me. And now how wicked all our actions appear, and how vile our nature from which all our actions proceed, so that in our despair we cry, Lord, save, I perish. How helpless, how vile and how undeserving the poor sinner now realizes himself to be; but listen to the apostle of Jesus Christ, he not only exhorts you not to sin, the thing which you hate and which has brought condemnation down upon you, but he also writes to you saying, "And if any man sin, we have an advocate with the Father." O what a glorious truth, that a helpless, unworthy sinner has an advocate, one who

pleads his cause before a God offended by sin; the plea is the merit of Jesus' blood, and with it the Father is well pleased. Our advocate is Jesus Christ the righteous; he has come in the likeness of sinful flesh, and for sin condemned sin in the flesh; he was made of a woman, and under the law, so that all its requirements fell on him, and being God as well as man, he was equal to the task and fulfilled it to every jot and every tittle. But, says the poor sinner, what is that to me? Why, you were chosen in him before the foundation of the world, that you should be holy and without blame before him in love. O what a boon to a poor, vile and miserable sinner; by the obedience of Jesus Christ, his glorious Head, he is made holy and without blame before God. Then the work is perfect, for nothing imperfect can stand before him. He says, "Thou art all fair, my love; there is no spot in thee." Wonder of wonders, the black is made white, the guilty is made innocent, the vile made pure. With this material Jesus has built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. And now, saith the Lord, I see not iniquity in Jacob nor perverseness in Israel. Washed in the blood of the Lamb, the bride, the Lamb's wife, stands above the moon (the law), clothed with the sun (Jesus Christ), crowned with the glorious gospel of Jesus as preached by his twelve apostles. But, says one, if all sin is put away from the church of God, and I belong to that number, why do I sin and suffer in my flesh for the same? I am afraid I do not belong to the redeemed family. Ah, dear child, you are of the body of Christ and a member in particular, and do you not hear Paul say, I make up in my body that which is behind of the sufferings of Christ?

Christ in his body (the church) is still suffering for sin; he is continually our advocate with the Father, and he is Jesus Christ the righteous, whose blood cleanseth from all sin, past, present and future, and as the body of Jesus, after it had lain in the earth its appointed time, came forth and ascended to glory, so your vile body shall be changed and fashioned like unto his own glorious body. The end of salvation is the adoption, to wit, the redemption of our body, and then shall be brought to pass the saying that is written, "Death is swallowed up in victory." Until then Jesus is our advocate with the Father, and makes full satisfaction for all the sin, weakness and imperfections of all his dear people, and his people are sinners as long as they live. As the apostle says, He that saith he is without sin deceiveth himself; there is none that liveth and sinneth not.

Little children, shun every appearance of evil, and may the God who "brought again from the dead our Lord Jesus, that great Shepherd of the sheep," assure your hearts that he is your advocate with Him, and that all shall be well when this terrible storm is over, and to his dear name shall be the praise forevermore. Amen.

WILLIAM GRAFTON, Moderator.

FRANK G. SCOTT, Clerk.

(Written by Samuel T. Cabbage.)

The Delaware Old School Baptist Association, in session with the Salem Church, Philadelphia, Pa., May 27th, 28th and 29th, 1908, to the several churches composing this Association sendeth greeting in the Lord.

DEAR BRETHREN:—It is our desire in writing this, our Circular Letter, to be guided by the Spirit of our Master in the setting forth of the truth upon which we,

as Old School or Primitive Baptists, trust that our hope of life, eternal rests, and upon which we lay claim to the name designating our denomination, knowing that except we be so guided we shall be unable to present Jesus as the life, the way, the author and finisher of our faith, and what we may write will be but error, and therefore unworthy of acceptance and adoption as our Circular Letter.

It has often been said concerning our form and order of worship that we should have a "Thus saith the Lord" for that which we do; and in organizing a stated number of our churches as an "association," and in our correspondence with other associations, we may well ask if we have a "Thus saith the Lord" for such a custom, either directly or indirectly. If not, the Lord is not in it; as one of old said concerning the followers of Jesus at that time, "For if this counsel or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." We are admonished to "hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Again, the apostle Paul said, "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." Jesus has also said, "Where two or three are gathered together in my name, there am I in the midst of them;" and many are the times that we have seen this declaration fulfilled at these annual meetings, in the outpouring of the Holy Spirit upon

our ministering brethren, in the preaching of the gospel to the comfort and edification of all present, who were in the spirit and with us in spirit, rejoicing and beholding our order, which order is but the manifest love of God shed abroad in our hearts by the Holy Ghost which is given unto us, as shown in our worship of his great and holy name. Thus, from the foregoing, coupled with our experience in the past, we feel that our custom of meeting as an association once a year is, at least, not inconsistent, nor contrary to order, which is an abiding in the love of God and a thorough devotion to the cause of our Lord and Master; and nothing that is done, either by the church or an individual member, not actuated by love and an interest in the welfare of Zion, has any claim to what has been spoken of as "gospel order," a term which has been instituted by man. But if it means anything it means worship of God in spirit and in truth, and the observance of the ordinances of the church, as instituted by, and under the direction and teaching of our Lord and Master. But we should not get confused on the difference between gospel order and order or regularity in church government and the attendance to business matters. The apostle said, "Let all things be done decently and in order." That is, let all be done in love. Differences of opinion may arise and be expressed, and our way of doing things may be awkward and bungling, but charity covereth a multitude of sins, and charity hideth a brother's faults, and so if in these matters we are actuated by love to God and to our brethren, instead of a desire for the emulation of the flesh, and if the teaching of the Spirit be our guide we cannot go far astray, nor into a state of confusion. But in the providence of God the teaching of

the Spirit is not always our guide, else there would be no such experience of the churches as is set forth in the message sent to them by the servant John, who said, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna," &c. To each one of the seven churches the Lord sent a message, pronouncing either his favor or his disfavor upon them, according to the manifestation of their guidance by the Spirit of Jesus or by the spirit of man. In all these congregations, except at Philadelphia, the Lord had somewhat against them. According to the reading of the testimony may we not conclude that the experience of these seven churches forms one chain of experience through which the church of God must pass in time, in the gospel day? May we not also see this experience existing in the churches to-day? one church or congregation being in the condition as then found at Ephesus, another at Smyrna, and another at Thyatira, and so on throughout the whole experience. We may all well feel a desire for our respective churches to be in the Philadelphia state, but some of us, no doubt, are members of churches in the state of experience found in some of the others, or it may be that the whole seven churches in Asia are at this association represented; if so, our beloved John is here also with a message from on high, and let us who may be members of churches upon which God hath by the mouth of his servant spoken his fatherly disapproval, enlist our prayers, let us all supplicate at the throne of grace for an abiding in our former love, and in an ex-

perience that shall manifest a steadfastness of faith in Christ and of love to God, that brotherly love may continue, for Jesus hath said, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." We might go on looking for evidence of the smiling approval of our heavenly Father, but it is enough to realize that he fulfills his promise by his Son, that "where two or three are gathered together in my name, there am I in the midst of them." Since the passing of the time that the fathers worshiped in the mountains and at Jerusalem there is no particular time or place set forth in the Scripture at which we shall worship, other than as Jesus said, Ye shall worship God in spirit and in truth. This is any time or at any place when or where one of God's people may so worship him, whether it be alone at the midnight hour, or whether two or three are gathered together at an appointment of the church at a specified place on Sunday, or at a brother's or sister's house through the week, or even at the appointment of this association, the test of the worship is, is it "in spirit and in truth"? and the evidence is in "the Spirit itself bearing witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." But "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." So God's ministers when

in the Spirit on the Lord's day confess that Jesus Christ is come in the flesh, and will know nothing but Christ and him crucified, which together with the resurrection form the foundation of our hope of life eternal.

As to our right to be called Old School or Primitive Baptists, we have but to go to the record of the Word to find that one of God's chosen vessels of mercy, who filled a special mission in the manifestation of his salvation, was called John the Baptist; "Baptist" being added because he baptized with water. Thus there can be no question about our right to the name, and we believe that we are the kind of Baptists that lived in the days of John, and of our Lord and Master, and of Philip, who baptized the eunuch, both going down into the water and coming up out of the water, representing the burial with Christ into death and of being raised again to walk in newness of life, that we should no longer live in sin and disobedience, but should live unto God, manifesting the same as disciples and followers of Jesus. Baptism is also an ordinance by which we must be received into the membership of the church, with all her privileges. Our Savior spoke of another baptism, however, when James and John asked to sit one on his right hand and the other on his left hand in his glory. "Jesus said unto them, Ye know not what ye ask. Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" This baptism, which was of the Holy Ghost, required the crucifixion, burial and resurrection of our Savior, who died for our sins and was raised again for our justification; and just as his death carried with it a crucifixion, a burial and a resurrection, so our baptism by the Holy Spirit of God also carries us through

the same in experience; that is, a crucifixion or killing to the love of things of the world (sin), and a complete overwhelming in godly sorrow for sin (burial), and a raising again from this condition to newness of life, into the joys of a sinner saved by grace (resurrection), and here is the whole experience of God's people set forth. Hence in conformity to all this the apostle said, "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."

B. F. COULTER, Moderator.

P. M. SHERWOOD, Clerk.

NOTICE.

Allow me to say that I have collected nearly 500 sketches for proposed Book-Biographies of Primitive Baptist Ministers of U. S. Many other sketches have been promised. Please send them on, brethren. If only a few words about life, labors in ministry, age, &c., that will do, but give all the information you wish. I will rearrange for publication. Now please do not delay. There is not a more worthy, self-sacrificing and honorable body of men than the ministry of the Primitive or Old School Baptist Church. A book of this character will be interesting and useful, as well as commemorative of their memory. The work will have an appendix containing much useful and valuable information, in brief form, gleaned from the best authorities. This alone may be worth the price of the book to you, which will be between one and two dollars; cannot name exact price yet, it depends upon size, number of photos, binding, &c., and the orders I receive. The larger the edition the cheaper the book. Now if you would like to help commemorate the memory of these "Soldiers of the Cross," then send me your order for one or more copies. Do not delay, but tell me how you feel about the matter. It will cost me about a thousand dollars, and if the Baptists and their friends do not want it I cannot afford to publish. Kindly write me.

R. H. PITTMAN.

LURAY, Va.

MARRIAGES.

By Elder J. B. Slauson, at the home of the bride's parents, in Albany, N. Y., May 25th, 1908, Charles Henry Schraoder and Miss Mae Catherine Schade.

OBITUARY NOTICES.

Ruth Adamson, our sister in Christ, died March 8th, 1908, at 3 o'clock p. m., in Washington, D. C., in a hospital to which she had gone some weeks previous for treatment. We have not learned her age, but it was something over 70 years. We had known this dear sister for about forty years, and for many years previous to our leaving Maryland we saw her frequently. We have known of no one who loved the truth of God more than she manifested in all her walk and daily conversation. She was well known among the friends in Washington, D. C., and among some of the churches of the Corresponding Meeting of Virginia. All who were spiritual could walk in fellowship with her in one common experience, one common hope and in mutual esteem. We are among those who sorrow that we shall see her face on earth no more; but how joyful the glorious hope that we are one in Christ, and that we shall finally dwell with him in heaven. Her pastor, Elder Rowe, writes us as follows concerning her life, death and burial:

"I send you a letter written by our dear sister Ruth Adamson while at the hospital. It was my privilege to know sister Adamson for nine years, and I can truly say it was a pleasure to know her, for she was spiritually minded indeed. It would, I am sure, have been a still greater pleasure to her, and to those she loved for Jesus' sake, had she not been so greatly afflicted with deafness, especially in her latter years. She became so deaf that she could not hear preaching at all. But notwithstanding this affliction she came to her meetings when able to do so, and most always had a cheerful expression on her face. Some of the brethren would point out the hymns to her, also the text that was read, and she used to say this helped her, as she felt that she knew something of what was being said. She passed from this life, I have no doubt, to a higher and holier one. March 10th I spoke upon the occasion of her funeral, treating upon the blessed and comforting doctrine of the resurrection of the dead; after which all that was mortal was laid in Oak Hill Cemetery, there to remain until the resurrection day, which Jesus said was the last day."

ALSO,

Catherine Hixson, our dear sister in Christ, departed this life April 19th, 1908, aged 70 years, 2 months and 4 days. She was the daughter of Stout and Eliza A. Hunt. She was married to John W. Hixson, Jan. 26th, 1859; was baptized by Elder Philander Hartwell in the fellowship of the church at Hope-well, in September, 1861. She was the eldest of six children, and leaves two brothers: Garrett S. and

George W. Hunt, and one sister, Mary A. Chamberlain, also two children, William S. Hixson and Mary J. Ege, who deeply feel the loss of their mother.

The above contains the items which belong to the outward life of our deceased sister, but we feel that it is right that something should be said of her life in connection with the church of God as it was known by her kindred in Christ to the praise of the grace of God which reigned in her. Of her it could be said most truthfully that she was steadfast in her faith, and that she held fast the profession of her faith without wavering. She walked in the confidence of her brethren continually from the first of her connection with them in church relationship. We always knew where to find her, for she was unwavering in her adherence to the truth. She walked quietly, humbly and without effort at display before us all. Her heart and hand were open to all the calls that must necessarily be made upon those who are united together in church relationship. She was not much of a talker, but lived so that her life spoke for her. This we do not say to her praise, only as she thus made manifest the grace of God that lived in her. She was in feeble health for something more than a year before the end came, but endured what of suffering was hers patiently, and even cheerfully, and in that time when it was possible she was to be seen in her place in the sanctuary. How great is the loss when such an one is called away from the church.

The funeral services were held on Thursday, April 23rd, prayer being offered at the home of her daughter, where she had spent the last few months of her life, and the full service at the meeting-house in Hopewell. The subject presented by the writer upon the occasion was that found in 2 Cor. iv. 13, 14; after which all that was mortal was laid to rest in the cemetery adjoining. Our sister lived and died in hope of the resurrection of the dead.

We can but express our feeling of sympathy for the bereaved family in their sore loss. May the blessed Lord be their comfort and stay. C.

SISTER **Maria Gavitt** departed this life May 12th, 1908, at the age of 65 years. Her maiden name was Townsend. She was married to Rufus Gavitt; to them four children were born, three sons and one daughter, of whom three are still living: Arthur, Charles and Mrs. Cornelius Ackerly, of Margaretville, N. Y. Sister Gavitt united with the Middletown Church, in the town of Middletown, Delaware Co., N. Y., Dec. 22nd, 1887, and was baptized by the late Elder J. D. Hubbell. Her life had been an exemplary one; it can be said of her the life she lived was by the faith of the Son of God, who loved her and gave himself for her. She was very patient during her last sickness, and felt that all would be well. She left this world of trouble as one falling asleep, without a struggle, passing peacefully away. Jesus can make a dying bed feel soft as downy pillows are.

Her funeral was held from the home of her daughter, Mrs. Cornelius Ackerly, Margaretville, N. Y., and was largely attended by friends and relatives. The writer conducted the services, and tried to speak to the comfort of all who mourn.

May the husband and children be reconciled to the will of our God, who doeth all things well, and may they feel that their loss is her gain.

J. B. SLAUSON.

POETRY.

A TRIBUTE OF RESPECT TO ELDER WILLIAM MARTIN.

(By his daughter, Elizabeth Smith.)

ANOTHER soldier's work is done,
The battle fought, the victory won;
His troubles are forever o'er,
His body racked by pain no more.

His voice no more our ears will greet;
With sadness view the vacant seat,
Which he no more can ever fill,
His body lying cold and still.

His counsel we no more will hear,
And oft is shed the briny tear
Which will oft unbidden start,
And brings a sigh from every heart.

How oft we've seen him fill his place,
And preach to sinner's saved by grace,
Who fell with Adam in the fall,
And saved by grace, if saved at all.

Why do we sigh and grieve and mourn?
Why are our hearts with anguish torn?
His fettered soul has found release,
And soared to realms of joy and peace.

His body molders in the ground
Until the last loud trumpets sound,
Then in the Savior's image rise,
And meet King Jesus in the skies.

O may we hear the joyful sound,
Awake, ye nations underground;
Arise and view your Savior's face,
And sing the song, Redeemed by grace.

O happy, happy, happy day,
When saints shall soar from earth away,
To that bright world, with Jesus dwell,
Nor ever hear the sad farewell.

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

W. H. Wicks, Pa., \$1.00; J. F. Oliver, Va., \$1.00.

M E E T I N G S .

THE Siloam Association of Oregon and Washington will be held this year at Dayton, Wash., with Harmony Church, commencing on Friday before the third Sunday in June, at 10 o'clock, and continuing over Sunday. Those coming by railroad come so as to get here on Thursday before.

B. S. PATE.

THE yearly meeting of the Beulah Old School Baptist Church of Canada will be held, the Lord willing, in the schoolhouse in the township of Brooke, Lambton County, Ontario, five miles from Alvington Station, beginning on Saturday before the third Sunday in June, 1908, and continuing two days. All lovers of the truth are cordially invited.

ARCHIBALD McALPINE, Clerk.

THE seventy-seventh annual meeting of the Spoon River Association of Regular Predestinarian Baptists will be held this year, the Lord willing, with Union Church, at the residence of Deacon B. F. Myers, one-half mile from Colchester, McDonough Co., Ill., on September 4th, 5th and 6th, 1908. Colchester is situated on the Quincy Branch of the C., B. & Q. R. R. All trains will be met on Friday and Saturday. Brother Myers requests that as many as can conveniently, to come by rail. All lovers of the truth are cordially invited, especially our ministering brethren.

S. H. HUMPHREY, Clerk.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

SALEM OLD SCHOOL BAPTIST CHURCH.

1315 Columbia Avenue,
PHILADELPHIA, P. A.
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at 10:30 o'clock.

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11:00 A. M.

2:30 P. M.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76.

MIDDLETOWN, N. Y., JULY 1, 1908.

NO. 13.

CORRESPONDENCE.

SAVED AND CALLED.

TO-NIGHT I shall read the ninth verse of the first chapter of second 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 salvation of sinners ought to be of great interest to all the human family. I want to notice the difference between religious people on the subject of salvation. When I speak of religious people I do not mean that everybody who is religious has the religion of the Lord Jesus. It is a well known fact to most people of the civilized nations that according to history man has always been religious. We might say that there are many religions, yet there are really but two: one is the true, which is pure and undefiled, the other is false. I want to tell you to-night of things that you have heard at revival meetings. I have been at revival meetings, and speak from personal knowledge. Doubtless you have heard preachers say at those meetings: “Choose you this day whom ye will serve,” without

giving the connection. This phrase is abstracted from its dependent clauses, and we cannot get its meaning without the context. Revivalists say that you can choose to serve God or the devil; that this passage of Scripture teaches the doctrine of the freedom of man's will. That the Scriptures may speak for themselves, let us turn to the twenty-fourth chapter of Joshua, the only place where this language occurs. Joshua was speaking to the children of Israel, hear him: “If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.” We positively know that this Scripture does not teach that the children of Israel or anybody else can make a choice between God and the devil at pleasure, but it does teach that worldly religionists, who do not worship God in spirit, nor know how to worship the true and living God, can choose between the different false ways. It made no difference with Joshua which false god those Israelites worshiped, if they could not worship the true God;

with him one false god was just as good as another. Why do preachers at revivals, and on other occasions when they are trying to incite people to join their churches, so misrepresent the Scriptures? Another Scripture I shall name, which no doubt you all have heard at revival meetings: "Work out your own salvation with fear and trembling," and sometimes they quote it your own soul's salvation. In using this extract from the exhortation of the apostle Paul as he wrote to the saints at Philippi, with the bishops and deacons, they have diverted it from its true meaning by not giving the other portions of Scripture that show the force of language. The writer follows up this declaration closely by giving the reason why they should work out their own salvation. Now notice carefully what follows: "For [meaning because, a very good reason,] it is God which worketh in you both to will and to do of his good pleasure." This clearly proves that salvation does not depend upon creature work. The will and the do is of the Lord; he should have all the praise. I have often been asked the question by preachers and many others, Are you saved? My answer has been, I hope that Jesus saved me when his blood was shed for the sins of his people. A great many people reverse the order of the Scriptures in regard to the saving and calling; they claim that this Bible which I hold in my hand contains the call of God to every man of Adam's race. The Scriptures are the testimony of the Word, and testify of God's truth, yet it does not make the call to dead sinners; the Word alone exercises the power to call sinners unto himself. Some say that the call precedes salvation, but the apostle declares that they are saved before they are called. This agrees with the teaching of

other portions of Scripture. Some say that after they are called and saved that they have perfected themselves by righteous living, in doing good, keeping the law, praying often, until they have become sanctified, after which they do not commit any sin whatever. I met a man once in the month of August, who said to me: "Sir, since the 23rd of last April I have not committed any sin; on that day I was sanctified." My reply to him was that he was better than the apostle Paul ever was while he was on earth, for he did not claim to be above sinning. God's order about things is always the reverse of man's. The Scriptures declare that God's people are "sanctified by God the Father, and preserved in Jesus Christ, and called." You see that the "holy calling" of God manifests to poor sinners that they have been saved a long time ago, with an everlasting salvation. This knowledge made known to them causes them to rejoice with joy unspeakable. The prophet says of the Savior: "He bare them, and carried them all the days of old." Yes, hundreds of years before he was manifested in the flesh to put away their sins by the shedding of his own blood. That we had no power to accomplish that salvation, or to aid in any way whatever, is evident. The prophet speaks of salvation as being appointed of God for walls and for bulwarks. Salvation is indeed a strong fortress for all who trust in Him. Especially is this true to the conscience of all believers in this gospel day. The age of its appointment and its accomplishment is great compared to our short mortal life. It makes the heart glad to know that these things are revealed unto us by his Spirit. That there is only one way of salvation for sinners, is an established truth; that way is not through the work

of them who are saved, but through the work of the Savior. He is rightly called the Savior, because he saves. I shall refer you to the language of Paul to Titus, as proof of the way of salvation and the manner of its accomplishment: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Savior." This is good and plain proof, so plain that any person ought to be able to understand, yet many will not take it as proof. The way of salvation is through mercy, the mercy of God, and not through our works or because of our works. This fulfills the prophecy of the psalmist, who calls "my Lord" "the sure mercies of David." He also says, "I trust in the mercy of God for ever and ever." You must know if salvation is by the mercy of God, it cannot be by the works of the creature under any law or rule that can be given to him; in fact, mercy is not an attendant or a belonging to any law or rule.

The word "regeneration" occurs but twice in the Bible. There is a great difference among Bible readers with regard to the meaning of the word. Jesus uses the word once to his disciples, and speaks about them following him in the regeneration. This use of the word by our Lord does not detract from the meaning which the apostle has placed on it in his one use of it. You see that believers have been saved by God's mercy; that is the way. What is the method of cleansing sinners in this holy way of God? They are cleansed or purified "by the washing of regeneration." This washing could not be accomplished except by a great sacrifice, the greatest sacrifice that was ever known on the earth, and the like

shall never be again, "For by one offering he hath perfected for ever them that are sanctified." I think Jesus had reference to this awful time in his experience on earth when he said to his disciples, "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Another rendering of this passage is, How am I pained till it be accomplished. This baptism was in the future, it is evident, because this language was used long after he had been baptized in the river Jordan. It could not refer to water or christian baptism, but must refer to some overwhelming sorrow, for he could not be free from pain till it was accomplished. This baptism was of great importance, so important that the Savior prayed for it to pass from him, yet he was willing to be submissive to the Father's will. This baptism into death was the washing of regeneration, the cleansing of his people from their sins. They are saved according to God's mercy, and by the washing of regeneration and renewing of the Holy Ghost. If we apply this passage to mean the experience of the saints, how can it be said of them that the Holy Ghost is renewed? This means that the Holy Ghost comes again, signifies that it has been withdrawn. This cannot be applicable to a sinner who has just received the first-fruits of the Spirit. When did they have access to the Holy Ghost and knew it not? Can it be said of them when they are born again that the Holy Ghost has come again to them? I think not, but it can appropriately be applied to Jesus in his resurrection; he was put to death in the flesh, but quickened by the Spirit. The washing of regeneration and renewing of the Holy Ghost was shed abundantly on us through Jesus Christ our Savior. The words, "our

Savior," are very important in this connection, because salvation is the important work; there can be no salvation without the Savior. The call of God, which is a holy call, makes known to the poor soul that his salvation was accomplished by his Savior before he was born to the knowledge of it. This call is a holy calling, because it proceeds from God, who is holy. God's people are not saved according to their works, neither are they called according to their works, but they are both saved and called according to God's own purpose and grace, which purpose and grace were given them in Christ Jesus before the world began.

Dear brethren editors, I have sketched a portion of a discourse delivered about two weeks ago, in a neighborhood sixteen miles from here, where an Old School Baptist had never preached before. The language is not verbatim, but the general tenor of the subject is the same. In meditating on what I had said I was led to write some of the things spoken at that time. If you think it worthy a place in the SIGNS you can use it.

As ever, in hope of immortality,

J. F. BEEMAN.

HELENA, Okla., April 24, 1908.

FARMINGTON, Ill., March 26, 1908.

DEAR BROTHER CHICK:—For some reason I am tempted to write to you, if you can bear with me this one more time. I feel as though I would like to speak to all the dear readers of the old SIGNS once more before I go hence. I want to tell them how dearly I love them, although many of them I have never seen; but I feel that we have all been taught by the heavenly Teacher, having been born again, not of corruptible seed, but of incorruptible, by the word of God, that liveth and abideth forever, and this incorruptible

seed cannot sin. "O for such love let rocks and hills their lasting silence break." This love has been bestowed upon us that we should be called the sons of God. "And it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." And we shall be satisfied when we awake with his likeness.

My dear brother, I have been sorely afflicted this winter, both in body and mind. I have had rheumatism, and during this shut in affliction I have done lots of reading in the old volumes of the SIGNS, from the seventies up. How sweetly those dear old saints speak; though many of them are dead, still they speak to us; and many dear living ones have written often in days past, and I took much comfort in reading after them all. I put in many lonely, wakeful nights, and my mind travels in sweet fellowship for you all.

I have a letter from a dear sister in Christ that is two years old, and I feel like sending it to you. I have read many of her loving letters in the SIGNS in years past, and have found much comfort in them. Had I the gift that this dear sister has I would delight in writing. I hope that she may write oftener.

Dear brother Chick, there is a portion of Scripture which has been resting upon my mind for some time, and I will in my weak way give my views concerning it. It might seem that there is a contradiction by the same inspired writer, but that I cannot believe. Our own daily experience might also appear contradictory, for we all feel to be poor sinners, and we learn daily, as the apostle said, "I know that in me, (that is, in my flesh,) dwelleth no good thing." The apostle declares, "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." I verily believe, and it is according to the Scripture, that he who is born of God has Christ formed in him the hope of glory, and it would be as possible for Christ himself to sin as for the new man in Christ to do so. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In the flesh is where sin dwells, not in the new man. Here is the old and the new; here is manifested the children of God and the children of the devil. Before we were born of the Spirit we were in the flesh, but if Christ dwells in us we are not in the flesh, but in the Spirit. When born of God we experience a holy birth, a holy seed, which cannot sin. Christ is the Son of God, and if we be born of God we are bone of his bones, and flesh of his flesh. In him there is no sin, but our flesh is all sin, and death is the result of sin. Sinful flesh will never reach heaven, but this corruptible shall put on incorruption, and this mortal immortality; but while in the flesh there is, as it were, the company of two armies; one is pure and holy and is born of God and cannot sin, while the other is carnal, sold under sin.

Yours in love and hope,

E. D. VARNES.

MACOMB, ILL., August 21, 1905.

DEAR BROTHER VARNES:—After reading your good letter in the SIGNS I have had a strong desire to write to you, but I am not sure whether the desire is prompted by the right spirit or not. I feel to be sinful, weak and ignorant, and altogether unworthy to write to one of God's children, especially to one whom I esteem so highly for the truth's sake, so I hope you will excuse me for writing. I know I cannot say anything to comfort or en-

courage one who is so strong in the faith and in the knowledge of the truth, and a tried and faithful soldier of the cross of Christ, but I wish you to know how much comfort and consolation your letter was to me and others. You said you felt more like burning than sending your letter, but how glad I am you did not do the former, for I read it with tears flowing down my cheeks, for O, it touched my heart and was in full fellowship with my feelings, telling them much better than I can myself. If I know anything of the christian warfare, you told it in your letter, for my time is mostly spent in darkness, and I travel much of the time in the valley, have many doubts and fears, and I, like you, must daily cry, Lord, have mercy upon me; be merciful to me, a sinner. I feel compelled to do this, yet often feel that my cries and complaints are unheard. Sometimes I almost give up and think His mercies clean gone forever. Why is it we often have a stronger fellowship for those who travel in darkness, than for others who seem to dwell on the mount and praise seems ever on their lips? I do not know, for praise is comely, and all praise is due to him who hath brought us to see our vileness and given us a hope in his name, which we cannot lay by, though oftentimes it seems so small. But, my dear brother, to be brought into fellowship with Christ's sufferings his children must also suffer; not only must they suffer in body, but in spirit, be brought low, be made to see and feel the weight of sin in their mortal bodies, and the more light they have the more hateful their sins appear, for if there were no light we could not see our sins. So with this light of the knowledge of the glory of God we view our guilt and wretchedness, and our guilty distance from him, and we also see our

utter inability to do any good thing, and we cannot even do the things we would, and sin is mixed with all we do. When we are brought thus low we are made to cry for help, for we feel to be lost. The buffetings of Satan (the thorn in the flesh) are ever with us, tempting us, as we often feel, beyond what we are able to bear. When in this dark place we know that if we are ever saved it will not be by our good works, for we cannot do good. Here is where grace comes in. Our salvation is all of grace, for have we not tried our works and found them a failure? Grace shows us our need of a Physician, and grace is the remedy that cures the sin-sick soul; it is the all-sufficient remedy for all our distresses. Sister Shields and sister Randolph, my two natural sisters as well as spiritual, both spoke of your good letter, sister Shields saying that it was worth a hundred sermons such as the evangelist Sunday preached; yes, because your letter was of grace, which saves poor, lost sinners, while his was man's works, wherein is no salvation and which must fall to the ground. I am sure you referred to William A. Sunday in your letter. I think you are right in your opinion of such meetings, and could you have been in Macomb during the time he was here I am sure you would have been horrified at the great mockery and blasphemy then indulged in. Perhaps I am too severe, too harsh, but I considered it idolatry, as I told some. Although I only heard him once during the four weeks, yet we took the daily paper with his sermons of the day and night before in it, and not much else was talked of at the time. My own family went quite often. I had no desire to go and hear such blasphemy, but after many persuaded me I went. I never want to hear him again.

No language was too rough for him to use, and he made himself almost equal with God, saying he was there for the salvation of souls, and if they did not give money to help him and the Lord he could not save them. It seemed the people went almost wild over him. Part of the time business was nearly suspended, and the streets blocked with people from twenty and twenty-five miles away. It was estimated that fourteen thousand people outside of town were there one day. The tabernacle held between three and four thousand, and would be packed and thousands turned away. He received nearly seventeen hundred converts (your estimate was too low) and raised nearly seven thousand dollars. He received \$3,100, and the rest went to his assistant, the musician and the tabernacle. Everything was carried on in a business way, banners were tacked all around with inscriptions, "Macomb for Christ," &c. The last meeting was called "Sunday's day," and they took up a "free will offering" for him. Thirty ushers went through the crowd, begging, screaming and almost forcing, until after an hour's work they raised \$3,100 at the one time. My son said it was like a great auction, women fainted and great excitement prevailed. There never was such a time here, and many old drunkards, gamblers, &c., were among the converts. Nearly everybody thinks he was a great man, and did much good, but I think he was a deceiver and has deceived the people. When Old Baptists would say a word against these things they would consider us as bad as heathens, but I always told them what I thought of such things, saying there is no authority in the Scriptures for such proceedings.

I must draw this letter to a close. I know not why I have written all this,

only your allusion to the man brought it all to my mind. We were much disappointed in not seeing you and family at Greenbush. This was the only time I have been there since last October. My health has not been good. I hope to see you all at the association. Give my love to sister Varnes; tell her this is for her, too, if there is any comfort in it. Also remember me to sister Mamie. I will not ask you to write, as this is not worthy an answer.

With christian love, your sister in the faith,

SARAH E. RUNKLE.

[OUR sister has well characterized the above work as blasphemy. What may not be blasphemy is irreverence, and all is falsehood from first to last, and his converts are twofold more the children of hell than himself, as Jesus testified of those in the days of his flesh, who in like manner compassed the earth to make proselytes. It is sad indeed to witness such delusion: men being led to think that such excitement is the religion of Christ. But why be surprised? we are warned of these things in the word of God: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The whole testimony and work of such men is to the exaltation of men, and the glory of God is not there.—C.]

GROVER, Pa., March 5, 1908.

DEAR BRETHEREN EDITORS:—As it is time for me to renew my subscription I will tell you a portion of my early experience, which I wrote out about thirty years ago and laid aside, thinking it of no value for publication; but lately it has been on my mind to copy it and send it to you, and I leave it to your better judgment whether it would be of interest

to any of the readers. Please do not let it crowd out better matter. When a child I used to think a great deal about being a christian. My father was an Old School Baptist, and always took the SIGNS, and my mother used to have me read it to her while she would be sewing, as I was a very good reader when seven years old. In winter I could not go to school in very cold weather, and thus I became familiar with their sentiments when very young. At one time while witnessing the ordinance of baptism by Elder Hewitt, it seemed to me a very solemn ceremony, and I had a great desire to follow the Savior in the ordinance. I wished they were not so particular about experience and would take children into the church. I thought I could not tell any experience such as I had read in the SIGNS or heard others tell. While the Elder was preaching, my mind was so much exercised I could not help weeping, but fearing some one would notice me I checked my thoughts as far as possible, and concluded I must wait until I was older. Soon after this the Methodists held a revival meeting near our place, and nearly all my schoolmates went forward to the anxious bench. One day while thinking the matter over I concluded to go forward the next evening, but when the time came their proceedings seemed to me more excitement than religion. I began to think I was as good as they, for I prayed and did other things which they taught were requisite in living a christian. One evening as I was about to kneel in prayer these words came to my mind, The prayer of the wicked is an abomination to the Lord. I dared not kneel in prayer with those words sounding in my ears; my own works seemed as filthy rags, and I felt I had no righteousness to plead. At the

age of sixteen I began teaching, and my mind being thus occupied, and being away from home most of the time and among different denominations, it became a great query to me how all the different denominations could claim to base their beliefs on the Bible, for I found even the Catholic's Bible was nearly like our own. I then began to study the Bible more thoroughly, and compare it with what I heard and read of the different creeds, but ever with the same conclusion, I felt I must be born again, and that "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Still I could not see how God could be just in saving one and not another, and I would sometimes say I could never believe in such a God as that, and yet I could not give up and believe the Bible was all a myth. It seemed to me that so much of it was true in nature that I became more and more impressed with the great truths contained therein, and gradually came to think it very comforting to the christian, but how to become a christian was my great trouble; I could find no place of repentance. I had always been a moral child from my youth up; I had always believed, or nearly always, as I still thought the Bible taught, and I seemed to have no power to repent, although I felt the need of the Savior and could not help crying to God for mercy. These words came to me:

"And if my soul were sent to hell,
Thy righteous law approves it well."

I felt I was in the hand of a just God, and all power was in his hand, and none could resist his will. A cloud seemed to settle upon my mind which I knew no earthly hand could remove. At one time while lying on a sick bed I seemed to see the river of the water of life flowing from

the throne of God, but I could not drink, and upon awaking to consciousness I felt I might never drink of that blessed river. Thus about three years passed. I attended the different meetings, and when possible the Old School Baptist as usual, and heard everything to comfort the christian, but not for me. At one time while hearing one tell his experience it seemed to give me a little hope that I might some day know what it was to say my sins were washed away in Jesus' blood. Some time after, as I opened the Bible my eyes rested on the words, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." I thought, If I only could take those words to mean me I would be very happy and would gladly obey. Not long after this my trembling heart was raised to God in the Lord's prayer, and I was enabled to say, My Father which art in heaven, and some time afterward my mind was very much comforted by a sermon from Elder Durand, of God's people wandering alone in a solitary way, finding no city to dwell in. (Psalms cvii. 4.) The Lord led me forth by the right way, and I found a city of habitation.

Yours in christian love,

NANCY M. OWEN.

OAK LANE, PHILADELPHIA, Pa., March, 1908.

MRS. LIZZIE SHEPPARD—DEAR SISTER:—Yours received this morning, and I was very glad to see your handwriting, and also enjoyed the letter, and when I sat down this afternoon and read it over again it contained a message for me that I did not get this morning. I took up the Bible to look for the words you had quoted and enjoyed, and I was interested in reading not only them, but the whole chapter, and also the twelfth chapter of John. The words you mentioned are in

John xiv. 27: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." If we should look to find what this peace is, would we know more than to look in our own experience when all within has been peace, a sweetness that we find no words to fully express? All without may be trouble; there may be those about us who trouble us and worry us, or there may be conversation going on which we would rather not hear, some subject may be discussed that only harasses the mind, death may be in our midst, some fearful calamity may have aroused the minds of our community; does any of it disturb this peace? No; at such a time this peace is in the heart, and nothing disturbs us; we feel that the Lord is near and can do all things for us, and we are not troubled, neither are we afraid. As I read I found these words were spoken by Jesus to comfort his disciples. The disciples could not comprehend the words of Jesus; they could not understand his going from them and the Comforter coming to them, and when he told them, "I go to prepare a place for you," Thomas said unto him, "We know not whither thou goest." Often I have thought, I do not see how those who were with Jesus on earth were so blinded to his being the Christ, the Son of God, for he certainly did tell them plainly. In one place he said to them, "And now I have told you before it is come to pass, that when it is come to pass, ye might believe." "Even so, Father: for so it seemed good in thy sight." It was all in accordance with the will of the Father. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world know-

eth us not, because it knew him not." This verse is rich to me; I heard Elder Grafton preach from it one time, and it was so fruitful that I do not think I can ever forget it. He spoke so forcefully of the manner of the love. And as we think of it does not the manner of the love come before us differently from any other love? See Romans viii. 35: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Then verse 38: "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." What love this is that nothing can change or cause to waver. Can we say this of any flesh? No. I am reminded of myself, how soon a little thing will turn me. O how faithless I am. I do not dare look at myself when writing of these glorious things, for when I look within I find fears and doubts of myself. I know I can do nothing; I cannot love if I hate; only the one can reign at a time. How I do wish hate would never reign. My reading this afternoon has been with an assurance that only as the Lord opens can we enter in and partake of these glorious truths. Only a short time ago I read these chapters with no special enjoyment of them, and do not remember of having one lingering thought about any of it, but I feel that I can never forget the reading of them this time. Blessed truth; if we do not see it, or if we do, it stands just the same, and nothing can change it, nothing can erase it. Dear sister, you are of such a very different mind from myself; it does not seem to me you ever

doubt as I do. I look at you this way: you read and you understand that it is true, it is the word of God, and nothing can change it; that is impressed on your mind and you never doubt it; and so is your life. I read it, as this afternoon, and feel I will always know how that is, and maybe before the going down of the sun I will begin to doubt the word of the Lord. If I only had strength enough to tell Satan to get behind me, but no, he seems continually by my side to cross my happiness and bring me woe, and I do not dare raise my voice and say, God predestinated it; but instead, I know it is in my flesh that this evil dwells, and I seem powerless to turn from its wiles.

I hope there may be a crumb in this for you as there was in your letter for me.

With love to you,

MARY HILL TERRY.

RATON, N. M., March 19, 1908.

DEAR BROTHER CHICK:—We received a letter from sister L. J. Dawson, of Hayden, Colo., a short time ago, and the friends who have read it want to see it in the SIGNS, that others may read it. I have erased the latter part, which contains simply friendly items.

Your sister,

ELIZABETH BOGGS.

HAYDEN, Colo., Feb. 20, 1908.

ELDER G. M. FETTER—DEAR BROTHER IN A PRECIOUS HOPE:—It has been on my mind for some days to write you a few lines, and I hope you will bear with my many infirmities for a few moments, and when you have read this if you find no comfort just commit it to the flames. I am not satisfied that I should bother you any way, but sometimes our minds seem relieved if we can but tell to others

a few of our thoughts. I can only do so with the pen, and I do not wield the pen of a ready writer, therefore I cannot give my thoughts as I would wish. I have been reading the different views upon God's foreordination and foreknowledge, and my mind is not at rest, many thoughts come welling up. Could the weak mind of man reach out and view eternity I do believe we would put our hands upon our mouths in the dust and cry aloud for mercy. The great almighty God, who fills immensity. We cannot even think what that is, much less dare to question what he did and does. Before the earth was formed the plan of salvation was made and the sacrifice prepared. John saw it when on the isle of Patmos. (Rev. xiii.) The Lamb slain from the foundation of the world. Others saw and wrote of it, so that we have the testimony in holy writ of both prophets and apostles. If there was to be no sinner, then why was there a sacrifice prepared before man was made? Everything was made before man; vanity was there, and the creature was made subject not to grace, but to vanity. He was made of the earth, therefore was a part of it, and the dust must claim its own. The serpent was there in the garden; man was there, and at ease, for his surroundings were good to behold; but the Lord had given him a law, and by the transgression of that law death came to man. There to me is the mystery, and I do not think we should say any one is the author of sin, for it came by transgression, and man being the transgressor, the sin must needs lay at his door. But Paul says the woman "was in the transgression," and "Adam was not deceived," but followed his wife; for he said, "This is now bone of my bones, and flesh of my flesh. * * * Therefore shall a man leave his father and his

mother, and shall cleave unto his wife: and they shall be one flesh." All this was of the flesh, which must needs come first; sin must come, and then the sacrifice, and it must be a perfect sacrifice. Where could it be found? Not in the earth, for God cursed the earth for man's sake, and all that dwelt thereon was under the curse, for all came from the earth. Cain thought to bring a sacrifice from the production of the ground, but it was not acceptable to the Lord. While he raised up Pharaoh for one purpose and Moses for another, and made everything that was made, even the wicked for the day of evil, yet he had before declared the end from the beginning, and had remembered his people long before they were born, and in due time sent the perfect Sacrifice, even his only begotten Son, to die the ignominious death of the cross to save them from their sins. Was ever love so great? Can the mind of man grasp the meaning of such love? There is the great mystery. Man by transgression had become lost in the maze of sin and polluted, and nothing that he could do could cleanse him; turn where he would guilt stared him in the face, and he was unclean from his head to the sole of his foot. He is conceived in sin and shapen in iniquity, the very earth cursed for his sake; but God in his infinite wisdom had before time fixed the bounds of man's habitation and made the way for his escape; not possible, but sure, fixed, determined, steadfast, "having this seal, The Lord knoweth them that are his."

I will not intrude on your time longer, for I fear lest I weary you, but I felt I must write, and it seemed to my mind that I desired to write to you. If you find any comfort in reading this you may let others read it, but if not, consign it to the flames; like the writer, it is very imperfect.

Your sister,

L. J. DAWSON.

SOUTHAMPTON, Pa., Feb. 11, 1908.

DEAR BROTHER CHICK:—I send the inclosed letter for you to do with as you think best.

I remain your brother in the gospel,
S. H. DURAND.

OXFORD, N. Y., Dec., 1906.

ELDER S. H. DURAND—DEAR BROTHER IN THE LORD:—I am up in Oxford again, but do not expect to stay more than a month or so. I came here to attend the funeral of my brother's wife, and have been here since. I am not near any Baptists, and how I miss them after being constantly among them for the past year. How I love these people. I have the SIGNS OF THE TIMES, and brother Fenton writes me precious letters, beside many others of the saints of God write to me. This is now my preaching, and it is good, but I want to be where I can sit down by them and grasp their hands and hear them talk and sing. But O the thought comes to me, What am I that I should expect this great blessing? I am but a poor worm of the dust, and not deserving of one good thing, yet the Lord is good to me in leading me about here and there, and in enabling me to hear his precious truth. The last time I heard you was in October, in Philadelphia, the text was, "Salvation is of the Lord," and was much enjoyed by me.

Is sister Wells with you yet, and how is your family? I wish I could write to you concerning spiritual things, but my mind seems far from God to-night. It seems to me I am either exalted way up upon the mountain-top, or else away down in the valley. However I never get weary of singing the old, old story of Jesus. "If I must sing, I'll sing of grace." If I ever knew anything about this new song it was far back, when I was a child. How

hard I tried not to sing this song. I tried to content my mind with dancing, card playing, theatres and all the things of the world. I went on very well for a time, then I felt that the pangs of hell got hold upon me, and there was no rest for me day or night. On my bed I sought him whom my soul loved; I sought him, but I found him not. I went on in my mad career, denying his commandment, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and like Peter, I denied I knew the Lord. At last I came to the Red Sea, with Pharaoh's host behind me and the sea in front, and there was no way of escape; then the Lord opened the way and brought me to his banqueting-house, and his banner over me was love. I needed the hard plowing and harrowing; yes, I needed to be digged as with a mattock, for the ground was hard; there was in it no fit place for the seed; and often I doubt whether the seed is rooted and grounded in me.

I often have to go back to the time when dear Elder Chick preached at that Saturday meeting, and said, "Go home to thy friends, and tell them how great things the Lord hath done for thee." The most I could tell them was that I loved the brethren, and longed for a home with them. Since then it has been a home of rest. So if I do know anything about these things, I know that salvation is of the Lord. Now each day I have some sweet message from the Lord, in reading his word, or the SIGNS, or letters, and this keeps me up and revives my little hope. Jesus said, If I go away the Comforter will come.

My dear brother, I have written far beyond what I intended, but if the Lord has directed my pen all is well. I hope some time to visit the church at Southampton with brother and sister Fenton.

What dear visits I have had at their home. I hope this letter will find you well in body and mind.

With love and fellowship, I am, I hope, your sister,

MARY E. BREWSTER.

BOOTHWYN, Pa.

DEAR BRETHREN EDITORS:—The inclosed letter, written to us, is for publication in the SIGNS if it meets with your approval.

Very truly, B. F. HAMILTON.

NORFOLK, Va., March 30, 1908.

DEAR FATHER AND MOTHER:—Things are coming to pass at such a rate that we hardly know how to begin to tell you about them. We are now feeling quite differently about our being so alone in Norfolk, as we have before expressed ourselves. On Saturday, when I came to dinner, there was a carriage in front of our door, and when I went in I found Elder Rowe and sister Thomas visiting with Alice. I cut my lunch short and had a nice visit with them before I went back to work. Sister Thomas is much improved in health, and we were certainly glad to see her, as she was to see us.

Now for the strange part of our late experience. For about two years Elder Rowe had been burdened in his mind with the feeling that he must come to Norfolk, for he felt that there were some of the Lord's people here who were needy of spiritual comfort and communion, which kept on with him until he and sister Rowe came. On reaching here he and sister Rowe, together with sister Thomas, began inquiring around for Old School Baptists. Sister Thomas had the same impression as Alice and I, that we were alone in this vicinity. Their minds were directed in various ways until it

was found that quite a company of Old Baptists are here and in the surrounding cities and suburbs. When they came to see us they had completed arrangements for a meeting on Sunday at Masonic Temple, Port Norfolk, at 3 o'clock. We all went, and had a rare treat. Elder Rowe was helped to preach to us in the power of the Spirit, and what a comfort it was to us. There were hungry ones there, and they feasted. Many were in tears. We all had felt as though we were alone, and we are now found, and are quite a company. Elder Rowe's theme was death in sin and life in Christ. O it was preaching indeed. When the meeting closed you can imagine how soon we gathered together and talked as fast as we could. We returned almost all in company, and kept up our visit until we reached Norfolk, where we separated. After the meeting Elder Rowe told us his mind was relieved and his burden gone. We got Elder Rowe to give us the fifth Sunday in May, meanwhile prayer and conference meetings were appointed. Now I want to ask you if you do not think it wonderful how the Lord has dealt with us all? We feel amazed when we think it all over. Outsiders paid respectful attention to the preaching, and one lady expressed herself as having had the treat of her life, and that she never before heard anything to compare with the preaching. You remember my sending a telegram rejecting one good offer that I might locate in Norfolk, and the relief I felt from my burden of mind when I so decided. You will also recall our writing to you that Alice and I called on sister Thomas some time ago. If we had not become acquainted with her we would not have been so promptly found. So in all these things we see the network of God's providences working

for the good of his people. Truly we have learned, as well as Cowper, that

"God moves in a mysterious way
His wonders to perform."

We can hardly tell you how grateful and happy we are to find so many brethren and sisters of our faith living near us. Although we like Norfolk very much, our former feeling of loneliness is gone, and we are contented and happy. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them."

Affectionately,

CHARLES HAMILTON.
ALICE HAMILTON.

SOUTHAMPTON, Pa., March 11, 1908.

DEAR BROTHER MONROE:—When I took up the *Landmark*, which came a day or two ago, I was very pleasantly surprised to see your letter to Elder Lundy. I surely read it with great interest. There were some parts of it in which I was greatly touched, so that the tears sprang into my eyes. I was pleased with the simplicity in which you told your exercises, only I felt that you did not tell enough. I could seem to read between the lines all the way. In all of our papers there is nothing that so deeply interests me as an experience of grace. There are no two exercised just the same, and yet all touch the same points. Some have deeper views of their sinfulness than others, and such, I think, are raised to greater exaltation. The Lord knows how to bring every one, and it is not the way we have imagined. He brings the blind by a way that they know not, and in paths they have not known; he makes darkness light before them, and crooked things straight, and O what a blessed thing that he has promised never to for-

sake them. When we first come into this new and living way what a heavenly place it is, "a heaven below, the Redeemer to know." I remember feeling that I had just begun to live, that all my life before was a blank. How blue was the sky, and how green the earth. O how I would like to feel that way to-day, but I am helpless to bring myself into that heavenly frame of mind, but the Lord can do it, for

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

I just took my pen to tell you how I enjoyed your letter, as I thought it might be of encouragement to you. My love to sister Carrie and all of your dear household.

In love and fellowship, your unworthy sister,
BESSIE DURAND.

[THE above pleasant letter was forwarded to us by brother J. M. Fenton, to whom it was written.—ED.]

DAYTON, Wash., March 15, 1908.

ELDER F. A. CHICK—DEAR BROTHER:—I wish this morning to make some notes on the times and seasons, which God hath hid in his own power, as Jesus plainly told his disciples when he left the world. Our people are often perplexed with the plausible theories of men, and sometimes their faith is overthrown and they become entangled in the meshes of Satan, purposely spread for their feet. One of these is the exploded theory of an after time dispensation, which they are pleased to call the millennium, patterned after the Hebrew national economy. Now as to the time of the Jews, I will give some specific dates notable in the Old Testament. I will begin first with the first verse of the sixth chapter of first Kings: "And it came to pass, in the four hundred and eightieth year after the children of Israel were come out of Egypt, in the fourth

year of Solomon's reign over Israel, in the month of Zif, which is the second month, that he began to build the house of the Lord." In this record of the kings of Israel we see specific dates, which by the Hebrew calendar may be set down as a guiding principle in determining the times and seasons of the Hebrew nation, from their beginning to their disastrous end in the destruction of their city and temple by the Romans. There are specific dates, tracing backward to their beginning as a nation, four hundred and thirty years after Abraham's call and blessing of God. Four hundred of these years they were in bondage, terminating on the very day in which they were made free from Pharaoh and Egypt, which was the tenth day of the second month. The language reads thus: "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you."—Exodus xii. 1, 2. Now we have it definitely stated in the first book of the Kings of Israel precisely how many years had passed when Solomon began to build the temple: four hundred and eighty years. I shall not seek to trace the line after the beginning of Solomon's temple, my purpose being to show the uncertainty of prehistoric time before Abraham, if we consider the line of the Jews separate and distinct from all other times and seasons preceding them. No man knows or has known the beginning of the Egyptian year, or the date of the epoch on which it was established, or in what year of the world from the creation and from the beginning. Therefore there is no data in the knowledge of man whereby to fix the times and seasons which God hath put in his own power, and this fact completely overthrows the foundation on which the

latter-day prophets found their exploded Judaistic theories about the millennium.

This is written to call attention to the fact many false prophets are gone out into the world with new gospels and false christs.

I. N. NEWKIRK.

NACOGDOCHES, Texas, March 1, 1908.

DEAR BROTHER KER:—I have just been reading the SIGNS of above date, and have been greatly lifted up by the many good letters and the editorials. While reading yours upon "Adoption" I felt to say in my heart, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John iii. 1. This subject has been on my mind much of late, and like many brethren, as you say, I could not understand why God's own children are adopted; but it was made clear to me a short time ago that the word "adoption" in the Scriptures does not apply to adoption among men, or the law of adoption, as will be seen in the following Scripture: "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father."—Gal. iv. 1, 2. Here a man's own son is under consideration, and Paul makes the comparison, "Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father." This adoption is the bringing of us into the manifestation and glorious realization of redemption which we have through Jesus

Christ our Lord, therefore Paul says, "Thou art no more a servant, but a son; and if a son, then an heir of God through Christ." This is the regeneration, I think, which brother Chick has so clearly set forth in his editorial, and all forms of conditionalism and selfishness are excluded from this new kingdom.

I would like to mention every letter in particular, as they are all comforting, but time and space forbid. I do not see how I could do without the SIGNS, yet I hate to have it at your expense. I hope I am thankful to the goodness of the dear Lord and for your kindness in sending me the SIGNS, and I think I shall soon be able to send in my remittance. May the Lord bless you in your work, and may you live long to comfort the poor who are yet infinitely rich, being heirs of God and joint-heirs with Christ.

Unworthily your brother,

ROBERT S. PACE.

WALLACETOWN, Ontario, Aug. 21, 1907.

DEAR ELDER CHICK:—It would be ungrateful in me did I not try to thank you for your kind, reassuring letter. There is nothing in this world that I prize like the fellowship of my brethren and sisters in Christ, and I hope that I love the church too well to ever desire to hurt them in any way.

"He stills the storm without, within,
He calms the waves of doubt and sin;
He feels each pain, he knows each cross,
Without his aid all would be lost.

But O, the Savior he is kind,
And tenderly each wound will bind;
I'll trust his wisdom, seek his will,
And in his love learn to be still."

That was how I felt after hearing your letter read. I wish it could be always so with me, but I too often doubt where I ought to trust.

What a wondrous clearing of mystery there will be one day, when the redeemed shall see their Savior face to face. I often

wonder why such a precious hope is mine, for I am less than the least of all. Yes, we were all strengthened and made exceedingly glad on hearing the good news from Lobo. The Lord has not forgotten us, and we feel that we have been blessed indeed through your coming among us. We trust that you may visit us soon again. We also rejoiced greatly when we heard of your daughter's hope, and of her baptism; it must have been a time of gladness and thanksgiving to you, but Zion is not divided, and the little hills rejoice. I would like to know your daughter's name, but perhaps she will let us hear from her from time to time through the SIGNS.

Now I must close, with love from all, and also thanking you again for your kind words of encouragement and assurance.

I cannot help telling you how deeply interested I was in your editorial in the SIGNS for August 1st; it was far too short. I had always thought it was eternal life that Adam forfeited in the transgression, but I think that I understand some things differently now.

Your sister,

LIZZIE McCALLUM.

[THIS dear sister is blind, but writes with her own hand, and this letter shows that spiritual sight is hers.—ED.]

UPPERCO, Md., Jan. 22, 1908.

ELDER F. A. CHICK—DEAR BROTHER:—I know you have more labor to perform with hands and mind than falls to the lot of many, and so it does me the more good to be assured you have a place in memory for one so small and insignificant as I. When I take a retrospective view of my life, especially the years I have been identified with the dear ones at Black Rock, I see there is nothing in my life among them to cause such tokens of love, and, I may say, forbearance, as I

have received at their hands. I feel that all these years I have been nothing but a blank, yet I feel a desire that they may bear with me, if in the providence of God I shall remain in this tabernacle a few days longer. In writing to a brother not long ago I said I could not write upon deep things, so I wrote mostly about myself to keep in shallow water, and yet I think sometimes I know less about myself than anything I can write about. I realize there are many things I desire to know, and sometimes can almost say I do know them; so blundering on in this dim and darkened way I can always say, "What I am 'tis hard to know."

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

I am so fearful and unbelieving. I remember telling you at one time about my fearfulness of speaking of Jesus and his love, fearing it would be nothing but formality, or a repetition of something I had learned from other lips.

I fear I am taking up too much of your time if you should attempt to read these lines, but I desire to say I look with longing for the coming of every number of the SIGNS. Since my hearing has failed I do not know how I could get along without such good reading matter as we get twice a month in our family paper. Glad to see the names of the "young men and maidens" to such good and comforting communications, along with those of maturer age. Surely out of the mouth of babes and sucklings the Lord hath ordained praise, and the others bring forth fruit in old age.

Perhaps I have written too much. I am in feeble health, but able to get around a little, and would like it if you and I might meet again, but the Lord's will be done.

Your brother, I hope,

JOHN P. KELLEY.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1908.

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

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

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

*All letters for this paper should be ad-
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***JOSHUA XXIV. 15.**

ELDER F. A. CHICK—DEAR BROTHER:—Will you give your views upon Joshua xxiv. 15? A Methodist was talking to me the other day about religion, and at first I thought I would not say anything to him. At last he said, "Choose you this day whom ye will serve." At that I could not hold my peace. I told him that Joshua said this to the children of Israel, and that he said, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Joshua did not say to them, Choose between the true God and idols, not one word of it. I said, The world is full of false gods. To my surprise he did not say another word.

Your brother in hope,

WILLIAM GRIGG.

MT. BRYDGES, Ontario, Feb. 25, 1908.

This request has remained unanswered for some time, but not for want of a desire to comply with our brother's request. We trust he will pardon the delay. It appears to us that he has already given the true explanation of the Scripture to which he calls attention. The friend to whom he was talking did well to keep silence. The letter of the Scripture had more effect upon him than it does upon many. When perhaps about thirteen years of age we heard a Freewill Baptist minister use the same words as a text: "Choose you this day whom ye will

serve," and we recall that it seemed to us as though we could make no reply to this text. We thought, Is it possible that men are told to choose between serving God and serving idols, after all? We did not know the connection of the text, never having heard it referred to before. We went from the meeting full of perplexity and distress. Was it possible that man had a free will and could choose of himself good or evil? As soon as we reached home we got the Bible, looked up the text, and as we read it all seemed plain to us. It was not a choice between the true God and idols, but between different idols. At that moment, as we recall, we felt sure the preacher had wilfully held back part of the text to deceive the people, and from that moment we lost all respect for him as a man. These were our childish thoughts and feelings. Perhaps our personal judgment of him was harsh; perhaps he had not wilfully deceived the people, but still it is hard for us to believe that any one can thus isolate one expression of the Scriptures from the connection and be honest.

We ask nothing better of all who may read these words of our brother, than that they turn to the text and read it and the connection carefully. It is not true here, and it is never true anywhere, that our God puts himself down upon a level with idols, and enters into competition with them for the service and the affections of men; his commandment is to serve him always. Men have no right to think of choosing, as between Him and false gods; he has never held himself out by the side of any rival, bidding men to choose, as between them, and it was not so here. Joshua saw in the people a mind to depart from God and to turn to dumb idols; seeing this he calls upon them to choose between one set of idols

or the other, to settle their minds upon something, for it did not matter at all what they served if it seemed evil to them to serve God. One set of gods of the production of men's hands or of men's imagination was just as good as was another. They did not need to hesitate at all in this matter; it needed no deliberation on their part. The same is true still. It matters not if it seems evil to men now, to serve the Lord Christ and to look to him for salvation, whether they depend upon morality, religious professions, religious ceremonies, birthright blessings, baptisms, or what not to save them; all are equally futile and vain. One road leads from God as well as the other; this the true follower of God knows now as well as Joshua did then. Believers can say now, just as did Joshua, If it seem evil to you to follow and serve the Lord Jesus, turn to anything that you choose. There is no choice between them; all are alike of no avail. But Joshua says, "As for me and my house, we will serve the Lord." In other words, he said, We do not need to choose, the matter is already decided for us; the Lord he is our God; we know what he has done for us and what he can and will do; in him is salvation and blessing; all idols are vain things, the work of men's hands; men have made them out of stocks and stones, but our God was not made by men, but he has made us all. In this God is our help and salvation; to him will we render service, the free, willing, glad service of his willing people. Happy indeed was Joshua and his family; happy indeed is that man whose heart turns from all else and cleaves unto the Lord. That man is happy indeed, because this is the Lord's work in the first place, and it proves that the love of God is set upon him. He is happy because the work thus begun in

him the blessed Lord will carry on to the end. He is happy because he has God for his help, and if God be for him who can be against him? If God be for a man he will bring that man off a conqueror, and more than a conqueror, through Jesus Christ. Had it been true that all Israel had forsaken God then and there, leaving Joshua and his family alone, still God was on his side and the victory was sure to him. Believers do indeed choose to serve God, but this choice is decided upon the revelation to them of the glory of God in the face of Jesus Christ. Once they did not choose him, but rather their own folly. Why do they choose him now? Why are they not still going on in their former course? Why was it that such a mind was in Joshua and his house while it was not in the mind of the people? Who had produced in him such a different mind? Surely we need not dwell upon the answer. The Lord had turned him, and he was turned. There was no praise therefore to be rendered to Joshua or his family, all the praise belonged to grace. God had chosen them and sent his Spirit into their hearts, and therefore they chose him. The needle in their hearts had been magnetized with his love, and so it pointed true to God, who is love; there is, there can be, no other reason given.

We leave these remarks to the consideration of our brother. C.

TO OUR SUBSCRIBERS.

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

THE STRANGE WOMAN AND THE BEAUTIFUL WOMAN.

BROTHER J. T. Brand, of Lithonia, Ga., asks concerning the strange woman named in Proverbs vii., and the beautiful woman named in the Song of Solomon. He asks if the woman named in Proverbs represents the church in her corrupted state, and the woman in Song of Solomon the true or redeemed state of the church.

We do not suppose any one questions that the woman named in the Song of Solomon presents to view the bride, the Lamb's wife, and that she was intended so to do by the Holy Spirit who indited this Song of songs, which is Solomon's; and under the figure of a woman the church is presented as being all fair and without spot or blemish. This church is composed of men and women redeemed from among men and brought nigh to God, and quickened by the Holy Spirit so that they now live unto God. These men and women are not by nature without spot or altogether lovely, but only as they are clothed with Christ's imputed righteousness. It is in Christ first, and then because of the indwelling of the Holy Spirit in them, that they are called righteous. This we need not here enlarge upon. Every true believer knows this for himself, and that it is the plain, simple teaching of the Bible.

In Proverbs and in the chapter named the practices of a woman abandoned and vile are named, and also the terrible results upon those who follow her. Every word in this chapter is true when applied to those women who are vile in any community or at any time. But as the good and virtuous woman is used in the word to set forth the church, the Lamb's wife, so these vile women are used to set forth those who forsake God and who would allure the sons of men to be their lovers,

in the sense that they are led to follow after falsehood and evil rather than God. False doctrines, false practices, perversions of the true gospel held forth in alluring colors, are the practices of the false woman, by which even the sons of God are sometimes ensnared and held fast, to their hurt and sorrow. As the false woman decks herself out in alluring attire, and practices apparent modesty, that she may more surely ensnare the unwary, so do false churches hold forth that which is attractive to the minds of men, so that even the children of God may be led to think, Surely there can be no harm in going after these things. In this sense the woman spoken of in Proverbs vii. may well be taken to represent all false churches in distinction from the true church.

Perhaps we do not quite understand just what is in the mind of our brother when he speaks of the corrupted state of the true church, and asks whether this false woman represents this corrupted state. The people of God are fallen sinners, just like all others of the race of Adam; they were by nature the children of wrath, even as others; but the church of Christ is never spoken of as being any other than fair, all fair. This church is made up of sinners called out from the world, washed in the blood of the Lamb and made partakers of the divine nature. They were, all of them, as are all others, dead in trespasses and in sins. Some of them have belonged to false churches, and have partaken of their evil deeds, but have now been called out and separated unto the service of God. It should be remembered that when we speak of the church being fallen, it simply means that all who now compose the church, or who ever will compose it, are the children of fallen Adam, and that when we speak

of the church as being redeemed, it simply means that men and women are redeemed, for these are they who make up the church, and so these redeemed men and women may have been members of the false woman once in their lives; but it is sure that the church as she stands redeemed by blood and quickened by the Holy Spirit is not said to be vile, but altogether lovely.

There is a broad distinction between those who serve God and those who serve him not. The Scripture never speaks of a man as being a believer and an unbeliever at the same time. Men are not thieves, murderers, drunkards, libertines, adulterers, and at the same time saints. Paul said to the Corinthians after naming these sins and vices, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." This distinction ought ever to be kept in mind. Within are the redeemed, but without are dogs, and sorcerers, and whoremongers, and all who love and make a lie. These are never within, yet all the people of God confess themselves vile, and say, "In me, (that is, in my flesh,) dwelleth no good thing." It is not our mind that the false woman is the church of God in any sense, but all those represented in the word as the synagogue of Satan. Paul once belonged to the synagogue of Satan, but after being called by grace he belonged to the true church, the beautiful woman of the Song of Solomon.

C.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906; 07 means 1907; 08 means 1908, &c.

CIRCULAR LETTERS.

(Written by Elder F. A. Chick.)

The Delaware River Old School Baptist Association, convened with the church at Locktown, Hunterdon Co., N. J., June 3rd, 4th and 5th, 1908, to the churches of which we are messengers sends greeting.

DEARLY BELOVED BRETHREN:—In the second epistle addressed by the apostle Peter to those who had obtained like precious faith with himself, and all the apostles of the blessed Lord through the righteousness of God and the Savior Jesus Christ, he said in the beginning of the third chapter that one object which he had in view in writing both of his epistles to them was to stir up their pure minds by way of remembrance, that they might be mindful of the words which were spoken before by the holy prophets, and of the commandments of the apostles of the Lord and Savior. Three times in the first chapter of this epistle he uses the word "remembrance," declaring first, that he will not be negligent to put them in remembrance of these things; second, that he thought it meet to so do as long as he was in this tabernacle; and third, that he thus endeavored to do that they might have these things in mind after his departure. Paul in both of his epistles to Timothy also exhorts him to be careful to put the brethren in remembrance of the things of which he is speaking, and Jude likewise declared that he desired that his brethren might have the things of which he wrote in remembrance; and it is manifest that to this end the apostles both wrote and preached the word again and again to the churches and brethren.

From all these scriptural examples and testimonies it appears to us that we have full warrant for the writing of such letters as this for all personal correspond-

ence with regard to the things of God among brethren, and for spreading abroad the teachings of the word of God through the press, or in any other way by which we may communicate one with another, which things we have learned by the teaching of the Spirit, and have seen recorded in the Bible, which is the revealed word of God to us. It surely is important that we all give heed to the word of the Lord by the prophet, saying, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." It has been the glory of the church of God in all ages that they have demanded a "Thus saith the Lord," written in plain terms in the Bible for all that they believe and practice. For the past few centuries this has been one peculiar thing which has distinguished the people known as Baptists, and now, in this past seventy-five years, this has been specially insisted upon by all those known as Old School Baptists, or as Primitive Baptists, in this land. But as the people of God are still in the flesh, that flesh which lusts against the Spirit, so that they cannot do the things that they would, they are often prone to forget the word of the Lord, and that they have been purged from their old sins and that they are now the Lord's, being bought with a price, and therefore ought to always glorify God in their body and spirit, which are the Lord's; and for this reason, in infinite pity and love to them, the blessed Lord has ordained pastors, teachers, evangelists and other gifts for their instruction and to put them in remembrance of these things, together with the ordinances of his house, such as prayer, singing, baptism and the supper. In all these things the blessed Lord has remembered his chosen in mercy, and in these things he has designed to come to

them in blessing. We all know that again and again has the preaching of the word, praying in the spirit and singing with the spirit, together with the administration of the ordinances of baptism and the Lord's supper, been blessedly applied to our souls, so that we have thereby grown in knowledge and understanding of the word, and have felt our hearts and thoughts lifted above the things of time and sense and fixed upon things above; there cannot be a greater blessing than this. All these things are but putting us in remembrance of the things which are first written in the Bible, and then, as we trust, written in our minds and hearts; and because the people of God realize with sorrow their proneness to forget the truths revealed in them they count it a blessed thing to be put in remembrance again and again of them. The Lord's people, one and all, can say of a truth, I love to hear preaching that tells me of my faults. Seeing and hearing their faults they come to rejoice in that preaching which sets forth Jesus as the sum of the gospel and the only name whereby any are saved. Of all these things the apostle desired to remind his brethren, and of all these things the brethren desire to be reminded. There is welcome in all such hearts for the blessed word of salvation and deliverance, and also for the word of exhortation that they walk worthy of the vocation wherewith they are called.

But the special things of which the apostle was here writing embraced, beside that which pertains to a personal experience of salvation, references to wicked men and wicked deeds of men. The apostle here describes the condition of the ungodly, who know not God, as well as the hope set before the saved in Christ. He speaks of false professors and false teachers who speak great swelling words

of vanity. Of these teachers he would have his brethren beware, lest they be led away and forsake their steadfastness in the faith and order of the house of God. It was needful that the pure minds of the brethren should be stirred up by way of warning against that which was evil, as well as with regard to the faith and order of the house of God. Not only would he seek to guide their feet in the way of peace, but also to point out the ways of error; not only would he point out those who truly worship God in spirit and in truth, but also those who professed to know God and did not. It seemed needful in his view to declare that which was contrary to God and to Christ as well as that which is approved of God. We say that it seemed needful in his view to do this, and this means that it was needful in the sight of God also, by whose inspiration the apostle wrote all these words. Nothing is unimportant in the Bible, which, we must not forget, is God's book. There is not one word in the Bible which God would not have there, and that which he places there cannot be of little or no importance. The world, that is, the religious world to-day, counts the teaching of the Bible as of little force unless it agrees with their boasted reasonings. We all, for many years, have been accustomed to hearing such expressions as this concerning some portions of the word: That is impossible to understand; Why dwell upon these deep things when there is so much in the Bible that is plain? But when we come to examine this apparent solicitude for the simple, plain things, we always find that it arises out of hatred of the strong statements of doctrine in the word. It is nearly always the very plainest statements of truth in the word which are by these false teachers declared to be hard to be understood.

As Old School Baptists our people have always protested against such teaching as this. The people of God claim and assert that not one word of God is in vain. It has been and is their faith that when the Holy Spirit takes of the things of Jesus and shows them unto any one, that one will see that all the Scriptures say is real and vital, and there will be begotten in that soul a great reverence for every word that is in the Bible. All that our God has given his inspired servants to write is and must be true. It must be true that Satan said just what he is recorded in the book of Job as having said. It must be true that Job's friends said just what they are recorded to have said. The historical statements in the Old Testament concerning Israel and concerning the heathen nations round about them, must be just as narrated there. The words of Satan and of the friends of Job were not true, they were not God's words, but they were said just as is recorded. The writer was inspired, so that the words which he wrote should declare the exact facts.

Now while we insist that it will not do for men to treat any portion of the word as being trivial, and not to be regarded or preached, let us also beware lest we fall into the same error. There is absolutely nothing in the Bible that is not important to be considered and that ought not to be preached faithfully by faithful men. It is as important, for instance, that the first three chapters of Romans should be presented as that the rest of the epistle should be insisted upon in our preaching. It is as important to preach the total depravity of all men as it is to preach the perfect righteousness of Christ. It is as important to preach the fact that sin is in the world, and that death comes as the penalty of sin, as it is to preach

that there is righteousness in our Lord Jesus Christ, and life through that righteousness. It is as important to proclaim the penalty of sin as it is to proclaim that there is salvation in the Lord. It is as important to declare that election means nonelection as it is to preach election. If it be important to preach salvation from death and hell, from final destruction and everlasting punishment, secured to the elect through the finished work of Christ, it is also as important to declare that all others are left to this destruction and this punishment; it is as much the word of God that the wicked go away into everlasting punishment as that the righteous are received into everlasting life. The only way in which we can come to know either of these truths is because it is in the testimony. If it be in the testimony of God, then it is important, and if the revealed word of God has declared either of these things then we are to receive them with reverence, and to talk about them, to teach them and to preach them, that the pure minds of the brethren be stirred up to remember them.

The servants of God are to preach the gospel; but to preach the gospel is to preach salvation through the Lord Jesus Christ; this is the gospel. But what are men saved from, and what are they saved to? It is a truth above all controversy that no man can preach the gospel without also pointing out the law. No man can proclaim a finished righteousness without pointing out why there must be such a righteousness. If it be declared that the gospel reveals such a righteousness, it must also be pointed out that the law of God demanded it. Our failure under the law must be pointed out, if the gospel of the finished and perfect work of Jesus is to have any meaning to us;

and when it is preached that men are saved, it must also be declared that they are saved from sin, death and hell. The full glory of salvation cannot be understood, only as we come to see the things and the state from which we are saved. As sin becomes magnified in our view, so will salvation from that sin become magnified. If the penalty for our sins is presented to our view, then our salvation from that penalty will be magnified; and how wonderful will that salvation appear when we come to remember that it is not only from present condemnation and sorrow, but also from everlasting punishment.

The preaching of the gospel will take in all these things, and all that the Bible teaches. It cannot be reiterated too often, "To the law and to the testimony;" and when we remind the brethren of the testimony of the word of God, with regard to anything that is presented there, we are calling their attention to the things which concern them. The fallen and lost state of mankind concerns them, for they were by nature children of wrath even as others are. When we preach that they are redeemed from sin, death and hell, this also concerns them, for without election and redemption in Christ they would have abided in sin, death and hell forever; and when we declare that the unredeemed portion of mankind do still abide in sin and death, and that they shall be everlastingly punished, we are simply pointing out that from which saints are saved. By all these reminders the pure minds of believers are stirred up to greater thankfulness and wonder; and seeing their own lack of merit over others who perish they will say again and again,

"What was there in you that could merit esteem,
Or give the Creator delight?
'Twas even so, Father, you ever must say,
Because it seemed good in thy sight."

But after all, surely it is not needful to reason upon these things; it is sufficient for every gospel minister that he finds any truth declared in the Bible. He knows that that truth cannot be of little importance, and that if God declared it, and inspired prophets and apostles preached and wrote it, he must not say it is unimportant.

That natural religionists make use of any truth and abuse it, is a still greater reason why believers in the Lord should hold to that truth and not abuse it. If men hold the truth in unrighteousness, this furnishes all the greater reason why believers should steadfastly hold to and contend for the truth in righteousness. Some men pervert the doctrine of predestination and seek to take shelter behind it when they sin, saying it was predestinated and they could not help it, and therefore are not to be blamed. Shall we therefore fail to preach this glorious doctrine? Some men have perverted the doctrine of election, seeking to justify themselves in their careless life by it. Shall we therefore fail to proclaim it and to show that in it is all the hope of right living that any sinner can have? Some men pervert the doctrine of the everlasting punishment of the wicked, especially those who are called revivalists, seeking to frighten men into a profession of religion that they may thus escape and be saved. Because men thus pervert the truth embraced in the teaching of the Bible regarding this doctrine shall we fail to insist upon it, that the people of God may be stirred up to still more gratitude, love and praise for sovereign mercy? Rather, concerning all these principles of truth, the fact that men per-

vert them furnishes all the greater reason why men of God should proclaim them, setting them forth in their true light as reasons for praise, love and obedience to that God who has done such great things for us and has had such compassion upon us.

Following the words quoted at the beginning of this letter, the apostle also said to his brethren that one reason why he thus wrote them was that in the last days scoffers should come, walking after their own lusts, and denying the simple teachings of the word. Lest his brethren should be ensnared by such falsehoods, it was needful that these principles of truth should be firmly impressed upon their minds, and so in both epistles he wrote of them. In like manner did Paul in all his epistles and in all his ministry. So did the Master teach his disciples by parables, and in all other ways. To this end the people of God are enjoined not to forsake the assembling of themselves together, and not to fail to speak one to another and stir each other up by way of exhortation. That we may thus do is the chief object of these meetings which we call associations, and they are profitable to us just so far as we are reminded in them of the words of God, spoken by the prophets and apostles as recorded in the word.

Now, dear brethren, in all your gatherings from day to day, and from week to week, for the worship of God publicly and in your homes socially, may this blessing abide with you, that the name of the Lord may be magnified among you.

D. M. VAIL, Moderator.

CYRUS RISLER, Clerk.

WM. HOBENSACK, Assistant Clerk.

(Written by Elder H. H. Lefferts.)

The Warwick Old School Baptist Association, in session with the Warwick Church, June 10th, 11th and 12th, 1908, to the churches of which this meeting is composed, sends greeting with love in the Lord.

DEAR BRETHREN:—We now follow our usual custom of addressing you in a Circular Letter, which procedure is of no value to the church of Jesus if adhered to simply because it is customary. Some spiritual motive must exercise us in bearing and fulfilling every church relation if our service to one another is to be profitable alike to servant and served. Following custom for custom's sake, form for form's sake and such like is an abomination in the sight of God, who because thereof caused the first heaven and the first earth (legal covenant) to pass away, and established through the mediatorial work of Jesus a new heaven and a new earth (gospel church). In this new heaven and new earth dwells righteousness, and here are they who worship God in spirit and in truth, not in forms, ceremonies, rituals, bloody altars or holy days. With this service God is well pleased, and accepts it, for he is a Spirit. (See Heb. x. 5-9; Rev. xxi. 1; Isaiah lxxv. 17; John iv. 23, 24.) In addressing you in this letter, should our desire be simply to follow a custom and adhere to a form, we may as well desist. Unless there is spirit and truth in it there is no gospel service, and if our service be legality, barrenness is its reward. Because of their love for and interest in the churches the apostles frequently wrote them letters of encouragement, instruction, reproof and exhortation, so we hope and trust that our motive in now writing you may spring from the same love and fellowship as theirs, and that we may, by the grace of God, impart unto you some spiritual

gift, to the end we all may be established, and that we may be comforted together by the mutual faith which we have in our Lord Jesus Christ. (Romans i. 11, 12.) The true church to-day, as always, is set up a monument of God's mercy in the midst of an ungodly world drunken with the wine of the fornications of the mother of harlots. Respect for godliness and sobriety is on the wane; love of wealth and sensuality is increasing. One who wills to live soberly, righteously and godly in this present world will reap from the world ridicule and opposition, and the discomfort of the church in this particular is not likely to abate, for "all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. iii. 12. Corruption in the family life of the country is attested by the never-ceasing activity of the divorce courts; corruption in government, by the predominance of wealth over principle; corruption in business by the mad rush to get rich regardless of means used to that end; and corruption in religion is fast revealing all man-made creeds in their true light, which is infidelity. We live in an age of "higher criticism of the Bible," which scouts divine inspiration, calls miracles fairy tales, denies revelation, and declares the Christ to have been but a high type of morality with no divinely conceived being. Evil men and seducers are waxing worse and worse, deceiving and being deceived. It is a shame even to speak of many things uttered by professed preachers of Christ under the guise of gospel truth. They have a form of godliness, (and what a form) yet deny the power thereof. (2 Tim. iii. 5.) Much of this false teaching is so easily distinguished from truth that even the simplest child taught of God can detect it. Such teaching being self-evi-

dently false, is not so dangerous to us as that which so closely counterfeits the truth as to lead excellent brethren astray and damage their standing ere they are scarcely aware of its delusion. This evil usually arises from among our own selves, for of our own selves do men arise, speaking perverse things to draw away disciples after them. (Acts xx. 30.) Those who desire to keep the unity of the Spirit in the bond of peace should jealously seek to guard the churches from this subtle danger, being quick to detect and swift to warn the sheep against error, without fear of or favor to the enemy. This danger usually puts itself forward under the semblance of friendship and brotherly love, professing to desire the welfare and comfort of the church. Personal attraction and seeming sincerity enable its advocate to gain a following among those who either pity, sympathize or believe. What a blessing it is to have a God-fearing ministry, not afraid of men nor currying their favor, who will instruct in sound doctrine, exhort to sound practice and warn of error and its accompanying evils. Knowing full well that what God has ordained shall surely come to pass whether man will let or hinder, does not prevent a faithful ministry from warning the flock of their care of any errors in doctrine or in practice that threaten them. The Babylonian captivity was a preordained event on the part of God, yet he raised up prophets whose burden it was to warn Israel of the approaching danger and to plead with them to repent lest God smite them. That they did not heed the prophets is a fact, but nevertheless the messenger had delivered what God had commanded him, whether men heeded it or not. Every true minister knows that his preaching will effect nothing unless God spiritual-

izes it to the hearts of his people, yet he cannot cease from preaching simply because his words are unheeded. Jeremiah made an attempt to stop, but the effort nearly ruined him. (Jer. xx. 9.) Probably never before were our ranks so serried with isms contrary to Bible teaching. The apostles foretold that this very condition should come to pass, and our being witnesses to the fulfillment of their words should encourage us (who abide steadfast) to believe that we are walking in their doctrine and fellowship. (Matt. xxiv. 11, 12.) Could we but have at all times an eye single to the glory of God, and to the welfare of the church, we would bring every utterance of every man that comes in the name of the Lord to the test of the Scriptures and the heart-experience of God's people, and our bidding them Godspeed would depend upon their having a "Thus saith the Lord" for all their views. (Isaiah viii. 20; Acts xvii. 11.) It is not agreeable to have one's feelings hurt, nor to hurt those of any one else, but when we must decide between offending one person and offending the whole church, there is but one right course to pursue. Should a brother in the ministry be holding and promulgating views contrary to Scripture without himself being aware of his error, they who are spiritual should in brotherly love and kindness meekly labor to show him his wrong, and should he acknowledge it no necessity will exist for displaying his weakness to the whole church. (Gal. vi. 1.) But if after such faithfulness on the part of brethren he persists in preaching what is contrary to Bible truth, he is dangerous, not only to himself, but to others as well, and our duty lies in faithfully warning the church or churches of such an one. This should not be done in ridicule, sarcasm, irony,

anger nor personalities, but in an honest, God-fearing, simple exposition of the Scriptures, proving the falsity of such an one's position. Thus do we study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth. (2 Tim. ii. 15.)

Exhortation and warning are not only justifiable in opposing false doctrine, but as well in reproof of false practice. It would be wonderful indeed, since we are all partakers of flesh and blood, if some of the corruption which fills every walk of life in the world should not invade our own ranks and allure into captivity. The love of ease and pleasure, the selfishness of greed which is so visible in worldlings, does indeed have its effect upon us. We are admonished not to forsake the assembling of ourselves together as the manner of some is, but to exhort one another. (Heb. x. 12.) And again, to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. (Romans xii. 1.) Fifty years ago it took some unsurmountable obstacle to keep our people away from their church privileges, but to-day some stay away for trivialities, such as bad weather, bad roads, slight indispositions, entertaining friends or visiting them. Such practice is evil, and contrary to Bible teaching. So also is indulgence in worldly amusements, which infatuates and leads to more ungodliness. The visible church of Jesus Christ is distinguished from the world not only in doctrine and in order, but in practice and deportment as well. (Philippians iv. 8; 2 Cor. vi. 17; Titus ii. 11, 12; 1 Tim. iii. 15.) Surely we need to be kept alive to the preciousness of our church relations, and through the indwelling of godly charity bear one another's burdens in love, and so fulfill the law of Christ, upholding the weak hands and confirming the feeble knees. Cer-

tainly we all, both pastors and flocks, need divine guidance and sustaining grace, not every hour, but every moment. The need always is, Lord, save, I perish. The danger is in not realizing our need, but in thinking we are rich and needing nothing, when in reality we are poor and naked. If our God will by the indwelling of his Spirit constantly make us sensible of our need and infirmities, we shall not go wrong, for in sensibly realizing our need there is prayer and asking in faith, which God always hears, yea, and answers before we call. (Isaiah lxxv. 24.) And if, by the grace of God, we are all in this life that we ought to be, as regards doctrine and practice, what shall we say? That we are deserving of the highest seats in heaven and a starry crown? No, but we are unprofitable servants, for we have done but our duty, (Luke xvii. 10,) and that only by reason of the Word made flesh. Unto us, at no time, is any glory due. If we have aught of the knowledge of the glory of God in the face of Jesus we possess it in an earthen vessel, so that the excellency of the power is of God, and not of us. Every good gift and every perfect gift cometh from the Father of lights. Faithful pastors, able preachers, wise teachers, hearing ears, seeing eyes and understanding hearts are all gifts of God. May he be pleased for his mercy's sake to quicken us according to his word and to enlarge our heart, then shall we run the way of his commandments. (Psalms cxix. 25, 32; 2 Cor. iv. 6, 7; James i. 17.)

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."—Jude 24, 25.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

CORRESPONDING LETTERS.

The Baltimore Association, in session with the Harford Church, Harford Co., Md., sendeth greeting to the several associations and meetings with which we correspond.

DEAR BRETHREN:—We have had a pleasant and, we feel, profitable meeting. The Lord has seen fit to send the rain that waters the earth, and we feel that he has also sent that rain that waters the soul of his people.

Our next session is appointed to be held with the Ebenezer Church, Baltimore, Md., the usual time next year, when and where we hope to meet your messengers and receive your messages of love.

WILLIAM GRAFTON, Moderator.

FRANK G. SCOTT, Clerk.

The Delaware Old School Baptist Association, in session with our sister church at Salem, Philadelphia, Pa., sendeth love in the Lord to the churches and associations with whom we correspond.

DEAR BRETHREN IN THE LORD:—Another year has passed away, and the Lord has again favored us with the precious privilege of meeting you in an associate capacity and to enjoy your love and fellowship in the precious Savior. We feel that the Lord has manifested himself to us through the gospel, declared by your messengers, ministering servants, who have come to us in the fullness of the power of the truth as it is taught by Him who is the way, the truth and the life. We desire a continuance of your love and fellowship through your correspondence with us.

Our next session has been appointed to meet with the Bryn Zion Church, in May, 1909.

B. F. COULTER, Moderator.

P. M. SHERWOOD, Clerk.

The Delaware River Old School Baptist Association, in session with the Kingwood Church, at Locktown, Hunterdon Co., N. J., to the several associations with whom she corresponds, sends greeting.

DEAR BRETHREN:—By an all-wise, eternal and covenant-keeping God we are again brought together as an association, which we are glad to state has been characterized by peace and harmony and brotherly love. Your messengers have come to us laden with the good things of the kingdom of God, and we feel to say that we have been built up, edified and comforted by being stirred up in our pure minds by way of remembrance of the things which we do know by experience. We desire to have your correspondence continue.

Our next session is appointed to meet with the Southampton Church, Bucks County, Pa., beginning on Wednesday before the first Sunday in June, where we hope to meet your messengers.

D. M. VAIL, Moderator.

CYRUS RISLER, Clerk.

WM. HOBENSACK, Assistant Clerk.

The churches composing the Warwick Old School Baptist Association, in session with the Warwick Church, Warwick, N. Y., June 10th, 11th and 12th, 1908, to the churches and associations with which we correspond sendeth greeting.

DEAR BRETHREN:—We have gladly received your messengers and Minutes. The gospel has been preached with power during our meeting, much to our comfort, assuring us that the foundation of God standeth sure.

Our next session is appointed to be held with the New Vernon Church, to begin Wednesday after the first Sunday in June, 1908, when we shall hope to again receive your messengers and messages of love.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

ORDINATIONS.

PURSUANT to a call by Denton Creek Church of Old School Predestinarian Baptists, at Keller, Tarrant Co., Texas, on May 2nd, 1908, at the regular term of an annual three days union meeting, for the purpose of considering the propriety of ordaining brother W. V. S. Allen to the work of the ministry, the following Elders and Deacons responded: Elder Asa Howard, Elder J. G. Ellis, T. Blevins, D. F. West, Allen King, C. Y. Osteen.

The presbytery organized by choosing Elder Asa Howard moderator and brother T. Blevins clerk, after which brother W. V. S. Allen was presented to the council, whereupon the matter touching the qualifications and fitness of the candidate were thoroughly discussed to the satisfaction of the council. Therefore the church, the candidate and the presbytery being of the same mind, holding the doctrine of special atonement by Jesus Christ for the elect of God, who are predestinated unto the adoption of children and kept by the power of God unto glory, the absolute predestination of all things, the positive certainty of God in the fulfillment of all his purposes, evidenced sufficiently to the presbytery the gift and calling of brother Allen to preach the gospel.

The council proceeded as follows: prayer by Elder J. G. Ellis, laying on of the hands of the presbytery, charge delivered by the writer. The right hand of fellowship and welcome was extended to the candidate by the presbytery and all the church, commending our dear brother to the consideration of all Old School Baptists wherever God in his providence may cast his lot, as an Elder clothed with the full functions of a gospel minister.

Also, the church liberated our dear young brother, W. S. Bourland, of Vernon, Texas, (a son of Elder A. D. Bourland, now deceased,) to exercise a public gift as a licensed preacher, after which the church went into communion, administering the sacrament and washing each other's feet, in the presence of a large concourse of people.

Thus our meeting closed with the best of consequences, reminding us that the Lord God omnipotent reigneth, and what a great blessing it is to dwell together in unity.

ASA HOWARD.

KELLER, Texas.

MARRIAGES.

By Elder F. A. Chick, at his residence, Hopewell, N. J., May 30th, 1908, Russell W. Holcombe and Miss Edna I. Blackwell, both of Hopewell, N. J.

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

Mrs. S. F. Gandy, N. J., \$1.00.

OBITUARY NOTICES.

James L. Chamberlain departed this life at the home of his daughter, Mrs. Emma White, near North Yakima, Wash., May 13th, 1908, aged 77 years, 5 months and 19 days, after an illness of more than a year's duration, which he bore with remarkable patience and fortitude. At times his suffering was intense, yet every breathing of his soul was a desire to be reconciled to God's will. With all his suffering he had seasons of rejoicing which were joyous to see. For a few days he talked as if preaching sermons, telling of his hope and the doctrine he loved. When his children wished him to rest he said he was buoyed up by an unseen power, and must talk; said he had prayed for two months that utterance might be given him so he could tell his children and friends of his hope and faith, and he felt his prayer had been answered. He made arrangements for his funeral and burial, requesting his pastor, Elder W. J. Hess, to use as a text the words of Job: "If a man die, shall he live again?" Elder W. H. Gilmore to assist in the services.

Our dear brother was born in Kentucky. His father, Elder P. P. Chamberlain, moved with his family to Missouri in 1844. Brother Chamberlain crossed the plains to Oregon in 1851, was married to Christina Kincaid August 7th, 1853, received a hope in Christ the same year, and was baptized by Elder John Stipp, Jan. 1st, 1854. For more than half a century he has been an exemplary christian, always on the side of peace, faithful in every duty. He leaves his companion of nearly fifty-five years, four daughters, three sons, many friends and the church to mourn their loss, but we desire to be reconciled to God's will. We feel to say, He has fought a good fight, he has kept the faith; henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day. He had been a reader of the SIGNS OF THE TIMES for upward of fifty years, and during his illness would call our attention to the different articles that had been of special interest to him as read to him by his dear companion.

SONORA A. HESS.

Mazie M. Davis Mabe, wife of Moses Mabe and eldest daughter of A. F. and Callie Davis, was born in Smith County, Va., March 26th, 1866, died at her home west of Eugene, Oregon, May 2nd, 1908, after a short illness of pneumonia. Her death is especially sad, as it falls heavily upon her husband and nine children, the eldest being twenty-one years, the youngest a babe of two years. One infant daughter preceded her. She also leaves a father, two brothers and three sisters; her mother died in 1897. Our sister first felt the hand of the divine Teacher, causing her to mourn because of sin, at a very tender age. Her sins were first made known to her while attend-

ing a revival meeting. Her parents gave their consent for her to select the church of her own choice, and she offered herself and was received into the Elk Creek Church, in North Carolina, being baptized by her grandfather, Elder Enoch Reeves, while in her thirteenth year. Our sister endeared herself to the church. She was in possession of a quiet, humble disposition of character, lying close to that inner soul which so beautifully marks the walk of a true child of God, and is held far above price by Him who gives it. She was permitted to meet with us for the last time at our last May meeting. We can now vividly call her presence to mind as she joined in singing the songs of Zion, and as she listened to the gospel as delivered to us, the tears, which speak from the soul, forced themselves down her cheeks, thus showing how eagerly she grasped each crumb as it fell from her Master's table. Her quiet life was such as we would all wish to emulate. She has gone from our number to join, as we believe, the throng of dear ones gone before to sing around that great throne and see Jesus as he is. May her mantle fall on her dear children. May He who alone can, heal the wound so deeply made, and lead the husband in such a path that he may be enabled to say in gospel truth, "Thy will be done."

Written by a voted request of the Coast Fork Church in behalf of the bereaved relatives, by

(MRS.) J. B. POWRIE.

DRAIN, Oregon, May 17, 1908.

Mrs. Eliza Wallace Frazier died Dec. 15th, 1907, at her late home in Kenton, Del., aged 69 years. She was sick but three days, dying of complicated stomach trouble and heart failure. Mrs. Frazier was the wife of the late Deacon Alexander Frazier, of Bryn Zion Church, Kent County, Del. She never joined the visible church, but was a manifest believer in the doctrine of God our Savior, and since before the earliest recollections of the writer to the time of her death was a regular attendant of the Baptist meetings. She left no children. Her kind and easy manner, her sweet disposition and steadfast walk in the paths of uprightness, endeared her in the hearts of her family and relatives and all who knew her. She will be sadly missed by her family and friends, and also by Bryn Zion Church. May the God in whom she trusted sustain those who mourn their loss, which must be her eternal gain.

Interment in Bryn Zion Cemetery.

ALSO,

Howard S. Meredith died April 12th, 1908, at the home of his father, in Viola, Del., of pleurisy, aged 38 years and 11 months. He was the only son living of brother William W. Meredith. Being unmarried he leaves a father and two sisters, Mrs. Willard S. Cabbage and Mrs. Harry H. Jones, both of Viola, Del. Howard was the stay of his father's declining

years. The writer was very closely associated with him; we played together when children, in youth we were together, in early manhood our hopes and aims and interests were mutually understood. I loved him as a brother. His sunny, kind and genial disposition made both the old and the young his friends; and better still, he knew and felt that he, too, was a sinner, therefore we can leave his eternal salvation in the hand of Jesus, the friend of sinners, with the same comfortable hope of a blessed immortality beyond the grave. That he felt an interest in the meetings, was known by those who knew him best. Near the end a frown fell across his countenance, but as he passed from this life to that beyond a smile took its place and was left for the loved ones in evidence of comfort.

The writer spoke from the following words: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The Lord is the refuge of his people. Interment in Cow Marsh Cemetery.

B. E. CUBBAGE.

BROTHER Thomas Whittaker, of Boone County, Ky., and a member of Mt. Pleasant Church, passed away May 8th, 1908, in the 86th year of his age. Brother Whittaker was for many years a faithful member of Mt. Pleasant Church, where he will long be missed. He had been a lover of the SIGNS for many years, and was firmly established in the doctrine of grace.

The funeral service was conducted at Bullitsburg meetinghouse on Sunday, May 10th, in the presence of a large and solemn audience. He leaves no children, but a widow, sister Sally Whittaker, and other relatives to mourn their loss. The remains were deposited in the public vault in Bullitsburg Cemetery to await the burial.

It is sad to part with our aged and faithful brethren; we miss them here, miss their company, their counsel and their godly example, but they are gone to that rest for which they long have sighed, and for which we who are left still hope and long. May God give grace to all his tried ones, and enable them to run with patience the race that is set before them, looking unto Jesus, the author and finisher of our faith.

ALSO,

Brother William T. Smith was born in Madison County, Va., Jan. 22nd, 1819, and died near Burlington, Ky., April 13th, 1908, in the 90th year of his age. Brother Smith had been a faithful and devoted member of Mt. Pleasant Church, Ky., for a number of years, and was well established in the faith and order of the gospel. He leaves one child, Mr. James E. Smith, of Burlington, Ky., two grandchildren and other relatives to mourn for him.

The funeral service was conducted in the Universalist meetinghouse in Burlington, and was attended

by a large concourse of Kentucky's most respected people. He will be long and sadly missed by his community and by the church, but we have good ground of hope that he has gone from the infirmities of old age to immortal youth, and from the image of the earthy to bear the image of the heavenly.

One by one the faithful pass away from this earth, and may the God of all grace give his saints a glad looking forward to the day when mortality shall be swallowed up of life.
H. M. CURRY.

Amanda M. Wragg died May 19th, 1908, aged 79 years and 4 months. The subject of this notice was born in Fairfield District, S. C., Jan. 22nd, 1829, and as I remember, her father was John Williams. When about fifteen years old she joined the Old Baptist Church, in Mississippi. Soon after this she was married to Reuben M. Wragg. In 1850 they moved to Anderson County, Texas. During his lifetime they took the SIGNS. About 1851 they joined Fort Houston Church by letter. He died in 1883. She was the last one of the number when I joined Fort Houston Church, in 1883.
U. J. BELL.

PALESTINE, Texas, May 26, 1908.

Henry Clay Herndon, my brother, died at his home near Greenville, Ky., Thursday, May 28th, 1908, aged nearly 65 years. He leaves six children, two sisters and many friends to mourn their loss. He was born in Logan County, Ky. He was a member of the Old School Baptist Church for many years, and loved to talk of the things of the kingdom of Christ, believing in salvation by grace alone. He is at rest. God's will be done.
(MRS.) E. C. PHELPS.

MEETINGS.

THE Abbingdon Old School Baptist Church, at Justus, Pa., has appointed a two days meeting to be held on Wednesday and Thursday, August 12th and 13th, 1908. All lovers of the truth are cordially invited. Those expecting to come by rail are requested to write to G. W. Goodrich, Olyphant, Pa., R. F. D., so that arrangements may be made to meet them on Tuesday.
G. W. GOODRICH.

THE seventy-seventh annual meeting of the Spoon River Association of Regular Predestinarian Baptists will be held this year, the Lord willing, with Union Church, at the residence of Deacon B. F. Myers, one-half mile from Colchester, McDonough Co., Ill., on September 4th, 5th and 6th, 1908. Colchester is situated on the Quincy Branch of the C., B. & Q. R. R. All trains will be met on Friday and Saturday. Brother Myers requests that as many as can conveniently, to come by rail. All lovers of the truth are cordially invited, especially our ministering brethren.

S. H. HUMPHREY, Clerk.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

SALEM OLD SCHOOL BAPTIST CHURCH.

• 1315 Columbia Avenue,
PHILADELPHIA, PA.
Meeting every Sunday morning
at 10:30 o'clock.

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

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

11:00 A. M.

2:30 P. M.

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

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

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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. 76.

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NO. 14.

CORRESPONDENCE.

KEARNEYSVILLE, Va., Feb. 4, 1908.

DEAR EDITORS:—Not long since, I was talking with friends upon the subject of the study of the Bible and the teaching of the truth that is in it. Since then a great many things have filled my mind regarding this subject, and as to how the children of God learn the truth. The world is full of teachers and preachers who are continually teaching people the Bible and how to be saved. They use many men and means, and great talents also, I have no doubt, in their efforts. But not one will ever learn these things in that way. It is only as the Holy Ghost takes of the things of Jesus and shows them unto us that we can know anything about the way of salvation. It is said under the new covenant, “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.” The apostle upon one occasion said, I do not tell you these things because you do not know them, but because you do know them.

In talking with my friends they thought that the Old School Baptists ought to

teach the Bible to their children, and that Sunday Schools for that purpose should not be objected to, not as a means of salvation, but that they might become familiar with the letter of the word. They also said that our preachers ought not to preach so much upon predestination and election; that, said they, is very comforting to you who understand it, but why do you not tell poor, hungry sinners, such as we, how to find the way? I believe it to be proper and right for parents to teach and advise their children to read the Bible, it is the Book of all books, yet I know that one might be able to repeat every word of it from memory and still know no more about the truth that is in it than a heathen who never saw the Bible. A minister might preach with the eloquence of an Apollos and yet not be able to reveal one truth to one who was listening, but when God’s time comes the message from the Bible and the message from the minister will be heard.

I have heard some say, I was raised a Baptist and I think that may be the reason I am one now. No, never; all the eloquence of man never caused any one to love the truth, but produces the opposite effect in natural men. When the scribes

and Pharisees could not gainsay the teachings of Jesus they were made angry, and many times would have killed him if they could. In calling to mind my own experience (and that is the only way we can come to know these things) I would say that I was raised by Old School Baptist parents and taught to read the Bible, and not having many books to read, and being fond of reading, I suppose that by the time I was ten or twelve years of age I had read it through several times, but my reading of it had given me no understanding of the truth contained in it, neither by knowing Old School Baptists did I ever learn to love them during my girlhood.

While dwelling under my father's roof there was an Old School Baptist minister who came to our home regularly, and preached there many times. I was compelled to listen to him against my will. I disliked him and what he preached so much that I could not be compelled to treat him civilly. Many times I thought, When I have a home of my own you will never enter it. No one ever lived who was more bitter against the truth than I. In my nineteenth year I was married. It was my parents' wish that this old minister should perform the ceremony. I said, "I will leave home to be married first." Not wishing me to do that, I was permitted by my parents to select my own minister. My intended husband being a Presbyterian, I selected his minister, with the intention as soon as I became good enough to unite with that denomination. The next year after I was married I began trying to get religion. I watched over my actions as carefully as I could, and read the Bible more diligently than ever; but alas for my hopes; while in my outward life there were no outbreking sins, the wickedness of my thoughts over-

whelmed me, until I was afraid the Lord would strike me dead. I trembled at every cloud that arose in the sky, for I feared that the lightning would take my life. It seemed to me I hated God, his truth and his people, and I did not know how to love, and could not. One day this Scripture came to me, Unless the love of God be in us we are none of his. I said, How can I love God? I do not know anything about Him, and how, therefore, can I love him? Then this Scripture came as an answer, If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen? Immediately the aged minister, whom I had always hated, appeared before my mind as the loveliest person I had ever seen; my heart overflowed with love toward him, and I said it would be a privilege to wash his feet. I knew nothing about foot-washing then, or that it was practiced by any as an ordinance, but I believe in the spirit I did wash his feet, and I believe that it cannot be done rightly in any other way. Some time after this, one day there was just a whisper, "If ye love me, keep my commandments." Then baptism was brought to my mind, and I thought, How gladly I would follow the Savior were I only fit; only good people unite with the church, and I am not good, but am a sinner. I did not need a preacher to tell me I was a sinner; I knew it for myself. I said, I will not act the hypocrite; I may not be able to control my thoughts, but I can and will control my outward acts. But how little I knew about God's way of teaching, line upon line, precept upon precept, here a little and there a little. I was continually followed with, "If ye love me, keep my commandments," and also with the knowledge that I was a guilty sinner. Had any one told me that Christ came to save

sinner, it would have done me no good, I could not have believed that it meant a sinner like me. One evening I was walking back and forth through the room when the conflict within me was great, the one telling me to be baptized and the other telling me I was not fit; I felt the clashing of the two swords, and felt as though I should be torn asunder, and I cried out, O Lord, am I beset with devils? Then the answer came: "What will ye see in the Shulamite? As it were the company of two armies." Reading the Bible never taught me that Scripture, I did not remember that I had ever seen it. Many years after I had learned that lesson, I attended a meeting where I heard Elder Durand preach of the conflict between the old man and the new. I was taken back to the place where I first learned the lesson, and every word that fell from the preacher's lips found a response in my heart, and to-day that sermon is as fresh in my memory as when I first heard it. For a long time I was much troubled; I thought if God would save everybody then I might have hope; but I could not see why he should save me and leave any one else to perish. I thought there must be some reason why he should save men, and I would ask over and over again, Why should he do this? One day this Scripture came to me: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight." I said, Why, here Jesus gives no reason, only that it seemed good in the sight of his Father. Should I dare to ask any other reason? Then this Scripture followed: I have not chosen you because ye were greater than others, but because I had favor unto

you. There I learned another lesson that has satisfied me to this day: that he saves whom he will, without any merit in the creature. Again, I was followed by this Scripture for days: "Make your calling and election sure." I thought, Why that seems as though there was something for me to do, and how can I do this thing, viz., make my calling and election sure? One day Elder White took for his text, The sacrifices of God are a broken and contrite heart. As he showed the law nailed to the cross of the Savior, and compared the experience of the children of God with that of David and the prophets and apostles, I listened like one in a dream. I said to myself, Surely these people are my people and my brethren. Then the Scripture came again, like a whisper, That is making your calling and election sure. We listen often to the word preached by the brethren, the servants of Christ, and enjoy it for a time, then it vanishes, leaving, however, a sweet fragrance. But it seems to me that there have been three messages given to me by the hand of God's ministers that have never left me, but remain just as fresh in my mind as when I first heard them.

It has pleased the Lord to lay his afflicting hand upon me in the last year, and all the sorrows of my former life seem to fade into nothingness before this one great grief. But as the blow fell, the words came, "As one whom his mother comforteth, so will I comfort you." I thought, O how can I ever be comforted? How can I ever say, "Thy will be done"? I would think, Why could it not have been in some other way? Why must sorrow come this way? But I feel to-day that the Savior has verified his promise. Some time since, I attended a meeting, and on the last day Elder Lefferts preached from the way of the hewn wall. Dur-

ing that sermon I was entirely lost to all things around me. I seemed to be going along a narrow way with a high wall, smooth, hewn on both sides; there seemed to be stones in my path, which I was stepping over. I came to myself as one awaking out of a dream, and, without premeditation or forethought, was speaking of things that had lain all my life along my way; and I was made to say, This is the way. It could not have been in any other way. To me that was a sermon long to be remembered. To-day I feel to say with David, The Lord is good, and his mercy endureth forever. How different His teaching from that of men. A few nights since, I went to bed with a heavy heart, I felt as though I could hardly live, and I lay there quite a while thinking of heaven; I fell asleep with the words on my lips, Dear Savior, what is eternity? Then I was awakened by a voice which seemed to be within me, saying loudly,

"When we've been there ten thousand years,
Bright, shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

"By terrible things in righteousness wilt thou answer us, O God of our salvation." All along our pathway, like Jacob of old, do we raise Ebenezers, thus saying that here the Lord met with us.

This is at your disposal.

SUBSCRIBER.

NACOGDOCHES, Texas, May 31, 1908.

DEAR BROTHER KER:—Your kind and brotherly letter of April 23rd was received some weeks ago, and especially commended itself to me by the unoffending way in which you wrote. I desire to be led by this meek and lowly spirit in what I say or write at all times. God is not the author of confusion, but of peace, and if we are led by his Spirit we will not

be found biting and devouring one another because we cannot agree. Knowing that there are differences of opinion in regard to a subject should not deprive us of the privilege of expressing our opinion, nor exonerate us from our duty to set forth the truth as we understand it, but should prompt us to a more diligent search of the Scriptures to know their teachings and to become more grounded in the faith, that we may be strong in the Lord. The presentation of our views in a brotherly way should not excite a bitter feeling in a brother who may differ with us, and, if led by the Spirit, the investigation of a matter, though there be diverse opinions concerning it, should not lead to strife and division, but rather to a better understanding and a closer union in the truth. Though we cannot be perfectly agreed upon all that the Scriptures teach while we have our finite minds, yet we should be faithful to our convictions and not shun to declare our belief because some believe differently.

The question that has been upon my mind for several days is this: Do the Scriptures authorize us to, or sustain us in contrasting good and evil? Some have an idea that we should present only that which is good and leave off speaking of all that is evil, and it has been remarked that the command to preach the word does not warrant us to contrast truth and error, and I have known able ministers of the gospel to be censured for contrasting the doctrine of God our Savior with the doctrines of men and devils. The Bible has many contrasts, a few of which I will mention to show that evil is often held in view with the good, that we, seeing the contrast, may behold how much more precious is the good. In the beginning, when God created the

earth, all was darkness; then he created the light, and separated the light from the darkness. Here is a contrast which we all can appreciate. Were there no night, the day would lose its significance. So it is in our experience; we must know something of the horrors of sin before we can appreciate the glad tidings of salvation. We must know our own weakness, and how unprofitable are our best efforts, before we can praise Him for the work he hath wrought for us. In the disobedience of one man (Adam) and the obedience of Christ we have a contrast that exalts our Savior above every name that is named in heaven or in earth, and abases man in the very lowest dust of the earth. By the disobedience of one man many were made sinners, so by the obedience of One are many made righteous. Our sinfulness does not come from what we do, for we were sinners in Adam; neither does our righteousness come from what we do, for it is the obedience of Christ that makes us righteous. Having been under the dominion of sin we are better prepared to worship him "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." It was not enough that Paul should say we were in the kingdom of Christ, but he as clearly presents the fact that we had been delivered from the power of darkness. In Joshua's last address to the children of Israel he did not only tell them the Lord had given them a land for which they did not labor, and cities which they built not, but reminds them of their suffering in Egypt, and that the Lord had put darkness between them and the Egyptians and had destroyed the Egyptians in the Red Sea. How could the children of Israel have known the power and love of God in delivering them from bondage

and giving them the promised land if they had not known the cruelties inflicted upon them in Egypt by Pharaoh, and their utter inability to save themselves? It is as clearly taught in the Scriptures that God raised up Pharaoh for the place he occupied as that Moses and Joshua were raised up for the place they occupied. Another contrast is found between the elect of God and the nonelect, represented by Jacob and Esau: "As it is written, Jacob have I loved, but Esau have I hated." The hatred which God had for Esau is as clearly taught as the love which he had for Jacob, and the Scriptures not only reveal the fact that God hath mercy upon whom he will, but also that he hardeneth whom he will. As his love for Jacob is everlasting, so also must his hatred be for Esau, for he is an eternal God and changeth not.

When Christ was upon earth preaching his own gospel he not only taught his disciples what he came to do, but warned them of the leaven of the Pharisees. He taught them how to pray and also condemned the way the Pharisees prayed. He showed the fallacy of the missionary work of the scribes and Pharisees, and told them that in his kingdom they would all be taught of the Lord; but if we mention these moneyed pretensions of to-day some one will say we should not talk about other people's religion, saying it is not preaching the gospel and will drive people from us. But why should we be fearful if the world hate us, since Christ hath said, "If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you"?

If we bear in mind that Christ often

used contrasts to emphasize his teachings it will help us to understand them. One instance I will notice where the glorious truth which he wished to emphasize is often overlooked by many in trying to reconcile themselves to the opposite of which Christ meant to teach, not observing that he was using a contrast to magnify one important lesson. I refer to where he says, "I am the good shepherd: the good shepherd giveth his life for the sheep." To illustrate to his disciples the absolute security which was vouchsafed to them in these words he makes use of the following contrast: "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep." In their misunderstanding of the use of contrasts, and believing that Christ is here teaching that he leaves his people under the care of hirelings, some try to reconcile their views to this matter by applying the words "catcheth them" to the hireling, thus making it appear that the wolf not only scatters the sheep, but catches the hireling. But how about the preceding verse, where it is said, "The thief cometh not, but for to steal, and to kill, and to destroy," does this mean that the thief wants to steal the hireling? Surely not, but he is after the sheep, and so it is with the wolf. This is just what Christ means to impress upon our minds, that we may then see how precious he is to us. The thief comes to steal and to kill, but Christ comes that we might have life, and that more abundantly. We see the central truth presented here is the purpose of the coming of Christ, and the coming of the thief is only contrasted that we might see the exceeding graciousness of the coming of Christ. So the glorious theme that

the Lord is our Shepherd and careth for us is magnified by the carelessness of an hireling. Jesus says in substance: Fear not, little ones of the flock, for I am not a thief or a robber come to steal and to kill, nor am I an hireling to flee when danger cometh, but I am the good Shepherd, who careth for you, and I lay down my life for you.

I might write at greater length, giving one example after another wherein good and evil are contrasted, but I do not think it necessary, as the foregoing will amply show that we are justified by the Scriptures in condemning error as well as presenting the truth, and that we should declare the truth concerning evil things as well as the good. So let us not shun to declare the whole counsel of God, contending earnestly for the faith and opposing the doctrines of men, and while we magnify the grace of God and his love for his people, also declare his judgments against the wicked. But let us remember in all that we say or write, as you said in your letter, that the Bible is our only standard; by it all our views must stand or fall.

Now I shall present one more scriptural contrast and leave the subject for your consideration. "Cursed be the man that trusteth in man, and maketh flesh his arm. * * * Blessed is the man that trusteth in the Lord, and whose hope the Lord is." "The Lord is my shepherd; I shall not want." May the Lord bless those who love the peace of Zion.

Your brother in a precious hope through Christ, who gave himself for us,

ROBERT S. PACE.

[WE are glad of the above good letter from our dear brother Pace, and commend it to all our readers. If all of us were led by the spirit which prompted him to write, there would be much less

backbiting and devouring in our ranks. Difference of opinion should never cause one brother to desire the death of another, but such is too often the case, and because of such spirit it is often better not to present those things which stir up carnal minds. Peace is prosperity; war is death. He who loves Zion should study the things which make for peace and which edify the saints. No better evidence can a man present to the church that he really loves Zion above his chief joy; but when he backbites and slanders a brother, all his words of peace and love are as sounding brass or a tinkling cymbal.—K.]

CAVE CITY, Ky., March 19, 1908.

DEAR BROTHER CHICK:—Sister Laura M. Baird has requested me to ask you to look over some letters from my dear husband, which she has copied for the SIGNS, and arrange them as you think best. She has also written a few things in his memory, which I think dear and true, and this I hope you will also publish.

Your sister,

SALLIE M. BARTLEY.

CARLISLE, Ohio, June 13, 1902.

DEAR SISTER BAIRD:—On our return here last night yours of the 6th was received and read with much comfort by us both. Dear sister, I am poor and sorrowful because of the evils and trials in the world and in myself, which oppress me; yet these are appointed to us in the purpose of God, and they are sanctified by his love, so that they seem to manifest his rich mercy to us in our salvation and make us desire a heavenly country; our rest is not on earth; the world, and the fashion of it, is passing away, the Lord is leading us and teaching us these things in our experience, and showing us

his salvation and preparing us for the kingdom which he has prepared for us. When his kingdom shall have come, and his will shall have been perfected in us, then we shall see and know that all is for the best. I long to enter into his blissful presence, where his beloved Son is, to see him as he is in his glory and be with him and like him. This is a wonderful desire and hope, and it seems too good and great a blessing for a poor one of sorrow like me. I have had to suffer and endure reproach as a servant of Christ, and many have been my afflictions, but all this is as nothing, dear sister, if he will receive me to himself when he comes. He is my hope, my salvation, my all, and my spirit trusts in him. When I pass through the veil you will know this was true of me. God bless you all.

Your brother in sorrow,

D. BARTLEY.

LEBANON, Ohio, May 9, 1903.

DEAR SISTER BAIRD:—We have just returned from our little meeting here in town this (Saturday) afternoon, and I feel like writing to you. We know that there must come to us all, sooner or later, much tribulation, trial and sorrow, even as the Lord and his apostles have told us. On the other hand, for our comfort he has said that in him we shall have peace, and that he will not leave us comfortless, but will come to us, and that because he lives we shall live also.

I spoke this afternoon from Romans viii. 10, 11, and tried to show the meaning of the text: that the children of God are identified with both Adam and Christ, sin and righteousness, death and life; that they therefore have a painful experience, a conflict and warfare, doubts and hopes, darkness and light, sorrow and

joy, trouble and peace, fightings and triumphs, dying and behold we live, and at last death and resurrection. All this because of sin and righteousness, both of which are our inheritance, as one with Adam and one with Christ. How wonderful, yet how real and true all this is; it is all according to God's choice and appointment, and it is all for the lifting of Jesus on high, and to the praise of the glory of God's grace. How blessed it is, dear sister, to be one with Christ in his life of suffering, and his life of rejoicing and glory. If we be dead with Christ we believe that we shall also live with him. We not only know the fellowship of his sufferings, which were unto death because of sin, but we shall also know the power of his resurrection, which is unto holiness and eternal life. Our God and Father, who raised up our dear Lord from the dead, "shall also quicken your mortal bodies by his Spirit that dwelleth in you." This was the substance of my talk; may you find a little comfort in it.

Our fervent love to you all. In trial and hope, yours,

D. BARTLEY.

LEBANON, Ohio, June 11, 1903.

DEAR SISTER BAIRD:—Your very welcome and comforting letter just came this evening, and my wife read it to me. I am thankful to know all goes as well with you as your letter tells me. It was in my mind to send you a letter soon, hoping to cheer you a little, and now that I have your letter I will wait no longer. Dear sister, I feel that I am a poor one to talk of comforting others, for I am so poor and disconsolate and cheerless myself, which makes me feel that all christians are better and happier than I, for I am a man of sorrows and acquainted with grief; if in anything

I am like Christ it is in this. But he was without sin, and holy and harmless, while I must cry with Paul, "O wretched man that I am!" I do so long to be without sin, and as harmless as the dear Lamb of God, but I am encompassed about with all the infirmities of the sinful flesh, which keep me very low; but I should not burden you with the cross that is given me to bear, knowing that you have had your appointed tribulations and afflictions. It is well that the Lord has given you grace and patience to meekly bear them. Paul says tribulation worketh patience. You ask me if you are wrong in saying the fearful disasters of late are not chance events or accidents. No, dear sister, for the Lord God omnipotent reigneth, and where there is almighty power to control and infinite wisdom to dispose all things, there can be no accidents, but God has a purpose in all things. What Elihu and the Lord said to Job is proof of this, as you will see. The late destructive storms and floods, and many fearful calamities, sweeping off hundreds of lives and millions of property, are evidently the righteous judgments of the Almighty visited upon the earth to teach us all to remember our dependence upon God and humble us before him; hereby his people will lay these things to heart, learn their own nothingness and cease from man, in whom is no help. I am thankful for you all that your health is not seriously worse, and that the Lord has been good to your children in sparing you; may he long do so, if it seem good in his sight. Yet for you to depart and be with Christ is far better, the word assures us; nevertheless to abide in the flesh is more needful for us.

At the meeting here last Sunday they sang, "Jesus! and shall it ever be, a

mortal man ashamed of thee!" &c. I told them of my peculiar experience forty-nine years ago that day, the second Sunday in June, 1854, the solemn day of my baptism, when they sung this hymn at the riverside; and I am left here yet. O how wonderful the Lord's mercies have been to me! The second Sunday in November, 1844, he showed me my sins and guilt and awful condemnation, while my dear father was preaching. The third Sunday in July, 1854, I took my first text, Isaiah xxxv. 10. Truly can I say, my dear sister,

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

Greatly have I suffered in my life, both bodily and mental affliction, and quite a number of times have I been snatched from death's door, and my friends despaired of my recovery, but here to-night I have written you this letter without glasses, and I am wondering what the Lord yet has for me to do and to suffer, but above all I wonder whether the high and holy and glorious God will in the end receive a poor sinner like me to himself in eternal glory. O, it seems too much to hope for, yet I cannot help but hope. Paul says, "For we are saved by hope." This is a precious and blessed hope to us, dear sister. In hope of eternal life, which God that cannot lie promised before the world began.

Express my love to all your children and our spiritual kindred, and be assured of my high esteem and fellowship for you. The Lord sustain and comfort you all.

Your ever poor brother,

D. BARTLEY.

OLNEY, Ill., August 4, 1905.

MRS. L. M. BAIRD—DEAR SISTER IN CHRIST:—Noon to-day brought me your good letter of the 1st, which was a real comfort, especially to know that you are much better in health than when we left you. We have received the sad intelligence of the death of Elder Wm. Startzman, which came as a sad shock to us. Death is God's appointment once to all in this life. How blessed are they who die in the Lord; for if we be dead with him, we shall also live with him, says Paul. "If we suffer, we shall also reign with him." Christ suffered and died for sin and unto sin. They that are Christ's thus suffer and die with him. His word to us is, "Because I live, ye shall live also." He takes away our sin and death, and gives us instead his holiness and life. The experience of this in us is one of suffering, weeping and mourning, and also of rejoicing in the Lord and praising him. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, shall doubtless come again with rejoicing, bringing his sheaves with him." He will wipe away all our tears. He gives us now to sow in tears, but they that sow in tears shall reap in joy.

I am humbly thankful that you have been comforted through any of my writings in the SIGNS, yet it is God that comforteth, dear sister, and he knoweth how to comfort his poor and afflicted children in the time of their need. May the Lord evermore bless you all, your family and the kindred in Christ. Remember me to all in love and best wishes. It would indeed be a comfort and privilege to visit you all again, and may the Lord grant us this favor.

Your brother in affliction,

D. BARTLEY.

IN MEMORY OF ELDER D. BARTLEY.

A BELOVED servant of the Lord, whose voice during his sojourn on earth often sounded praise unto God, pouring forth the doctrine of sovereign, eternal and almighty love, and the efficacy of the atonement of our Lord Jesus in removing all guilt from every soul for whom it was made. The little band of believers at Oak Grove, Barren Co., Ky., who often perused his writings and sometimes had the privilege of sitting under the sound of his voice, will feel thankful for the blessed privilege as long as life and reason remain. He was a minister of wonderful power and intellect, but we can only think of him as the beloved disciple walking so close to the Master that the beauty of the Lord our God was upon him. The peace that passeth all understanding gave to his face an expression of wonderful sweetness, and he made the religion he lived so precious, and so greatly to be desired, that all things of a worldly nature sank into nothingness in comparison or beside it. It is not that what Elder Bartley said was so different from what other ministers of our faith and order have said before, his peculiar charm of manner and speech, his abiding faith that with him Christ was in very truth a living presence; it was the grace of God in him. The most effective preaching is not always that which comes from the pulpit; it is that which comes from the lives of those who claim to be the people of God. Ye are our epistle, known and read of all men.

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

L. M. BAIRD.

NORTH BERWICK, Maine, April 10, 1908.

DEAR ELDER CHICK:—Inclosed you will find a letter which has meant much to me, and means much to me to-night. I should like to see it in the SIGNS. To me it has been several times as the message of God; surely to others there is comfort in it. Brother Wesley is now at his home in Mattoon, Ill.

Your sister in Christ,

RUTH KEENE.

SCHENECTADY, N. Y., Jan. 16, 1908.

MY DEAR SISTER RUTH:—I desire to write you and express my sincere thanks for the little memento which you have sent me. I assure you I have had much occasion to view it intently, thus bringing back into closer remembrance the original. I have not felt much like letter writing for the past week (I cannot tell just why), but I shall run the risk of tiring you in order to show you I really care for the precious answers.

My mind runs upon Job ii. 6: "And the Lord said unto Satan, Behold, he is in thine hand; but save his life." There is a great deal to think of in that passage, "Behold, he is in thine hand." My sister, you and I know what it means to be in the hand of Satan; everything seems dark and gloomy, we cannot see God or feel his presence, but at our very elbow is Satan, well and attractively clad. He pleases our eye, he suggests such alluring things that we wonder why those things seem so attractive which before seemed so repulsive when we saw others doing them; surely it was only prejudice that we have never entered quite so fully into the pursuit of worldly pleasures. Satan proves to our eyes that it is good to do those things we have heretofore thought wrong. Henceforth, think we, we will be more charitable and broad-

mind, we will do as others do and forget our former old-fashioned ways; we will live for pleasure only; was that not the reason why we were put on earth, to enjoy the fullness thereof? O Satan, wily deceiver. Beautiful and tempting was the fruit of the forbidden tree. By this time we have either forgotten God altogether, or if we do think of him we cannot feel like worshiping him and thinking upon heavenly things. We are in Satan's hand. Perhaps there comes to us a silent voice asking whether all is really as good as it seems; are we really satisfied, or is there not a suspicion that all is not right? If there is, surely it is due to our imagination, or perhaps to that detestable habit we have fallen into of carefully weighing our thought and speech to see if it be acceptable before God. Well, let us forget all that, and just enjoy ourselves. Why have we been such fools as to let such good times pass by without enjoying them? Surely we did not enjoy going aside and meeting with a few unattractive people to talk doctrine. All the world is doing as we are now, surely we must have been mistaken; so in we plunge. But hold! "But save his life." What does this mean? Satan has us under his control by this time, why are we hindered from partaking of the alluring feasts of the world? "But save his life." Ah, beloved sister, Satan has not full possession of us even now, for God hath said, "But save his life." Yes, Satan has led us away from God, he has caused us perhaps to sin, but he cannot take away our interest in that salvation purchased for us by the blood of the Man of sorrows; God in his divine wisdom, mercy and power has set a limit to that which Satan can do to us. We are led back gently and tenderly into the fold, truly thank-

ful that though we had forgotten God he has not forgotten us, and takes us to live with him throughout eternity. But Satan does not try us the same way every time; he even enters our hearts and minds, destroying the remembrance of that time when the Red Sea opened for us and let us escape the punishment we so richly deserved for our immense and awful sins. We are made to forget that sweet voice which first proclaimed that we were free; that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should never perish, but have everlasting life." We forget what it means to our poor, weak souls to feel the presence of the beautiful Savior, or how we loved to drink in his words as they fell from his precious lips. O where is God? Is there a God? Is this not really a chance creation? Did there not happen to be centuries ago (yea, a million centuries ago,) some rolling orb that threw off particles into space? And did not upon one of them (the earth) life begin by some unknown chance, through something like spontaneous combustion? Are not the hills, now so dark and forbidding, the result of upheavals of nature, due to purely scientific causes? Or if there is a God where is he? "My soul is weary of my life: I will leave my complaint upon myself; I will speak in the bitterness of my soul." I was mistaken when I said, I feel that the Lord has been very gracious to me. I cry to him, and he answers not. O Lord, where art thou? "Man that is born of a woman, is of few days, and full of trouble." But let us not forget there must be, there surely is a God. Because we cannot see him is not really proof to us, even in our darkest hours, that he does not exist; that he does not hold the reins of control upon vast creation; that he does not

know the strife our souls are passing through. But weary and footsore, with much wandering and with worrying over our troubles, there yet comes a change for us, for suddenly God appears to us. "And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before." Perhaps we appreciate now more than ever the tender joy at the renewed presence of our Lord, and we feel that we have never loved him as now. Surely our bitter strife has been that we might the better enjoy that perfect peace and rest which is at such times given us for a season. "Also the Lord gave Job twice as much as he had before." Surely, dear sister, you will agree with me that our treasure has increased after our wandering; we really are made rich through tribulation, for then we need Jesus the most, and then he appears to us in such radiant glory. What is our treasure here on earth? Is it that which moths may corrupt or thieves break through and steal? Do we consider our wealth that which we can accumulate of earthly goods, which perish with these weak bodies of ours? Or are our treasures rather the pearls which fall from the lips of the Master? Is our wealth that which may be taken from us, or is it not rather treasure laid up for us in heaven? Is not our treasure here on earth the daily blessings falling freely upon us, the walks of our spirits with God, the assembling of a handful of the brethren in worship?

"So the Lord blessed the latter end of Job more than his beginning." Rich as we were before, we are immensely more rich. See those beautiful hills now in the bright sunshine, no longer gloomy and forbidding; they were put there to show the handiwork of the Creator. All

nature now seems to us to be rejoicing, and we are with God. Now we know with reverence what the name Father means to us, and we feel inspired with a holy fear. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High."

And now, in reply to your forebodings of the future, just turn with me to the ninety-first Psalm, and read this with comfort: "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day. * * * Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Beautiful and soul-satisfying words, they express better than I can frame, the promises of God to us. He shall be with us in many troubles. Fear not, O my soul, for I shall yet praise him. Since God has given us such promises, and since we know that he is from everlasting to everlasting, and that in him is no shadow of turning, we can rest sure that all will come out right in the end. For we know that all things work together for good to those whom the Savior has redeemed.

In closing, I feel to say with John, "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Many as are His blessings and tender acts of mercy toward us, we cannot express them

all, even in so many books as should fill the world itself, so let us, as you say, trust in him; though we walk through the valley of the shadow of death, let us fear no evil, for he is with us; his rod and his staff they comfort us.

But I cannot write forever. May Jesus come very close to you and make his presence known to you, and may he be very precious to you. May he keep you very close to him, and keep your heart and mind upon him. With him you can with assurance pass through every storm, feeling sure that he is able to bring you safely to that haven of rest prepared for them that love him.

WESLEY N. SPITLER.

SHERWOOD, Oregon, Dec. 28, 1907.

DEAR BROTHER CHICK:—Inclosed find three letters, which will speak for themselves. If you deem them worthy of a place in the SIGNS please publish them.

Yours in gospel bonds,

J. P. ALLISON.

BLUE SPRINGS, Mo., Dec. 10, 1907.

DEAR AGED BROTHER ALLISON:—If one so unworthy may be allowed to address you thus. I did feel unworthy to be under the roof of such a brother as yourself. I think of the many miles and of the many years which you have spent traveling over the mountain States preaching the kingdom of God to the people. You are about the only one left of the early preachers in the mountain States. I cannot help commending you highly for the work's sake. The Lord's holy angel has stood by you in your going. You have seen many young ministers come up, and you have been very kind to them; may the Lord reward you, my dear, aged brother.

I want to try to write you upon the

subject of the Old School Baptists. By this name they are distinguished from the followers of the noted John Calvin, Luther, the Weslyans, the Campbellites, Fullerites, and others. All these endeavored to change the worship, which is of grace, to the works of the law and doctrines of men and devils. We have never changed our doctrine, but still contend for the faith once delivered to the saints, and we are still following in the same path and contending for the old landmarks, and do not follow the new things which have come up during the past five hundred years. They have given up trying to proselyte us as a people, and confess that we do not err in our doctrine, and that we have never changed; but they have said of us that we would soon die out, for we did not have Sunday Schools among us, nor seminaries, nor colleges to prepare ministers, and they say we have contented ourselves with the idea that the Lord would attend to his own business, and that he would work in his people both to will and to do of his good pleasure. Yes, he will ordain peace for us, because he hath wrought all our works in us. Thus "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Our opponents say in their history that the Old School Baptists have but one periodical in the United States. Their history was finished in 1845, and they did not say who edited that paper. They did say however that it was published in New York, so I take it to have been the SIGNS, published by Elder Gilbert Beebe, the first in the United States in defense of the faith against the follies of this untoward generation, from which we are exhorted to save ourselves. These are the ungodly men who turn the grace of God into lasciviousness, and deny the only

Lord God and our Lord Jesus Christ in the salvation of poor sinners.

His name shall be called "Jesus: for he shall save his people from their sins." He came out of Zion to turn ungodliness away from Jacob, and so all Israel shall be saved by him, as it is written. He will not cast away his people, whom he foreknew. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." O the heights and depths of the glory of God, and his ways are past finding out. "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth." And all "the powers that be are ordained of God." He holds the destiny of all nations in his hand, and he will say to those who are the Father's in the last day, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and enter into the joy of thy Lord.

And so, Amen, dear brother.

W. L. B.

PHILADELPHIA, Pa., August 16, 1907.

ELDER J. P. ALLISON—MY DEAR BROTHER IN THE BLESSINGS OF THE GOSPEL:—While reading your excellent letter a few days ago in the SIGNS of August 15th, written to brother Newkirk, I became possessed of an irresistible desire to write to you. While we have not looked upon each other face to face, yet my love has gone out to you while reading letters in the SIGNS over your signature. We cannot tell how divine love cometh, or whither it goeth, but we recognize it by its effect upon our inner secret feelings, and if it is true spiritual love which prompts and impresses us to communicate one with another, then our object in writing can be no other than the love of God and the lifting of Jesus on

high. My prayer is that this may be true in my case. I have longed to see you, for I have felt it would be profitable to talk to you, or rather to listen to you talk. There is a sweetness in gospel tidings which none can appreciate save those who know the joyful sound. To know the language of Canaan is to know the Lord, and to know the Lord is to be in possession of life eternal. How wonderful is our hope, dear brother, and how strong and secure is the Foundation of it. The experience of God's grace embraces all of the doctrine of God our Savior; so that when we try to separate doctrine and experience we interfere with the fundamental truth of the gospel of Christ. In your letter to brother Newkirk you have presented the doctrine of Christ as you have been enabled to behold it through the eye of your heart's experience, and I feel confident that such is the way that the Spirit takes of the things of Jesus and shows them unto us. The Lord is not an uncertain teacher, but we are uncertain creatures; we are often too ready to jump at conclusions emanating from the natural mind. When we declare the truth of the gospel, as we have experimental knowledge of it, we are not far from the kingdom, and those who hear will say, Amen. I am glad you wrote as you did on the subject of the soul. I fully agree with every word you have said on the subject, and I believe you wrote carefully and prayerfully. I could not make use of the term, "the soul of man," for as you have quoted, "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." Surely this is the same creature of whom the apostle said, "For the creature was made subject to vanity," &c. It is the creature that sins

(not some part of him); it is the creature that repents, and the creature that is saved. The creature which is of the posterity of the generation of Jesus Christ is the same creature which is of the posterity of the generation of the first Adam. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It is the subject of both births, the one from the earth (the flesh), and the other from above (the Spirit), which is required to make up the saint of the living God. It is this same creature (possessing as he does the two great principles of life and death, viz., the mystery of godliness and the mystery of iniquity,) who hopes in the mercy of God, who looketh beyond the boundaries of time "for a city which hath foundations, whose builder and maker is God." Then surely the creature which hopes is the same which realizes and enters into the full fruition of his hopes.

But, my precious brother, I did not intend to say anything on this deep and important subject, I meant only to inform you of my pleasure in what you so ably wrote. I do not wish you to consider this letter as adding anything in the way of light and understanding to your letter, but please accept it as a small token of my esteem and fellowship for you in our Lord and Savior Jesus Christ. That many more years may be added to your hitherto useful life, is the prayer of your unworthy brother,

B. F. COULTER.

PHILADELPHIA, Pa., Dec. 4, 1907.

MY DEAR BROTHER ALLISON:—Your very kind and interesting letter came to hand while I was in Maine attending the associations there. It was a pleasant greeting on my arrival home, and I assure you I enjoyed its perusal. A few days ago I had the privilege of reading a

letter written by you to Elder Durand, in which you spoke of my poor little letters written to Elder Durand and afterwards published in the SIGNS OF THE TIMES. In your letter to brother Durand you unconsciously reversed the proper order of things by speaking of me in the terms which properly belong to you, and speaking of yourself in the terms which belong to me. My precious brother, I would gladly open up all my secret inner heart to you if I could express myself properly. I want you to still love and esteem me for the truth's sake, but not for any qualifications that I might possess. If indeed I am one of the children in our heavenly Father's family, I am the least among the thousands in Israel. All my life I have been a slow learner and an unprofitable servant. When I was received into the church, twenty-four years ago, all I could say was that I had a desire to be an humble follower of the meek and lowly Jesus. To-day I cannot say more than that, I have not attained unto the wisdom and knowledge which I hoped I would. With David I can say, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." My walk has been crooked; I have listened to the dictates of my own flesh; I cannot do the things that I would; I am poor and weak and ignorant, yet I hope, dear brother, I do know that the dear Lord does not require at my hands any of the work necessary to my salvation. I feel to hope that I am fully grounded and settled in the truth of inspiration, as expressed by the apostle when he said, "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." I also feel to know that the Lord can take a worm like me and thresh a mountain, if it is his pleasure.

Brother Durand has been a dear father in Israel to me. We live only sixteen miles apart, and see each other frequently; he is wise in counsel and excellent in judgment, and a sweet and instructive preacher. Our little church in Philadelphia has twenty-seven members, and our congregation numbers from fifty to one hundred. We have meeting every Sunday morning, and nearly every Sunday evening we meet together for singing and social intercourse. Peace, harmony and love reign in our midst. Our association (the Delaware) will meet with us next spring.

Please excuse this disconnected letter; I would write you a better one if I could. My wife joins me in love to yourself and your wife.

Affectionately your unworthy brother,
B. F. COULTER.

PHILADELPHIA, Pa., April 15, 1908.

DEAR BRETHREN:—Having written some on that portion of Scripture recorded in Genesis xxii. 14: "In the mount of the Lord it shall be seen," being the words of Abraham after the trial of his faith in offering Isaac upon one of the mountains God led him to, I would call attention to two facts, viz., Abraham was in the flesh when on the mountain, and also the trial was to prove to Abraham his faith in God. Not that God was unacquainted with the faith of Abraham, but that Abraham was to know in a measure his faith in God, and the trial manifested his faith. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."—Psalms cxxv. 2. Abraham was upon the mountain of faith when he quoted the words, "Jehovah-jireh" (the Lord will provide). "In the mount of the Lord it shall be seen."

From the mountain of faith Abraham saw the mount of the Lord, the church. As Jesus told the Jews, "Abraham rejoiced to see my day: and he saw it, and was glad." So every child of God, when brought to see the day of Jesus Christ upon any one of the mountains round about the heavenly Jerusalem, rejoices in the salvation of Jesus Christ for lost and guilty sinners. God has surrounded new Jerusalem with mountains and bulwarks so no enemy is able to find a weak point; adjoining faith is the mountain of his love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He sends the rain on the just and the unjust, and maketh the sun to rise on the evil and the good. God displays his love to mankind in his creation of all that exists, and in placing man above or over all the animal creation, giving him power and dominion over the fish of the sea and over the fowl of the air, over the cattle and over all the earth. (Gen. i. 26.) God's love exists toward all his creation in the fact that he feeds and clothes every living thing. "Thou givest them their meat in due season." I have often wondered at the great providing love manifested by God in supplying all the needs of all created things, and only they to whom the Son reveals him know God, and they come to know Him more and more as they are placed upon the mountains round about the mount of the Lord. The greatest manifestation of God's love is in the gift of Jesus Christ and all the blessings treasured in Christ for his people. Hear, O heavens, and rejoice, O earth, for the Lord hath done it. God in his creation of man made him subject to vanity, so that we by nature are the opposite to God, who is holy. God's love

is manifested in the very fact that he loved them chosen in Christ Jesus before the foundation of the world with an everlasting love. John says, "We love him, because he first loved us." God's love is shown by the fullness of his riches treasured in Christ Jesus to be bestowed upon the church, and these are in nowise dependent upon any arm of flesh, but were treasured in Christ before we had an existence in Adam, for Paul says in Eph. i. 3, "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." Also, "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. This last quotation shows the declaring of the end from the beginning by the eternal God, and shows the blessings of God given the church in Christ before the world was. Remember these truths are only seen in the mount of the Lord. "Except a man be born again, he cannot see the kingdom of God;" and how can one be brought to the mountain of faith, as Abraham was, except he be born again? Or how can we know the love of God except we have passed from death unto life? The love of God to them chosen in Christ embraces, as I said, the fullness of all the riches treasured in Christ. A part of these riches we experience while in this valley of the shadow of death, others are yet to be bestowed when we shall have passed beyond the vale of the flesh and awake with His likeness. In this life we experience sanctification by operation of the Holy Ghost,

whereby we are set apart in our exercise to pray unto God, to praise his holy name. "No man can come to me, except the Father which hath sent me draw him." Neither can one pray unto God with the carnal mind, for the carnal mind is enmity to God; so it must stand a fact that to pray to God one must receive the drawing power of the Spirit and be set apart from the entanglements of the world before the mind flows out to God. Jesus in the seventeenth chapter of John, when he prayed to God, prayed that they (his people) be sanctified by the truth. Thy word is truth, and my faith lays hold that every word of prayer by Jesus in that seventeenth chapter is to be fully answered, and is prophecy, for we believe he prayed according to the will of God. The word "sanctify" means to separate or set apart to a sacred use. A part of the riches treasured in Christ we experience in this life is our hope as an anchor of the soul; another is our faith, "most precious faith," as one writes; then the love of God shed abroad in our heart by the Holy Ghost. These and many others we now experience when on the mount of God's love, and from this mount we look by faith, as did Abraham, and can say, Jehovah-jireh (the Lord will provide). "In the mount of the Lord it shall be seen." There is an infinite height on beyond, and we are lost in contemplation of it; here we only know in part; we know just in the measure of the spiritual wisdom given us of the mind of Christ. The love of God is set forth in bringing one that is vile and polluted, corrupt and base and in the lowest hell, to sit in heavenly places in Christ, and not only place him there, but to make him a joint-heir with Christ and a son of God, and change his vile body and fashion it like unto his glorious body.

I have only touched upon the mountain of his love.

J. M. FENTON.

MUIRKIRK, Ontario, March 13, 1908.

DEAR BROTHER CHICK:—May one so prone to wander in by and forbidden paths address any of the Lord's servants who have been favored to stand upon the walls of Zion in this way? My feeble excuse for writing you is this: While I was busied about the things of time my mind was caught away to contemplate the wondrous glories of the gospel, and I felt constrained to pen a few of the thoughts that passed and repassed as consolation wafted from the garden of spices, where dwells our great High Priest, the Mediator between God and man. Could I write my thoughts as they came to me, without the fear of the adversary, who still tries to overcome me, I would be more at ease. But I still find

"'Tis self, that legal thing and base,
That keeps me from my rest;
Me from myself let Christ release,
And soon I shall be blest."

When once raised above self, and given to see things inexpressible and full of glory, and feeling the refreshing light, and lisping the sweet songs of Zion, how loath we are to leave the place and to remember that we must consider the days of darkness, for they shall be many. We must again tremble with fear at the growls of the chained lion which seems to shake the earth at times, causing the poor, halting, hoping, crying lamb, who feels to be at the end of the earth, to once more look to Him who has promised, saying, "I will never leave thee nor forsake thee." Then the lion again comes down with the lamb, and he "shall not hurt nor destroy in all my holy mountain, saith the Lord." "We have not an high priest which cannot be

touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." He made atonement for his bride, the church of the living God. Paul writes, "I am crucified with Christ: nevertheless I live." Peter says, "Rejoice, inasmuch as ye are partakers of Christ's sufferings." I fill up what is behind of the sufferings of Christ. He cried at the last, "It is finished." His sufferings are past, but the bride redeemed must suffer to fill up what is behind of his sufferings. "If we suffer, we shall also reign with him: if we deny him, he also will deny us."

A few years ago, in a dream or vision, I was given a wonderful view of the church, which is still much upon my mind; I saw her in the form of a woman in white linen raiment. I have said her raiment was as white as snow, but this winter I have seen no snow in purity of whiteness as I saw that blood-washed robe of righteousness. She was in the wilderness; her head was not visible. In another moment I saw a great dragon pass to make war on the woman. Though not visible to the natural eye, I thought there was warfare. Again, I saw the dragon return, and his body was sunken and the power was taken from him. He will bruise Satan's head. As I awoke I said, The power is taken from the enemy, and I will suffer no longer, which was verified at the time. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings." And the words were with me, That ye may be able to comfort others with the same comfort wherewith ye are yourselves comforted of God. This is the worthiness, not of him that willeth, but of God that showeth mercy. That we may have fellow-

ship with him we both must suffer. He slept in the grave, but was raised again by the same power that in the beginning breathed into the nostrils of Adam the breath of life. Jesus is our very life, which is hid with Christ in God. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "If in this life only we have hope in Christ, we are of all men most miserable." We taste his sufferings, and when he who is our life shall appear we shall appear with him in glory. How good it is to feel that power which raised us to walk in newness of life. It was the same power which gave light when it was said, "Let there be light." If not deceived, I have felt that power when listening to you preach the gospel from the words, He was "declared to be the Son of God with power," and also when it was my blessed privilege to be buried with Him in baptism, that sacred ordinance which he commanded his followers. Yet he says, "Without me ye can do nothing." That I, so unworthy, should be thus favored, is a wonder of wonders to me. The natural heavens seemed resplendent with glory; I could say, Christ is risen. Who is this that cometh out of the wilderness leaning upon her Beloved? He is her strength, her very life, and she must be leaning upon him all the way. I believe, as Elder Ker wrote, that we do feel a foretaste of glory while here below, a being raised to taste the sweetness of the streams of the city of our God.

If this is written amiss, may it be forgiven, but I hope that it is in love and charity to all who have been enabled to say with Thomas, "My Lord and my God."

From a hoping, halting, doubting one, who needs charity,

(MRS.) D. T. GILLIS.

WILMINGTON, Del., June 18, 1908.

MRS. MARY PURINGTON—VERY DEAR SISTER IN THE LORD:—This beautiful morning I am blessed to enjoy the comforts of brother F. Selby Fisher's home here in Wilmington. I spoke to the church here last evening, and if the Lord will, will again this evening. Dear sister, I have thought of you every day since I visited you in your home while at Hopewell. I feel that my visit with you and your dear sister was one among many of the high blessings to me of God which I am not worthy to receive. I feel that you are a mother in Israel. I was much comforted in hearing you relate your christian experience to Elder Chick and myself. I felt how rich you were in faith, and although you are so afflicted in body, yet it is a miracle how God blesses you to retain your mental faculties; what a great blessing to you. I know you realize that the Lord has been with you all these many years. When you have been called upon to walk through many waters of affliction, and felt that the angry waves and billows were about to overwhelm you, and you would cry to the Lord, as did Peter, then he would speak peace to your troubled soul and there would be a great calm; then you were made to say like one of old, The Lord was with me, and I knew it not. I know, dear sister, that you have experienced with David, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."—Psalms xxiii. 1-4. What a solid comfort and solace this is!

"The Lord is my shepherd." If so, all is well with us. A shepherd is one who watches over his flock to protect them from all harm. Jesus said, "I am the good shepherd: the good shepherd giveth his life for the sheep."—John x. 11. Yes, Jesus is the good Shepherd, and has given his life for his people and has saved them forevermore. This is their happy approbation: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Again, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The call comes to every heir of God for whom he prepared his kingdom before the world was, and the power accompanies the call, which is effectual. They are called from death unto life, so the life of Christ is made manifest in them, for the life that we now live in the flesh we live by the faith of the Son of God. Our faith and hope reach beyond this mortal life into the haven of eternal rest, where we shall sing redeeming love unto God and the Lamb forevermore.

Dear sister, may the Lord sanctify my imperfect letter to your comfort. Please accept my many thanks for the remembrance that you sent me by Elder F. A. Chick. I am unworthy to be remembered thus by you. I know that you are only waiting on the Lord until he shall come and take you to himself. Please receive my christian love and fellowship. Remember me to your dear sister, who so lovingly cares for you. I desire to be remembered to brother Chick and family, also to all the church there.

Your unworthy brother,

MARION BARTLEY.

[We publish this comforting letter at the request of our aged sister Purington.—Ed.]

POTTER, Ark., April 29, 1908.

ELDER H. C. KER:—As my husband is writing to renew for the SIGNS, which we feel we cannot do without, I will also write a few lines; not that I have anything to write that I think will be of interest to you, but I am the one that will be benefited, I am sure. I sometimes feel that I am very selfish, for I am always asking my friends for favors, yet I never do any in return.

I want to thank you for your views on the rich man and Lazarus, which appeared in the SIGNS of January 1st, 1908. I had been wanting to ask you about that parable for some time, but kept putting it off. I think you explained it well, and all in harmony with the word of God, but there is one thing more in this same chapter (Luke xvi. 28,) that I would very much like your views upon through the SIGNS; that is, about the rich man's five brethren, who were they? I have no light on that part of the chapter at all.

I have another request to make through the SIGNS, and that is this, I would like to have the name of the person who wrote me from New York last August, giving me their views on a question which I had asked brother Chick, concerning Joseph's cup, and which he had answered through the SIGNS. I suppose it was some one who reads the SIGNS. It seemed to me that I had been looking for that letter before it came, and I was not the least surprised by receiving it.

I have just read a letter in the last number (May 1st) from a dear sister in Oklahoma (Nancy Creel), which tells my feelings better than I can tell them myself. If I could write such comforting letters I would like to write for the dear old SIGNS, but alas, I know that "in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to per-

form that which is good I find not." I do not wish to be understood as saying that letter was the only good one there was in the number, for they were all good; but you know that sometimes one letter will fit your feelings better than others. I want to say to all the writers of the SIGNS, Write on, and feed poor, hungry souls.

LAURA A. WILSON.

[THE question of our sister, regarding the brethren of the rich man, is answered in the last paragraph of the article referred to my her.—K.]

DANVILLE, ILL., May 4, 1908.

DEAR BRETHREN EDITORS:—Please find inclosed two dollars for the SIGNS another year. I have felt encouraged many times in reading the precious truth contained therein; surely the Lord has been good and blessed the editors and writers that they have so earnestly and boldly contended for the truth in such a brotherly way, which makes me feel that although I am poor, and sometimes wonder as to whether I should stop taking the paper or not, when I consider the many times I have felt much cast down, feeling anxious to know the truth as it is taught in the Bible, how my poor soul has rejoiced in the privilege of reading the many good letters in the SIGNS, so I do not want to stop as long as I can pay for it. I sometimes am made to wonder that so many claiming to be Old Baptists, and love, or claim to love, Bible doctrine, can help enjoy reading the SIGNS, unless they, as the children of Israel, have become tired of the old way and are seeking something new and more pleasing to the world, as we believe some are over-anxious as to the numbers, and seem to

forget that it is no bad sign if only a few are found contending for election and predestination; but I think it is poor evidence of an Old School Baptist when one shows so little interest for the SIGNS and shows much more concern for something more corresponding to the wisdom of this world.

I must not try to write much, but thank you for the patience and love you have shown in sending the much esteemed paper as you have so long after the time paid for. I hope, if it is the Lord's will, to see you all. May God uphold us and sustain us and give us courage to do his will.

Your unworthy brother, if one at all,
OWEN HUGHES.

QUINCY, Mass., June 24, 1908.

DEAR EDITORS:—My father, Donald McKay, of Scotsville, Cape Breton, has been suffering from a stroke of apoplexy during the past five months. He is in his seventieth year. Although physically incapacitated, his mind is clear and he derives greater comfort than ever before from reading the SIGNS, to which he has been a subscriber since he first saw a copy of it, twenty-five years ago. He is being cared for at his home, and has the benefit of skilled nursing and medical attendance. He has had his share of temporal adversities, but his mind being stayed on the things that are eternal his life has been full of happiness. Like the psalmist he can commune: "Return unto thy rest, O my soul; for the Lord has dealt bountifully with thee." The brethren are requested to remember their brother McKay while at the throne of grace.

J. D. MCKAY.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1908.

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

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

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

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Middletown, Orange Co., N. Y.

QUESTIONS AND ANSWERS.

DEAR BROTHER CHICK:—There is a Scripture upon which I would be glad if you or some other brother would write through the SIGNS. This Scripture came to me in a dream several years ago. I had been meditating upon the love and mercy of God, and the long-suffering of the Redeemer of Israel. I had read the Scripture, but had no recollection of it at the time it was presented to me. It is to be found in Revelation xv. 8, and reads, "And the temple was filled with smoke." When these words were spoken I awoke. If you feel that it is of the Lord I would be glad for you to give your views upon it, especially the words "temple" and "smoke," and oblige a hobbling, halting brother,

JOSEPH H. BOZEMAN.

TEHUACANA, Texas, April 2, 1908.

We have never felt that we knew or could say much with regard to the figures used in the book called Revelation, yet some things seem clear. We have felt much in the same way regarding the types recorded in the Old Testament. Some of those types are explained by the pen of inspiration in the New Testament, and of the meaning of these we are sure. Thus we are sure what the abiding of Jonah in the whale's belly was intended to signify, because the blessed Redeemer himself tells us. So Paul in the letter to the Hebrews has set forth what some of the types did signify. Of these things we may speak with all confidence and boldness, but with regard to the meaning of other

types, such as are not directly explained in the New Testament, we feel to tread softly. We can say of some of them that they appear to us to mean this or that thing, but still we cannot feel to speak with authority of them, because we do not find a direct explanation in the word. This is true also of much that is recorded in Revelation. We may feel sure that the general meaning of all that is contained in this book is the testimony of Jesus and of his kingdom, yet the highly wrought figures of speech by which these things are set forth are, many of them at least, very dark to us, therefore if we speak of them at all it must be rather in the way of inquiry than in the way of assertion; and in replying to the request of our brother we can only suggest a few things, and desire to be understood as speaking in the way of suggestion rather than in the way of confident assertion.

It seems clear that the words "temple" and "smoke" must be used with reference, in the first place, to the typical temple and smoke often spoken of in the Old Testament, and we have Bible authority for saying that the temple at Jerusalem was a type of the church of God in her union with Christ, whose body was the true temple; as he said, "Destroy this temple, and in three days I will raise it up again." This he said with reference to his body, we are told. The apostle Paul also said of our bodies, that they are the temple of the Holy Ghost; but rather, by the temple at Jerusalem the whole church is set forth. This we need not pursue further here and now. There are also references in the Old Testament to there having been smoke in the sanctuary. In Exodus xl. 34-36, it has appeared to us that the word "cloud," which is said to be upon the sanctuary, presents the same thing as the word

“smoke” in the text, and in Exodus this cloud is associated with the glory of God. Also in 1 Kings viii. 10, 11, it is said that the cloud filled the house of the Lord, and that the priests could not enter and minister there because of the cloud. This also was evidently the manifestation of the glory of God. Also in 2 Chronicles v. 13, 14, we see in substance the same thing stated, and in this place it is said, “For the glory of the Lord had filled the house;” and in the vision recorded in Isaiah vi., when he saw the glory of God, and his train filled the temple, it is said that “the house was filled with smoke.” There can be no doubt, as it appears to our mind, that here also was set forth the glory of God. In Ezekiel x. 4, we also read of the cloud that filled the house of the Lord, and here also it appears to set forth the manifest glory of God.

We have referred to these other Scriptures because they seem to set forth the same thing that the word “smoke” in Rev. xv. 8, does. In the New Testament we also read of the cloud upon and around the Savior and his disciples when in the mount he was transfigured before them. The Lord is said to come with clouds, and to ride upon the clouds, and, as we have seen, the smoke and the cloud seem to be connected in the figures of the Old Testament. Thus it seems to us that the word “smoke” in the text signified that the presence of God was in all the temple. The text reads, “And the temple was filled with smoke from the glory of God, and from his power.” In the true temple, the church of God, the glory and power of God appears, and in his glory must be included his wisdom, mercy, faithfulness, omnipotence, omniscience, omnipresence, and all that he is to his people in all their needs. Here is the dwelling-place of God, in the sense that here he makes his glory known

to the sons of men. In vision John saw this glory and was inspired to write it. By living faith all the way along, our God is pleased to give to his servants glimpses of his glory in his holy temple. It is true that the whole earth is full of his glory, but what he is to his own peculiar people appears only in his holy temple; here he has to do with men as sinners needing redemption and cleansing, and here only the glory and the wonders of redemption appear.

We feel here to leave these reflections for the consideration of all. As we said, they are but suggestions concerning this Scripture.

SOME time since, sister Ella Davis, of Triffe, Oklahoma, made a request that we should present some thoughts with regard to the words found in Malachi iv. 3: “And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.”

First, it is in our mind to say that this is the work of the Lord, and not of man. There is no warrant here for believers to harbor or gratify a spirit of revenge against those who have persecuted them. The blessed Lord does not say this to encourage any such spirit of revenge in the hearts of his people. Personal ill-feeling and vengeance are always condemned in the word of God. But the wicked are they who are enemies of God and of truth; they are proud, and speak against the heavens; they are proud, and even the people of God, seeing their prosperity and their own faith being small, call them happy. David was once envious at the foolish when he saw their prosperity. But the Lord is presented as making the proud and all the workers of iniquity (see chapter iii., verse 15,) as ashes under

their feet. The day that cometh shall burn them up and shall leave them neither root nor branch. After stubble shall be burned only ashes are left. The people of God whom these wicked have oppressed do not kindle a fire to burn them. In the church of God there is no room for hatred, revenge, or the use of sword and fire against the foes of God. The Lord holds all this in his own hand, and he has said that he will fight against all the foes of Zion. God's people are to stand still, and will have no need to fight in this warfare. Those who fear the name of the Lord receive the victory, and go forth and grow up as calves of the stall, rejoicing and leaping for joy. Their enemies have been found liars unto them. They are delivered from all this oppression, and their God has caused a day to come upon them which to them is the day of deliverance, but to their enemies the day of burning and destruction. "Vengeance is mine; I will repay, saith the Lord."

It is this spirit written in the hearts of his people that enabled Stephen to pray after the pattern of his divine Master, "Lay not this sin to their charge." It is this spirit that has reigned in all times of persecution, and which has forbidden believers to take the sword in their own defence; it is this spirit that has enabled the servants of God to do good to them that have done evil to them, and to pray for them who have despitefully used them. This spirit has conquered self in them, that self which would be quick to seek revenge, and to do as did Peter when he cut off the ear of the servant of the high priest. The wicked shall be visited with the anger of the Almighty. Here the servants of God may rest in full assurance that the final victory is theirs over every foe. We do not understand

that it is needful to think of the bodies of men being burnt to ashes and cast out upon the highway to be trodden under the feet of the righteous, but the language does represent the most complete triumph on their part, and that all their foes shall be as completely overcome as though an enemy were burnt to ashes. Fire is a most complete destroying element, and the figure of fire is taken to represent their utter destruction. The people of God may be content to leave all in the hand of their God; they do not need to fight in this great warfare. Whatever of triumphs may be given by faith to believers, while here subject to all the reproaches of ungodly men, it is sure that full triumph will be theirs at last. When David came into the sanctuary of God he saw the end of the wicked, of whom he had been envious, and that they were set in slippery places, and should be cast down to destruction. Then he could be envious no more; and the people of God still, when they are brought into the sanctuary, see how vain and hollow are the exaltations of the wicked, and that all this prosperity shall have an end, while the troubled ones who love and serve God shall obtain a final victory, and reign with their blessed Lord in glory, and so, like David, can at the last in the power of living faith say, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."

AMONG a number of questions sent us by dear sister Carter, of Mayfield, Ky., some time since, was the following: Do you teach the doctrine of eternal justification?

We do not know precisely what was in

the mind of our sister when she penned the inquiry proposed above, but feel to say a few things regarding the doctrine of justification, as it is spoken of in three different ways in the Bible. First, it is said in the word that we are justified by the resurrection of Christ from the dead. Second, it is said that men are justified by faith; and third, it is also said that a man is justified by works. We do not know of any Scripture which speaks of any man being justified eternally, or before the world was. It was the purpose of God that an elect people should be justified by grace through the redemption which was in Christ Jesus, when he should die for their sins and rise again for their justification, but this does not justify us in saying that sinners were eternally justified. There could be no justification of a sinner until his sins were atoned for, and that was not until Jesus died and rose again from the dead. But our God had purposed this (as he had all other things relating to salvation) according to his eternal purpose, which he purposed in himself before the world was. The word "purpose" always relates to things not yet done. When the thing purposed is done, the purpose is completed. In a sense inconceivable by any mortal mind, we may say that all things are one eternal now with God; but we cannot even think of this, it is so inconceivable to our finite minds. We read of God's purpose and grace purposed before the world, and this purpose embraced among other things redemption and justification.

Now to say a few words regarding the three things said about justification. It has been our mind these many years that when it is said we are justified by the resurrection of Jesus Christ from the dead, it is meant that by his resurrection

we are justified, really and actually, from all our sins in the sight of the law and justice of God in the sight of God. When it is said that we are justified by faith, it is meant, not that faith is the procuring cause of our justification, or that it constitutes in the sinner a degree of human merit upon the ground of which the sinner is justified, but that by faith that justification which was accomplished by the resurrection of Christ is sealed to the conscience so that that sinner can now read his title clear to mansions in the skies. We will put the matter in this form: He is now justified in his own sight. When a man is said to be justified also by works, the meaning is that now by his works his justification is made manifest, or it is clearly seen that the work of God has been wrought in him. And living faith has produced in the believer living works.

We leave these few thoughts with our sister and all who may read them. C.

TO OUR SUBSCRIBERS.

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

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906; 07 means 1907; 08 means 1908, &c.

JEREMIAH XVIII. 4.

EDITORS OF THE SIGNS OF THE TIMES:—It is past the time that I should have renewed, but hope you will excuse my neglect. I herewith inclose one dollar, to be placed to my credit for the SIGNS; we cannot well do without it. I get very little gospel preaching except through the SIGNS. I think brother Chick's article good on the Adamic man and the old man, in volume 74, Oct. 1st, 1906, page 603, and brother Ker's in volume 75, April 15th, 1907, page 248. I think it the best I ever read on that text. Brother Ker, if not asking too much please give your view on Jeremiah xviii. 4, on the last vessel.

HENRY WILSON.

POTTER, Ark., April 30, 1908.

The above request has been delayed on account of many duties other than writing. Such requests inspire in us desire to write and speak of the wonderful works of God. Yet there is with us that awful realization of our utter unfitness for these things, and we are continually between the two powers, and often in a strait as to whether we shall give up "the ship" or continue in "the race."

The Scripture to which our brother calls attention reads as follows: "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."

It is one of those Scriptures which show the dealings of the Lord with Israel under the law, and yet the gospel is hid in those sayings. In that day the Lord revealed his ways and purposes to the prophets in visions and by signs, and thereby prepared them to speak to "the fathers." Israel was God's peculiar treasure—the only people in that age of the world recognized by him and the prophets as his. Their blessings were many, and God's faithfulness to his promise to Abraham, Isaac and Jacob was ever in evidence. Yet the people denied, forsook and rebelled against him, and because of their transgressions and idolatry the prophets were sent to tell them of

the Lord's displeasure and to warn them of the judgments surely to be visited upon them except they repented. If they would repent, God would repent and not do the evil he thought to do unto them. The repentance of God has ever, more or less, confused the minds of his people who are established in the doctrine of his sovereignty and immutability, believing him to be the same yesterday, to-day and forever, that he changes not. We should not forget that he dealt with Israel in the law, in which was every commandment, every ordinance and every ceremony, and also the punishment for every transgression. "The law is holy, just and good," and in all the messages to Israel, and of all the judgments sent upon them, there was nothing contrary to the law, nor was anything added. When they sinned, the Lord sent prophets to remind them of his anger, as was in the law, but when they were obedient, blessing and prosperity followed, in which the Lord's pleasure was made manifest according to the law. For instance, we of this country have what are called "United States laws" governing our country. When one transgresses any point of these laws the anger of our government is made manifest. When we live in obedience to the laws, peace is the fruit, but the government has in nowise changed. Therefore it is seen that God in his infinite character and being did not change in that age of the world, nor does he change now. "I am the Lord, I change not." His anger and his kindness were both made known through the law, neither did he deal with that people in any other way.

In the case before us, Israel had departed from the law and its precepts, and therefore the judgments of the law (anger

of God) were to be visited upon them. The Lord sent Jeremiah down to the potter's house and there made known to him the condition of Israel at that time; he told the prophet that there he should hear his words. When he arrived the potter was at his work, and Jeremiah observed a work wrought on the wheels. The vessel first made by the potter was marred in his hand, but of the same clay he made another vessel as seemed good to himself. This was a sign or figure. Then the word of the Lord came unto the prophet, saying, "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, O house of Israel." In this very declaration is the sovereignty of God presented, that as the clay was in the hand of the potter and he could form and fashion it as it pleased him, so Israel was in the hand of the Lord to do with them as was good to him, yet nothing was done to or for them contrary to the law.

To reach the essence of the subject of the potter and the clay we shall have need to go back to the beginning, when the great Potter formed and made a vessel of earth. That vessel was made in the image of the Potter, was good and blessed far above all other vessels of the Potter, so that he had dominion over all others, yet was the first to be marred, but in his fall all other vessels were marred also, and death and decay of all things and beings are in evidence. Shall we say that the chief vessel was marred in the hand (purpose) of the Potter? Most assuredly.

"Life, death and hell, and worlds unknown,
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be.

Chained to his throne a volume lies,
With all the fates of men,

With every angel's form and size,
Drawn by the eternal pen."

The marring of that vessel was to make known the power and purpose of the Potter to make of the same clay one vessel to dishonor and another to honor. Had not the first vessel (Adam) been marred, nothing more than vessels of earth could ever have existed in this world, and not one of them in heaven. But now there are vessels of mercy, vessels of salvation, vessels of righteousness and vessels to honor according to the purpose of the Potter, wrought, not on the wheels, but by Him who was made of the same clay (flesh and blood), yet holy, harmless, undefiled and separate from sinners.

"Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there." Christ must come of that nation, according to the promise to Abraham, therefore the new wine was in the cluster, and the Lord would not destroy that people (clay), but make through Christ, of the same clay, a spiritual Israel who worship him in spirit and in truth, keeping the law not written upon tables of stone, but in their heart, and put in their mind. In which is made known to the vessels of mercy the pleasure and anger of the Lord.

Paul, in his letter to the church at Rome, presents the doctrine of the Potter and the clay to prove the doctrine of election, and says there is no unrighteousness with God, though he did make one vessel to dishonor and another to honor. It was his sovereign right as the

Potter to make and endure vessels as seemed good to him. It is not the right therefore of the thing formed to say to him who formed it, "Why hast thou made me thus?" The question, Why are we so blessed? or, Why are we so punished? was not the right of the Israelites; they knew by the law why both came to them. Why the Lord chose and blessed Abraham alone and his seed after him, no man has right to ask. Why he hides the things of the gospel from the wise and prudent and reveals them unto babes, is answered by one man only, the man Christ Jesus: "Even so, Father: for so it seemed good in thy sight."

Jeremiah delivered the message of the Lord to Israel, and by reading the chapter in which is our text, the result will be seen. We therefore shall state but briefly that which follows the text, and in conclusion try to show its application now in the church. The people said to the prophet, "There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart." They either looked upon God, or his law, as a hard master, requiring that which was impossible for them to perform, or that there was no profit in serving the Lord, as is recorded in the book of Malachi; at any rate it was more agreeable to serve the lusts of their flesh than the law of the Lord. They dishonored God in rejecting his prophet and seeking his life through treachery and falsehood. When Jeremiah was made acquainted with their desire to kill him, he went to the Lord, asking that death and disaster be sent upon them; not that malice or hatred was in his heart, but because of their further rebellion and transgression against the law. Let it be remembered that the words of the prophets to Israel were the words of the Lord, and

as true and powerful as though He had descended the heavens and spoken to them as he did from Mt. Sinai when the earth trembled because of his presence and the people feared and quaked because of the dreadfulness of his voice; but many would not hear the prophets.

When the church in the years prior to 1832 departed from the spiritual law and ordained order of the house of God, messengers were sent declaring the word of the Lord, and they beseeched Israel to repent and do the first works. But the messengers were despised and their messages rejected. The Lord had a people, however, among them as in the days of old, who feared him, leaned upon him and stayed upon their God. Hence the work of those servants in those perilous times was not altogether vain. To-day there is again discord, division and declension, every one going his own way or serving the imagination of his own heart, refusing to be warned, hating exhortation, denying the God who bought them, backbiting and devouring one another. True servants of the Lord are continually upon the walls of Zion, sounding the alarm, beseeching the people to flee from "fleshly lusts, which war against the soul," and from highmindedness, which exalts man above all that is called God. But instead of hearing and turning from their evil ways, they persecute the servants of God and would take their lives, in the church, if they could; death and destruction seem to be in their wake; and the only comfort and stay one can find is that we are the clay and God our Potter, he will fashion us as his wise decree determined before time began. This is our only hope and salvation.

We now leave this feeble effort for the consideration of brother Wilson and our readers generally.

MARRIAGES.

By Elder B. F. Coulter, at the residence of the bride's mother, Philadelphia, Pa., June 23rd, 1908, George D. Kuhn and Lillie May Foreaker both of Philadelphia, Pa.

OBITUARY NOTICES.

Mary A. Hatfield Reeves passed away at her home near Barnes City, Iowa, Saturday evening, June 6th, 1908, aged 59 years, 7 months and 29 days. She was born in Allen County, Ind., Oct. 7th, 1848, the fourth of six brothers and sisters. In November, 1864, she removed with her parents to Mahaska County, Iowa, and was united in marriage to Wm. J. Reeves, Sept. 12th, 1867. To this union were given three daughters and one son: Lillie V., Leona V., Lydia V. Will and W. Lee. The two first named died in infancy. My wife united with the Ebenezer Primitive Baptist Church, Mahaska County, Iowa, in 1881, and adhered steadfastly to that faith until her death. She was a kind neighbor, and will be greatly missed. She was full of life and energy, yet patient, and made many friends. She is survived by her husband, one son, one daughter, two brothers and one sister. A loving wife and devoted mother has laid aside the mantle of earth.

Funeral services were held at the family residence, conducted by Elders I. Sawin and Fred Elmore. The body was conveyed to Olivet Cemetery, by way of Rose Hill, for interment by the side of many near relatives gone before. Here service by Elders P. Burgher and Fred Elmore was held on account of many relatives and friends who could not be present at the residence. While the casket was being lowered to the last resting-place the hymn, "Asleep in Jesus," was sung, and the body was left until the resurrection day.

During the past year my wife had not been in her usual health, but was able to attend to all her duties, and no special anxiety was felt in regard to her condition until the 15th of December, when she grew worse and a physician was called, who pronounced her sickness Bright's disease. She was confined to her bed until the 8th of January, when she began to slowly gain strength and was able to be up part of the time, and we were hopeful that the progress of the disease had been stayed for a time. On the 11th of March she was able to accompany me on a visit to our daughter and her family, who live nearly fifty miles from us. After a visit of nearly four weeks we returned home and soon afterward she had a relapse, and in spite of all that the physician and friends did she declined rapidly. The last few weeks of her life her suffering was great, but she bore it with much patience and christian fortitude, and was thoughtful for others to the last. Before she died

she called her family and friends who were present to her bedside, and told them she was going to leave them and wanted to bid them all good-by. She was perfectly resigned to the will of the Lord, saying, "The gates are open for me," and, "I'll soon be resting in the cleft that's made for me." She told us not to look on the dark side, but for us to think of her as sweetly resting.

WM. J. REEVES.

MONTEZUMA, Iowa, July 1, 1908.

Ernest W. Wien, son of William and Alice Wien, was born in Spencerville, Allen Co., Ohio, Jan. 29th, 1883, departed this life June 16th, 1908, aged 25 years, 4 months and 17 days. June 21st, 1906, he was united in marriage to Mary E. Roberts. His late home was in the oil fields near Kiefer, Creek Co., Okla. The evening of June 4th, while returning from the post-office to his home about twilight, he was held up by two highwaymen, who intended to rob him. He started to run, and they shot him through his body about one inch below the heart. The bullet went through the lung and broke two of his ribs. His wife, who was visiting in Kansas, was sent for, and arrived on the 11th inst. His mother, who lives in Spencerville, Ohio, hastened to him and reached him on the 12th. He was taken to the Tulsa hospital as soon as he was shot, and everything done for him that mortal hands could do. When his wife and mother reached him he was cheerful and improved, and all felt hopeful until Saturday night, the 13th, when the wound bled internally and filled the lung, and then inflammation set in and he gradually failed until he passed away at noon on Tuesday, the 16th. He suffered greatly all through the twelve days that he lived after he was shot, but bore it all very patiently, and was only heard to complain once during the twelve days suffering, and then he said, "O why cannot a man die when he is suffering so much?" His wife, his mother and his uncle, C. G. Miller, accompanied his remains to Spencerville, Ohio, arriving there on Friday morning of June 19th. His funeral was held at his mother's residence on Saturday, the 20th. He gave evidence of a good hope through grace, and of late had taken considerable interest in searching the Scriptures. He did not belong to any denomination, but believed in the Primitive Baptist doctrine. He leaves to mourn, his loving wife, a widowed mother, two brothers, two sisters and a host of relatives and friends. His father preceded him to the spirit land several years. The funeral service was conducted by the writer, and on account of having to leave for a train home I could not accompany the procession to the cemetery, but Elder B. F. Hutchinson closed the services at the grave and remained over Sunday to comfort and visit the family. We felt while at this funeral that it is better to go to the house of mourning than to the house of mirth. May God's grace enable the bereaved

family to bear their affliction with christian fortitude, for soon we, too, must bid adieu to earth and enter that rest which awaits us.

NEWTON PETERS.

PORTLAND, Indiana.

Mrs. Mary Jane Simpson Ring was born in Muskingum County, Ohio, Nov. 30th, 1838, married to James H. Ring at the home of her parents Oct. 15th, 1861. The family removed to Illinois in 1864, where they lived until 1888, when they came to Nebraska, settling near Cheney, in Lancaster County, where they resided on their farm until the year 1900, when they took up their residence at 1219 South Twenty-second St., Lincoln, Neb., where on June 18th, 1908, she passed peacefully and quietly away. She united with the Salem Primitive Baptist Church, near Gratiot, Ohio, in October, 1857, and her life had been a living example of the power and influence of a living faith that works by love and purifies the heart. She was truly a mother in Israel, as well as at home, a true helpmeet to her husband, ever ready to help and encourage him in his trials and his ministerial duties. Ten children came to bless their home, two of the number took their departure from this world of sorrow in early infancy. The living are five sons, Charles M., George S., William F., Thomas E. and Samuel C., and three daughters, Mrs. Francis M. Maey, Misses Grace E. and Penelope P.; the two last named live at the home in Lincoln. Sister Ring was possessed of that peculiar faculty of making every one her friend with whom she came in contact, and her heart and home were always open, and every one was a welcome guest; once her friend always her friend.

The funeral services consisted of a short service in the home in Lincoln, after which the remains were taken to the meetinghouse at Cheney, where the services were conducted by the writer, assisted by Elder C. M. Cooper, in the presence of the family, friends and neighbors, who filled the house to overflowing, and bore testimony to their sorrow and sympathy by tears. Floral offerings completely covered the casket and the robe on which it stood. The burial was in the Cheney Cemetery near her church home, where the dear one will rest.

S. KETCHUM.

CHESTER, Neb., June 26, 1908.

Elizabeth R. Coddington Decker, my beloved wife, was born at what is now Craggsmoor, Ulster Co., N. Y., July 5th, 1846, and fell asleep June 20th, at 3:20 a. m. Although she suffered greatly in the flesh for the last eleven weeks, her soul was at peace with her God, as she was continually praying for death, and was confident that the blessed Master was ready to receive her and release her from her great sufferings here below. Of course myself and family feel very

lonely without her, but we were thankful when she passed away to have the assurance that she entered into that rest for which she was continually asking. She leaves myself, her husband, with whom she had lived thirty-eight years, beside three sons, two of whom are married, and four daughters, three of whom are also married, and one daughter, Annie, at home. We all feel our loss greatly, but do not mourn as those who have no hope.

She was buried Monday, June 22nd, at 2 p. m., at Westbrookville, N. Y. The funeral service was held at her home, Mr. Crane, of Wurtsboro, officiating. He spoke very beautifully and encouragingly to us on the occasion. Her favorite hymn, "Pass me not, O gentle Savior," was rendered by Mr. and Mrs. John A. Kopp, our good and kind neighbors, to whom we feel very thankful. All our neighbors were good and kind to my wife and family all through her long illness. The funeral was largely attended by our friends and relatives. The bearers were her three sons and three sons-in-law.

GILBERT B. DECKER.

Mrs. Lydie Jane Ragan Armstrong, my dear mother, died June 8th, 1908, at her home near Graefenberg, Shelby Co., Ky. She had been in ill health for fourteen years, and was a great sufferer the last month of her life. Her age was 45 years, 1 month and 14 days. She was young and precious to us children, but the Lord said, Come unto me, all ye that are weak and heavy laden, and I will give you rest. We do not see why the Lord called her away from her children, who are young and need a mother's care, but we trust in One who is higher and stronger than we that he has called her home. She leaves a husband, Launta Armstrong, and four children: Lester C., Allie R., Walter T. and Launta Sawin, also one sister, Mary E. Roe, of Shelbyville. Mother joined the Little Flock Baptist Church at Alton, July 29th, 1894, was baptized by Elder John Sawin. Mother was the daughter of Mr. A. D. and Rebecca Cotton Ragan, of Alton. She moved her letter to old Bethel Church, in Shelby County, a few years ago. She gave up at first when she was taken sick, and was willing to go. She died of stomach trouble.

She was buried at Alton, her birthplace, June 10th, at 11:30 a. m. Elder P. W. Sawin, of Shelbyville, preached the funeral sermon at Little Flock Church, in Alton. We miss her from our home, but hope she is at rest where sorrow and death are unknown.

Her son, LESTER C. ARMSTRONG.

Oliver Bragg was born in Barre, Orleans Co., N. Y., March 22nd, 1826, and came with his parents to Michigan in 1833, and grew to manhood in Lenawee County. In 1847 he moved to Deerfield, and in 1849 married Nancy Carpenter, daughter of William and Sarah Compton Carpenter. They lived a short time

in Summerfield, Monroe Co. They were blessed with six children: Luana, Chester, Diana, Lorenzo, Ollie and Della, all of whom are living. Since 1867 he lived on the farm where he died March 8th, 1908, respected by all who knew him.

ALSO,
Nancy Bragg, his wife, died Sept. 27th, 1907. Both were members of the Old School Baptist Church of Fairfield, and were sound in the faith. Sister Bragg was a great sufferer from rheumatism many years, but it was a joy at all times to meet her, and for all she had a welcome smile. She trusted her God and waited patiently for deliverance, and we sorrow not as those who have no hope, for we believe she will come forth in the resurrection in the likeness of her dear Redeemer and be satisfied.

SARAH WYMAN.

M E E T I N G S .

THE Abbington Old School Baptist Church, at Justus, Pa., has appointed a two days meeting to be held on Wednesday and Thursday, August 12th and 13th, 1908. All lovers of the truth are cordially invited. Those expecting to come by rail are requested to write to G. W. Goodrich, Olyphant, Pa., R. F. D., so that arrangements may be made to meet them on Tuesday.
G. W. GOODRICH.

THE Des Moines River Old School Baptist Association will be held with the Greens Grove Church, near Marion, Linn Co., Iowa, August 15th, 16th and 17th, 1908. Persons coming to this meeting will be met at Marion. A cordial invitation is extended to ministers and brethren to meet with us.
W. S. GOTT.

THERE will be a two days meeting held in the Old School Baptist Church on Schoharie Hill, August 19th and 20th, 1908. All lovers of the truth are welcome. Those coming from the west will be met at Howes Cave August 18th, and Wednesday morning, August 19th. Those coming from the east will be met at Schoharie and taken to the home of sister Kinney.
GEO. A. MIERS.

THE seventy-seventh annual meeting of the Spoon River Association of Regular Predestinarian Baptists will be held this year, the Lord willing, with Union Church, at the residence of Deacon B. F. Myers, one-half mile from Colchester, McDonough Co., Ill., on September 4th, 5th and 6th, 1908. Colchester is situated on the Quincy Branch of the C., B. & Q. R. R. All trains will be met on Friday and Saturday. Brother Myers requests that as many as can conveniently, to come by rail. All lovers of the truth are cordially invited, especially our ministering brethren.
S. H. HUMPHREY, Clerk.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

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11:00 A. M.

2:30 P. M.

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

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76. MIDDLETOWN, N. Y., AUGUST 1, 1908. NO. 15.

POETRY.

THE LEPER'S PRAYER.

(Luke v. 12.)

LORD, if thou wilt thou canst remove
These leprous stains of sin from me.
O that my burdened soul might prove
Thy blessed power to make me free.
I dare not ask, for what am I?
A wretched, vile, polluted worm.
How dare I think that thy pure eye
Can look upon this loathsome form?
But though thou art of purer eyes
Than to behold iniquity,
I know that thou canst make me rise,
From all this vile corruption free.
And as I thus before thee lie,
And humbly plead thy power and grace,
A strange and sweet expectancy
Is in my heart that thou wilt bless.
A holy, solemn joy is felt
In my poor soul so black with sin,
While I can say, Lord, if thou wilt,
I know that thou canst make me clean.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

AN AFTER-THOUGHT.

I CANNOT call affliction sweet,
And yet 'twas good to bear.
Affliction brought me to Thy feet,
And I found comfort there.
Lord, grant me grace for every day,
Whate'er my state may be;
Through life, in death, with truth to say,
“My God is all to me.”

—Selected.

CORRESPONDENCE.

TOUCHET, Wash., May 26, 1908.

EDITORS OF THE SIGNS OF THE TIMES,
AND ALL THE FAITHFUL IN CHRIST
JESUS:—It is to you I want to speak this
morning, and while my desire is toward
you, yet the sensibility of my weakness
is felt more vividly, so with this twofold
feeling it is with much fear and trem-
bling I attempt to speak to you upon the
divine yet sublime theme of the Chris-
tian's hope. I know there are many
opinions and theories in the world on this
sublime principle; the hope of Israel is
not a mere fiction for the sons and daugh-
ters of Adam to theorize upon, but it is a
vital principle on which the poor way-
faring pilgrim rests all, while in this jour-
ney here in the wilderness of sin and sor-
row, and it proved itself to be a vital
principle in the afflictions of the prophets
and apostles in the ancient days, and I
believe is a vital fact felt and known to
Israel to-day, for God is the author of it,
and he is the Rock, his work is perfect.
He says, “All thy children shall be taught
of the Lord,” and I believe his teaching
is effectual, for his words are spirit and
they are life; but he is not man, neither

does he teach as man, nor are his ways as man's ways. Man's ways are earthy, God's ways are heavenly. Man's ways are the ways of death, God's ways are life.

The thought which so interests my mind this morning is found in Deuteronomy xi. 11; it is Moses' language to the children of Israel, and reads thus: "But the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven." I want you to read the tenth verse of this chapter and see the difference in the land of the two countries. I want to show the difference in the two countries in an experimental way, and as briefly as I can, for time and space will not let me enter into all the history of this peculiar nation and the wonderful works of God with it. This nation, and God's dealings with it, was a figure or type of the church under grace. I understand Israel and the old or law covenant to all be types and shadows of good things to come, but I would not like to be understood by this expression to mean that Israel was not a real people, and the covenant which was given them was not real, nor that God's dealings with them were not real facts, yet all these only pointed to the new covenant, and its subjects in Christ Jesus, which is ordered and sure.

Now let us notice the land of Egypt—how beautifully it represents the land of darkness. Can you with me call to mind the lay of that country? It was a low valley, dark, cold and damp. I labored, sowed my own seed and tamped them in, and received my wages in return, which was death; one continual valley, the valley of death, completely sold under sin. The tyrant hand of Pharaoh (devil) was sore upon me, and O how I groaned in

soul under the felt consciousness of my own sin, sold myself for naught; ten thousand talents in debt, and not a farthing to pay. I would try to pray, and sin (darkness) was so mixed with my prayer it seemed to rise no higher than my head, one continual valley of death; I would try to think one good thought, but all contaminated with sin, my very heart was deceitful, I could not know it; the very seat of affection, where praise should be going up to the God who gave me a being above all the rest of his creation, was and always had been full of enmity to him, and now my king (death) is pressing me with the thought that eternity was to be spent in this valley, for there was no law to justify me; but its demand was, Pay that that thou owest, and its just sentence cannot be denied, for the law is just, holy and good, but I am carnal, sold under sin. Such was the case with Israel as a nation in Egypt, and Moses in his last testimony before that people called to memory the low lands of Egypt, and showed the difference between the land of Canaan, the promised land; it is a land of hills and valleys. But, poor soul, fear not, for your God has brought you out of the low land of Egypt with outstretched arm, and has led you all through the wilderness, fed you and has given you drink and all things needful through the journey, which has been long and tiresome. Now it is meet for us to consider the wonderful works of God in our travel, for this is the way we are to know him whom to know is life eternal. Recall his mercies while in the valley of Egypt, when we were pressed as grapes in the press and no way in or of ourselves to escape, God in his mercy laid help on One mighty to save, and sent him into the low ground of Egypt to redeem us from that low

valley and bring us to the land of promise, where hills and valleys are. I often wonder whether I have ever tasted the good word of God, or have all these bright scenes which have so often ravished my vision on the top of the holy hill Zion been all delusion. Why, O my soul, art thou so disquieted, why so cast down? I often think if indeed I am a true Israelite I would not be so tossed to and fro by the storm of doubt and dependency; yet such is the land of promise, but fear not, God who begun the good work will carry it on to the day of Jesus Christ; he will bring us off conquerors, and more than conquerors, through him who loved us and gave himself for us. Poor soul, is the land you now travel in as the land when you had no hope? If not, why are you so fearful? My mind is often cast down, for I cannot do the things I would. Sometimes my mind is completely baptized in the sweet mercies of God, and the saints all seem lovely. O how I love to meet them and hear them sing of the good fruit of the land; and then again my mind is so barren, my heart so cold, I fear to meet them, for I fear my coldness will hurt any of them, and I had rather suffer the loss of all things than offend one of these little ones. Yes, it is a hill country, up and down, some long and lofty hills, some long and lonely valleys; it is the land of promise, but it is as a strange land to me, for I am a stranger here below, and what I am it is hard to know. A mixture of joy and sorrow I daily pass through, but it is through great tribulation we are to enter the kingdom. The land you shall possess is a hill and valley land, but you must not fear to go on, for the Lord your God will drive out these nations before you and you shall possess the land.

The seventh chapter of this same book tells how this nation shall prosper in and eat of the fruit of the promised land. This is a type of the church of Christ, the promised vineyard of spiritual Israel. How careful we should be to take heed to the things spoken, for they are the words of the King, and they are irrevocable; he speaks and it is done, he commands and it stands fast, and with an understanding of this fact Paul, a faithful witness to the heirs of promise (church), would say or admonish the subjects to take heed unto themselves whether they be in the faith or not. It is by faith we are to stand in this land, try ourselves and see whether we abide in the doctrine, see if we hold the form of sound words. Brethren, there is a controversy in this land (church) to-day over the doctrine. Moses says in the eleventh verse of this seventh chapter to forget not the Lord God in not keeping his "commandments, and the statutes, and the judgments, which I command thee this day," then goes on in the twelfth and thirteenth verses and tells of the graces and benefits which they will find in this land. Beware, take heed lest after you have been so wonderfully blessed, that your heart is not lifted up in self, and you forget that you are still mortal and finite, and by so doing believe your own arm or your obedience or good works brought this blessing on you. As the good Lord has led us faithfully out of Egypt, and all through the wilderness, and planted us in the promised land (church) in sweet communion with saints, with all the rights and privileges of the land, then if God, who is the cause of all these blessings, has given his dear presence, blessing us with able ministers who can enter into rich vineyards and reach up by faith and gather the ripe clusters of grapes and

hand them to hungry, fainting Israel, do not, dear preachers, forget the fact that it was not you who did the work, but the grace of God in you, and to all the flock over the which the Holy Ghost hath made you overseers, watch over them as faithful sentinels in the house of God. Beloved brethren, let me say to you also: Watch, take heed, do not worship the preacher, for what is he but a minister of the gospel to you? Be careful lest you be lifted up and forget the God of mercies who has blessed you in this land. Dear brethren, I do not tell you these things because you do not know them, for they grow or are in this land; the nations which were driven out left these plagues in the land. "I see another law in my members, warring against the law of my mind." Then beware, for you must fight and hold this land; but remember you have the promise of God, and when you lose sight of him by faith and look to self you have no promise of peace, for he who trusts to man or the arm of flesh shall fail. Dear ones, I have been trying now for twenty years to gather the rich clusters from the prolific vine in this garden, or land, and have been a constant beggar at the feet of the Vine (Christ) to season the grape (doctrine) with milk (humility) and honey (a godly walk). O how sweet to the undershepherd (preacher) to hear the little lambs say, How gently and tenderly he walks among the plants in the garden (church). During all these long years of labor in this land I have experienced some sweet seasons on the hills of this country, and also some of gloom and fog that settle in the low land. Beware, brethren, and do not forget the God who brought you to this land; as you have received Christ Jesus, so walk ye in him. How did you receive him? Just as helpless as a little babe. O for His

sake, and for the sake of the inhabitants of this land, continue in him, rooted and grounded in him.

Now, dear ones, I must close my letter, hoping God may bless Zion with grace to hold and possess this beautiful land in fellowship of the spirit, and God forbid that I, or any of the children who possess this land, should get lifted up in our own hearts to think or feel we are superior to our brethren to the extent that we should say, I am more holy than thou, and I have obtained this knowledge of myself; but may we all remember God, who delivered us from Egypt and proved us in the wilderness before he brought us to this land.

Brother Ker, I think your editorial in the last number is some of the fruit of the promised land gathered in season; also Elder Chick's, and the communications are good. I dearly love to read the paper, because it reminds me to look to God for all blessings, and that all my good works are the fruit of the Spirit and an evidence that I am blessed of the Lord.

I spoke in this article of trying to preach for this dear old church for twenty years, and I have never made the attempt with the thought that God would owe me anything for my services, but I have felt many times like calling on my soul, and all that is within me, to praise his holy name for his unspeakable gift; and the same cause that causes me to try and tell of the beauties of the kingdom is the cause of this poor letter to you. I love God, I hope, I love the grace he has treasured up in himself for his dear people; I love the dear people, and I love to tell them of these precious promises, so the love of Christ constraineth me.

Yours in a blessed hope of immortality beyond this veil of tears,

J. T. BARNES,

KENILWORTH, N. J.

DEAR BROTHER CHICK:—I send this good letter for publication. I am sure it will be all right with our dear sister.

MARY HAYNES.

HOPEWELL, N. J., Sept. 1, 1907.

MY DEAR SISTER IN CHRIST:—Monday morning I read your letter in the SIGNS, and the first that came in my mind were these lines: "Glorious things of thee are spoken, Zion, city of our God," and ever since I have felt a desire to write to you, though why I do not know, for I surely have nothing to say of any consequence, being very poor in spirit. Possibly it may be because we both love to look back to the same day: June 4th, 1871. I think that was a day which will be remembered by us as long as we retain our memory, and what a glorious day it was, everything seemed to be praising God. This week I have been going all over it by myself, the beauty and solemnity of the scene at the water, and the loving-kindness manifested by the brethren, but have often had to wonder whether I really was prepared of the Lord to take part in it. Like you, I have often felt that I ought to withdraw from the church, that it must have been a mistake and I was only a trespasser, but could never get any further than thinking about it. About five years after we were baptized, sister Permelia Lemming came forward at church meeting. Elder Hartwell asked her from when she dated her experience. She said from seeing a young person baptized five years before. At the time that did not appear so very striking to me, but when meeting had closed and she came to me and said, You are the one I saw baptized, I felt very differently and very humble. It has always rested with some weight on

my mind, but I had never gained any comfort from it until the morning sister Bonnie Chick was baptized. When Elder Chick spoke in the sermon of the tears of gladness he saw in the eyes of so many at the waterside, my mind went back to the morning of my baptism, and I wondered if any were pricked in the heart at that solemn scene as she was at the waterside, and then as I thought about it I was given some hope and comfort. It is often a question whether I did not go to the church too soon, if I ever should at all, but this view of it gave me a hope that after all it might have been of the Lord, and that he may have had a purpose in it. Why was it not brother Stout, or you? Why was it me? And somehow it came to me, If it had not been right would it have been blessed to her and been the means God used to show her the plan of salvation and turn her feet Zionward? It was not on account of any fleshly feeling, for up to that time I had no acquaintance with her, but ever afterward she was a very dear sister to me; and since I have felt more assurance that it was the time appointed of the Lord. He knows all things and makes no mistakes, and who am I that I should question what he does? But it seems to me had it not been that dear Elder Hartwell came to me that Saturday after meeting out in the yard and took my hand and said, "I had hoped you would come to-day," I would have been outside yet. Before that the thought of offering myself to the church had never entered my mind, and I had no idea a soul on earth knew anything of my condition; then after he said those few words I could not stay away, and I verily believe that it is not in man that walketh to direct his steps. God has a time and place for every purpose under

the sun, and who shall say him nay? The trouble is all in myself, and I often have to say, "What I am 'tis hard to know," and, "If I love why am I thus?" And many times, especially lately, I wonder why I am so abundantly blessed above what I deserve. But there it is again, I do not deserve anything, and his blessings do not come that way. Sometimes I think I do feel thankful for the protecting care of the all-wise and gracious God. "Bless the Lord, O my soul; and all that is within me, bless his holy name." There have been times when my pathway seemed to lie through fiery trials, but his grace was sufficient, and afterward I could look back and see that the clouds I had dreaded were big with mercy and had broken in blessings on my head. It is a source of comfort to me that the Lord has not designed that I should be among the popular religionists of the day, but that he has gathered me with his poor and afflicted people. I suppose if I were of the other class I would feel just as they do, but their worship seems so hollow to me, a mere form of words, with no glad tidings, no joyful sound. The poor are the ones who have the gospel preached unto them. The whole need not a physician, but they that are sick.

The sermon this morning was a feast, I felt that I sat in His banqueting-house and his banner over me was love. The text was 1 Thess i. 4: "Knowing, brethren beloved, your election of God," and some remarks on the preceding verses. Our dear pastor was enabled to speak very comfortingly from the clause: "Remembering without ceasing your work of faith." Of late it has been much on my mind what my faith is worth, and what it would be worth to me in the last trying hour, and this morning it came up in

my mind, and I wondered if when the time of my discharge comes I shall be able to read my title clear to mansions in the skies, and felt to say,

"Yes, I shall soon be landed
On yonder shores of bliss,
There, with my powers expanded,
Shall dwell where Jesus is."

I have never forgotten one remark made at sister Kate Hill's funeral. Elder Chick said we did not need grace to die until the time came, then it would be given us. That has often cheered my fainting soul, and I hope it may be my unspeakably happy lot to have that grace given me, and be enabled to pass the river, telling the triumphs of my King.

My dear sister, this letter is very imperfect, but I wanted to express the enjoyment your letter gave me. After you have read these fragments you can destroy them, and no one but you will know of my feeble attempt at writing, and I feel sure you will kindly throw the mantle of charity over all. The letters you write to the church when you cannot attend church meetings are very cheering to me, and I wish more of the brethren were moved to do the same. It is a great grief to me to see the love of any seem to grow cold. O that we may be firm and steadfast in the faith, and our conversation as becometh the gospel of Christ. Dear sister, let us hear from you often; it is good to be reminded that you are with us in love and fellowship, if we cannot have your bodily presence.

Your sister in hope,

ANNA J. SUTPHEN.

ALBANY, Oregon, April 4, 1908.

DEAR SISTER MARGARET STEVENS:—
Yours of March 19th, 1908, received, and from the reading of your letter I infer that you are one of those who are embraced in the everlasting covenant of

grace, and for whom the atonement was made. You request my views on the parable of the shepherd and the sheep, and especially that part relative to the hireling who fleeth when he sees the wolf coming. The question with you is, Did the wolf catch the hireling or the sheep? Our Savior while in the world spoke often to the disciples in parables, and they asked him why he thus spake to them. His answer was, Because it is given to you to know the mystery of God, but to them that are without it is not given. Then, my dear sister, what can we know in regard to spiritual things without revelation from God? for we learn that he has hid these things from the wise and prudent and revealed them to babes. The parable representing the shepherd and the sheep is recorded in the tenth chapter of John, and shows the relation between Christ and his people. The sheep is an animal that is very timid, and I have thought the most harmless of all animals, and wild beasts are anxious to catch and devour them, so it is highly necessary to place a strong guard around them when they are exposed to the wolf.

We will now notice the relationship between the good Shepherd and the sheep. Christ says, "I am the good shepherd: the good shepherd giveth his life for the sheep." O what a price he paid for them. They were not purchased with gold, or silver, or the cattle of a thousand hills, for this could not pay the debt, but by the precious blood of the good Shepherd. No one else could purchase them, as He only had the right of redemption. Though they often go off from the fold and are exposed to the wolf, his all-seeing eye is over them, and though the wolf may catch and wound them, and take part of their fleece, he

cannot destroy them, for the apostle says they are kept by the power of God through faith unto salvation. Jesus says, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." Our Lord says, The hireling fleeth, because he is an hireling, and careth not for the sheep; he is much more interested in the wages he receives than he is in the flock.

Now, sister Stevens, we have arrived at that part of the parable to which you call my attention in your letter: The hireling "seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep." My sister, it is not the hireling the wolf is after, but the sheep; the hireling was not there, he saw the wolf coming and fled. The wolf is a very cunning animal, hard to catch, and attacks the flock when the shepherd is not looking for him; this is a type of the wicked one. They hear my voice and I know them. Christ said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." How precious are those shalls and wills to the dear children of God. Dear sister, if you are his no doubt you have heard that voice whispering in your heart, saying to you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He says, "I give unto them eternal life," so we see that eternal life is a gift. If it were in consideration of anything we could do it would not be a gift. "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Here is a gift from the Father to the Son, and they were given to him in the everlasting covenant of grace before the world began. O what a sure foundation on which

the heirs of grace build their hope. "For other foundation can no man lay than that is laid, which is Jesus Christ."

Before I close there is a little incident I want to notice, which occurred with me out here on the Pacific coast some years ago. I had a fine flock of sheep in my pasture, and I looked out one day and say them running in every direction, and in the midst of them was a large dog trying to catch and kill them. I ran to rescue them from the dog, but he was so eager to kill them that I had hard work to drive him away. I found on examination that many of my sheep were badly torn by the vicious animal, though none were killed. This truly illustrates the condition of all the people of God, for they are in the midst of wolves. I have often been caught by these vicious animals, but thanks be to God, the good Shepherd has always come to my relief, and has not suffered them to kill me, though I have fought many hard battles with them, and have often come out covered with scars, but by the grace of God I am what I am, and I trust that his grace, which was bestowed upon me, was not in vain.

Sister Stevens, I have tried in my weakness to give you my views in regard to your question, and at your request will send this to the editors of the SIGNS to be thoroughly examined, and if not found worthy will go to the waste-basket, where it may belong.

I am yours in hope of eternal life,
SILAS WILLIAMS.

HAMPSTEAD, Md., January, 1908.

DEAR EDITORS:—I am attempting something I thought I never would, but I have learned (and I believe I have been taught by my dear Savior) that it is not in man to direct his steps. My dear sister, Emma Kelley, has frequently made

the request that I write something for the SIGNS, and the answer always was that I did not feel I could. This is the second year her father (brother Kelley) has paid for the SIGNS for me, which you all know is a great comfort to me in my lonely hours. While writing and thanking them for their many kindnesses (and as I thought with a grateful heart) the thought flashed upon me, If thankful, why not show your appreciation by trying to grant the request of your dear sister? As a rule it always gives me pleasure to try to do what I believe to be my duty, but, dear kindred, my great trouble is with that unruly member James speaks of; then may I ask you all that your prayers be that I be endowed with power to overcome? Brother Luke Enzor once said (I was then teaching, and it was years before I knew the true love of the precious Savior,) that he believed I would say what I had to say if a cannon was pointed at me. I speak of this to show you how weak I am on this point.

Now you see I have wandered off on poor self, instead of speaking of the goodness and mercy of our covenant-keeping God. I know you all know these things, and no doubt have oftener received the smiles of our loving Father than I; but it is well to stir up the pure mind by way of remembrance, and perhaps it may be that there is one among the thousands that will read this who may find a crumb as that dear sister did in my last. I have been taught that this, too, comes from Him who reigneth and ruleth on high. How often I have read, "Dead to all that I desired to be alive to," but I have thought this is to show us our dependence upon our God, for you know how prone we are to forget from whence our comfort comes, and to cry, Abba, Father; but as he takes the weak things to con-

found the wise I feel encouraged to cry aloud for his mercy which endureth forever. How oft of late have I been comforted by the words, Chosen in Christ before the foundation of the world. When cast down by the weight of sin that doth beset me, and Judas arises before me, deliverance comes with these words, and I feel to hear the words, Stand still and know that I am God. Why my unprofitable life is spared must be to verify the dream which I had about two years after I was baptized. In my dream I was wrangling with some one, and prayed I might be taken from this world, as I could not live as I desired; the answer was, You are left until the dross be consumed. But in all these years patience has never gained its perfect work; still I am clinging to his sweet promises, believing there will be a time when I shall be like him, and satisfied. The same winter I dreamed that I fell into a stream of clear water; I could hear my friends searching for me, and I thought I should be drowned, but I had no fear of death. To my surprise I glided down this beautiful stream until I came to where it was so shallow I could see the pebbles, and as I glided to the edge and was safe I awoke. My interpretation was comforting. The Lord Almighty reigneth, and that is why the sons of Jacob are not consumed, and with all my murmurings (which you know bringeth leanness of soul) I know God is good, a present help in time of trouble; too wise to err, too good to be unkind.

When sorely pressed and, as it were, hedged in, I have pondered the words, "My yoke is easy, and my burden is light;" but a short time ago I saw it was not the yoke of Jesus or his burden that I was bearing, but it was all of self and none of him. Tell me, am I not right?

Now I hope you will not think me presumptuous, but I would like to say a word to those who feel themselves too unworthy to come into the fold; it has been upon my mind since receiving a letter from my esteemed pastor. I know you will be made willing in the day of His power, but I much desire God's people should all feel the sweet peace and rest that I received in obedience to his divine command, which was only a few months after I had received a hope in Christ. I think I was greatly blessed in being enabled to look unto Christ as my righteousness. You know Christ said, "It becometh us to fulfill all righteousness." Then if it was right for Christ, who is our righteousness, is it not right for poor, weak mortals? Bless his holy name that he has shown us the way, after teaching us to believe that he is our Savior, our King, our Redeemer, able to save unto the uttermost. I felt all unworthy then, I am all unworthy now, in myself. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Though he chasteneth, he will not withdraw his loving-kindness; hence he is with us as we pass over the rough and thorny way, bearing us onward and upward until we are among those who washed their robes and made them white in the blood of the Lamb; and do not we all at times rejoice at the approaching hour? Therefore my desire is to run with patience the race that is set before me, "looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

My dear friends, I love to write about the goodness and mercy of my Lord and

Savior, who has given me a good hope through grace, but you see I have not the pen of a ready writer, therefore I desire to leave it to the gifted. I kindly thank all who sent me sample copies of their papers; it is out of my power to do more. I wish all of God's people a happy and prosperous new year.

GEORGIA D. ENGLAND.

MEDICINE LODGE, Kan., Oct. 15, 1907.

DEAR BRETHERN EDITORS:—I send inclosed a letter written by brother Owsley, of Helena, Okla., and if you deem it worth publishing you may give it a place in the SIGNS. It is a comfort to me to read such letters, which give to God all the praise.

Yours in hope,

C. J. MILLER.

HELENA, Ark., Oct. 8, 1907.

DEAR BROTHER MILLER:—I have been trying to answer your kind letter, which I received last Sunday week; when I saw it was from you I was surprised. I was glad to receive it, but yet I could not get the benefit out of it that I had hoped for. Christ said, "Without me ye can do nothing;" and we cannot enjoy anything concerning Christ except he is with us. Sometimes I feel that I have completely covered him up, so it would be impossible for any one to tell that he was with me, if so be that he is with me at all. I can look back to a time when I did not doubt this, and I do not doubt now that we are saved by grace.

On Saturday brother Beeman preached on faith. He was speaking of Martin Luther, and that he had said that in some translation it is said we are saved by faith only. It seems that the apostles hold faith to be the most essential thing for a believer to have. Paul when telling

the brethren to put on the whole armor of God, said, "Above all, taking the shield of faith." Paul also tells us that faith is the gift of God. When we think of the time God brought us up out of darkness into light, Paul expresses it in this way: "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 Paul right here goes on to speak of a treasure which we have in earthen vessels, and surely it is a treasure that all the redeemed desire to keep with them, and from which they never expect any trouble. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Does not this agree with the faith of every child of God? They are born by the Word of God, and they receive the evidence by revelation, which teaches them that the excellency of the power is of God. Then, as Paul has further said, "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." We are brought over the same road as were the apostles: the strait and narrow way, and this was and is by faith. "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith, without the deeds of the law." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." I well remember writing to a sister in Kansas City that all was peace with me, and I did not ever expect anything else. But my faith is so small sometimes that I almost doubt everything. How can we doubt that as we were blind spiritually we now see, not

with the natural eye, but by the eye of faith? Were we not as blind as the man that was born blind? That man did not know by what precious ointment his eyes had been opened, but he did know that they were opened. We were also blind, with no hope of ever seeing, but, like his, our eyes have been opened. Brother Miller, do we not know by experience that the excellency of the power is of God? Paul says, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." With all the testimony of the Savior and the apostles, and our own experience of the Lord's dealings with us, we can only say that we are saved by grace if saved at all; and so Paul said, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." Faith excludes all works as the ground of salvation. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Could we have any hope without the mercy of God?

I hope nothing may be in the way of your being home the next meeting. We had meeting at our home last Sunday the same as we do when you are here. Elder Beeman in all three of his sermons excluded works entirely. He said he was baptized forty-seven years ago Sunday, and in all that time had never doubted that salvation is by grace, but he had often doubted as to whether he himself was one of the heirs of promise, if I have not mistaken his words. We find by the testimony of the apostles, as well as by experience, that all have doubts, and we desire to know, "Am I his, or am I not?" But as the song says, "When I count up

all the cost, without free grace I know I'm lost."

I noticed in the last SIGNS that they requested the brethren, if they so desired, to write for publication. I thought I would tell you this so that if you felt impressed to write you might know they would be glad to have you do so. This is a call for the truth which Paul said is a part of the armor of God, and he tells us to put on the whole armor of God.

From your brother, as I hope,
D. S. OWSLEY.

HERNDON, Va., June 1, 1908.

DEAR BRETHREN EDITORS:—Some of the brethren say to me when giving me the money to renew their subscription to our family paper, Why do you not write often for the SIGNS OF THE TIMES? I then feel to say to them, Why do you request a thing of me that you are not willing to do yourselves? for you are far ahead of me in letter writing. It is no trouble to me to send in renewals of subscription for my brethren, but with great labor and much trembling I attempt to write a letter for publication. I have been a subscriber to the SIGNS for more than twenty years. I took it for more than a year before I was received into the fellowship of the church at Frying Pan, Va. O how many strange things have taken place since then. Most all of my near relatives in the flesh have passed away since that time, and beside them many dear brethren and sisters of the church. I have only one sister in the flesh living, Mrs. Mary V. Hall, of Fairfax, Va., and she is a member with me in the church at dear old Frying Pan. I often feel sad and lonely in remembering the past years of my life in the church; I often feel that I am left shivering on the brink, to be dashed down into the

great deep, never to rise again. I do not feel that I am any account to my brethren in the church, but only a drone (so to speak), and suck honey sometimes when it justly belongs to them. O what a disobedient creature I feel to be, "For the good that I would, I do not: but the evil which I would not, that I do." I am now fifty-nine years old, and it seems to me that with my many troubles and afflictions a stony heart like mine might be softened to a heart of flesh, to worship the God of heaven and earth in the beauty of holiness. O what hard things I am ready to say of myself, for I know I am a sinner, as I am in the flesh, and the Bible tells us that "man at his best state is altogether vanity." Again, "Cursed be the man that trusteth in man, and maketh flesh his arm." Who then on earth can we trust in? God's people cannot trust in man, for they are cursed in doing so. Not even could the prophet of old do so, for he said, "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." O that I could be made willing to trust in him always, but the flesh is weak. "To whom shall we go? thou hast the words of eternal life." What can a sinner find in this life to give comfort to his soul? Hope then would be gone, and he would be without God in the world. Paul tells us, "If in this life only we have hope in Christ, we are of all men most miserable." Does not every quickened sinner know this? Paul knew it, for he hath said, "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." "Let patience have her perfect work." "God said, Let there be light: and there was light." Each day of God's creation of the world he

used the word "let," and everything was made according to his word, and he saw that it was good, and the evening and the morning were each day, to the sixth day, and he finished his work on the seventh and rested, and blessed that day and sanctified it. What for? For the good of his people; a rest from their labors, a sabbath, a day of rest. Jesus said, "I have finished the work which thou gavest me to do." "It is finished," he cried, and gave up the ghost. O what a sweet day of rest for the people of God, chosen in him before the foundation of the world, made holy and without blame before him in love.

I see I am drifting too far out into the deep, but I see a ship far out at sea, well anchored, and I hear that "still small voice" of the Captain saying, I will land you safely over on the other side. I now lay my pen down, I cannot write more, my eyes swim with tears, I weep, for joy fills my soul. I have been shut in all the past winter with rheumatism in my right hand and arm, and did not get to our meetings since January until last fourth Saturday and Sunday. Elder Eubanks surely did preach on Sunday. I felt at the time it was all for me, but after the meeting I found others had feasted on the same food that fell in handfuls from the Master's table.

I leave this poor letter in your hands; do with it as you think best, and all will be well with me.

Yours in fellowship and love,
J. F. OLIVER.

FORT WORTH, TEXAS, JUNE 27, 1908.

DEAR EDITORS OF THE SIGNS, and loved ones scattered abroad, especially those whom I met during the four associations I attended in the east last year:—I want to say that I hold each one in sweet

remembrance, and though absent in body I was with you in spirit again this year. I thought of you daily, and wondered, Who is filling the stand? Who is feeding the little lambs? O how I longed to be with you and partake of your joys. I cannot realize that it has been a whole year since I was with you, everything is so fresh in my memory. I was greatly blessed with the hearing ear during the entire time, and yet remember quite a number of the texts used by the Elders, and it is a comfort to me in my loneliness. I have been spiritually dead all winter and spring, and yet there is a hungering for a refreshing from the Lord, a longing for something I do not possess. "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." I gladly would lie down in green pastures with them and rest. Ah, how the very word rest appeals to the weary pilgrim. I am glad that a rest remains to his people, and some day, beloved, we will enter that haven and rest from our labors. O glorious thought, no more sorrow, no more pain, just one eternal rest.

Not many weeks ago I had a refreshing from the Lord, and it came to me in a very unexpected way and time, and I feel I would like to tell you about it. It has greatly comforted me, and I hope you will bear with me in relating the circumstances connected therewith. I was riding in a street car through the resident portion of our city, on my way to the business part of town, and was struck with the beauty of some of the palatial homes that I passed, and I began to wish for a mansion and all things pertaining thereto; I could not see why I should not have riches as well as others. I felt that I could really enjoy the luxury of a palatial home, and I began to build air-castles to that end, when all at once

the lowly Nazarene seemed to pass before me, and I heard him saying, I have not where to lay my head. I saw him as he walked through the hot sands of the desert, bowed down, as a cart under many sheaves; I saw him as he sat at meat with the publicans and sinners; saw him as he traveled on foot through Galilee, healing the sick, restoring sight to the blind, preaching to the poor, raising the dead and comforting the broken-hearted. Ah how soon my desire for riches melted away like snow, and I was made to cry in my heart and say, O that I could have been permitted to follow him and minister to his wants as Mary did. No sooner the wish than the answer came: Inasmuch as ye did it unto the least of these, my little ones, ye did it unto me. Yes, I answered, though they be kings on their thrones or beggars by the wayside. Why all of his little ones are beggars by the wayside; they are made to cry for their daily bread. Where is the wayside? "I am the way, and the truth, and the life." Yes, all his little ones are by the side of the Way; yea, more, they are in the Way, and while they are beggars they are kings and priests, and are kept by the power of God unto salvation, ready to be revealed in the last time.

O that I had the pen of a ready writer, that I might tell you of the glorious things that came to me as I rode along in that crowded car. O what a rich feast I had; no longer did I see any beauty in the houses to admire or desire; I felt to say, You may have all this world, but give me Jesus. Having him I possess all things. Then what more should I want?

Begging pardon for writing so much, I will close, with love to the little flock who trust in the Lord.

Your sister in hope,

LYDIA C. RAY.

EDGEWOOD, Ga., June 1, 1908.

DEAR BROTHER KER:—Inclosed find two dollars, for which continue sending me the SIGNS OF THE TIMES. I have been a subscriber for it only one year, and feel that I received two dollars worth out of the first paper. I have found many comforting letters and editorials in it, and would be glad to see it better circulated in Atlanta. I have had my experience told through it better than I knew it myself. I did not know such was my experience until some one told it to me through the SIGNS, and I felt I had been along that road. I do not know that I could call to mind the first impressions I had; for some time I was in much trouble about myself, I did not know what was the matter with me, and the weight seemed to get heavier every day. One day while at work in the shop I became very much troubled in mind, and felt I was a sinner, and began to beg God to help me. My weight seemed to get heavier and heavier; I sought a place to hide my face from the rest of the men in the shop, for I wanted to be away from them; my mind was not on my work at all. I went back into the washroom and begged God to help me, but did not find any relief until about three or four hours later, when a light seemed to shine around me. I felt as though my eyes had been closed, but now everything looked bright to me; the weight had gone, and I felt calm and happy, but did not think at the time it was an evidence that I was a christian, but thought it was a token of something the Lord was going to do for me in the future. After that I felt I loved God's people, and wanted to be with them as much as possible; I liked to talk with them. Previous to that I felt myself as good as any church member I ever saw, but O how different I felt after

that. I did not feel I was fit to join the church, and felt the meanest man I ever saw was better than I, and did not know I was such a sinner until God showed me I was. I did not say anything about my feelings to any one until about one year and a half later. I sat down one Sunday and began to write something about what I had felt, and read it over to mother, and she said, "Henry, I thought there had been a change in you, and it is your duty to go to the church." I told her I did not know what church to go to. She said, "You seem to know where the truth is preached, and that is the place for you." The most of my Sunday School teachers said I was a "Hardshell," and I began to go to hear them preach, and found that I was, but did not join them until about one year and a half later. I joined Saturday before the third Sunday in last March, and was baptized the third Sunday in May last. I had a travel of mind for about three years, but felt alone, and was not satisfied with the life I was living; I felt I could say with one, The things I once loved I now hate. I felt I knew what God meant when he said, Look unto me, all ye ends of the earth, for I am God, and beside me there is no Savior. I found no pleasure in the things I once did; my desire for dancing was all gone; the very thing I thought I never would give up was the thing I first stopped. I did not feel that I brought myself to the ends of the earth, but that God had given me a willing mind to turn from the vain and perishable things of this world and look to him, the author and finisher of our faith, who rules and works all things after the counsel of his own will. I feel that God has taken away that stony heart of mine and given me a heart of flesh, and has put his law in my mind and written it in my heart, and given me a desire to keep it.

Brother Ker, I did not intend writing as I have when I sat down, but have let my pen follow my mind a little.

I will bring this to an end, hoping to see the SIGNS continued. May God bless the editors, and all who wait on Him, is my desire. Do with this as you see fit.

Your brother, I hope, in hope of eternal life,

HENRY O. NASH.

SOUTHAMPTON, Pa., July 4, 1908.

DEAR BRETHREN:—By request I send you this letter for publication in the SIGNS. My acquaintance with brother Ashurst began in September, 1865. I regarded him as a spiritually minded man. In our conversation and correspondence his theme was always of a spiritual kind. I am glad and thankful to learn that his release from the bondage of mortality was a joyful one. It was what he longed for, that he might see his Savior at the last. I deeply sympathize with our dear sister in her bereavement and loneliness. She has the same precious hope which her husband had, and my desire is that she may enjoy the comfort of it while she waits in these low grounds of sorrow for the coming of her Savior.

Your brother in hope,

SILAS H. DURAND.

JUNE 29, 1908.

ELDER S. H. DURAND—DEAR BROTHER:—It is my sad duty to tell you of the death of my dear husband, R. P. Ashurst, who passed away May 6th, at our home, near, Blackburn, Mo. He died rejoicing in his Savior, and very happy. He saw Jesus beckoning him home. He pointed it out to us, but of course with our natural vision we could not see. Several of the family were around him, and he talked

a great deal to us about spiritual things; nothing more. He sang the good old song, "Amazing grace" alone all through. He lived two days after that, and was rejoicing that the end was near, and that he would be freed from this body of sin. He was a great sufferer for several weeks. My children and myself ministered to his wants all of the time. All of our children were here before his death save three, who were too far away to get here. Our eldest son has been in the Philippines ten years. We were married in 1858, almost fifty years ago. I have twelve sons and daughters and have lost none; the head of the family was taken first. We buried him in Lexington, Mo., in Macphelah Cemetery. He united with the church at Georgetown, Ky., many years ago, I cannot remember the date; it was while Elder Thomas P. Dudley had the care of that church. You remember how he loved the church militant. We are left to mourn, but not without hope; we feel that he is now basking in the smiles of his Savior; no more tears. What a glorious ending. Mr. Ashurst was born October 30th, 1831, and died May 6th, 1908.

I received a letter Saturday telling me of the death of his brother, James J. Ashurst, of Mount Pulaski, Ill., but have had no particulars as yet.

Brother Durand, remember us at the throne of grace. Praying that you and yours are enjoying the blessings of this life, I send this to you to send to the SIGNS. They are all gone now; the last one of the family has passed away. You knew them so well at Georgetown.

A stricken sister,

(MRS.) S. V. ASHURST.

SILVERTON, Texas, January, 1908.

DEAR EDITORS:—Inclosed you will please find money order to pay for the SIGNS another year. I would like to tell you how much I have been comforted in reading your editorials and the many good letters from the dear brethren and sisters scattered abroad, yet bound together by the sweet cords of God's love shed abroad in their hearts, teaching them the selfsame thing everywhere, that salvation is of the Lord, and that teaching never fails to give God all praise; He overrules all evil to the good of the objects of his love. O dear brethren, what a sweet consolation, sweet to know in time of great trouble, that what is not for our good and his glory will and must fail in every sense of the word, and what he chooses that he does, and without any mistake, and though surrounded with ten thousand foes with the most evil designs, nothing, no nothing, can ever harm them or touch them only as he will permit for their good. Although we try hard to prevent things, and fail in doing what we think our duty, with no avail in the way we purpose, yet we must know when all is overruled that it is for the best, and then God is praised, for his wisdom and righteousness far exceed anything man can ever think of. I once was young, but now am old, and the way I thought I would walk in old age has never come; which was without sin, for I find in all I do so much imperfection that I often grow sick at heart and long to put off these shackles that bind me here and lie down to rest in the dust of the earth. I do not wish to speak of my sorrows, which have seemed to be at times more than I could endure, for I have deserved no better, but have sometimes in them taken courage in reading how God's peo-

ple, from their earliest history, have been afflicted even to prison and death.

I have thought, dear editors, I would never trouble you again with a letter, but I awoke the other morning and had been writing to the SIGNS in a dream. I feel to thank the Lord for the gift of such a good paper, and for the comfort of eyesight and mind to understand and to read and feast upon the good things it comes laden with, and feel to ask your forbearance for disturbing you with such a poor letter, which may not be of interest.

Pray for me, the most unworthy mortal on God's footstool.

E. C. FOGERSON.

DUNCAN, Okla., April 4, 1908.

ELDER H. C. KER—DEAR BROTHER IN THE LORD:—I will write you a few lines if you will permit such a poor worm of the dust to address you. I know we are strangers in the flesh, but I hope by the grace and mercy of God we are the children of God, but my time is spent in a solitary place, and I feel to be a cast off in this world. Tribulation and sorrow, persecution and trials are my heritage here, but I have hope and consolation, too, that the God of all the earth rules in the army of heaven and earth, and none can stay his hand or say, What doest thou? He shuts and none can open; he opens and none can shut. "I am Alpha and Omega, the first and the last." The Lord is high and lifted up, and his train fills the temple. "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heav-

ens; for the Lord hath done it." Yes, the poor child of God who is of a lowly and contrite heart can say, "The Lord hath done it," and hitherto hath helped me, and I will wait on the Lord, for he is my guide, strength and my high tower. "Shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." So, my brother, he will be glorified in all things, for he is God, and beside him there is none other; wisdom, power and knowledge belong to him, and his chosen people are walled around with his wills and shalls. "Thy walls are continually before me." He promised to save his people from their sins, and when he cried, "It is finished," then was redemption complete in him, and, dear brother, this is my hope. O how wonderful these divine things are to me when I am carried away from this earth and have a foretaste of his love, for sometimes my soul feels to be wafted on wings of love.

Well, I must close, for you will, I fear, be ashamed of me; but, my brother, I have only written what was on my mind. I did not intend to write so much.

The SIGNS is all the preaching I have. You have written some excellent articles, and all the writers speak good things to me. O how unsearchable are the riches of Christ.

Pardon me for intruding upon your time, and if I come into your mind when at the throne of grace, make supplication for me. May the Lord still remember the household of faith.

Your sister, I hope, in a crucified and risen Savior,

NANCY CREEL.

LOCKPORT, N. Y., June 28, 1908.

DEAR EDITORS:—Please find inclosed one dollar to pay the balance of my subscription to the SIGNS OF THE TIMES for the present year. According to present appearances another six months will end my ability to read it, even should the Lord spare my life longer, for I have only the use of one eye, and that growing dimmer every day, yet I feel grateful to God that he is "letting me down" so gradually that I scarcely realize the change. Although the terror of blindness occasionally troubles me, yet there is no terrible shock of total and sudden blindness overwhelming me. I try to get comfort from the prevailing idea that God is just and merciful and does all things well. He knows what is best for his children, and notwithstanding their waywardness and disobedience, he leads them into green pastures and makes them lie down beside the still waters, even when perishing with thirst and hungry for gospel food and worrying over their unworthiness; and when I think this over I am reminded that they are wholesome lessons, well to be remembered in our perplexities. Yes, I learned these lessons many years ago, and have had them rehearsed to me, like many others, by writers in the SIGNS, until I can repeat them very correctly at times when I am in the mood, and I ask myself, Are they not simply lessons learned from Old School Baptists from my youth up? I heard them in my father's family, from him and from visitors, and I read them in the SIGNS, and heard them preached from the pulpit until they seem to have established themselves permanently in my mind. I love to think them over, because they seem right. But if I have learned them may I not forget them? Whatever a man does may easily be un-

done, and although a man may devise his way, the Lord directs his steps; he cannot do one thing, but it will come to naught. So with all these lessons, and many more, assuring him of his almost certainty of salvation, he may only be simply a scholar learning lessons soon to be forgotten. But somehow there seems to be something tangible, by which my interest is involved in the scheme of salvation by grace, about which all Old School Baptists seem to agree. The Savior said, "Except a man be born again, he cannot see the kingdom of God." His first birth was of the flesh and according to nature, and that not of himself, but he "must be born again," and that birth must be of the Spirit, and born into the kingdom of heaven, as his natural birth brought him into the kingdom of nature. He then had natural eyes to see natural things, but now in this new birth he is born with spiritual eyes, with which he sees the kingdom of heaven; with spiritual understanding, so that he comprehends spiritual things, and grows in grace and in the knowledge of our Lord Jesus Christ. But is not this one of those lessons imperfectly learned, and which may be easily forgotten? I am sometimes afraid I have only learned the letter of the lesson and know nothing of the spiritual import of it. But when I consider that "the Son quickeneth whom he will," and that he who hath begun a good work in us will carry it on to the day of Jesus Christ, who has said, "I give unto them eternal life; and they shall never perish," I am inclined to be comforted with these assurances, and many others scattered all through the Scriptures for the encouragement of those who frequently find themselves floundering in the slough of despond and almost ready to sink out of sight.

Dear brethren, here I have written some things that sometimes trouble and perplex me, but I have failed to satisfy my mind, only as a duty done, however imperfectly. It may be my last effort to communicate with the readers of our

blessed family paper, as my ninety-second year of life is nearly completed and my sight nearly obscured. When I contemplate how completely I am isolated from those who can sympathize with me in my religious views I feel lonely indeed; still not alone, for I sometimes feel an assurance that Christ is with me, comforting me with assurances of his love and watchful care, so I feel to leave all to him and trust in his arm alone for all spiritual blessings.

Unworthily yours,

P. WEST.

WEISER, Idaho, Dec. 18, 1907.

DEAR EDITORS:—Inclosed find two dollars, which please place to my credit and send me the good old paper another year.

I have often thought I would try to write something for our paper, but have as often thought it would be so like myself it would not be worth the paper it was written on; but I do wish to say to our dear editors that I believe the Lord is the general manager of our paper; for except the Lord keep the city the watchman crieth in vain. We know the Lord has called some of our dear editors and able writers home, but generally at a ripe old age, and he also, through his kind providence and mercy, raises up others, just as able as the ones he calls home, to fill their places, so, dear brethren, we should take fresh courage by the way. We hear many of our name crying out, O if the brethren would not say so much about the predestination of all things, we would like the SIGNS much better. This only fulfills the prophecy that the time would come when they would not endure sound doctrine; so, dear brethren, be of good cheer. I hope the Baptists will not neglect our good old paper, nor the assembling of themselves together, as our Master has commanded them, and watch for our Lord's second coming, for it does look as if the time is drawing near. I hope I have an interest in the prayers of the Lord's people.

A poor sinner,

L. J. BARTON.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1908.

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

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

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

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

JOHN XXI. 20-22.

ELDER F. A. CHICK—MY DEAR FRIEND:—I would like your views upon John xxi. 20-22. To whom did Peter refer when he asked the Lord, "And what shall this man do?" I am ignorant in spiritual things. I do not ask this out of curiosity. I have been a reader of the SIGNS for forty years or longer. My father was a subscriber from the first issue. He died in 1857, then my mother took the paper until her death, some sixteen years ago, and I have taken it since then. I am almost blind, but I expect to take it as long as I live and can get any one to read it to me. It is my meat and my drink, and all the preaching I get. If you reply, just give my name as

A FRIEND.

LATHROP, Mo., July 3, 1908.

The Scripture to which our friend refers reads as follows: "Then Peter, turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter, seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me."

It has been the judgment of all with whom we have conversed upon this matter, and of all who have written regarding it, so far as we have read, that the disciple whom Jesus loved was John himself, the writer of this gospel, and we see no reason to think differently. In chapter thirteen, verse twenty-three, the same

expression is used; also in chapter nineteen, verse twenty-six, the same expression occurs; also in chapter twenty, verse two. That all these expressions relate to John is, however, made clear by the testimony given in verse twenty-four of this last chapter. There it is distinctly said, "This is the disciple which testified of these things, and wrote these things." John avoids the use of his own name in his narrative of the life and crucifixion and resurrection of the blessed Lord, but his name is used by the other evangelists. Various suggestions may be urged as to the reason why John avoided the use of his own name, but they all must be largely, at best, but speculation; no reason is assigned in the word of God. The reason we do not know, but the fact we do know.

Having thus briefly answered the question proposed by our aged friend, we feel like also adding some remarks in connection with the subject of the text in general. In all four of the gospels the names of Peter, James and John stand forth with greater prominence than any others. We do not know why this is so, but we do know that it is the fact. We do not know why our sovereign Lord assigns one of his children to one place and another to another place, but we know that he has done so, and that he still does the same, and we know that this is right and best, since our God is too wise to err, and too good to be unkind. These three named disciples were in the mount of transfiguration with the Lord, and then were taken further into the garden of Gethsemane, and nearer to the scene of his conflict there, than the other disciples. Beside, in all four of the gospel narratives more is said concerning Peter and John than concerning any of the other disciples. In these two men it pleased God to show

forth in an especial manner what man by nature is, what the warfare between the flesh and Spirit means, and what divine grace can do and does accomplish in the wonderful work of redemption. The questionings, temptations, weaknesses, follies, ignorance, presumption and failures of men in general are set forth in these two men with special clearness; and, on the other hand, the power and fullness and glory of divine grace are made most clearly manifest in them, just in proportion as their need was made manifest.

We need not seek to follow the narrative which leads up to the words of the text. Peter denying his Lord, after having boasted that he would not do so, no matter what others might do, had been subjected to sore temptation. Satan desired to have him that he might sift him as wheat, and so destroy that faith which was his; but the Lord had prayed for him, that his faith fail not, and it did not fail. But Peter said, "I go a fishing," and the others, including John, said, "We also go with thee." It would seem that all confidence was gone out of their hearts as regarded the hope that had been theirs of the kingdom of Christ, and now they see nothing to do but resume their old avocation. They toiled all night and in vain. They are to learn that without Him they can do nothing. His disciples must have his blessing both in the needful toil of this life and in the labor that shall be theirs in the kingdom of heaven. They are to be taught that this same Jesus whom they had seen crucified, is, after all, both Lord and Christ. So, in the morning, at the bidding of the Master, though they knew him not, they cast their net on the right side of the ship, and were not able to draw it for the multitude of fishes. Then follows the memorable conversation between the Lord and Peter,

in which the Lord probes his heart and reveals Peter to himself, even as the blessed Lord already knew all that was in his heart. Then the Lord declared to Peter something of his future, as he should go forth testifying of the Master. He should go on no errand of pleasure that would command the applause and approval of the world of mankind. When he was young he indeed girded himself and went whither he would; then he was not doing that which would incur the enmity of men; in his business of fishing there was nothing but what all his associates would approve. Now he must go forth as a fisher of men in the kingdom of God. In this sort of fishing, men would not be his friends; in this business he must expect no aid, no approval, but rather opposition. In his old age, instead of girding himself and going where he would, unopposed by men, he should be girded by them, and carried whither he would not. No man left to himself goes forth to prison, persecution and death. But the Lord said to him, This shall be thy end. We are not told whether Peter fully understood this at the time, but John says that Jesus spoke this, thus signifying by what death Peter should glorify God. Whether any of the disciples who were on the seaside when the Lord thus spoke, understood what the Lord meant, we do not know, but we know that afterward they did understand; and so we have the explanation that the Lord meant to say to Peter that he should die a violent death at the hands of the enemies of the cross of Christ. Then the Lord said to him, "Follow me." The Lord had been crucified and was risen again from the dead, and by the words, "Follow me," he declares the oneness of his disciples with him, both in sorrow and in the suffering of death, if need be. They are

to follow him, not only in the way of obedience to his Father and their Father, but in the way of the cross, including all suffering, and, if need be, resisting all evil unto blood; hence thousands and millions have not counted their own lives dear unto them, if so be that they might be followers of their Master and Savior. The words, "Follow me," seem very simple on the face of them, but no disciple has ever lived long enough on earth, nor borne a cross heavy enough, nor received victory glorious enough, to reveal all that these two words contain, whether of burden or deliverance, whether of death or living again, whether of the weight of the cross or the glory of the crown.

It would seem from the narrative that they were walking as they talked together, for in the next verse it is said that Peter, turning about, saw John following. It is our mind that this conversation was between the Lord and Peter alone. It was a conversation into which no other one could intrude. It was an unbosoming of the heart of both the blessed Lord and of Peter in close and sacred communion one with another. The Lord took Peter here and now into a close and intimate communion with himself, as though he would make manifest his unbroken love for his erring disciple in the view of all who were present, and especially for the lasting consolation of that disciple who had denied him. In all aftertime how must the heart of Peter burned within him as he would think of his folly, his vain glorying, and then his fall, and then of the amazing condescension of the Savior, against whom he had sinned so grievously. The blessed Lord comes nearer to him than ever before, and he comes into the presence of the Master with a better understanding of his need of that presence than ever before. It is his joy now

that the blessed Lord knows all things, and so knows that poor, broken-hearted, erring Peter does indeed love him. The Lord has now shown him something of what he must suffer for the sake of the Lord whom he loved. What a wonderful mark of love and favor the Lord has conferred upon him. Once he had failed, because boastful in his own strength and purpose, but now he should not fail, because the strength of God should be with him. By his failure, in three times denying his blessed Lord, he had been cut off from self-confidence. In the future, when he is imprisoned, and bound, and led forth to death, he shall not deny his Lord, because another strength shall have become his. Peter sees this, perhaps dimly; perhaps also there arises in his heart these questions: Is this reserved for me alone? Am I to tread this thorny road alone of all my companions? And turning and seeing John, who, with James, has been most and closest with him as they have accompanied the Lord, he says, "And what shall this man do?" How hard it is to get away from the questionings of flesh. How hard it is to come into realization that it is the Lord alone with whom we have to do. How often our eyes are not fixed upon the Master alone with an eye single to know his will, and to do it or suffer because of it. It is the nature of the flesh to want to meddle with the Master's business. We want to say what others shall do or suffer, or, at least, we think that they ought to have as heavy burdens placed upon them as are ours to bear. So Martha was fretted that Mary was not standing by her side in the cares and burdens of providing for the temporal welfare of the Savior and his disciples as they abided in her house: "Lord, dost thou not care that my sister hath left me to serve alone?" How often has

this complaint found room in our own hearts. It seems to us that Peter voices this feeling in the question, "And what shall this man do?"

In the reply of the Savior we are told that it was not meant that John should not die as other men, but only were it the will of God that he should tarry in this life till Jesus should come, what mattered it to Peter. Both he and John were servants of the one Master, and the one motive of each should be to do what the Lord required of him, leaving what others might do to the Master, who knew best. The disciples understood the saying of Jesus to mean that John should not die, but live on until the coming of the Lord. That was a mistake; but suppose it were the will of God that John should not die, but remain until the end of time, why should Peter question about this? Why should he concern himself in the matter at all? There is but one thing needful for a disciple to do, and that is to not concern one's self regarding the duties of another, or concerning the place allotted them in the house of the Lord, but only with the question, What will my Lord have me to do? And so he said to Peter again, "Follow me." This means clearly, Follow no one else. It means that disciples are to seek first the kingdom of God and his righteousness, rather than worldly gain, or applause, or ease. They are not to follow after their own lusts, whether this may mean the things which the world calls innocent or the things counted vile in the world. "Love not the world, neither the things that are in the world." If the affections are set on things above the world, where Christ sits at the right hand of God, and not on the world, it is sure that there will be a far different behavior toward the world, and its pleasures and vanities, than what

appears when the heart is set upon the world. "Love not the world," must mean something, and one thing is sure, viz., that it does mean separation from what worldly people engage in, whether it be the manifestation of the spirit of worldly gain, or worldly pleasure. Again, it means that to follow Christ is to live alone, misunderstood, and the subject of reproaches from men. It means to receive his doctrine, and to abide at his feet, as learners of him who is meek and lowly of heart. It means forgiveness of injuries, love to him who misuses us, pity for him who has wrought us wrong, and prayer for our brethren that they may be restored, if we see that in any way they have departed from the spirit and life that becomes the gospel. To follow Christ means to seek to obey him in the order of his house, not in the mere form of it, but in the loving, gentle, forgiving spirit of it, which seeks not satisfaction, but rather salvation for the erring one. This was the Spirit of Jesus, who was meek and lowly in heart, and who when reviled, reviled not again, and who came even to that disciple who denied him again and again, with still greater manifestations of love, and bade him be his disciple indeed, saying once and again to him, "Follow me." Was it not a wonder to that disciple all his life long that the Master should still allow him the privilege of being his disciple? C.

TO OUR SUBSCRIBERS.

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

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

I CORINTHIANS IX. 27.

"BUT I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

The above named Scripture is frequently referred to by those work-mongers who deny the efficiency of the grace of God to secure the eternal salvation of those on whom it is bestowed, with a manifest design to make the impression that the apostle Paul taught the doctrine of falling from grace. Infidels themselves in regard to the testimony of God on that subject, they desire to strengthen their skepticism by dragging the inspired apostle into their company. They would make it appear, if possible, that the same Paul who had so constantly and persistently contended that salvation was by grace alone, who declared to the saints at Ephesus, and to the faithful in Christ Jesus, that it was by grace they were saved, through faith, and that not of themselves, it is the gift of God; not of works, lest any man should boast; and who elsewhere contended that if salvation were of grace it could not be by works; and if by works it could not be by grace; and who positively and emphatically declared that it was not of works, but that it was by grace, and grace alone; that this same Paul was, after all, a poor, blind Arminian, and did hold that christians were liable to fall from grace and be damned if they trusted alone in the grace of God for their salvation. Well did this apostle anticipate their infidelity, their cunning craftiness, and their handling the word of God deceitfully, when he charged them with turning the truth of God into a lie. This they do when they make the Scriptures say what they never said, and testify the

opposite of what they have always testified. But it is only necessary to examine attentively, candidly what the apostle and all other inspired writers have said, to expose the deception of those God-defying skeptics who lie in wait to deceive. Those base deceivers would represent that the works of men are more effectual in securing salvation than the grace of God; for they represent that men may be the subjects of grace, have the grace of God in their hearts, feel its power to the extent that Paul had felt it when God himself had told Paul personally, "My grace is sufficient for thee," and afterwards that grace prove insufficient, they fall from it and perish forever, and that the works of men are more reliable than the Savior's blood and righteousness; that they may be of the number for whom Christ shed his blood, to whom God has imputed his righteousness without works, and yet if they fail to secure their salvation by their own willing and doing, they will be lost, notwithstanding the grace of God and the blood and righteousness of our Lord Jesus Christ. Paul said by the grace of God he was what he was; but they would make him say by his own works he was what he was.

In urging on the Corinthian saints that they should abstain from idolatry and carnal lusts, that they might thereby enjoy the fellowship and communion of all who were of the household of God, he in the commencement of this chapter adverts to his own standing and experience. Of his standing in the house of God, he says, "Am I not an apostle? am I not free? have I not seen the Lord?" &c. His standing was such as could not be questioned as a child of God, an heir of immortality and an apostle of Jesus Christ by the will of God, yet with all this array of incontestable evidence in his

favor, to enjoy the confidence and fellowship of his brethren he had to keep under his body and to bring it into subjection. Keep his body under what? Bring it into subjection to what? He has informed us that with his mind he served the law of God, but with his flesh, or body, the law of sin. He found another law, that is, another from the law of the Spirit of life which is in Christ Jesus. This other law in his members, namely, the members of his body, bringing him into captivity to the law of sin which was in his members, for in his flesh dwelt no good thing. He had a continual warfare between the flesh and Spirit. When absent from the body he was present with the Lord, and when at home in the body he was absent from the Lord. The body naturally struggling for the ascendancy in the conflict, but the Spirit warring against the flesh, suppressed the corruptions of the body and kept it under, and in subjection to the new man, which, after God, is created in righteousness and true holiness. But why this conflict? Not to save his soul from hell; that salvation was already accomplished, and the assurance given him by the seal of God himself. Why then did he struggle with the corruptions of his flesh? Ah, if he had been an Arminian perhaps he would not, for they have often said if they were only sure that they would be saved at last, they would give a loose rein to all their wicked propensities; they would steal, murder and commit all manner of wickedness, and take their fill of sin. Well, they can never have that assurance until they are born of God, and if they are ever born of God they will never use such language, for they will then find in them a principle which aspires after holiness and struggles against the lusts of the flesh.

But the question is, In what sense Paul,

after preaching to others, could himself be a castaway? We understand him to mean in regard to his usefulness to the saints as a minister of Christ unto them. He tells us in this chapter of his labors and sacrifices in the work of the ministry for the sake of the saints. He had waived his right to be supported by his brethren, and had accommodated himself to the condition and capacity of Jews and Gentiles, to the strong and to the weak, that his labors might be beneficial to them. In all his labors and sacrifices he had conferred not with flesh and blood, he had not pursued a course gratifying to the body, but in fastings oft, in afflictions, stripes and imprisonments oft, he had kept his body under and brought it into subjection, that his ministry might be useful to the saints. Suppose that Paul, while preaching the truth to the people, had indulged the unhallowed propensities of his depraved nature, mingling with scoffers, in rioting, drunkenness, fighting, or in any manner unbecoming his high and holy calling, would not such indulgence of the flesh have lowered him in the esteem and fellowship of his brethren? We have some painful examples of those who preach good, sound Bible doctrine, but their conduct out of the pulpit is such as contradicts the spirit of the truth which they proclaim. We have heard it said of some that when in the pulpit they never ought to go out, and when out they never ought to be allowed to go in. Christ compares his ministers to salt, but he says, If the salt have lost its savor, it is thenceforth good for nothing but to be cast out, or cast away, and trodden under foot of men. When cast away from the fellowship and confidence of the saints their preaching cannot be edifying, and if cast out, the world has no use for them, and they are trodden under foot of men.

MIDDLETOWN, N. Y., May 15, 1863.

HEBREWS VI. 4-6.

"FOR it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

The inspired writer of this text had been discoursing on the subject of a progression in the knowledge of divine things in the school of Christ, and under the teaching of the Holy Spirit, through the gifts bestowed upon the church; but he found some of the Hebrew saints who had been so long under Moses as a schoolmaster that they were exceedingly dull to comprehend the perfection of the gospel, for the old schoolmaster, the law, made nothing perfect. Like the pupil in school always studying the alphabet, dwelling on the form and sound of the letters, but never instructed in combining them to spell words or to express sentences, or like children accustomed to be fed on milk, but never having their senses exercised to use meat. The principles or elements of the perfection of the gospel of Christ, such as repentance from dead works, faith toward God, the doctrine of baptism, and of laying on of hands, the resurrection of the dead, and eternal judgment, all these had been set forth in the types of the law and predictions of the prophets, but as the types were only shadows of good things to come, the body or substance being Christ, as set forth in the gospel, therefore he says, leaving the principles of the doctrine which were in the types, as the first rudiments or first lessons given, Let us go on to perfection; like the child in school who, after learning his letters, is exercised in spelling, and from lesson to lesson, until perfected in the use of letters; and as the living child, when sufficiently

nurtured on milk, should be fed on stronger food until he is able to digest the strongest meat, so these Hebrew saints, in the a, b, c of their religious instruction, under the law as their schoolmaster, had learned that without the shedding of blood there could be no remission of sins; and as they had been accustomed to offer their sacrifices for sin year by year continually, because the law could make nothing perfect, so they seemed to still cling to the impression that under the gospel new foundations of faith and repentance would still require to be made, and they were dull to comprehend the absolute perfection of the mediatorial work of our High Priest, who by one offering has perfected forever them that are sanctified. The foundation of our faith and repentance, and of eternal salvation, is permanently laid, and "other foundation can no man lay than that is laid, which is Christ Jesus." And in demonstration of this plain position he argues the impossibility of any new foundation for salvation; for to lay another foundation would require that Christ should come again in the flesh, be crucified again on the cross, and so put to open shame. Having once assayed to put away sin by the sacrifice of himself, and cried on the cross, "It is finished," and ascended in triumph to the skies, believing that he had forever saved his people from their sins, if it should prove possible that his mediatorial work had failed to accomplish what he intended and designed, and he had to come back and do his work over again, this would be a blemish that would put him to an open shame. But observe, the apostle does not intimate that it is possible either for the saints to fall from this foundation already laid, or that it is possible that any new foundation should be laid, but he

says, "It is impossible," "if they [the saints] shall fall away, to renew them again to repentance." And to prove the impossibility shows that it would require what is altogether impossible, namely, that Christ should again be crucified, and so put to an open shame. Some, in commenting on this text, have supposed that Paul intended to convey the idea that there was a liability that some of those described may fall away, in order to harmonize their understanding of it with the certain preservation of all the saints in grace to glory, have assumed the position that persons may experience all these things and only be "almost christians;" but if there be a saint on earth who has any further or additional evidence, we never met with him. Beside the absurdity of being almost a child of God, almost born of God, almost begotten of God; a child of the devil, though almost a child of God; they find no such logic in the Bible. Let us examine these evidences, and if any who read this on examination shall find that they have additional or more reliable evidences, we desire that they will immediately inform us.

"Those who were once enlightened." Are the dead enlightened in regard to spiritual things? tell us, ye that were sometimes darkness. We read that, In him, Christ, was life, and the life was the light of men. Hence light and life are synonymous terms, as used in the text. Those who were once enlightened are those who once were quickened by the light of life and immortality, while all others are held in chains of darkness, having eyes, but see not. The only way in which a sinner can be spiritually enlightened is this: "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."

"And have tasted of the heavenly gift." Christ is the heavenly gift; he is the true bread which God has given for the life of the world; he that eateth of this bread hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

"And were made partakers of the Holy Ghost." Is it possible for any to partake of the Holy Ghost who are not born of the Spirit? Is there any other way possible for men to partake of the Holy Ghost? "The natural man receiveth not the things of the Spirit of God." Can we then partake of the Holy Ghost, partake of the divine nature, and not be quickened by it? Is not this partaking of the Holy Ghost the Spirit of adoption whereby we cry, Abba, Father? Does not this Spirit seal all the children of God as such, and bear witness with our spirit that we are the children of God? Are not as many as are led by the Spirit of God the sons of God?

"And have tasted the good word of God." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." "The words that I speak unto you, they are spirit, and they are life." "To whom shall we go? thou hast the words of eternal life." Has any sinner ever tasted the good word of God without being quickened by it? Never.

"And the power of the world to come." A foretaste of heaven, the earnest of an inheritance which is incorruptible, and undefiled, and that fadeth not away. Without being born again we cannot have the faith of the Son of God; without that faith no man can enter within the veil or taste of the power of the world to come. Paul had a taste when he was

caught up to the third heaven, but whether he was in the body or out of the body he could not tell.

Now if all these do not constitute reliable evidence that they who have experienced them are the children of God, tell us, ye who know, what more is required? Well, having these indisputable evidences that ye are the children of God, if it were possible that you should lose all this, do you know of anything else that could save you, without involving the preposterous idea that Christ should come again in the flesh, and suffer again, and do all the work of redemption over again? Then the absurd doctrine that sinners can pass from death to life, have all these evidences of a gracious state, fall away, or fall from grace, as it is called, and then get religion again, or be restored to a gracious state, is what this text declares to be simply impossible, and that impossibility he proves by the fact that it would require a second Christ, a second crucifixion, a second redemption, all of which would tarnish the unsullied glory of Christ and put him to an open shame. Arminians may fall from works for want of grace, but for saints to fall from grace for want of works is impossible.

MIDDLETOWN, N. Y., May 15, 1863.

CHURCH NOTICES.

PROVIDENCE permitting, the next meeting of the Woburn Church, in Woburn, Mass., will be the third Sunday in August instead of the fourth Sunday, as is usual when five Sundays appear. We cordially invite all of our brethren and friends, who can, to meet with us.

H. C. KER, Pastor.

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

W. D. Ball, California, \$1.00.

MARRIAGES.

By Elder Benj. E. Cabbage, at his residence, Felton, Del., July 2nd, 1908, Alexander F. Meredith and Mrs. Della M. Edge, both of Kent County, Delaware.

OBITUARY NOTICES.

Mrs. Melissa Cator, wife of Hiram Cator, of Sanitaria Springs, Broome Co., N. Y., died April 17th, 1908, aged 69 years. She was baptized by Elder S. H. Durand, uniting with the Otego Old School Baptist Church Sept. 1st, 1872, and moved her membership from that church to the Brookdale Old Baptist Church April 6th, 1901, remaining in the sweet and perfect fellowship of said church until called to her eternal home. She was held in the highest esteem by all of her dear kindred in Christ, and by all others who knew her. She was a lovely christian woman, sound in the faith of the gospel of the Son of God. It could be truly said of her that she was rooted, grounded, established, settled. I have served the church of her membership for several years, and knew her long before, and can say that she was truly a mother in Israel to me. Her conversation was heavenly, which made her company very sweet and precious to all of her friends. She leaves to mourn her absence, two sons: James, of Binghamton, N. Y., and William, of Catatunk, N. Y., with many other friends, beside her dear kindred in Christ. She died of cancer, with which she had been afflicted for several years, but bore her affliction with that sweet spirit of reconciliation which had been clearly manifest in her afflictions, which had been many years. What wonderful power to reconcile.

Elder Charles Bogardus officiated at the funeral, which was held at the home of her son William, Catatunk, N. Y., after which her body was taken to Sanitaria Springs, N. Y., and buried. She is with Jesus, and like him, and is satisfied. God bless all the mourning ones for his dear Son's sake.

ALSO,

Sister **Alice Elliot** died Feb. 20th, 1908, of pneumonia, having been sick but a few days. She was 52 years old, and had been a member of the church at Cammal about twenty-five years. She was baptized by either Elder St. John or S. H. Durand, and was a lover of sound doctrine. She leaves two children, boys grown up, and other relatives and friends. She is at rest.

ALSO,

Miss Lucy Jaynes died March 1st, 1908, aged 78 years or more. She was living in Bainbridge, N. Y., at the time of her death. She died suddenly, of heart failure, I suppose. She was a lover of good, sound doctrine, although not a member of the Old School Baptist Church, and had no use for anything

but their preaching. She has gone to her eternal home.

ALSO,

Nelson Drake, of Rikers Hollow, N. Y., died March, 1908, of heart failure, aged about 50 years. He was a single man. He was not a professor, but expressed love and fellowship for the doctrine of grace as preached by the Old School Baptists. May the Lord bless all the mourning ones.

ALSO,

Mary Grigg died June 20th, 1908. Her maiden name was Phillips. She was born in Cornwall, England, in 1830, came to Canada in 1848, was married to brother Wm. Grigg the same year. They lived two years at St. Catharine, then moved to Casodoc in 1850, living there until called to her eternal home. There were born to them twelve children, six boys and six girls, all living. She was sick five or six months of a complication of diseases. I am told that she loved to hear the truth preached, and enjoyed entertaining Old School Baptists. Brother Grigg, who is in his eighty-first year, is very sad and lonely, but having a good hope through grace he does not mourn as those who have no hope. Mrs. Grigg was not a member of the church, but gave evidence of being born of God.

May the dear Lord comfort our dear old brother in his affliction, and the children, together with all of the mourning friends, for Jesus' sake.

ALSO,

Mrs. Gunn, of Dutton, Ontario, Canada, died June 21st, 1908, in the 80th year of her age. She leaves one son and one daughter, with other friends, to mourn. She was sick several months, her illness beginning with the death of a son. She was not a professor, but manifested a living interest in the church for many years. She has gone home.

ALSO,

John Kugler, of or near Frenchtown, N. J., died of dropsy, June 29th, 1908, aged 84 years, I think. He was able to be around up to the time of his death, but had been very lame for some time. He attended one day of the last Delaware River Association, at Locktown, N. J. He was a regular attendant of the Old School Baptist meetings at Locktown and Frenchtown, when he was able to go, and always seemed to enjoy the preaching very much. He was a kind husband and father, a good neighbor and citizen, an honorable, honest, upright man. He leaves his companion, one sister, several children and many friends to mourn their loss. May the dear Lord comfort, strengthen, uphold and guide all of the sad, lonely, mourning ones, is our prayer for Jesus' sake.

The writer officiated at this and also at the five funerals preceding this.

D. M. VAIL.

Mrs. Lottie Frasher, widow of Richard Frasher, of Petersburg, Del., died April 17th, 1908, aged 65 years. Mrs. Frasher was paralyzed about five years before her death, and from that time was a great sufferer. She made her home with Thomas Meredith, her son-in-law, in Willow Grove, Del., where in her affliction she received the kindest attention of her daughter Lizzie. She lost her husband, and afterward two daughters, and the sorrow and trial of affliction rested heavily upon her until her strength gave way. The writer often visited her home when she was in health, and her happy, genial, sunny disposition made those around her happy. She, with her husband, used to attend the Baptist meetings, which she continued to do until she was afflicted. She leaves a son and one daughter, namely: Milton True Frasher and Mrs. Thomas Meredith, both of Willow Grove, Del.

Funeral service was held at her home in Willow Grove, Del., conducted by the writer. Interment at Cow Marsh Cemetery. May those who mourn for her rejoice that affliction, sorrow and suffering hath given place to peace and rest.

ALSO,

William C. Frasher, of Petersburg, Del., died May 18th, 1908, at the home of his son, Arlie C. Frasher, 3202 Summer St., Philadelphia, Pa., where he had gone some weeks before for treatment at the hands of specialists for a tumor on the spine; but medical skill could give him no relief. Mr. Frasher was 69 years of age, and widely known in Kent County as a man who enjoyed the confidence, respect and esteem of all who knew him. He was an excellent business man, and quite prominent in political circles. None will be missed more in the community in which he lived. He was a man good at heart, who ever held fast to his ideals of justice and right, a good neighbor, a kind friend. He leaves the son herein mentioned and a daughter, Mrs. Elma Barber, of Philadelphia, Pa., and many relatives and friends to mourn their loss and remember him in love.

The service was conducted by the writer, after which interment was made in Cow Marsh Cemetery, near the home of his father and relatives.

ALSO,

Thomas J. Hastings, of Delmar, Del., died April 23rd, 1908, at his home, aged 48 years and 7 months. For several years he had been falling in health from tuberculosis of the throat and lungs. He could not speak above a whisper for more than a year before his death. His suffering was very great, especially the last few weeks of his life, but he was rarely ever heard to complain or speak of his suffering. Brother "Tommy" was the eldest child of the late brother Caldwell Hastings and Sarah A. Hastings, of near Delmar, Del. He married Miss Mary Cabbage, of Kent County, Del., Nov. 22nd, 1899, to which union one child, Bernice Elizabeth, was born. He

was baptized when quite a young man by Elder E. Rittenhouse, and received into the fellowship of Little Creek Church, Sussex County, Del. His walk as a christian from that time until his death was that of a consistent follower in the doctrine of the apostles and of the Lamb of God that taketh away the sin of the world. In church relation he was widely known and appreciated, ever faithful, kind and loving. He was a loving and trusted husband and father, a dutiful son and brother, a good citizen, a useful man, who made those who knew him hold him in highest regard for his worth as a friend and neighbor. His kind and even disposition made for him no enemies. He leaves a wife, one daughter and many relatives and friends to cherish his memory. What a comfort that we can remember our friends as we loved them, after they are taken from us.

His funeral, which was largely attended, was held at the Old School Baptist meetinghouse in Delmar, Del., conducted by the writer in the absence of Elder A. B. Francis, his pastor. Text used, Job xiv. 14: "If a man die, shall he live again?" Interment was made at Smith's Mills Cemetery, Sussex Co., Del.

May the Lord comfort and keep those left to mourn his death in the flesh, which is his gain of life eternal with Christ at home.

B. E. CUBBAGE.

John M. Cummins, my beloved brother, departed this life at his residence near Touchet, Walla Walla Co., Wash., July 2nd, 1908. He had reached the age of 71 years, 3 months and 29 days, and like a shock of corn, fully ripe, he fell asleep, as we trust, in Jesus, nevermore to awake until raised by the same omnipotent power in which he had trusted for time and eternity. He was born in Perry County, Ind., March 11th, 1837, emigrated with his parents to Iowa in 1848. He was married to Miss Mima Beaty, Nov. 28th, 1861. The fruits of this union were three sons and six daughters, all of whom are living except an infant daughter. In 1864 he emigrated with his family to Utah, and in 1867 to California, and in 1877 from California to this valley, where he had lived, enduring the hardships of early pioneer life in a new country, raising his family to manhood and womanhood, and seeing all married and with families except two. His living children were all permitted to be with him in his last hours except one daughter, who lives in Oregon, some distance away, and was sick in bed. He seemed to suffer but little the last week of his sickness, but was quite nervous and restless most of the time, and four days before the close of life he expressed the opinion that he would never get well, and expressed himself as desirous that the will of the Lord be done in his case, and the close of his life was like one falling asleep. He professed a hope in early life, but did not identify himself with the church until 1888, when he joined the Mizpah Church in this place, by experience, and was baptized by the

late Elder J. A. Bullack, and a few years later was chosen clerk of the church. He was also made deacon of the church, which office he filled with full satisfaction to the close of his life. He was strong in the faith, a close Bible reader, and his walk in life was strictly according to his profession, and his seat in the church meetings was seldom found vacant. He was loved and respected by all his brethren wherever known, and his acquaintance was pretty general among the churches here. As a brother, husband and father, none could more than equal him. The writer and one brother in Iowa are now the only ones living of the six children of my father's family by his first wife, and the loss to me is inexpressible, to feel and know we shall see him no more in this world. May the dear Lord humble our hearts and give us strength and the will to say, "Thy will be done," for our loss is truly his gain. And the dear sister who has been the helpmeet of his life to old age, may it be the pleasure of our dear Lord to take her into sacred nearness, guide and protect her through her remaining years. May it be his will to reconcile the sorrowing family to his providence in calling him to that better world, where sorrow, pain and death are unknown.

The funeral service was conducted at his residence, where a large number of friends and brethren gathered to pay the last tribute of love and respect. Elder J. T. Barnes officiated, using as a text 1 Cor. xv., after which the remains were taken to the Touchet Cemetery, their last resting-place, till death shall be swallowed up in victory.

R. CUMMINS.

TOUCHET, Wash., July 5, 1908.

Mrs. Annie E. Garrett died at her home, near Philomont, Loudoun Co., Va., July 3rd, 1908, aged about 73 years. Sister Garrett was baptized in the fellowship of Ebenezer Church, Loudoun County, Va., by Elder R. C. Leachman, in what year I cannot tell. Comfort and prosperity seemed to mark the years of her life until well advanced. She, with her husband, the late brother J. W. Garrett, walked together in loving union, blessed with an abundance of this world's goods and enjoying the love and fellowship of their brethren in the church. In later years misfortune came, with heavy loss and severe trials. After several years of struggle and suffering brother Garrett was removed by death and his wife left to bear her burdens in lonely widowhood, as she had no children. Thanks to her merciful God, she was wonderfully sustained by his almighty grace. That grace sanctified a naturally cheerful disposition, so that it was remarkable to see with what cheerfulness and resignation she bore afflictions seemingly sufficient to crush such feeble worms as we are. Sister Garrett was faithful to her privileges and obligations in the church, and was always in her place at its

meetings, unless hindered by ill health; none among the little company at Ebenezer are esteemed more highly. After several years of ill health, which kept her from the meetings much of the time, she seemed to regain her health in a large measure, and we flattered ourselves with the hope that she might yet be spared to us a number of years. Alas, how little we know of what a day may bring forth. It seems she had been subject to some form of heart trouble, and on the night she died while preparing for bed she felt a choking sensation and called for aid. Sister Annie Thompson, who had lived with her many years, ran to her assistance. Without obtaining relief, she soon fell quietly into that sleep that knows no waking; so sudden was her departure. She had anticipated such a death for some time, and had remarked that if it came it would be all right. How sweet that we can feel she sleeps in Jesus, but how sad when we think of the depleted number at Ebenezer. It is startling to see how rapidly our faithful people are being called away. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord," is a saying being verified among us now. Sister Garrett leaves many devoted friends, but no nearer relatives than nieces, I think. Sisters Margaret and Annie Thompson have shared her home for many years, and had cared for her, and received from her a mother's care. Their loss is the greatest of all.

May God supply all their needs and have them continually in his holy keeping.

J. N. BADGER.

MANASSAS, Va., July 15, 1908.

MEETINGS.

THE Abbington Old School Baptist Church, at Justus, Pa., has appointed a two days meeting to be held on Wednesday and Thursday, August 12th and 13th, 1908. All lovers of the truth are cordially invited. Those expecting to come by rail are requested to write to G. W. Goodrich, Olyphant, Pa., R. F. D., so that arrangements may be made to meet them on Tuesday.

G. W. GOODRICH.

THE Des Moines River Old School Baptist Association will be held with the Greens Grove Church, near Marion, Linn Co., Iowa, August 15th, 16th and 17th, 1908. Persons coming to this meeting will be met at Marion. A cordial invitation is extended to ministers and brethren to meet with us.

W. S. GOTT.

THE Bryn Zion Old School Baptist Church will hold its yearly meeting at its usual appointed time, the third Sunday in August and Saturday before (15th and 16th). A cordial invitation is extended to all lovers of the truth. Meeting will begin Saturday

afternoon at 2:30 o'clock and continue all day Sunday.

DAVID M. CLOUD, Clerk.

THERE will be a two days meeting held in the Old School Baptist Church on Schoharie Hill, August 19th and 20th, 1908. All lovers of the truth are welcome. Those coming from the west will be met at Howes Cave August 18th, and Wednesday morning, August 19th. Those coming from the east will be met at Schoharie and taken to the home of sister Kinney.

GEO. A. MIERS.

THE Old School Baptist Church at Cammal, Pa., expects to hold a two days meeting the fourth Saturday and Sunday in August (22nd and 23rd), 1908, and hope to have Elder Charles Bogardus and our pastor, Elder D. M. Vail, with us, and as many of the brethren and friends as can come. Place of meeting is only a few rods from Cammal station, on New York Central R. R., forty miles from Williamsport, Pa., and seventy miles from Corning, N. Y.

SAMUEL MAF'FAT.

THE seventy-seventh annual meeting of the Spoon River Association of Regular Predestinarian Baptists will be held this year, the Lord willing, with Union Church, at the residence of Deacon B. F. Myers, one-half mile from Colchester, McDonough Co., Ill., on September 4th, 5th and 6th, 1908. Colchester is situated on the Quincy Branch of the C., B. & Q. R. R. All trains will be met on Friday and Saturday. Brother Myers requests that as many as can conveniently, to come by rail. All lovers of the truth are cordially invited, especially our ministering brethren.

S. H. HUMPHREY, Clerk.

THE Mt. Pleasant Association will meet with the Beech Creek Church, Shelby County, Ky., on Friday before the first Saturday in September, 1908. Those coming by rail will come to Waddy, on the Louisville Southern R. R., where all trains will be met Friday a. m. A cordial invitation is extended to all lovers of truth.

P. W. SAWIN.

THE Licking Old School Baptist Association will be held, the Lord willing, with Mt. Gilead Church, near Mays Lick, Ky., Sept. 11th, 12th and 13th, 1908. Those coming from the east, south and west, by way of Lexington and Paris, Ky., will please reach these places on Thursday, Sept. 10th, in time for L. & N. train leaving Lexington at 11 a. m. and Paris at 11:55 a. m., arriving at Helena station at 1:27 p. m., where all will be met and conveyed to places of entertainment near the church, which is about six miles distant. We request as many as can do so, to reach Helena on Thursday at the time above named. Those coming from the east or west by way of Maysville will please write to me, stating day and

time of arrival, so you will be met. We extend a cordial welcome to all lovers of gospel truth.

R. L. TURNER.

MAYS LICK, Ky.

THE Roxbury Old School or Primitive Baptist Association will be held with the First Church of Roxbury, at Vega, N. Y., on Wednesday and Thursday, Sept. 23rd and 24th, 1908. Trains will be met at Roxbury on Tuesday, Sept. 22nd. A cordial invitation to all lovers of the truth is extended, especially to ministers of our faith and order, to meet with us.

V. BALLARD, Church Clerk.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

SALEM OLD SCHOOL BAPTIST CHURCH.

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Meeting every Sunday morning
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76. MIDDLETOWN, N. Y., AUGUST 15, 1908. NO. 16.

CORRESPONDENCE.

FT. JENNINGS, Ohio, July 20, 1908.

DEAR EDITORS:—If not asking too much, I would like to see the views of Elder Wm. J. Purington on absolute predestination of all things, found on first page of the SIGNS OF THE TIMES for June 16th, 1856, republished. A great many of our brethren think it something new gotten up among the Baptists.

Yours in a blessed hope,

J. G. FORD.

ABSOLUTE PREDESTINATION OF ALL THINGS.

BELoved BROTHER BEEBE:—As a subject of grave consequence has exercised my mind for some time, I feel disposed to give vent to some of my thoughts through the medium of the pen and send them to you on paper, but after you examine the cogitations of my mind, as penned down, if you think the sentiment unsound, or tending to dishonor the cause of truth, you need not publish my views, and in refusing you will not mar my feelings of special regard to you.

I shall found my remarks upon predestination on the following declaration:

“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”—Isaiah xli. 10.

Predestination is from *prae*, before, and *destino*, to appoint; therefore a before appointment is the technical meaning of the word. If anything is predestinated, the act of setting apart, whether physical or mental, must be absolute, otherwise it has not been separated or determined. A person may meditate upon a subject or subjects and arrive at no definite conclusion; such meditations are not predestination, but merely reflections of the mind; but if a man selects a location for an edifice, the act of choosing was absolute; if he changes his mind the next day, it was an absolute, mental act in the first choice, and will be in every succeeding one, though his mind change hourly; and his mind may change concerning the materials, yet in every change there is an absolute determination for the time being. Men often determine mentally, but they lack physical power to accomplish their designs, yet the predestinating purpose of the mind was absolute.

“Declaring the end from the begin-

ning." The Being who uttered this by the mouth of Isaiah says, "I dwell in the high and holy place;" also, "I am that I am." "Who worketh all things after the counsel of his own will." It was predestinated in the eternal Mind that this earth should have a place in the universe, and that immutable laws should govern it while passing around the sun, and according to chronology it has obeyed the sovereign mandate of the Creator for nearly six thousand years, without any deviation from his fixed laws, and who can gaze at the starry heavens and not own the absolute predestination of all things? Verily it seems as though the almighty edict has been proclaimed in tones of thunder from the battlements of heaven, through the pen of inspiration, that all things must transpire according to the will of God. Known unto God were all his works from the beginning, consequently nothing has transpired counter to his omniscience; if nothing has occurred not known to Jehovah, it must have been included in the "all things." Objection: I think wicked acts are suffered to transpire, not predestinated. Supposing a man knows that on the morrow an event will occur, and should say, I do not want it to take place, for it is very wicked; I have sufficient power to prevent its transpiring, and yet I know it will certainly come to pass on the morrow. Would not all sane persons say or be led to conclude that such a person is insane? Yet the logic is equally as good as it is to assume the position that events transpire by permission, and not according to predestination. Every flower, every spear of grass, every kernel of grain, every shrub, every tree that has been or ever will be on the face of the earth, was determined before time was; every birth, every death, every war, every

commotion which has taken place or ever will, was determined with Jehovah in eternity, and the time when all should occur.

Query: Do you think that wicked acts of men were predestinated by an unalterable decree, and that it was according to the will of God for sin to enter into the world? Do we not behold the two opposites in the visible creation, such as light and darkness, heat and cold, land and water, summer and winter, good and evil, black and white, salt and fresh? "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these." God knows how "to reserve the unjust unto the day of judgment to be punished." If you take such broad ground relative to the purpose of God in all things, will you not represent him the author of sin? Because a faithful follower of Christ contends for the absolute sovereignty of God, why must it be said, If things are thus and so, God is the author of sin? Does it not look something like attempting to expound that part of God's mystery, which is too profound for angelic wisdom, for any one to attempt to clear the character of God from what men call sin; but because the Bible declares things are thus, are we justified in attempting to explain it away or alter the plain construction? Surely your turning of things upside down shall be esteemed as the potter's clay, for shall the work say of Him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

It was the will, pleasure and purpose of God to form that worm of the dust called man, and implant within him, that awful and inscrutable being, the human soul, and give him a command, the transgressing of which justly brought death

and condemnation upon all his progeny. Was there a tempter ready to seduce? The Scripture reads thus: "Now the serpent was more subtle than any beast of the field which the Lord God had made." Whether the archadversary approached our first parents in the serpent or snake, or assumed the form of a serpent, affects not the question at issue, for he approached them with a lie in his mouth, declaring that what God had pronounced upon them if they transgressed should not come to pass; but they listened to his deceitful charms and yielded to the temptation, thereby incurring the wrath of God, received in full the penalty annexed to the restriction. Now was it by divine appointment that they transgressed, or was it a casual circumstance? All orthodox Baptists will admit, I presume, that sin must enter into the world in order that grace might abound, or that the blessed Redeemer might be manifested in the flesh, satisfy the justice of God and redeem the church; otherwise how could the fountain be opened for the house of David and the inhabitants of Jerusalem? for said David, "With thee is the fountain of life." If it was by divine appointment that sin should enter into the world, the channel through which it was to flow must have been ordained of God. Now if God knows how to reserve the ungodly to be punished, does he not know how to introduce sin into the world and not be the author of it? O, dear brethren, let us beware how we indulge in the expression, Author of sin, for sin's being introduced into the world is one of the hidden things of God which has been brought to pass according to the divine arrangement. The enlightened child of grace sometimes hardly knows which should receive the greater degree of admiration, the remedy or the

disease; for says the poor creature, Who ever would have known the riches of God's grace had it not been for transgression? According to Scripture, man was the proper subject for Satan's wiles to be practiced upon, and man either possessed the inclination to listen to his device, or the devil was empowered to impart the same; but be that as it may, we see that there was an innocent man and a malicious devil, and the combination of these two elements or dispositions has caused all the calamity amongst the family of man from that day to the present time. Now the grave question arises, Is Satan self-existent or a created being? If self-existent, then he is independent; if created, then he is to fulfill a design, and the Scriptures plainly point out that wicked men and devils are environed by almighty power, consequently their acts are limited according to God's will. Now because Satan possessed a malicious, deceitful disposition, averse to God's law, and man an upright, innocent nature, and the weaker being tempted of the stronger, and yielding thereto, thereby bringing sin into the world, causing that sable mantle of gloom to be cast over this earth and all that pertains to it, shall we dare to accuse God, in this mysterious transaction, of being the author of sin? Supposing a steam-engine had a very intricate machine attached to it, and the inventor should say to all, Touch it not, lest you be destroyed, and a man should attempt to manage it, contrary to the express command of the architect, and in so doing should be destroyed, would it be just to accuse the inventor of the machine of being a murderer? We find by careful observation that it requires, in many instances, a combination of elements to produce a result. For instance, the storm for watering the earth and

nourishing the vegetation is the result of wind, clouds and water combined, and the awful storm of sin, resulting from transgression, was just as necessary for the development of the church as the storm of the natural elements is for the maturing of the vegetation upon the face of the earth. After the serpent beguiled our first parents he received his doom, which was: "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." The literal serpent is deprived of feet, and as a general thing he is found hidden away in the grass or shrubbery (not liking the sunshine very well); by which we can see shadowed forth the hidden, treacherous manner in which the adversary of souls sows broadcast the seeds of disunion and strife among the dear people of God, and it is declared dust shall be the serpent's meat. We will briefly notice the manner in which the literal serpent takes his food: it is not masticated, but swallowed whole by a gradual process, whether it be a frog or a bird; also some serpents charm their prey. It is a lamentable truth that some of the dear people of God are, to a certain extent, for a time swallowed up of the great adversary, but they do not perish in his huge stomach as the prey does in the literal serpent, but in God's own time they are spued out again, by which absorption they learn obedience. Did the enemy of all righteousness show to the christian the final issue of his temptation at once, instead of leading him off by degrees, he would perhaps be more on his watch, but like as the snake takes the frog, in the grass, by the foot and swallows him gradually, so are the dear people of God led astray gradually, until they are swallowed up; but, thanks be to God, they will not perish. Truly dust is the serpent's meat, for that which

is born of the flesh is flesh, and the carnal or fleshly mind of the christian is what Satan loves to feed upon, and though he may have occasion at times to use Scripture, as he did when he quoted it to the dear Redeemer, yet he cannot feed upon spiritual food, for dust is his meat, and if he ever has a feast it is when the dear people of God are at variance and feel to bite and devour each other. Has not the end been declared from the beginning in giving Satan his doom?

"From ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." God is perfect, pure and holy, and nothing can add to his essential glory or diminish aught therefrom, consequently what transpires in the visible creation as well as in the church of the dear Redeemer is for God's declarative glory. When God made promise to Abraham concerning his seed, that they should sojourn in a strange land and be cruelly treated, and at the set time be delivered, the way in which they were to go down into Egypt was not made known to Abraham, and for aught we know he had no just conception of God's method to bring to pass the declaration made to him, but none will deny its ordination of God at the time it was uttered to Abraham by Jehovah, and if ordained of God it must have been absolutely predestinated.

Jacob had twelve sons, and one of them (Joseph) had two dreams or visions, which his brethren understood as an omen against them, and they resolved to rid themselves of the dreamer. While Joseph's brethren were feeding the flock in Shechem, Israel sent him unto them, and when they saw him afar off they conspired against him to slay him; but God would not permit them to destroy him, for Reuben delivered him out of their

hands and said, "Let us not kill him." He was stripped of his coat of many colors and cast into a pit, but while he was in the pit there passed by Ishmaelites, and they drew and lifted up Joseph out of the pit and sold him to the Ishmaelites, and they carried Joseph into Egypt and sold him unto Potiphar, an officer of Pharaoh's. Though Joseph was in bondage, God gave him special favor in the sight of Pharaoh, and though Joseph was unjustly cast into prison, he was not forsaken, and when the time had come for his deliverance from prison he was set free. It seems that Pharaoh's dreams could not be interpreted by any but Joseph, and after the wonderful explanation of the dreams Joseph was restored to be the first in Egypt, Pharaoh only excepted. During the years of plenty, Joseph gathered corn as the sand of the sea, and after the years of plenty came on a sore famine, which was over the face of the whole earth, and when Jacob heard there was an abundance of corn in Egypt he sent his sons thither to buy corn for sustenance, and we find by tracing the history of this wonderful transaction that Joseph's dreams concerning his father's family were fulfilled, and in the ultimatum Jacob and his posterity went into Egypt. And Joseph said to his brethren, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you, to preserve life." Joseph was either mistaken or God did send him into Egypt, but we conclude that God did send him, and as God sent him, was not the way ordained in the mind of Infinity in which he should go into bondage? Was not the course pursued by a majority of Joseph's brethren to all human appearance very wicked? Surely it was; yet it was the appointed way to save much people alive, and dare any accuse God of being the author of sin in this mysterious transaction? Did not Joseph's brethren act out voluntarily their envious disposition towards him? Yet it was to be for their own good at last. Truly God's judgments are unsearchable, and his ways past finding out. Verily, "Secret things belong unto the Lord our God." Did not God's counsel stand, and he do all his pleasure concerning Joseph and his brethren? We can plainly see that God appointed the sending of Jacob's family into Egypt as the way in which Abraham's seed should go into bondage, and as time passed on and Israel multiplied they became sorely oppressed, and their lives were bitter by reason of their hard bondage. As Israel multiplied, an edict was issued that all the male children of the Hebrews should be slain, but notwithstanding this, Moses was reared to be a leader to Israel, and through him God was to multiply his signs and wonders in Egypt. Pharaoh could not let Israel go until the appointed time, and if he promised to let Israel go while the judgments were before him, soon as they were removed his heart was hardened so that he would not let Israel go. God said unto Pharaoh, "And in very deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth." "For this." Was Pharaoh raised up to oppress the seed of Abraham and bring all those dreadful, vindictive judgments upon the Egyptians, even to the slaying of the firstborn, before Israel could go? So says the Scripture. After the host of Israel left Egypt Pharaoh's heart was again hardened, and he pursued Israel; and as they were in great fear, having the Red Sea before them, the mountains upon each hand and Pharaoh and his host be-

hind them, God said, "I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen." After the children of Israel had passed through the sea, Pharaoh and his host pursued them, but their chariot wheels were taken off so that they drove heavily, and in the morning all the host of Pharaoh were overthrown in the midst of the sea. Did not the counsel of God stand and he do all his pleasure concerning the seed of Abraham and the Egyptians? Jesus told his disciples that he must go unto Jerusalem and what he must suffer. "Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men." If the things which Jesus was about to suffer were of God, they were so by divine appointment, consequently could not be revoked. It seems that Peter possessed a wonderful degree of love and sympathy, declaring, "This shall not be unto thee;" and how often do we hear it said, Such things need not be, for God did not predestinate that they should take place; but let us remember Peter's zeal, and the exceedingly severe rebuke of the Master to him. Jesus came down from heaven not to do his own will, but the will of Him who had sent him, therefore it was appointed for him to be rejected of men, to suffer and die on the cross. In the garden of Gethsemane he prayed to his Father, saying, "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." It was not possible for the cup (of almighty vengeance, which he must drink for his dear people,) to pass from him, for God

said by the mouth of Hosea, "Repentance shall be hid from mine eyes." Behold the awful agony of the dear Redeemer in the garden; still justice knew no forgiveness. Shocking precept, mysterious mandate, that he who was spotless was doomed to suffer. When he was delivered into the hands of wicked men, one of his followers manifested a carnal disposition, for he used the sword, but the command was, "Put up again thy sword into his place: for all they that take the sword, shall perish with the sword." Then said Jesus, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" "Thus it must be;" therefore the decree could not be changed, and Judas was as absolutely predestinated to sell his Master for the thirty pieces of silver, and then repent and hang himself, as Christ was set up from everlasting, from the beginning, or ever the earth was, that he might in the fullness of time be manifested in the flesh, to be delivered up for the offences of his people, die for them and be raised again for their justification. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Christ was not only delivered by God's counsel, but it was by his determinate counsel, and he was crucified by wicked hands. Did not God ordain that wicked hands should crucify his Son? And though it was done by wicked hands, still it was for the glory of God and the redemption of the church. Verily the wrath of man is made to praise God, and he restrains the remainder as seems good in his sight. Said Christ, "Have not I chosen you twelve, and one of you is a

devil?" Also, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled." How could Judas be the son of perdition unless he was born of perdition?

While Jesus was enduring contradictions of sinners against himself in the judgment hall, Pilate said unto him, "Knowest thou not that I have power to crucify thee, and have power to release thee?" To which the blessed Son of God responded, "Thou couldst have no power at all against me, except it were given thee from above." Pilate received his power against the Son of God by divine appointment, consequently the Jews and Romans were about to do what his hand and counsel had before determined should be done, therefore it was impossible for the decree to be changed. At the time when Christ was to be mocked, scourged, spit upon and crucified, there were characters possessing the very disposition and will to accomplish the purpose of God. Now were not those very characters prepared of God to accomplish his will in proclaiming, "Crucify him, crucify him," and let his blood be upon us and our children, and to conduct the dear Lamb of God to Calvary, and then and there to nail those dear hands and feet to the cross, as much as the blessed Redeemer was ordained of God to suffer the awful agony about to be inflicted upon him? Was it not according to the counsel of God that in the fifteenth century a Columbus should be raised up to discover the continent of America, in which place the Gentile church should find an asylum and her members be favored with the blessed privilege of worshiping God according to the dictates of their own consciences? Was it not according to the will of God

that this country should be inhabited by another race, and the aborigines be disinherited? Such sayings or questions may be termed very severe, but have we not examples recorded in Scripture equally severe? Samuel, the prophet of the Lord, said unto Saul, the king of Israel, "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Objection: Amalek had done evil unto Israel, therefore justice demanded retribution, consequently the aborigines of this country were not guilty like the Amalekites. Such an inference does not affect the grave question of absolute predestination; they (the Amalekites) were to be utterly destroyed, infants and adults, as well as all their substance; but, admitting the fact that the sin of the Amalekites was the only cause of their destruction, how do we know that the aborigines of this country had not committed as great or greater sins against the Almighty? "And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said: What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul said, "The people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God." What wonderful benevolence and charity Saul possessed, for he chose to listen to the people rather than obey the voice of God. Was not Saul's benevolence the same kind of charity which Peter possessed when he said, Far be it from thee, Lord? Saul spared Agag, the king, but Samuel said, "Bring ye hither to me Agag the king of the Amalekites: and Agag came unto him delicately. And Agag said,

Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal." What, after Saul, king of Israel, had spared Agag, must Samuel, the prophet of the Lord, hew him in pieces? I might refer to numerous other examples of what men call cruelty, recorded in Scripture, to prove all things transpire according to the eternal purpose of God, but if the instances already cited are not sufficient to prove the absolute predestinating purpose of God in all things, I despair of substantiating it, either by Scripture or argument. The emperor of Russia, the sultan of Turkey, the emperor of France and the queen of England (all of whom were lately engaged in war) are just as much God's instruments to fulfill some wise design as Alexander and Cyrus were, and all the tumult now abroad in the earth is for the good of God's dear people, or else the inspired apostle was wrong when he said, "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."

Said the Redeemer by the mouth of David, "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." We are led to conclude from the declaration of David that God has absolutely predestinated the number of the children of promise (or recorded in the book of life all the members of Christ's mystical body), and as "there is a season, and a time to

every purpose under the heaven," the time when each one shall be developed in the flesh, and how and when each one of them shall be brought to a knowledge of the truth, is unalterably fixed in the eternal Mind. And there is a definite number of faithful ministers to be developed for the comfort and edification of the church, and though there be some now among the families of men upon the face of the earth wicked and envious as Saul of Tarsus was toward Jesus of Nazareth prior to his being called of God to the work of the ministry, if God has designed them to be servants of the church, they will be made willing and obedient at the appointed time; therefore all the efforts of men will not add one to the fixed number, neither will their malice take one therefrom. It is to be feared that many are crowding themselves into the ministry among the different religious sects who have no knowledge of the justification of the church through the redemption that is in Christ Jesus. Some go into the ministry for money, some for a good name, some to be elevated to honorable stations, and a few are driven by almighty power to proclaim to the church of Christ the riches of God's grace, and such ones feel, "Woe is unto me, if I preach not the gospel."

Brethren, may we all remember that God works all things after the counsel of his own will, therefore let us be still and know that he is God.

WM. J. PURINGTON.

NORTH ANSON, Maine, Jan. 14, 1856.

[IT is rather unusual for us to republish matter in the SIGNS, except the editorials of the late Elder Gilbert Beebe, and that for the same purpose that brother Ford wished the above good article from the pen of the late Elder Wm. J. Purington republished; but that the brethren may

understand the doctrine of "absolute predestination of all things" is not "a new thing" among Old School Baptists, but one of the solid foundations ever contended for by our people, we take pleasure in granting the request of brother Ford.—ED.]

LUKE XVII. 17.

"AND Jesus answering said, Were there not ten cleansed? but where are the nine?"

Who among all the members of the body of Christ can say in full confidence, I am one out of ten that returned to give glory to God? Jesus was passing through the midst of Samaria and Galilee. "As he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices and said, Jesus, Master, have mercy on us. And when he saw them he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole." This is the simple gospel record of a miracle performed by our Lord Jesus Christ, with its attendant results. Whence cometh gospel comfort and gracious consolation out of this mystery of godliness to the saints of the living God? If the reader's own heart's experience in his travel from darkness to light can be portrayed from the narrative, then the writing will not be in vain. The outer garment which Jesus wore during his ministry was without

seam, woven throughout in one perfect whole, beginning at the top, setting forth the complete fulfillment of the work of Christ in the salvation of sinners. That perfect, mysterious work began at the top (in heaven) when Jesus left the glory he had with the Father before the world was, working throughout with one continuous thread until the whole was completed, when he ascended unto his Father. So also the narrative already quoted presents to the mind of faith the work which Jesus came to do, and which is being done from the beginning to the end, without a flaw or a broken thread in all the way of salvation. Jesus entered into a certain village; like the seamless garment he must take the certain way which was laid out in the Father's will; no chance work or happenings in all the work of Jesus. In this place "there met him ten men that were lepers." Every man who is a leper is conscious of his disease, that it is horrible, that it is incurable, that it separates him from the whole world. The law of leprosy in Israel caused the leper to be separated from all Israel, to be placed without the camp, and if one approached he must stand afar off, crying, "Unclean, unclean." This in type sets forth the work of the Spirit of Christ begun in the sinner; the leprosy of sin is upon him, he is convinced of sin, he stands afar off, conscious of his dreadful position, and like the poor "publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." So these ten lepers "stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us." This is the feeling and the cry of the repenting sinner, who realizes that he is justly condemned under the violated, holy law of God. No one ever did cry unto Jesus

for mercy until the heart was circumcised and they were conscious of their need of mercy. Such prayers are always answered by Him who inditeth prayer and answereth it.

“And when he saw them, he said unto them, Go shew yourselves unto the priests.” They as well as Jesus were still under the law, the work of the office of the priesthood must all be performed according as it was shown unto Moses on the mount. Thus he demanded obedience as he himself was obedient in all things.

“And it came to pass, that, as they went, they were cleansed.” The law could not cleanse them, but the word of Jesus could cleanse them every whit.

“And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan.” This doth manifest true repentance, spiritual joy and a witnessing to the truth of the power of God. This man was a Samaritan, who had no dealing with the Jews, neither did he worship in Jerusalem, but in the mountains of Samaria.

“And Jesus answering said, Were there not ten cleansed? but where are the nine?” Let us first place the one who returned to give glory to God in his proper position in the church, and then see if we can search out the nine who went on their several ways. In all the record of the word of the testimony of Jesus, both under the law and under the gospel, we find those who have been chosen unto salvation in different conditions and various circumstances, and in them all, all things have worked and are working together for good, to complete the way of salvation which God designed before the worlds were made. There has been manifest in all ages those who served the Lord

with undivided hearts, and at the same time, others who because of worldly cares and the many weaknesses of the flesh appeared to be indifferent to the service and the love due Him who had so richly blessed them, yet they were subjects of the same salvation which is vouchsafed unto all the church of the living God. Such conditions and circumstances are clearly illustrated (as has been the case in all ages) in the memorable address of Joshua to the children of Israel in the closing days of his earthly pilgrimage: “Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.” Many other parallel Scriptures show unto us that “many are called” unto salvation, to whom God’s work in the heart will make manifest in his own time, “but few are chosen” to be witnesses of him on the earth, and to shew forth his glory in a “whole heart” devotion and a whole life of service. The man who returned to give glory to God was a Samaritan, as has been said, and not a worshiper at Jerusalem, showing that God is no respecter of persons, but he taketh the beggar from the dunghill and setteth him among princes. This man is surely of that precious company, “the ransomed of the Lord [who] shall return, and come to Zion with songs and everlasting joy upon their heads;” of those whose heart is prepared to receive the seed sown, bringing forth fruit to the glory of God; he is

of that number who forsake not the assembling of themselves together, "as the manner of some is;" he is of that number who esteem every brother better than themselves, who desire to give God all the glory, and who obey the injunction, "Seek ye first the kingdom of God, and his righteousness." But the nine, what of them? Let us not for one moment lose sight of this one truth: that the whole ten were cleansed. Leprosy is the type of sin; as the power of the word of Jesus cleansed the ten lepers of their foul disease, so also the blood of Jesus Christ cleanseth from all sin; he shed his blood for his own, those whom the Father had given him, therefore, being cleansed, all such are of the flock of the fold of Christ. Then having found the nine to be heirs of the kingdom, with the one who returned to give glory to God, we still must ask, "Where are the nine?" Let us remember that when we have come into the knowledge of the wondrous truth that our sins have been forgiven and that we are cleansed, that we are still in this body of flesh; the evil passions thereof have not been obliterated, only subdued, and we have been given a heart of flesh, wherewith we serve God with the measure of grace that is given unto us. "But unto every one of us is given grace according to the measure of the gift of Christ." The fruit yielded in the life of the pilgrims of Zion is in the glory that is given to God in all their walk. As in the parable of the sower, so in the church of the living God we find "wayside" travelers, upon whom when the seed falls, the heart is hard and receiveth it not, but it lieth upon the surface and the fowls (evil thoughts) devour it, and there is no fruit. We also have stony place hearers, who have not much depth of earth, the seed springeth up, the sun falleth upon it

and it withereth away, there is no fruit. Again, we find the thorny ground listeners, who, when the seed takes root and comes forth, the thorns (cares and anxieties of life, the pride of life, and of the eye,) choke it out, and there is no fruit. Can you not now see the nine where they are? But I think I hear you saying: Is this a transcript of their whole life? Do they never show forth God's glory? Surely they do, all his works praise him. "He which hath begun a good work in you, will perform it until the day of Jesus Christ." His work therefore, which praiseth him and giveth him glory, perfects in each one of them his full salvation, and sets them down in that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, [which] stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Of whom one of the Elders said to John: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." The nine therefore had the cares of the world upon them to the extent that their zeal and love were concealed; one his merchandize, another his oxen, and another his wife, until the Spirit wrought mightily in them to the subduing of the flesh. The Lord's work in the hearts of the children of men is a fulfillment of the type which the Lord declared to Samuel when he said, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end." The work of the Lord is indeed marvelous in our eyes.

B. F. COULTER.

PHILADELPHIA, Pa., May 7, 1908.

OLATHE, Colo., Feb. 21, 1908.

DEAR EDITORS:—I received the inclosed letter from my brother in the flesh, and, I hope, in the Spirit. It was a great comfort to me, and I would like to see it in our family paper, the SIGNS, if it meets with your approval.

Your brother in hope,

Z. I. JONES.

KNOXVILLE, Iowa, Jan. 29, 1908.

MR. Z. I. JONES—MY VERY DEAR BROTHER:—This will say that I received your letter some days ago; I was glad to hear from you again. I have been gone almost every Sunday for a month or more, and I received a card from Elder Young, saying the church at Mt. Zion is expecting me there next Sunday. I have enjoyed it in a sense, but to say that I am entirely reconciled, I cannot. I try to tell the people where I go the truth as I understand it, but I fully realize that the world will not receive the truth. I feel to assign a logical reason: his eyes are badly affected, he cannot see; that is, he is totally blind. You know that is a bad thing. Next his ears are out of order, he cannot hear, deaf, an awful thing; next his heart is desperately wicked and deceitful; his tongue has the poison of asps under it. Do you think that a human being in such a condition could hear the truth? I think not. Then who can open the blind eyes and unstop the deaf ears? Surely nothing in the catalogue of human remedies can cure such an one; God's power alone can do all this for a poor sinner. So, my brother, human means are a failure, so far as a cure is concerned. The Physician that cures the sinner has taken his ills and given him a clean heart; eyes that he can see with, ears that he can hear with; hence that character can say, To Him be

all the glory for this wonderful work to the children of men. Such men can hear the truth and rejoice in it. Jesus is the truth. But the natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned. The plan of salvation is according to the strict principles of justice; no man was ever saved at the expense of justice. We read in the Scriptures that the names of God's people were in the Lamb's book of life before the world began; and David says, "In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." This shows that they were legally his (that is, in covenant,); this being the case, he was legally responsible for them. One illustration: If I had fifty sheep, and they should trespass on your farm, I, being the owner, would be legally responsible, and not the sheep. So their trespass is legally charged to me, so Christ could die for our offenses and rise again for our justification. It was of necessity that there should be a perfect Sacrifice made for that atonement. Here is much to think about; the offerings under the law all pointed to the one great offering, Christ Jesus the Lord. In the redemption of his people the sacrifice was sufficient, he having obtained eternal redemption for all who were given him in covenant before the world began. I am going to leave you to think out a great deal of this, as my hand is getting tired. Let me hear from you soon. I know I have not said what I should, but it is all I have at present.

Jan. 30th.—I feel like going farther with my letter of yesterday. The subject is Christ; the church that he gave himself for is called his bride, hence he is married to her. Under the Jewish law

a man was responsible for the debts of his wife. You know if your wife should make a purchase of goods you would be legally responsible for her debt; so I understand Christ was legally obligated to pay the debt of his bride. The necessity of redemption comes in the fact that she was sold under sin, badly in debt, and nothing to pay with; so she was bought back with the precious blood of Christ. One peculiar thing about this is, that the preparation for this antedates the debt; Christ was as the Lamb slain from the foundation of the world. The absolute inability of man to atone for his own sins is clearly set forth in the history of the children of Israel, hence the apostle could say that by the deeds of the law no flesh could be justified. All of the sacrifices under the law were but the shadows or types of something better: the one great Offering for sin, the man Christ. The world looks upon the atonement as general, but it does seem that if the word means anything, it means complete satisfaction; that is, the debt is canceled which was against them. If you held a mortgage on my farm my debt would be a just one, so recognized by law, but I only have the right of redemption, and if I pay you all I owe, the debt is canceled. Is that not complete satisfaction? I take the position that there cannot be such a thing as conditional atonement or redemption; He could only pay the debt of his bride, all that the Father gave him in covenant before the world was. Another thing, when a man goes out to choose a wife he does not choose all the women in the country, he simply takes his choice; no one questions his right to do this. This is election or choice. So the bride of Christ was chosen from among the sons and daughters of men, to love and serve him as their Lord and

Master, which they are under deep and lasting obligations to do. The great trouble is, men in nature cannot understand the revelation or the manifestation of God to his people. It is only when the light that shined out of darkness has shined in the heart and brings to view the corruption that this character sees his works are as filthy rags in the sight of God. It is necessary that the sinner be born again in order that he shall enjoy spiritual things. He cannot see the kingdom of God until he is born again. This doctrine of the new birth is no greater mystery than it was in the days when Christ was upon earth. The world did not understand it then, and it does not understand it now. Here is a new creation, created in Christ Jesus unto good works, which God before ordained that we should walk in them. I would rather say, Live and do, than to say, Do and live. Any man knows, who will stop and think, that life always precedes action. To command one to obey before he has life is sheer nonsense; or to command a man who is dead to walk, would be an evidence of insanity. So you see man can look only to Christ for salvation.

I guess I had better stop. I hope you will see that some things I have said are true at least.

With best wishes for you all, I am your brother in love,

G. J. JONES.

ELKINS, W. Va., July 9, 1908.

DEAR BRETHREN AND SISTERS IN CHRIST:—I have been requested by a dear brother and sister to write my experience and send it to the SIGNS for publication.

I was born in 1831, in Tygart valley, in the county of Randolph, and was raised by Old School Baptist parents; they

taught us to be truthful and honest, but they never tried to teach us religion. They taught us to read the Scriptures from our childhood up, which I always liked to do. I felt when quite young that I was a sinner, and not prepared for death. O how I dreaded death, for I believed that none but christians would go to heaven. As I grew older I would hear the idea advanced that we must do good works to please the Lord, but the best I could do was sinful. At the age of thirteen one of my brothers professed a hope in Christ and joined the Primitive Baptists; the day he was baptized was a sad day to me; I believed he was a christian and I felt to be a poor, lost and ruined sinner and that I was doomed forever, because there was no mercy for me. O how I mourned and wept over my lost condition. I would try to pray to God to have mercy upon me, but my prayer seemed to go no higher than my head. I went on in this condition for almost three years; I never can tell the trouble that I passed through. I would think that the doctrine of election and predestination was true, and that I was a reprobate, and that I was cast off forever, and then again I would think there had been a time when I could have been saved, but that time had passed. O what anguish of soul I passed through. My dear christian friends who have traveled the same road can know something of what I passed through. About this time I was worried about good works, for I could do nothing that seemed right to me. I had the opportunity to hear brother Joshua S. Corder preach from the words, "Shew me thy faith without thy works, and I will shew thee my faith by my works."—James ii. 18. He explained so clearly that I could see just how, as I felt, his sermon was all to me. I saw my lost

and helpless condition plainer while he was preaching than I ever had before. As soon as meeting closed I left for home, feeling so sinful in the sight of God that I thought every one in the house knew what a great sinner I was. This was Sunday night, and from then until Wednesday following I can never describe the anguish of soul that I experienced; the pains of hell gat hold upon me, I felt that every breath I drew was, Lord, have mercy on me. It was a bright day, but O the awful gloom that hung over me. I was given faith to view my blessed Savior hanging on the cross, bleeding and dying to save me from that awful death in sin, and it seemed as if he said to me, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," and while I was there beholding my blessed Savior on the cross I was as helpless as a little child, and in this situation viewing my blessed Lord was the first time that I ever could pray and feel relief, for while I was praying, the awful gloom that had settled over me began to pass away like dark clouds, and I felt that all my sins were gone, a peaceful feeling, such as I never had felt before, came over me; how wonderful it all seemed. I thought, Can this be religion? It seemed as though something said to me, You are deceived, then I commenced doubting, and O what darkness came over me, and how distressed I was for four days and nights; but my blessed Lord came and gave me sweet peace. On Sunday morning my husband and I commenced singing some good old-fashioned hymns, and if ever I felt the love of God in my heart I felt it that day; I felt that I would like to tell every one how rejoiced in the goodness of God I was. Jesus all the day long was my joy and my song. I

could not believe that I ever should grieve, that I ever should suffer again. I felt I must go to the next church meeting at Hepzibah Church, in Taylor County, where we lived at that time. These words came into my mind, The bride says, Come; and the Spirit says, Come; and the church of God says, Come. I firmly believed the Old School Baptists were the church of God; there was where I wished to go. Elder Joshua S. Corder was pastor of the church at that time. The first Saturday and Sunday in April, 1849, brother Corder spoke from the text in Psalms: "He hath 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." That was a heavenly day to me; his preaching seemed so plain. After preaching was over the door was opened if any wanted to talk to the church. I went forward, they received me, I was baptized the next day by Elder Joshua S. Corder, and have been a member ever since, and hope to die an Old School Baptist. I visited brother Corder and family the fourth Sunday in June, at their regular meeting. I enjoyed the meeting very much. Brother Corder is eighty-eight years old, and his noble wife is somewhere in the eighties also. By their request I have written my experience, and if you think this worthy a place in your valuable paper you may publish it. I am an old subscriber to the SIGNS. I am seventy-six years old, and do not expect to be here much longer. I am a poor, unworthy worm of the dust, but my blessed Master has never forsaken me, and I hope he will not forsake me in my old age. David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed

begging bread." There are many precious promises in the Bible, and O how they sustain me in my old age. I send my love to you all.

Respectfully yours,

EMELINE FINDLEY.

LANHAM, W. Va., Dec. 18, 1907.

DEAR BROTHER G. BIRD:—I received the Minutes all right, and am sorry that I have not been well enough to visit you all this fall. I am suffering with rheumatism the most of the time, and this is bad weather for it, as it is damp. I was surely glad to see your short but appropriate letter in the last number of the SIGNS, for I am sure the doctrine advocated by the SIGNS OF THE TIMES is the doctrine of the Bible from Genesis to Revelation, yet I am aware of the fact that there are some who claim to be Primitive Baptists who do not indorse the doctrine advocated by the SIGNS. The doctrine of predestination seems to be the great scarecrow with many who claim the Baptist name; they seem not to like the term "absolute predestination." I am sure that predestination is absolute, or it is no predestination at all, and I do not see any need of any one objecting to the term absolute. Webster is acknowledged everywhere as authority, and his definition is, unconditional; as an absolute promise; existing independent of any other cause; as, God is absolute; unlimited by extraneous power or control; as, an absolute government or monarch. The prophet (Isaiah xlvi. 9, 10,) uses this strong and positive language: "Remember the former things of old: for I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." This settles

the matter as regards predestination and election, for if the end was declared from the beginning, and the things which were not yet done are seen and arranged, so they must be; there can be no failure unless the eternal God fails or alters his purpose, and to say that he does change in the least degree is to give him the lie. As he has predestinated the end, and the things not yet done, and will do all his pleasure, it is safe to preach his eternal purpose in the salvation of the church, his elect. Of Israel the Lord hath said, "This people have I formed for myself; they shall shew forth my praise." How shall we understand this if predestination is not absolute? I have noticed that those who oppose the term absolute predestination have coupled conditional time salvation to salvation; so they have two salvations: one by grace, the other conditional; one for time, the other for eternity. The salvation for time is obtained by the works of the flesh, the other is the free gift of God, and is all of grace. Paul says Christ is not divided, and since Christ is not divided he is the salvation of his bride, the Lamb's wife. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished [not will be], that her iniquity is pardoned [not will be if she works]: for she hath received of the Lord's hand double for all her sins."—Isaiah xl. 1, 2. Language could not make this stronger; and Jerusalem here certainly means the whole church redeemed by Christ, and proves conclusively that God had elected her, and accomplished her warfare, and pardoned her iniquity all himself. This is proof sufficient, as her battles are fought, and the victory won, and her iniquity pardoned, that there can be no question or doubt of

her acceptance in glory, and all through the effectual work of her glorious Husband.

As I close for this time I must say that the Predestinarian Baptists of this part of West Virginia do not indorse this conditional time salvation, we believe that salvation is of the Lord from start to finish; for we believe that God works in his people to will and to do of his good pleasure, and they shall be willing in the day of his power. We believe that Jesus is our salvation, both in time and eternity.

You may send this to the SIGNS OF THE TIMES if you think it will be worthy a place in its columns.

J. W. McCLANAHAN.

LEAD HILL, Ark., March 3, 1908.

DEAR BRETHREN EDITORS AND READERS:—As I must pay up for the dear old SIGNS, and as I want to let you know that I am comforted and built up by the good letters, experiences and editorials, and sometimes hope that poor and unworthy as I am, I am permitted to feast upon the bounties and rich provisions which our God has prepared for his little children, through the sweet messages of love and meekness in the writings of the dear brethren and sisters, I will take the liberty to write these few things. Sometimes when reading such articles as those of Elder Durand upon "the wolf and the lamb," and dear old Elder Beebe's editorial on "the invitations of the gospel," and brother Chick's editorial upon "the leper," and many others too numerous to mention, my eyes are often caused to overrun with tears of joy, and, if not deceived, my poor heart is filled with love to all of like precious faith, and I want to write and let them know how this poor old sinner is comforted. A wish arises in my soul to

be able to write to the comfort of those who comfort so many of the little ones of the fold, but, seeing the SIGNS filled with so many good and consoling letters, I forbear, fearing to crowd out something better than anything I could write; yet as the desire is in my heart to write a few lines this morning, I will try to do so, and leave them to the judgment of the editors to do with as they wish. I will call attention to 2 Samuel xxiii. 5; David there said, "Although my house be not so with God; yet 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." Now the few preceding verses show what kind of a man a ruler should be: he must be just, ruling in the fear of God, and as the light of the morning, even a morning without clouds. This presents a perfectly good man; and the old servant, viewing the weakness of the flesh, confesses his faults and admits that his house is not so, and has not been so ordered, and he has not so lived and acted as to merit such a glorious blessing of an everlasting covenant. Yet according to God's promise to Abraham, Isaac and Jacob, God makes and confirms the same everlasting covenant with David; and this just filled all David's desire. Why? Because in this was all his salvation. What more could he desire? This is also experimentally felt in all the children of God when brought to see the end of all flesh; they are taught that they merit nothing save condemnation and death, and confess that they have not so lived and acted as to merit the blessings of such a covenant; yet I am made to hope I am embraced in this covenant, ordered in all things and sure. I think this is the new covenant which our God writes in the

hearts and puts in the minds of his people, and which is all their salvation and desire, for it secures to them the glorious inheritance reserved in the world of glory; and this is not upon the ground of their merit, but upon the merit of Jesus. He has made an everlasting covenant, and all those embraced in it will be, like David, satisfied when they awake with his likeness. May God bless editors, publishers and readers.

From your brother in hope and in the tribulations of the gospel,

WM. J. CASEY.

RIGGINS, Idaho, March 5, 1908.

DEAR BRETHREN IN THE LORD:—I have been thinking of writing to you some of the dealings of the Lord with me, yet I feel unfit to write to the brethren; but I can say that I do love the brethren, and enjoy hearing the word preached by them.

I will try to tell some of my exercises, in doing which I hope the Lord will guide me. I cannot remember the time when I did not love the word of God spoken, and when I did not feel that I wanted to be a christian. I would always go to my Bible when I was in trouble, and I would make promises to myself that I would do better. When I was twenty I was married, and settled down in life. A little daughter was born to us; she lived to be eleven months old, then sickened and died. This was my first trouble after I married. How it grieved my heart to give her up. I would pray for the Lord to take me also. What matter it if I should die? I would be with her. Then a little son was given us, and at the age of seven months he also died. It was the same with me as when my first died; it seemed that it was more than I could bear. I was sick and troubled. Time went on, and I hope the

Lord revealed to me that I was a sinner, then I knew if I died I could not be with those little ones. I thought that I must repent of my sins, so I resolved to try and live a better life and join the church. I united with the Methodists, as that was the only denomination near us, but I was not satisfied to unite with them as a full member. My parents were Old School Baptists, and I longed to be with them in the church, but thought I was not good enough. I thought I would unite with some other denomination until I became good enough. Time went on until I had to give up another little girl. That was more than I could bear; I concluded that I would go into a lonely place in the wood, and there I would pray once more, and leave it with the Lord to deal with my soul, as I could do nothing. I went about a quarter of a mile, and there gave myself, as I thought, to the Lord to pardon my sins. It was a hot day in August, and the road seemed long to where I wanted to hide myself from all but God, to whom I desired to pray. When I started to return to the house how differently I felt; the road was short and easy, and everything seemed more beautiful than it did going, and I wanted to sing rather than cry. I went on a long time hoping to some time become a christian and unite with the church. I longed to unite with the Baptist Church, and to be baptized; but the Baptists are scarce here, and no church is nearer than a hundred miles. But the Lord arranges all things well; the time came that I could go to meeting with my parents, and an opportunity was given me to unite with them, so my dear sister and I joined the Old Baptists, and were baptized at Man's Creek. I have one sister, two brothers and my mother who are Baptists. My father was a Baptist, too, but he is with

his Lord now for almost three years. He was a kind and loving father, and I feel sure that he is in the promised land. It has been a great comfort to me to be assured that he is at rest with Jesus. I am the daughter of Isaac Irwin. My father had many friends among the Baptists. Some of my father's friends will be glad to hear from us, and we would be glad to hear from them by letter.

If you think best you are at liberty to publish this.

Your sister,

REBECCA CLAY.

SHELBYVILLE, Ky., July 28, 1908.

DEAR BROTHER KER:—I sent notice of Mt. Pleasant Association to appear in August 1st number of SIGNS. If not gone to press please withhold, as in consequence of sickness the church thinks it not advisable to hold the session there. If you have gone to press a notice will be sent in time for the August 15th number.

P. W. SAWIN.

[As no other notice has as yet reached us we publish the above from brother Sawin. Shall be glad to publish any other notice that may come.—K.]

WE are in receipt of a letter and newspaper clipping from brother M. C. Reeves, of Paris, Ill., announcing the death of Elder James M. True. Knowing of his age and enfeebled condition we are not surprised, but are indeed grieved. He was one of the faithful soldiers of the cross who never compromised with error, but instead, held fast his profession without wavering to the end. Surely a good and great man has fallen. A suitable obituary notice will no doubt appear soon.

We all extend our love and sympathy to his much afflicted widow, and also to the churches in that part of the vineyard.

K.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1908.

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

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

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

*All letters for this paper should be ad-
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***ISAIAH LXV. 8.**

A FRIEND at Aldboro, Ontario, has requested that we write something with regard to Isaiah lxv. 8. The text reads as follows: "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all."

We wish to say first, that in his editorial found in the number of the SIGNS for July 15th, Elder Ker has given in brief what we understand the text to signify. The new wine, as he has declared there, is unquestionably the Lord Jesus Christ, and the cluster was that national people through whom, as concerning the flesh, Christ must come. However, we feel to respond to the request of our friend more at length, and suggest some thoughts which seem to us to grow out of the text and to be in keeping with the meaning as referred to in the clear and excellent editorial of brother Ker. First, there seems to be reference primarily to the condition of Israel at that time, which is described in the preceding portion of the chapter. These things are stated concerning them there. They were rebellious, and walked in an evil way after their own thoughts; they provoked the Lord to

anger; they sacrificed in gardens to idols, and burnt incense upon altars of brick, instead of stone, which the Lord had forbidden; they consulted wizards, and those which had familiar spirits, which is signified by the expression, "which remain among the graves;" they had eaten swine's flesh, and broth of things abominable was in their vessels; yet they said, "Stand by thyself, come not near to me; for I am holier than thou." These iniquities of themselves, and of their fathers before them, called for judgment from God upon them. Yet even then they were not to be destroyed utterly, but only chastised. Even then, as in the time of Elijah, there was a remnant who had not done those things and who abhorred such transgressions. The Lord had thus dealt with Israel many times before. During the wilderness journey they had often transgressed, and had been smitten, but still they had been preserved as a people, because there were among them always those who mourned because of these evil things, and who did love and serve God. There was, all the way along, new wine in the cluster. The vineyard might have many barren vines and much blighted fruit, but still there was a remnant according to the election of God, and so final judgment was withheld, because there was a blessing still in the cluster. So at the time when this prophecy was written, although evil of many kinds abounded, there was still some new wine, some fear, and love, and reverence, toward God; some who mourned and were burdened because of the reproach of Israel, and so the Lord would not destroy them all, or wholly, but would preserve them and bring to them a deliverer. But, as said by brother Ker, the chief blessing was that through Israel and Judah and the family of David

Christ should come. This was the appointed and declared way, and it would not fail. It must be clearly known when Christ did come that he was of the family of David, in order that the prophecy might appear to be strictly fulfilled. Had the nation of Israel been destroyed from being a nation before that fullness of time had come, it could not have been clear that Jesus was born of that family. If the nation had been destroyed, their family records must have been broken and all their genealogies lost. As it was, they were preserved, and so Joseph and Mary went to their own city to be taxed. It was known that they were of the family of David, and so it was seen clearly that the prophecies of the birth of the Messiah were strictly fulfilled. All this magnifies the purpose of God, and shows forth his complete control in all the families of men. The blessing, according to the prophecy, must come through this one channel. The nation of Israel was preserved until the prophecy was fulfilled, and then they ceased to be a nation, because the blessing had developed, and there was no more need that that nation be preserved as such.

The word "blessing" in the text is full of peculiar meaning. In this Blessing that was in the cluster, all the nations of the earth shall be blessed. Temporal mercies came, all the way along, to the Jewish nation, under the old covenant, because thus they were preserved to the coming of Christ in the flesh; but now, and ever since his coming in the flesh, all spiritual blessings have flowed out from him to the people elected from among all the nations of the earth. There was indeed a blessing to them during the time before his coming, but how infinitely richer are the blessings which now flow through him to believing Jews and Gen-

tiles alike. What a mercy to poor sinners is in that word of the prophet, "Destroy it not; for a blessing is in it." In the writing of this, and in the reading of it, something of that need of blessing in Christ comes to us. We are to-day sharers of the faith, love, hope and salvation of the gospel, because of this declaration and its fulfillment. That those who love God may come into his courts from time to time as they are on their pilgrimage here below, is one of the fruits secured to them by this new wine found in the cluster. In this blessing is wrapped up the atonement, the redemption, the justification, the sanctification, the preservation and final glory of all the elect of God; all this our God purposed to do for his people through Christ, and therefore the cluster must not be destroyed. Is it not this same blessing, the power and coming of the Lord Jesus Christ, and his indwelling in all the saints, that saves us day by day now, notwithstanding our transgressions? The church has not always walked closely in the order of her Lord, and each one who goes to make up the number of that church must and will confess that he has erred many times from the way, and still the church lives and has a visible continuance among men, and each believer lives and hopes and struggles on. Why is this? The answer is that of the apostle: Having obtained help of God, we continue unto this day. After all the departures of heart and life, both as churches and as members, there is still the new wine of the kingdom within. Christ still dwells within, "the hope of glory." Our bodies are still the temple of the Holy Ghost, and the members of Christ. Deep heart-searching thoughts often come to the true disciple; he says within himself, Why am I still hoping? I am often a wanderer; I

forget God and his ways; I find envy, jealousy, strife, debate, pride and all manner of selfishness in my heart, and I have sought the gain and the follies of the world often, and I have been neglectful of the house of God; and both in my spirit and in my conduct there has been little if any evidence that love to God reigns within. Then why do I live on, and hope on? There is but one reply to give, it must be that after all there is new wine in the cluster, and he confesses: I should long since have utterly perished and been destroyed had it not been for the truth that God looks upon me in Christ and clothes me with his righteousness, and in him receives me, although I am such a wanderer, such a vile transgressor. This indeed is all the hope of a believer, but it is all the hope he needs. God said, "New wine is found in the cluster;" and that new wine is, in this personal view of the text, still Christ. Christ Jesus was the new wine that preserved Israel nationally, and Christ Jesus is the new wine that preserves each poor sinner individually. Here may we hope with confidence indeed. We believe this is the hope of the dear friend who desired that we should write of this text; if so, nothing shall ever occur to make this hope void.

We leave these reflections to our readers, in connection with what brother Ker has said. C.

TO OUR SUBSCRIBERS.

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

EXODUS XVII. 11, 12.

ELDER G. M. Berry, of Fayette, Ala., desires our views through the SIGNS upon the words found in Exodus xvii. 11, 12. This narrative, with the connection, records how Israel fought with Amalek in the wilderness. Moses commanded Joshua to go out to this fight with chosen men. Moses must stand upon the top of the hill, not in his own strength, nor in the strength of the army, but with the rod of God in his hand. This rod was the visible emblem of the presence and favor and power of God. It came to pass that when the hand of Moses was held up with the rod of God, Israel prevailed; when his hand was heavy and fell by his side, Amalek prevailed. Israel could not prevail in their own strength, for Amalek was stronger than they. Moses also had no might within himself. Had he held up his hands all day without the rod of the Lord, Amalek still would have prevailed. All the virtue and power was in the rod, as the emblem of the presence of God, and, like the brazen serpent, the rod had no efficacy in itself, but was the emblem of that which had power. The brazen serpent we know was a type of the Lord Jesus Christ, and so also, we doubt not, was this rod a type of him who is the rod of strength in Zion. The hands of Moses were weak even to hold forth the rod; there is no strength in man at all. If the Lord Jesus Christ is still to be lifted up at all, it must be by hands that feel their weakness. In him we also conquer; this we know, but O how often we have not strength of faith to hold forth this Savior. Our hands grow weary, as did the hands of Moses, still we know that here alone is victory. Israel to-day has mighty foes to fight within and without. The foe within is the mightiest of all. Sometimes our faith is almost overcome,

our hands which take hold upon the rod of His strength falter and fall, our faith and love grow dim and faint; the rod is still in our hands, but we cannot hold it up, and all these inward and outward foes seem to prevail against us. Thus it was then with Israel and Moses.

Is there not some reference here to the fact that it was the law which demanded that Christ should be lifted up? Moses stands as the representative of the law of God; sometimes his name is used as a synonym of the law. Thus it is said, "They have Moses," meaning the law. It is Christ lifted up, in whom we hope and in whom we conquer. When the true Israel goes forth to the conflict against every opposing power it is in the faith that Jesus has been lifted up, and it is as by faith they see the crucified Savior that they have strength to prevail over all their foes. When to this faith Jesus does not appear, lifted up and being crucified for their sins, they are always discouraged, and their foes prevail against them. Thus believers learn that all their hope of victory in every conflict is in him who died but lives again, and who has said, "And I, if I be lifted up from the earth, will draw all men unto me." "This is the victory that overcometh the world, ever our faith." Faith always has respect to Jesus Christ and his finished work. Our strength and faith do not go together; if the one is to reign, the other must be dethroned. The weak believer has need that Christ should be lifted up at all times. But what does it signify that Aaron and Hur should accompany Moses into the mount, and that they should hold up his hands there? So far as the narrative is concerned, it is plain that Moses was possessed, as a man, of all that weakness of body that other men are subject to; he needed companion-

ship and help from his brethren, as well as we. God had graciously given his servant Moses friends of like precious faith, who felt an equal zeal for the victory of the hosts of the Lord; they saw his hands, with the rod of God, fall in weakness, and they placed under him a stone for a seat, and then, one on either side evidently, held up his hands. They saw as well as Moses by what power Israel prevailed, and so helped him to hold forth the emblem of God's power. By it spiritual Israel is now taught that the victory is the Lord's victory; thus they are humbled, and not exalted before the Lord. It seems clear also that we need the help of each other in our conflicts as believers; the Lord has put his people together for mutual helpfulness and strengthening. Thus Peter was told to strengthen his brethren. There is need of reproof, consolation, to be reminded of the promises, and of expressions of sympathy one with another; but as in the narrative of which we are writing, one cannot minister real consolation to another who is weak, except as we hold up the hands of that one. It is good to this end to hold forth the Scriptures with their promises, their declarations of doctrine, their testimonies of Christ and his victory over every foe, and his finished salvation. The sum of it all is, that we hold up each other's hands by putting each other in remembrance of what the Lord has done, and that in him is the final victory. To make mention that the Lord is exalted is all that any soul needs, whatever be the warfare. Jesus answers every claim, every need, every supply; all, all is in him. Aaron and Hur were given to Moses in this conflict, and well is it for us that brethren of like precious faith are given to us. How often are our hands, as members, as ministers, in all our burdens

stayed up by the hands of true, faithful, God-fearing men, who themselves know what the weakness of the flesh means.

We believe that these suggestions are according to truth and in harmony with what we all have at times realized for ourselves. C.

JAMES I. 26.

ELDER H. C. KIER—DEAR BROTHER:—When you have opportunity I would like to have your views on the general epistle of James i. 26.

Your brother in Christ, I hope,

F. W. WATERBURY.

WESTWOOD, N. J., April 13, 1908.

For several reasons we have delayed replying to the request of brother Waterbury. The Scripture suggested by him, and its connection, will call for some expressions which may strike so close to the line as to cause some of us to feel the shock. The text reads as follows: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." It is difficult for the children of God who confess their faults to him and to one another, to read expositions of such Scriptures without feeling and perhaps saying, That is for me, when no thought of accusation was in the mind of the writer. This is one reason why we have felt delicate about replying, but the chief reason is self-condemnation.

James from first to last in his epistle sets forth things of great importance, and no letter of the New Testament is more comprehensive or instructive with regard to pure and undefiled and vain religion. The brethren addressed must have had notions contrary to the law of liberty; they perhaps thought that all things were lawful unto them, as Paul said concerning himself. All things are lawful in the sense that nothing can again bring the redeemed of the Lord

into condemnation, but all things are not expedient, nor is their liberty to be used for a cloak in evil or wrong doing. Paul was so completely delivered from the Jews' religion that he could eat meat forbidden by the law, yet he would eat no meat while he lived if it would cause his brother to offend; and while he was so firmly established in the gospel that all days were alike to him, he would not condemn the weak brother who did esteem one day above another. Well might he say, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." This is the lesson James also taught his brethren, and the same lesson is most important now for us all.

There seems to have been an idea in the minds of those brethren that when they were tempted to evil the Lord did it, and therefore what they did and said was lawful or right. James would not allow them to so accuse the Lord, and said to them, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." He most positively told them that their temptations were not of God, and that they erred in so thinking. Every man is tempted when drawn away of his own lust and enticed; nothing wrong can be charged against God; every good gift and every perfect gift comes down from

him. Predestination never justifies a man in wrong doing, neither does it make God the author of sin.

Three kinds of religion are spoken of in the Bible: pure and undefiled, the Jews' and vain. Pure and undefiled is the religion of Christ; it causes a man to visit the widow and fatherless in their affliction, not only with good words, but with food, fuel and clothing. It is sufficient to live with and to die with. The Jews' religion consisted in rites, forms and ceremonies, and has no place in the gospel. Vain religion is that which does not glorify God nor benefit the man who has it, in the eyes of his brethren and neighbors, and is made manifest by the tongue, that "unruly member." Jesus said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." These, like all other words of the Lord, are true and sure. Men therefore should be swift to hear, but slow to speak, slow to wrath, for the wrath of man worketh not (manifests not) the righteousness of God. "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles," and escapes the judgment surely to be visited upon the man who does not bridle his tongue. We put bits in horses' mouths, and their whole body is turned thereby; we govern the course of the ship with a very small helm; all beasts, birds and serpents have been tamed, but the tongue can no man tame, it is full of deadly poison; "it sitteth on fire the course of nature; and it is set on fire of hell." With the same tongue we bless God and curse men. Well did the apostle say, "My brethren, these things ought not so to be." Yet they were and are now, and doubtless will continue as long as man lives upon the earth. How weak and frail man is! O that we could all "apply our hearts

unto wisdom." How much we all need the power and grace of God to keep us, but by our constant failures we are made to feel that we have neither, and that our religion is vain, our hope vain, and that we are still in our sins.

James speaks of a "tongue among our members;" did he mean in the church, or among the members of each individual body? Perhaps some have observed the work of the tongue in the church, ever stirring up strife and bitterness. One such tongue can do more mischief than a thousand tongues can do good which speak of love and mercy. A man may feel hurt at some intentional or unintentional thing of a brother, and speak in justification of himself, yet ninety-nine times out of a hundred he deceives his own heart, and condemns himself in his speech. If he uses harsh or unkind language he is condemned; if he speaks of the injury to another before speaking to and having an understanding with his brother, he condemns himself; if he refuses in his heart to forgive his brother, who may not ask it of him, as God for Christ's sake hath forgiven us, he condemns himself; if he continues to talk of his brother's offence and to justify himself when the brother accused is not present, he deceives his own heart, condemns himself and his religion is vain. How natural it is for every man to see the mote in his brother's eye, but never to observe the beam in his own, neither can he be convinced that even the smallest atom is in his eye. How prone all men are to speak of the faults of others, but seldom, if ever, speak of their own. Perhaps none of us can imagine the intense anxiety of the apostle when he said to his brethren, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness,

longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." How few of us seem to be clothed with the beautiful garment, charity. It "suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." Why is it that we cannot all be and feel as we did when first we knew the Lord? Then the brethren had no faults, hence there was no criticism in our tongues, but our hearts were filled with love to them, and like newborn babes we needed their care, love and forbearance. Charity surely was put on, we did not think evil, we did not speak hard things, we did not curse men, we were not puffed up. But children grow to be men very soon, and then charity is not in evidence; faults are many, love waxes cold, we think of man as man, and not as a brother in the Lord; we become great men, in our own estimation, and unrighteous judges; we want prominence, and envy those who have it. When we sum it all up we have become such as other men are who have not known the grace of God, or in other words, we have received the grace of God in vain. (2 Cor. vi. 1.)

If we have no understanding of any other portion of God's word, we feel that this text suggested by brother Waterbury is fully understood, experimentally, by us, but while the Lord shows us our weakness and sinfulness, may he also show us his power to save. K.

MATTHEW V. 25, 26.

WILL Elder Ker please give his views through the SIGNS OF THE TIMES, when convenient, on the text recorded in Matthew v. 25, 26: "Agree with thine adversary quickly," &c. ? and oblige one of the least, if one at all, WM. F. SLOAN.

LEXINGTON, Ky., June 2, 1908.

Not long since, we were requested by sister Mary Hill Terry also to write upon this text. The Scripture reads as follows: "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

The two preceding verses to those of the text are the key to the subject, and show the impossibility of offering gifts upon the altar when enmity exists between two brethren. The gift in itself may be right, but the man with ill feeling toward his brethren is not in the proper spirit to worship God in the offering of sacrifices. On the other hand, if a brother who desires to offer a gift remembers that his brother has "ought against" him, while he may have nothing against the offended brother, his gift in the eyes of his adversary would not be spiritual. Therefore the gift must be left at the altar, and the presentation of it delayed until reconciliation is made between the two brethren. No worship can be rendered to God except in the spirit, and while a man may sing the songs of Zion, pray and even preach eloquently, nothing reaches the altar of God if he has hatred or malice in his heart against his brother for whom Christ died, or while one remembers that his brother has aught against him.

The language, "Agree with thine adversary quickly," does not mean that the

devil is the adversary, and that we must fall in with his evil and sinful designs and therefore be one with him, nor that we shall agree to anything wrong regardless of its source, but the brother who has "ought against" us is the adversary. Hence to "agree with thine adversary" is to become one with or reconciled to the brother offended with us because of something done or said, or it may be only an imaginary wrong; but whatever it is, while we are in the way (church fellowship) with him become reconciled to him. If we have wronged him, confess the wrong, ask his forgiveness; if there be a misunderstanding on his part, explain if possible to his satisfaction that no wrong or insult to him was meant in our conduct. Some men feel it too humiliating to confess a wrong, and many have died without doing it, but no principle in man is greater than that which prompts him to confess a transgression. This is the proper and only way to avoid more serious trouble. If a matter of difference continues, it grows until the offended brother feels that he must have justice, and at last the matter is brought into the church, then when the accused brother is brought before the church (judge) he must pay the uttermost farthing; that is, he must then make whatever confession and amends the church demands; should he fail to do so he is "cast into prison," "bound," (excluded) until he does as the judge demanded.

We have now given what we understand the text to teach, and hope at least we have not abused the Scripture. K.

CHURCH NOTICES.

PROVIDENCE permitting, the next meeting of the Woburn Church, in Woburn, Mass., will be the third Sunday in August instead of the fourth Sunday, as is usual when five Sundays appear. We cordially invite all of our brethren and friends, who can, to meet with us.

H. C. KER, Pastor.

MARRIAGES.

By Elder H. C. Ker, at his residence, July 11th, 1908, Wm. H. Smith and Miss Martha J. Wood, both of Slate Hill, Orange Co., N. Y.

OBITUARY NOTICES.

Miss Mary Benedict, our beloved sister in Christ, entered eternal rest July 21st, 1908, as dawn was breaking over the earth. She was in the 63rd year of her age, and came of an Old School Baptist family, being the daughter of Abner and Julia A. Van Duzer Benedict, both deceased. Sister Mary was one to whom the doctrine of God our Savior was an actuating principle of her every day life. To her the assembly of saints was a real home, her only abiding-place upon earth. She was at the time of her death one of the oldest, in point of membership, of the Warwick Church, having been baptized by Elder J. N. Badger during his pastorate here, in 1871. Her immediate family circle comprises a sister, two brothers and two nephews. The surviving sister is a member of the Old School Baptist Church, and the others are believers in that doctrine. They mourn their loss, but rejoice that their departed one is at rest after so many weeks of physical suffering. May the God of all grace sustain and guide them for his name's sake. It was my privilege as her pastor to spend many hours at her side during the last six months of her life, portions of which meant physical agony to her. Never as long as I retain my reason can I forget those hours. The peace and quietness of heaven itself dwelt around and within her, for all that the body suffered could not once disturb the calm resignation to the divine will which controlled her spirit. Not one murmur, not one token of impatience, not one questioning word escaped her; everything and all things seemed perfectly right to her, her faith perceived God's hand in it all. That same night in which she left us I was with her, and as I stepped to her side she took my hands and bidding me farewell said, "All these things are appointed unto me." I asked her if she were suffering. She said, "Yes, but O what peace." At her request, I attempted to speak in prayer at her side, and I found involuntarily welling up within me the desire, which I expressed, that she might have a happy release from her weary load. The prayer was answered, and on this wise: not long before she breathed her last she was heard to say, "A stream! a stream!" Then the words, "Some one is holding me up." Finally with such a sweet, calm, painless expression, "So comfortable!" Thus did our loved one in sublime trust approach what we call death, but found there that it is not death to die, for the everlasting Arm of redeeming love was underneath to bear her through

the "river" to the glad beyond. Our little church will sorely miss her presence in our midst, for she was faithful, but we do not wish her back.

At her funeral service I tried to speak to the comfort of the living from Job's words: "He performeth the thing that is appointed for me." Also read, as sister Mary had requested, hymn 1256 (Beebe's collection).

May the God of all comfort and consolation abide with all who mourn. H. H. LEFFERTS.

WARWICK, N. Y., July 25, 1908.

Charles Savidge departed this life Monday, July 27th, 1908, at 11 o'clock a. m. at his home in Newtown, Pa. He was born Jan. 23rd, 1835. He was a shoe merchant, and had lived in Newtown about forty-two years. During all that time he was a regular attendant of the Old School Baptist Church in Southampton, which is seven miles from his residence. Before coming to Newtown he had attended at Hopewell, N. J. He received a hope of salvation by grace about forty-three or four years ago, but did not feel at liberty to go before the church until May 13th, 1906, when he told of the dealings of the Lord with him and was baptized in the fellowship of the church at Southampton. Although he had been so regular in his attendance, and so faithful in his regard for the interests of the church, and had been held in high esteem by the brethren and in christian fellowship by those well acquainted with his exercises, yet when he was made willing in the day of the Redeemer's power to follow him in the ordinance of baptism, it was a season of great rejoicing for both himself and the church. His health was broken at that time, but he was enabled to continue his business until within a few weeks of his departure, and whenever his health would allow he was in his seat in the meetinghouse. He was twice married; his first wife died without issue; she had a good hope through grace, and was always with him at meeting when able. By his present wife he had two sons: Morris, aged twelve, and Clarence, aged seven, who with their mother survive him. Sister Savidge received a hope about three years ago, but dated her exercises back some years. She was baptized Dec. 10th, 1905. This was a great comfort and joy to her husband, as well as to all the brethren. Both have been good and faithful members, and held in most affectionate esteem by the church. Brother Savidge said he had no fear of death. When he told me that the doctor had told him he could not be cured, his face had the same pleasant smile as when he was talking of other things. The last time I saw him (Thursday before his death) he spoke with difficulty, but so as to be clearly understood. He repeated the line, "Jesus, lover of my soul," and said, "Jesus is my only confidence, my trust is in him alone," and repeated the publican's prayer: "God be merciful to

me a sinner," and some other expressions of Scripture. May the Lord comfort our dear sister, who is greatly bereaved, and her little boys. He is the widow's God and the Father of the fatherless. Two brothers and a sister are left, with numerous relatives and friends. He was esteemed very highly in the community. Places of business were closed during the funeral, which was on Friday afternoon, July 31st, when I tried to preach the gospel for the comfort of mourners. SILAS H. DURAND.

SOUTHAMPTON, Pa.

David M. Thomas died at his home near Rock Springs, Lancaster Co., Pa., April 8th, 1908. Services were held at the house, after which his remains were removed to Rock Springs for interment, to rest with his people who have gone before. It was the privilege of the writer to administer the ordinance of baptism in this case, and to be intimately acquainted with him for many years previous. He was baptized in September, 1881, in the fellowship of Rock Springs Church. Brother Thomas served this church for a number of years as deacon, with entire satisfaction. Although much afflicted in his limbs, he was always at his post, and took a great interest in this meeting-place and its surroundings; sound in the faith, giving glory to God. He often lamented leaving without seeing some one to take his place as deacon, knowing the male membership there was so reduced by death, yet for his own part desired to be away, which is far better. He leaves a widow, but no family, and he was the only branch left of the Thomas family. We miss him much at our meetings, but hope his place may be filled, and the broken ranks filled with such as have fallen asleep.

ALSO,

Sister **Mary I. Jenkins** died at her residence, at Rock Springs, Lancaster Co., Pa., May 9th, 1908. Our sister was well known in her neighborhood and fairly well in the Delaware Association, as she was fond of attending the association when her health permitted, and enjoyed visiting with the friends. She was rather feeble in health, and had been most of her life, but remarkably patient and hopeful, endowed with an excellent mind and memory. She would at times speak of her departure with a great degree of composure; to be with Christ is far better. She was a daughter of the late brother George and Susan Jenkins. She and two of her sisters lived near the meetinghouse, and had a comfortable and pleasant home. She is much missed from home and from the church where the most of her life was spent. She was blessed with a clear view of her acceptance with God, in whom she believed. Her death was rather sudden and unexpected.

Her funeral was largely attended. Service was at the house, after which she was taken and gathered

unto her people at Rock Springs, where many of them sleep. She leaves a number of brothers and sisters and an extensive acquaintance to mourn their loss.

WM. GRAFTON.

FOREST HILL, Md., July 20, 1908.

Miss Helen M. Fitchett died at the residence of her aunt, Mrs. S. J. Thomas, No. 609 Colonial Ave. Miss Fitchett was the daughter of Mrs. Emily E. Fitchett and the late George Fitchett, of Northampton County, Va. For many years Miss Fitchett has made her home with Mrs. Thomas, and had a great many warm personal friends and acquaintances in this city. She was 49 years of age, and for several years had endured much physical suffering, although until very recently she maintained her happy and cheerful disposition. She was a woman of sterling character, fine mental attainments and lovable manner. Her death will be sincerely regretted by many friends.

The funeral, which was private, was held from her late residence, conducted by Robert Gatewood. Interment in Cedar Grove.

[By request we copy the above from a Norfolk, Va., paper, and desire to add a small tribute to the memory of one who was to us a long time and valued friend, and to extend an expression of sympathy to those who were dear to her by ties of nature. All that is said above is true of her, as we can bear testimony. She was lovely and pleasant in her life, and amid the sadness which all who knew her must feel there is yet the comfort of pleasant memories which all of us will cherish. She never made a public profession of the religion of Christ, yet we have for a long time had assurance that she thought upon the name of the Lord, and for such the dear Lord has said a book of remembrance has been written before the Lord. She was well known in former years among many in the Baltimore Association, and also among many in the Corresponding Meeting of Virginia. May the blessed Lord comfort all who mourn that they shall see her face on earth no more.—C.]

Helen Clark Guernsey died at her home near Howes Cave, N. Y., Sept. 6th, 1906. She left a husband and seven children, five boys and two girls, besides numerous other relatives and friends to mourn her departure, yet it can be truly said of her: Our loss is her eternal gain. She was an esteemed sister in the church, and a devoted mother; her home was always open to all lovers of the truth, and no pains were ever spared to make all her friends comfortable and welcome. She was baptized by the late Elder B. Bundy, Sept. 27th, 1873, and united with the Schaharic Old School Baptist Church, of which body she ever remained a consistent member. For several years she had been afflicted with a complication of diseases, and at the last she had the added misfortune to fall and break her hip. This shock was

too severe for her in her weakened condition, and she survived only a few days.

The funeral was held at the home, Elder John Clark officiating. A very large concourse of people had assembled, and he delivered a comforting and powerful discourse, after which her remains were laid to rest to await the morning of the resurrection.

ALSO,

Since her death, in December, 1907, occurred the death of her husband, **Matthew Guernsey**. He had not been feeling well for some time, but his illness was not regarded as serious, since he was able to be about the house all the time. The morning of his death he arose very early, and when the members of the family came into the kitchen they found him reading the Bible. For several weeks prior this had been his constant practice. He was not a member of the church, but I believe he knew and loved the truth. On this morning he was carrying a pail of water, and after emptying it he sat the pail down and fell dead on the floor. He was an upright man and a kind father. Besides the members of his immediate family he is survived by numerous friends and relatives, who mourn their loss.

The funeral service was held at his home, Elder John Clark officiating. He delivered a sermon full of sympathy and comfort to the large audience of friends and relatives who had gathered to show their esteem to the departed one and their sympathy for the living.

His sister, who truly mourns her loss,

LUCY J. BORST.

SEWARD, N. Y.

Samuel V. Arnold died June 9th, 1908, at the home of his sister, Mrs. Kate Longacre, aged 63 years, 9 months and 19 days. His disease was heart and kidney trouble, from which he suffered two or three years, but at last dropsy ended his life. Our brother had once been married, but for many years had been a widower, and having no home he made his home with me for the last twelve years. The last year he was almost blind, which made his affliction the greater, yet he bore it all with great patience. During the time of this affliction it pleased the Lord to show him the way of life and salvation through Christ giving him hope in the mercy of God, which was a great comfort to us, as well as a stay and support to him. The change was so great that all around could see and take knowledge that he had been with Jesus. He never had seemed to show any interest in spiritual things, but to the reverse he would often leave the house to evade hearing the SIGNS read, but after this change took place, about one year ago, he saw things in a very different light, and had love for those very things he once so much hated; he could hardly wait until the SIGNS came, and would want to hear it read often, telling me in a

flood of tears, O that is good; that is just how I feel. He manifested a desire to hear singing, and would select hymns to have sung when any one came to see him who could sing. He had a desire to unite with the church, but felt his unworthiness and thought he was not fit, yet felt very anxious, and when our meeting time came he told the church what he hoped the Lord had done for him, was received, and baptized the third Sunday in August last, by Elder A. Mellott. Though very weak, and nearly blind, he was given strength to go down into the water, be baptized and go on his way rejoicing to the end.

His funeral took place June 11th; service was conducted by Elder B. F. Coulter, of Philadelphia, Pa., who spoke to the comfort of the little church, which feels its loss, yet feels to hope its loss is his eternal gain.

His sister, (MRS.) KATE LONGACRE.
PORT ROYAL, Pa., August 2, 1908.

SISTER Nancy Clark, daughter of brother and sister T. W. Frost, and wife of J. J. Clark, of Gosben, Ark., was born in Bedford County, Tenn., July 2nd, 1844, and in childhood emigrated with her parents to Washington County, Ark. In her thirteenth year she professed a hope in Christ and united with the Primitive Baptist Church, living a faithful, humble and devoted member until death, which occurred Sunday, June 20th, 1908, the result of a severe stroke of paralysis. She was stricken about 2 o'clock the morning before, followed by a continuous struggle for life, lasting some twenty hours, when she sweetly and quietly fell asleep in Jesus to await the final call of the Master. In her sixteenth year she was married to J. J. Clark. To this union were born ten children, five sons and five daughters. Three sons and three daughters, together with the heartbroken husband and a large connection, and friends innumerable, are left to mourn their loss, but we should not mourn for her as for those who have no hope, knowing that our loss is her gain. While the vacancy in the dear home, caused by the departure of sister Clark to a more restful and joyful home, can never be filled as was filled by her, yet we should take courage and be comforted by the precious word of God teaching us that the Lord giveth and the Lord taketh away. Friends, in this sad hour of bereavement and sorrow look to the Rock from whence ye are hewn for everlasting consolation and joy that will never be taken away.

The funeral service was conducted by the writer, in the presence of many weeping friends and relatives, who with sad hearts had assembled to pay the last tribute of respect to the mother in Israel. She was interred in the Clark Cemetery, near her home. She was a firm believer in the faith and doctrine of the church with which she lived and worshiped for fifty years or more. Let us remember that though

our dear sister is absent, yet she is not dead, but has just entered the real life. Jesus said, I am he that was dead, but live again, and live forevermore, and, "Because I live, ye shall live also."

J. R. LOVING.

Philip W. Hall departed this life at the advanced age of 82 years and 9 months. The infirmities of age were the main cause of his death. He died at his son-in-law's, Mr. Theodore Toadvine, near Salisbury, Md. Brother Hall was baptized by the writer in the fellowship of the Old School Baptist Church at Nassaongo, Wicomico Co., Md., August 2nd, 1874, and was soon afterward appointed church clerk, which office he filled very acceptably. He was a man of good mind, well versed in the Scriptures and also in the general affairs of the day. The religion that he professed was lived out, which showed that the Spirit and the root were there at the bottom of all. We as a church do and shall miss him much, but he is at rest.

Elder A. B. Francis preached a comforting discourse. His remains were laid away in the old home cemetery to await the trump of God. He leaves to mourn with the church, four children, all girls: Mrs. Ellen Taylor, Mrs. Christian Parker, Mrs. Mary LeCates and Mrs. Anna Toadvine. We would commend the sorrowing ones to the word of God's grace, which is able to build them up. T. M. POULSON.

James J. Ashurst was born March 3rd, 1827, and died June 22nd, 1908, aged 81 years, 3 months and 19 days. He was married to Mrs. Mary E. Ashurst, March 3rd, 1864, and to this union two children were born: John K. and James J. Ashurst. John K. died at the age of thirteen. Brother Ashurst leaves one son and three stepchildren, two daughters and one son, namely, Mrs. Carrie T. Birkes, of Latham, Ill., Miss Lillian, at home, and Robert Spurgeon, of Kansas City, Kansas. Brother Ashurst united with the Regular Predestinarian Baptist Church at Lake Fork, in 1871, and was baptized by Elder J. H. Myers. He had been a consistent and faithful member since, although in his later years on account of poor health and irregular preaching he did not get to meet with his church as often as he wished, but remained firm in the faith of that church. He was beloved by his neighbors and all who knew him; thus we lose an indulgent father, a good citizen and a faithful christian.

The funeral service was conducted by the writer. Text used, Romans viii. 29: "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." His body was laid in the beautiful cemetery at Mt. Pulaski, there to rest until his Savior calls him forth in his own likeness.

J. B. DOBBS.

SPRINGFIELD, Ill., July 15, 1908.

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

G. W. Horner, Oregon, \$1.00.

M E E T I N G S .

THE Des Moines River Old School Baptist Association will be held with the Greens Grove Church, near Marion, Linn Co., Iowa, August 15th, 16th and 17th, 1908. Persons coming to this meeting will be met at Marion. A cordial invitation is extended to ministers and brethren to meet with us.

W. S. GOTT.

THE Bryn Zion Old School Baptist Church will hold its yearly meeting at its usual appointed time, the third Sunday in August and Saturday before (15th and 16th). A cordial invitation is extended to all lovers of the truth. Meeting will begin Saturday afternoon at 2:30 o'clock and continue all day Sunday.

DAVID M. CLOUD, Clerk.

THERE will be a two days meeting held in the Old School Baptist Church on Schoharie Hill, August 19th and 20th, 1908. All lovers of the truth are welcome. Those coming from the west will be met at Howes Cave August 18th, and Wednesday morning, August 19th. Those coming from the east will be met at Schoharie and taken to the home of sister Kinney.

GEO. A. MIERS.

THE Old School Baptist Church at Cammal, Pa., expects to hold a two days meeting the fourth Saturday and Sunday in August (22nd and 23rd), 1908, and hope to have Elder Charles Bogardus and our pastor, Elder D. M. Vail, with us, and as many of the brethren and friends as can come. Place of meeting is only a few rods from Cammal station, on New York Central R. R., forty miles from Williamsport, Pa., and seventy miles from Corning, N. Y.

SAMUEL MAFFAT.

THE Hazel Creek Association will hold her fifty-fourth annual session with Providence Church, Appanoose County, Iowa, commencing on Wednesday after the fourth Sunday in August, 1908, and continuing three days. Those coming by railroad will be met at Plano. Persons coming on the C., M. & St. Paul R. R. will be met at Jerome if they will notify Elder S. B. Jones, of Plano.

H. C. CATE.

THE seventy-seventh annual meeting of the Spoon River Association of Regular Predestinarian Baptists will be held this year, the Lord willing, with Union Church, at the residence of Deacon B. F. Myers, one-

half mile from Colchester, McDonough Co., Ill., on September 4th, 5th and 6th, 1908. Colchester is situated on the Quincy Branch of the C., B. & Q. R. R. All trains will be met on Friday and Saturday. Brother Myers requests that as many as can conveniently, to come by rail. All lovers of the truth are cordially invited, especially our ministering brethren.

S. H. HUMPHREY, Clerk.

THE Maine Conference will assemble, the Lord willing, with the Old School Baptist Church at North Berwick, York Co., Maine, on September 4th, 5th and 6th, 1908. We shall be glad to have visit us all who love the gospel of our Lord Jesus Christ. Those coming on the train will be met on Thursday, Sept. 3rd.

FREDERICK W. KEENE.

THE Maine Old School Baptist Association will be held, the Lord willing, with the Whitefield Church, Lincoln Co., Maine, Sept. 11th, 12th and 13th, 1908. Those coming by rail take Maine Central R. R. trains for Wiscasset, there change to Narrow Gauge R. R. for Whitefield. All lovers of the truth are cordially invited to meet with us.

GEO. R. TEDFORD, Clerk.

THE Licking Old School Baptist Association will be held, the Lord willing, with Mt. Gilead Church, near Mays Lick, Ky., Sept. 11th, 12th and 13th, 1908. Those coming from the east, south and west, by way of Lexington and Paris, Ky., will please reach these places on Thursday, Sept. 10th, in time for L. & N. train leaving Lexington at 11 a. m. and Paris at 11:55 a. m., arriving at Helena station at 1:27 p. m., where all will be met and conveyed to places of entertainment near the church, which is about six miles distant. We request as many as can do so, to reach Helena on Thursday at the time above named. Those coming from the east or west by way of Maysville will please write to me, stating day and time of arrival, so you will be met. We extend a cordial welcome to all lovers of gospel truth.

R. L. TURNER.

MAYS LICK, Ky.

THE yearly meeting at Rock Springs, Pa., is appointed for the second Sunday, and Saturday preceding, in September, 1908, commencing on Saturday, Sept. 12th, at 10 o'clock a. m. Those coming by rail will take trains at Philadelphia and Baltimore for Perryville, over the P., B. & W. R. R., to connect with the 4 p. m. train on the Port Deposit & Columbia R. R. for Conowingo, Md., arriving there at 4:30 p. m., where they will be met and cared for Friday evening. A cordial invitation is extended to all lovers of the truth who wish to meet with us.

C. J. ROWLAND, Church Clerk.

THE Roxbury Old School or Primitive Baptist Association will be held with the First Church of Roxbury, at Vega, N. Y., on Wednesday and Thursday, Sept. 23rd and 24th, 1908. Trains will be met at Roxbury on Tuesday, Sept. 22nd. A cordial invitation to all lovers of the truth is extended, especially to ministers of our faith and order, to meet with us.
V. BALLARD, Church Clerk.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76. MIDDLETOWN, N. Y., SEPTEMBER 1, 1908. NO. 17.

CORRESPONDENCE.

SOUTHAMPTON, Pa., May 12, 1908.

DEAR BRETHREN:—I send this experience of Miss Mamie Kennedy for publication in the SIGNS. She was received by the church in Canada, at Duart, last February, and then I asked her if she felt willing to have her experience published. She felt much shrinking and fear concerning it. I think it will be good for the brethren scattered abroad to read it. I have known her from a child, and am glad for her, as I am for all who receive this precious hope. In her last letter to me she expresses great comfort and gladness. The meeting which has just past at Dunwich, was the time appointed for her baptism. I hope she has received that solemn and sweet ordinance, and is now in full fellowship with her dear mother and all the spiritual family who meet for worship in Duart, and in the other places of worship which belong to the Covenanted Baptist Church of Canada.

Your brother in hope,

SILAS H. DURAND.

TORONTO, Canada, March 4, 1906.

DEAR ELDER DURAND:—I have in my thoughts been talking with you all the past week, and cannot throw off the impression to write you. All last evening I felt very strongly that I must write, and yet I felt that I could not and dare not presume to do so, and again this morning comes the same desire, and I find myself wondering why it is. I felt last June, when I knew you were to be with us, if I could only be favored to be in your company how I would like to talk to you, but when the moment came, in some way that I cannot explain, as is often the case with me, my mouth was closed and I could not say a word, and then the thought came, Why need I be surprised, as I had nothing to tell? it was all imagination. How thankful I should be that I was kept from deceiving you as I had the two or three to whom I had talked. But the few words which you said to me encourage me to write this morning, and I know the mantle of charity will be thrown around and over my pitiable effort.

It is in my mind to try and tell you the way I sometimes hope the Lord has led me, but the time seems so long, and only a little here and there, that I wonder

why my little hope is so precious to me. I do not think that when a child I ever had any serious thoughts of the better things, only that I wanted to be good. The first my mind goes back to was one Sunday in February, while I was attending high school at St. Thomas, you were speaking from the Psalms. I cannot now recall the exact text, but you spoke of what it meant to wait patiently on the Lord; as you spoke, the beauty of it seemed to be shown to me, so that when I came to myself, as it were, I felt that I must have been standing up and that every one must have noticed me, but as I looked around, every one seemed indifferent to me. The words "wait patiently" have ever since been with me when I have come to the point of despondency of ever knowing anything of the things I have longed for, and they have sometimes made me patient. From that time I went along, taken up with my lessons, and not often having my mind at all stirred up; or if at all, thinking the Old Baptists were good, but a little behind the other denominations. Hearing Elder Pollard one morning comparing the natural birth with the spiritual, he said the first sign of life in a child was the cry, and the same was true with a child of God. He spoke powerfully, and I thought, O if I could only know that cry in my heart now, how patiently I would wait. But how ignorant and foolish! I ask now, Was that a natural feeling? Perhaps it was. But I go back often to the times when it seemed I was left to enjoy, as it seems to me, all the things of this life. I was in St. Thomas, and sang in the choir three years, and attended their endeavors, and yet, though urged, I never felt I wanted to join them, for it would hurt my mother. My aunt, Mrs. Williams, would often say to me that she did not

see why I attended so regularly, and I did not like it. I thought she did not want me to be good, as I have told her since.

One morning I was reading the Bible, where they had been studying it at the C. E. meeting, and all at once I felt I could never have anything to do again with all that, for the Old Baptists did not believe in it, and I threw the Bible across the table. So I stopped going to those meetings, but I would never fail to go to hear our own preachers when they came to the city. Then I seemed to go along in an indifferent state for some time, but always in my very heart longing for some light. May, 1902, I felt I must go to the May meeting. I could not get away Saturday, so got up at four o'clock on Sunday, and took the express to Dutton. I felt very happy going along, and questioned myself, and felt it must be that I wanted to hear the preaching; and it seemed I could hardly wait until the meeting began. The Elder spoke of how Christ suffered in the garden of Gethsemane, but said it was not often he felt drawn to speak upon that portion of the word. In his speaking he said there was not a living soul in that meeting-house but that had passed through the garden of Gethsemane in the soul's experience. O how that came home to me. Where did that place me? I knew nothing of all he was talking about, and from that time I knew no peace. Circumstances placed me so that I left my position before the June meeting. I was anxious to attend, thinking perhaps I would hear something to give me hope. My sister-in-law, brother and I drove over on Saturday, and all through that beautiful meeting, which every one enjoyed, there was not a crumb for me. That was the June brother Young was

received. On Monday I thought my heart would break; must I go away without one ray of light? Then I thought, You once wanted to get away from these people, and now you are separated from them by an insurmountable wall. O the rebellion in my heart as we drove along; it seemed every wicked thought came. Then the words seemed to drop, "Be still, and know that I am God." The next morning I could hardly work for tears blinding me, and trying to hide it so my mother would not ask me about it. After dinner, as I came out to the door of the summer kitchen, the words, "Now unto him that is able to keep you from falling, and to present you faultless," came to me. O, I thought, where have I heard those beautiful words? I could not recall at any time hearing or reading them. I went out and asked my mother; she told me they were in the Bible, and she would find them for me. Why do you ask? she said; but I turned it off. Every chance I got that summer I would read the SIGNS and Bible when no one was looking, but there was nothing for me. That fall I came here to Toronto, not expecting to stay: I came here to go to Winnipeg, but it was ordered differently, and I remained here. There was preaching on Sunday before I came away, and I felt I could not bear to live away from those people. I had often thought, If I were away from that people I would soon find there was nothing with the Old Baptists, and it would be better for me. The next six months I can hardly describe to you; I could scarcely attend to my work. Though surrounded by a throng, I felt I was alone in a bleak desert. I have heard others describe it as a night of awful tempest: to me it was a black night of awful silence; a silence that could be felt; that made me feel to cry for help,

and yet not dare to utter a sound. My roommate, a dear little girl, would go to meeting, and when she would go I would get my Bible and read, but everything was for those who had tasted that the Lord was gracious. One morning I think I prayed that if there was in the Bible one thing that suited my case I might find it, and I would be satisfied. I threw myself in a chair, and opened the Bible to the one hundred and sixth Psalm. I read mechanically until I came to the fourth verse: "Remember me, O Lord, with the favor that thou bearest unto thy people: O visit me with thy salvation." I had been so hard, but now there came a flood of tears, and I felt overjoyed to find the very desire of my heart recorded in that Psalm. The words seemed to stand out, and I felt, O if there was some one to whom I could talk. Mrs. McColl was to come down in October, and how I looked forward to her coming; but when she came I found I had nothing to say, or that I dared to talk about. Many times I would go over, thinking perhaps that day she would talk in some way that I could get into conversation; but it was small wonder she did not think of talking to me, for I was always so light-minded and foolish.

I went home in February to the meeting, hoping against hope, but there was nothing for me. I went along in the same way, even getting so far as to wonder if there was a God; then I would feel, There is a God to the dear people of his choice, but not for me. The next summer I was home, and was anxious to be there for the Sunday that Elder Carnell was to preach; but, as usual, there was nothing for me. I came and went in all those times, but still there was nothing for me except "wait patiently." How I longed for some assurance that I was

even traveling along the road of one of his children. One thing I knew: I did hunger and thirst after righteousness; that was often a comfort to me. The Sunday Mr. John Walker passed away the Elder stayed up for meeting, and came in to tell us he would come for dinner the next day, and said he would like for me to tell him how I came to love the Old Baptists, for he said he felt sure I did. That night I never closed my eyes until the sun arose. I dare not say that I had anything to tell, for what had I but darkness? I wished I might be sick, so that I need not talk to him. Was not that a wicked thought? But as daylight broke, the words came to me, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." I thought, If these words are for me, and from the Lord, how can I lie still and not shout aloud? A quietness came over me, and I fell asleep, and when I arose I could hardly wait for the Elder to come. After talking with him I had a most peaceful feeling for about a week; but soon I was back to the old way, and felt to know that all this was but my own imagination. I often went with my roommate to the James Street Baptist meetings, and shortly after my return, one Sunday evening before tea, as I was getting ready, I felt that I should not go. But still I was getting ready, when the words came into my mind, "Come out from among them, and be ye separate." I thought I had heard Miss Bessie Gillis repeat that a few weeks before, and that this was what made me think of it, so I thought I would go this time anyway, as I was nearly ready. Then came the words, "Touch not the unclean thing." I knew I had heard no one mention these words, and did not know they were in the Bible. But I was

quite determined to go, and went down to tea. I was depressed in feeling, thinking that I ought not to go. But why not go? As I was eating, the words came with much power, "Touch not the unclean thing; and I will receive you." That was enough; I got up from the table and went into the reception room, and when my friend said, "You are going to-night?" I said, "No, not to-night," almost before I realized it. I went upstairs and searched the Bible, but could not find the words. I threw myself on the bed, and picked up the SIGNS that Miss Wells had given me, and which I had read, as I thought, but I found one letter I had not read, and at the end of it found the whole connection of the words that had come to me. Since that time I have felt no desire to go to the meetings here, but still have not felt I had a right to claim anything with the people I love. Sometimes I am made to feel how very dearly I love them, and what a comfort this is to me at times. It is always such a grief to me that since the sermon at the May meeting, about the garden of Gethsemane, I think that I have not been able to hear any preaching as I hunger to do. I would go home with such a desire, and see others enjoying it, and know that it was truth, but still there would be no food for me. The last June meeting, I went with an anxious desire, but came away feeling that surely I was an outcast, and was striving to make the people believe by my going among them that I was interested; and I had a sad and heavy heart as the train pulled out of Glencoe; but it had not gone the length of the town when the words came to me, It shall yield the peaceable fruits of righteousness. Then I thought, I am again trying to think of things, and it seemed wicked of me; but in a few mo-

ments the words came, Dear "as the apple of his eye," and graven on his hand. O the unspeakable power and sweetness of these words, so beautiful to this poor, miserable mortal. The train was so crowded I had to share my seat, but I almost forgot any one was near. I try sometimes to bring back the sweetness of it by repeating it to myself, but the sweetness is not there. There came a quietness stealing over me, and then came the thought, Surely this is being led by the still waters, and lying down in the green pastures, of which I heard you preach one time on a week-night at Duarte. Those moments are precious, and they always come when I am alone.

But I am writing so much to say so little. I have been writing along without realizing I have been covering so much paper. This last time I went home, but not with much thought of the preaching, for last fall it seemed I was left much to myself, and was dead to all things that I had been most anxious about. There was preaching on Sunday after, and I was made to feed upon the beautiful truth which was set forth from the sixth chapter of John, the latter part. It was just what I had hungered for all these years, and, as often had been the case with me, it came when I was not looking for it. O how wonderful are the ways of the Lord, and past finding out. I often wondered when I would hear others say that they were brought by a path they knew not. I have traveled a path I knew not, and sometimes I do hope the Lord's hand hath led me, but most of the time I am possessed with a fear that it will be shown me that all has been just self, self.

My thoughts have formed themselves so much more rapidly than I have been able to write, that I am afraid you will not be able to read this with much comfort. As I glance over what I have written, it seems empty of anything that could make you feel to say, I have come along that path. The other morning, as I was getting ready for business, the wonderful experience of one with whom I am favored to talk at times, was in my mind, and I thought, O to have such a clear experience as that, one would never doubt. In glancing over my own path, it has been but crumbs, crumbs; but to be assured they are crumbs from the Master's table would suffice for me. Since writing the above, I feel the burden raised from my heart, and again feel refreshed. My prayer is, O that I may not be left to myself.

Thursday evening.—Several days have passed since I wrote you, and though I found comfort in writing it, and wrote much, I see I have told but little, and I have feared to send it. I always feel myself so little and so very unworthy to be in the company of the Lord's people, but being as I am here, surrounded, yes, overwhelmed at times, with those who do not know the truth, my heart goes out to those who do love it. I find my mind and heart ready and full to write more, but I must not. Could one ever tell it all?

I have just read Elder Bartley's letter in the last SIGNS, December 1st number, and it has strengthened and helped me to withstand the doctrine, as they call it, that is heard on every side in this city.

I must say good night.

Yours sincerely,

MAMIE KENNEDY.

HARMONY OF MEANS AND END.

HAVING just fairly entered the last stage of convalescence from a very severe sickness, I feel to record a brief reflection upon the use of a physician. Honor thy physician, for thou hast need of him, is a wholesome thought; it is however understood differently by different minds. While the natural man, even the most educated physician, who boasts his skill, reasons as though scientific knowledge, attainable at schools, is about all that is essential for a good physician, there are men of deeper thought, who feel an influence of reverence while they seek to find a reason for the recovery of the sick; even so it is also with those who suffer. The people are divided into innumerable individualities, who must experience for themselves the interpretation of health and disease, decline and recovery, life and death. I do not think my experience is more instructive than any other, yet it comes back to me in a way that no other's experience can; it calls back to me a long cherished faith in "the true God, and eternal life;" it leads me to reflect upon the way of God with man; it confirmed a feeling of weakness, ignorance and indecision, out of which faith came as a miracle. One week or more is almost a blank to me. I remember but few thoughts, and the most of the treatment that I have been told about is forgotten. There was no emotion of discontent or fear of death that I remember, or have been told that I manifested. The fleeting thoughts that now return to me were quieting, soothing trust and resignation to God. I recall but one brief desire or prayer to live. I had no choice of physicians, just accepted the treatment of the one who had just treated my wife, who was slowly recovering from "la grippe," but who took all the toil that

was her lot to wait upon and care for me. One week, as I have stated, was almost a lost week of thought. My family changed doctors, and for another week I was scarcely sensible even of suffering, although the new physician has assented to the fact that he was scarcely sanguine of curing me. Curing me, we all say, just the same as any Arminian would who believes in "means" almost entire; yet I slowly recovered. This is the query now, Who or what cured me? Both doctors prescribed for me, both claim the honor of my recovery. In whom do I believe, the first, the last, or the prescience and purpose of the infinite One? Or shall I divide the honor? I will not contest the question with either of my physicians, but will respectfully honor their apparently equal attention, skill and kindness, yet I am not sure that either of them perfectly diagnosed my case, or was positive as to the real action of their remedies (one of them admitted as much), yet I recovered and am still apparently gaining. I do not wish to be ungrateful to them, nor say I would have recovered without their care, but I will say that my quiet faith did not wholly trust in either of them, and I recall that Christ said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," just as he said, "They that are whole need not a physician; but they that are sick." O how mysterious are the ways of God; yet we act just the same as the infidel, who does not believe there is a God. In fact, are not our natures, derived from natural generation, equally as destitute of faith as they are? God has made us all earthy, planning, reasoning, seeking out new thoughts, new laws, new results and new appliances to secure them. Yes, God made us so, and suited our natures to this state

of our being. Can you now see just where my actual faith rests? The varied phases of fleeting phantasies that flit before the sick man's fevered vision—is he, was I, a free agent, qualified to direct the means of my recovery? Was the first physician free to use the means or medicine after his dismissal? The natural laws of our being act of themselves within us. We never choose our afflictions. I have more than ever felt, during and since my sickness, that God designed it all, planned it all, predestinated it all.

"Times of sickness, times of health,
Times of penury and wealth,
Times the tempter's power to prove,
And times to taste a Savior's love."

The objector has often said that if he believed that doctrine he would not take medicine, if he were to get well he would get well anyway. Others say if they believed that doctrine was true, and Christ saved his people, they would go on in sin. They surely must be ignorant of the Bible, for the same Bible that says there is a time to all things under the sun, a time to be born and a time to die, also says, Honor thy physician; and predestinarians do honor them and feel their need of them the same as others. Some have even taunted me with sneering jibes to sting my faith by saying, If God predestinated men to do wickedly I would not reprove them, forgetting that God had predestinated the reproof to be a witness of his righteousness; forgetting that the Bible teaches us to "reprove, rebuke," &c. A like remark came once from a man professing to be an Old School Baptist, who said Christ taught to let tares and wheat grow together, forgetting that Christ only referred to the fact that wheat and tares grow together in the world, but that we should not try to pluck the tares out of it, but told his disciples they were not of the world, and

also instructed them that they must forsake all and follow him. Of course he forbade them to kill, but told them to bless their enemies. Here also is positive proof that God had purposed to have the tares grow with the wheat, or the bad and good to grow together in the world. I have not forgotten that an enemy sowed the tares, but if God had not designed that those tares should answer some purpose he could have kept out the enemy, even as Satan confessed that God had built a hedge about Job so that he could not take his life. O how much like my own sickness; I felt so secure, so trustful, and repeated to a friend:

"Though men and devils aim to kill,
They can't exceed my Master's will."

My physician said I was delirious. I asked him if I were in any way violent. He answered, No, but that I talked after the kind of my reading; but the doctor with all his wisdom could not see that I read after the kind of my faith; even the wise of this world cannot see what is revealed to babes. How helpless I was, and yet how strong in trustful confidence in God, to whom I looked for all he pleased to give me; and then to remember that that quiet trust was so different from my natural disposition. Very nervous, emotional and impatient, I could scarcely have composed myself for three weeks in health to endure the fatigue of lying in bed.

I feel to call attention to the heading of this article: "Harmony of means and end." I have felt a solemn faith in the most discouraging events of my life, and each one has seemed to be the worst, but I will confine my remarks mostly to disease and cure. The proper use of medicines is granted to be the method of curing us often, and yet they sometimes fail because of lack of faith. Faith

being the "substance of things hoped for," must be in union with the will of God or it cannot be a substance, for a substance is a reality; therefore where the will of God leads a physician to prescribe the proper remedy the patient survives. But why? Because the harmony of God's will is infinite, both in time and result. God being unchangeable, he so fixed the whole line of means and end in perfect harmony of fixed laws that they must fulfill the divine purpose without an exception. This does not consult the will of man, the skill or scientific wisdom of men, but uses such part as pleases God to use, and leaves the wisest, most skillful to fail in their work; for often the remedies so confidently relied on fail to cure, and the slightest variation in a patient's condition places the physician in perplexity. An old physician of this town years ago confessed to me that he met cases where he almost lost confidence in the science of medicine. We need not go so far, but we who believe in God should reverence and adore that wisdom which has declared the end from the beginning, "saying, My counsel shall stand, and I will do all my pleasure."

A. B. BREES.

SPENCERVILLE, Ohio.

SOUTH ST. JOSEPH, Mo., 1908.

DEAR BRETHREN:—As I have had so much comfort in reading the SIGNS, I venture to say some things, though I hesitate, feeling unworthy, weak and ignorant, too ignorant to say anything upon such important subjects as are treated upon in the SIGNS. I feel that I should take my shoes off my feet, for the place when I approach seems holy ground. The writers come bringing the testimony of others who have been in like condition, and have the ability to tell of the

dealings of the Lord with his people, and how they are like the blessed Lord, who was a man of sorrows and acquainted with grief. From this I take a little courage, and trust that I do see the blessed Lord in his dealings with his people.

A brother preached for us at our schoolhouse a few nights since; he was from West Virginia, and his name was Wyeth; it had been some time since we had a preacher with us. He took for his text, "She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." I had read this text many times, and had heard it quoted many times by able ministers of the word.

We read, "In the beginning was the Word, and the Word was with God, and the Word was God," and "the Word was made flesh, and dwelt among us." He said, "I and my Father are one," but he took on himself the form of a servant and was made like unto his brethren in all things. Again, we read, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And God said, Let there be light: and there was light." God made the beasts of the field, and everything that creepeth on the face of the earth, and ordained that all should bring forth after his kind. Then "God said, Let us make man in our image." "Thus the heavens and the earth were finished, and all the host of them." Adam was made of the dust of the earth, and God breathed into his nostrils the breath of life and he became a living soul; and he was to have dominion over all the beasts of the field, all fish, all herb and all earthly things, except one tree in the garden, of this he must not partake, and

he was told, "In the day that thou eatest thereof thou shalt surely die." He did eat of the tree. Did he die? We find him hiding and hear him saying that he was naked. He was not naturally dead, for the Lord told him he should eat bread in the sweat of his face, and that he should till the ground from whence he was taken. We know that Adam was dead in some sense, for God told him that he should die if he partook of the fruit of the tree. In time there was a child born to them, and Eve said, "I have gotten a man from the Lord," and they called his name Cain. Then Abel was born. Cain brought for an offering the fruit of the ground, and Abel brought of the firstlings of the flock. His offering was accepted, and that of his brother rejected. Then Cain slew his brother because of this. Now who wrought the difference between Cain and Abel? Do not the words apply, "All thy children shall be taught of the Lord; and great shall be the peace of thy children"? Was Cain thus taught? I think that God taught Abel, so that he brought a lamb of the flock. How many times sheep are named in the word of God. John the Baptist said of the Lord, "Behold the Lamb of God." Abraham received a lamb at a very trying time with him. Isaiah speaks of the sheep being dumb before her shearers, and says that his life was taken from the earth, and adds, "And who shall declare his generation?" Note the difference. John said, "O generation of vipers." Isaiah said, "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

The Lord said that he would put enmity between the Seed of the woman and the seed of the serpent. Then we hear the Lamb of God saying, "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." My Father gave them me, and no man is able to pluck them out of my Father's hand. He said, "Other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd." There have been differences of opinion as to how He came into possession of his sheep, but Paul seems to answer this when he says, "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 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." Again, Paul said, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Again, he said, "For as many as are led by the Spirit of God, they are the sons of God." And again, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." The Lord said that he came only to the lost sheep of the house of Israel, but he came that those who were lost might have life, and have it more abundantly. He that hath an hundred sheep, if one be lost, will leave the ninety and nine and go after the one that is lost until he finds it; and when he findeth his lost sheep he layeth

it upon his shoulder. The lost sheep was a sheep before it was lost; the son was a son before he wandered away from his home; the father said, "This my son was dead, and is alive again; he was lost, and is found." Has he ever been anything else but a son? But there has been a great change; he went off arrogant, he came back humble, and no more worthy to be called a son; he said, "Make me as one of thy hired servants." But what is bestowed upon him? The father calls for the best robe, and the ring, and the fatted calf to be slain. Are not the robe and the ring the emblems of adoption? The best robe is given him, and the best robe is the robe of righteousness, which Christ the Lord shall give. Was not the ring the emblem of the everlasting love of God? It is written, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." No doubt the prodigal son, when he fain would have filled himself with the husks that the swine did eat and no man gave him, was in great tribulation; he had spent all his living and was filled with his own unworthiness, and surely this was tribulation indeed. The Savior said to some, "Ye are from beneath; I am from above: ye are of this world; I am not of this world;" "ye are of your father the devil." John said of him that he was the true Light that lighteth every man who cometh into the world. All these declarations are in the word of God, and are the words of God. The Lord took his disciples apart from the multitude and explained to them the parable of the wheat and tares. The field was the world, the good seed were the children of the kingdom; the son of man sowed the good seed, and the tares were the children of the wicked one; the reapers are the angels, and the harvest the

end of the world. "And he said unto them, Unto you it is given to know the mystery of the kingdom of God;" but not unto the world. Jesus shall see his seed and be satisfied; he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." I trust we are of that kingdom, and feel to say, as did David, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul. * * * Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

Your brother, J. L. MINTER.

ELGIN, Oregon, Jan. 18, 1908.

EDITORS SIGNS OF THE TIMES:—I herewith inclose a letter written to me by Elder J. P. Allison. The contents have been a source of great comfort to me; I recently mentioned the fact to Elder G. E. Mayfield, and he rather insisted that I send it to you for publication, as we all know that such messages of truth and upbuilding in the true Zion of God cannot proceed from the dear aged brother in Israel for more than a brief season.

(MRS.) M. J. LEE.

SHERWOOD, Oregon, Dec. 31, 1907.

VERY DEAR SISTER LEE:—After an almost unpardonable delay I will make the attempt to address you a few lines in reply to your last letter to us, which letter I sent to the editors of the SIGNS OF

THE TIMES, and you, no doubt, have seen the same in that paper. One reason for my long delay in replying to your most excellent letter was that we did not know where to address you; we supposed Touchet was still your address, though your letter was mailed at Elgin. We supposed you were at Elgin on a visit, but the fourth Sunday in this month we met Elder G. B. Mayfield at Oregon City, and he informed us that your address is now Elgin, Oregon, and so we are trying to write you something in the shape of an acknowledgment, and thereby let you know that we still remember sister "Martha," and sympathize with you in your struggle against the wiles of the flesh and the old archenemy of righteousness. If I should write just as I feel I could fill up my letter with the words of David: "My leanness, my leanness," and, "I have heard of thee with the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself." But whether I repent in dust and ashes is sometimes a serious question with me. That I do abhor myself I feel sure, and I hate my own life, because it seems so full of carnality, vileness and sin, and so void of the fruits of the Spirit; nevertheless I do hope that I can understand the apostle where he said, "We know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law, that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is, in my flesh,) dwelleth no good thing." Now they who are born again and have Christ formed in them the hope of glory all know that in them, that is, in the

flesh, dwelleth no good thing; yet the indwelling of the Holy Spirit in us is not of the flesh or by the flesh, but by and of the Spirit, and the apostle, feeling sure of this fact, added the parenthesis, "that is, in my flesh," knowing that if Christ dwell in us the hope of glory something very good indeed dwells in the child of God. Such are spoken of in the Scriptures of truth as the "King's daughter," all glorious within, because Christ is in her the hope of glory. Her clothing is of wrought gold, because she is clothed with the righteousness of Jesus Christ, and "she shall be brought unto the King in raiment of needlework," because she is his workmanship, created in Christ Jesus unto good works, which God had before ordained that she should walk in them.

But to return to the apostle's statement; he says, "For to will is present with me; but how to perform that which is good I find not." Now this is my experience, for of myself I can do nothing, and without Christ we can do nothing. It seems to me that the apostle here shows plainly that reigning grace, through the mighty working of the Spirit in us, is the true incentive to all the good works performed by God's children, for we may look in vain to the carnal mind or our own resources for the "how" to do good, and if the inspired apostle did not know the "how" to perform that which is good, much less we poor, vile mortals; so we see how needful it is for God to work in us both to will and to do of his good pleasure. "For thou also hast wrought all our works in us." So we see how true the words of the apostle are: "For the good that I would, I do not." If he had been a conditional salvationist it

seems to me with all his knowledge of spiritual things he surely could have found the "how to perform that which is good." It seems easy, according to the teaching of some, if the apostle had been obedient; but then right here is the great trouble with me: for without the quickening power of the Spirit I cannot find the "how" to be obedient. He says, "The evil which I would not, that I do." I consider this expression voices the experience of every child of God.

I beg your pardon for imposing on you such a long letter, and it seems useless for me to further continue writing on this theme, as you are so superior to myself in spiritual vision, and know all about what is contained in this glorious subject, and know that it is alone by grace that we are saved, from start to finish.

We had a glorious, good meeting over at Oregon City, and felt that the dear Lord was with us. Elder Mayfield preached very ably, and his preaching was very strengthening and encouraging to poor sinners who are so afflicted, yet who trust alone in the Lord for salvation. Elder W. M. Gilmore was also present, and was blessed with a good message to the hungry, waiting children of God who were present; also Elder Horner was with us, and helped us both in prayer and preaching. Elder Moffit did not preach any, but had the pleasure and joy of receiving a member Saturday by experience in the Cedar Creek Church, of which he is pastor, and administered the ordinance of baptism Sunday.

We are all as well as usual, and hope this will find you all well; I mean the brethren, sisters and friends, and yourself in particular.

Your loving brother and sister,

J. P. AND MARY ALLISON.

GENESIS VII. 16.

"AND the Lord shut him in."

Now how is salvation come, by the creature or by the Creator? It seems to me by these few sacred words that it is proven conclusively to be by the Lord, and not by man. The Lord commanded Noah to build the ark, also instructed him exactly in all details as how to make this vessel of safety that should shield him and his family from the destruction that was to be sent to destroy the wicked, Noah and his family being typical of a people, a chosen people. Noah was a preacher of righteousness and a man who walked with God. Noah might be a type of Christ, and his family the church, and the ark as safety, also typical of Christ and his safety, for it was said of him that he should come traveling in the greatness of his strength; at any rate the ark was a place of safety prepared for only Noah and his family, and no one else. No one else knew of what was to come; none else had any part in the ark, neither does any other than the Lord's people know of Christ and his safety. Noah, being the head of the family, might represent Christ, he being the head, and his wife, his three sons and their wives to represent the church, and that shows the relationship between Christ and his people. The relationship between Christ and his people is clear and distinct, as is the relationship between Noah and his family. Noah and his wife were one, for man and wife are no longer twain, but one; then their children are one with them. The children being men when they took wives, the wives became one with them, so the sons were one with Noah and his wife. Now since they were married, they, their husbands, Noah's wife and Noah were one body, and not several bodies. Had the children been

females and married they then would have been one with some one else, but as they were males their wives became one with them. There is no good in speculating as to what it would have been had some been something else than what they were, but I only try to show how the wives were one with Noah, to show how they had a right to be in the ark and be saved; it was not for anything they had done, but because God had joined them to Noah in the way of their being Noah's sons' wives, and that is the relationship that Christ's people bear him; they are one with him, and not separate and distinct bodies; neither is the church a separate and distinct body from Christ, but they and Christ are one, they, his members, are a part of him, he a part of them; each one would become useless were it possible to separate them, but that is impossible. Noah then wrought this ark according as the Lord commanded, height, breadth and length, inside and outside just exactly as commanded, with the one window, which was in the top, and with the one door, which was in the side, and it was prepared at the proper time, not built way ahead and had to wait for the rain to come, but just at the appointed time. Then there were the beasts of the field, the fowls of the air and every creeping thing that had the breath of life in it, two of every kind saved. I do not think these things represent that any other than they had life, which represents that every living creature that has eternal life is saved in the eternal salvation of Christ our Redeemer. Had they been left out it would not have been a complete salvation, and would show that some would be left out; but not so, every living creature created in Christ is safe in the ark (Christ), and no power can hurt or destroy them, for "they shall

not hurt nor destroy in all my holy mountain." The fact that the Lord shut him in shows that it was of the Lord. God commanded Noah to build the ark to prepare safety for his people, and he, being the head of the family, did so; then after that was accomplished and all the animals of the earth and fowls of the air had gone in, and Noah, with his wife, his three sons and their wives, the Lord shut him in, showing that it is not of man to secure himself; showing the power of God and the inability of man; that even so as the ark was completed, and Noah and his family in the ark, yet their safety depended on the Lord to shut them in, which he did; there they were safe from the storm and rode in safety upon the waves. The spiritual man cannot shut himself in, Christ the Lord must shut him in, which to me is great satisfaction; it is a theme I enjoy when my mind dwells on it, to know that salvation is of the Lord, and not of man; to know that there is but one Power, and all other powers are ordained of him and are in subjection to his holy will, and that he rules and controls all things; that the devil is subject to him, and cannot hurt nor destroy one of his people, otherwise my fear would be greater than I could bear. I think if my hope was in a god that was only equally matched in strength to Satan I would be of all men most miserable; but I hope and trust in the God whose power and wisdom are unequaled and unlimited; that the Lord's people are safe in Christ, that the Lord has shut them in, that he has already safely and thoroughly forever conquered the enemy and safely landed his chosen in his holy mountain; that is, the powers of destruction are as much overcome and He and his people are as safe from the enemy as Noah and his people were safe

from the destruction by water. That God who rules heaven and controls hell is sure, and in him are no mistakes, no weak spots which can be taken advantage of, for the fight is fought, the victory won; it is all accomplished. It is not something to come, but has taken place already. The Lord's people are safe, this I know, but do not know whether I am one; whether I am or not does not affect the safety of it, but the Lord's people are one with him, and he is sure, and so they are sure with him.

This is the way this appears to me, and I willingly submit it to your better judgment. I think quite often, if not all the time, that I should not try to write on these things, and have made up my mind to not do so, but if this gets mailed I will have broken another resolution. If you get it, and it is anything, use it if you wish, if you do not, throw it away, and remember the poor writer,

F. SELBY FISHER.

ORLANDO, Florida.

DEAR EDITORS:—While I am sitting here this morning, feeling sad and lonely, thinking about the dear children of God, how they can meet together and sing and pray and hear the gospel preached, and that I have been deprived of the privilege for many years, I feel like one alone, not worthy to be among them. I feel to say to the dear editors, and all the brethren and sisters, Write on, for you can tell my travels better than I can myself. I love you all better than I do myself; although we are strangers in the flesh, I hope we are not strangers in the Spirit.

When fifteen years old I was cautioned in a dream to try and live right; I saw myself a sinner, and was very much concerned for some time. Time went on until I was nineteen years old, then I

was cautioned again in a dream. I dreamed I was out in the yard, walking around the house, and came to the door to go in; my father was in the house, and when I stepped in he raised up and said, Sarah, you must try and live right, for the devil is trying to get all young people in subjection, and you must try to guard against it, and not be led to do wrong. Then he looked around at the other children and talked to them, and wanted us all to try and do right. Then I awoke. Not long after that I was in the loomhouse weaving, and a kind of stupor came over me, as if I were in a deep study, and I would catch myself with my head down on my hand, and then I would rouse up and think I must not let the loom stop, I must weave on; directly my head would be down on my hand again. Then I began to wonder what made me do that. Then it seemed there was some great trial before me; I could not understand what it could be, but I felt sure something was going to happen. A thought struck me it was death, and I knew I was not prepared to die, and I got into deep trouble; the more I thought about it the greater the trouble was. I was so full of sin my breathings were, O mercy, O mercy. On the sixth day of July I went with my father and the other children into the field to pull flax, and we worked until a little before noon, and my trouble was so great and the weather so hot it seemed that I would be overcome. I left the field and went to the house and sat down on a bench outdoors, but I could not stay there. I got up and walked along an old road that went off into the wood, where no one passed, to try to pray to the Lord for mercy, but when I attempted to get on my knees it seemed that I was almost pushed back; I was such an awful sinner it seemed that

if I were to get on my knees before the holy God I never could be forgiven for it. I walked back and forth, and sat down on a large rock, and then walked again, begging for mercy, but it seemed there was none for me. After I had been there quite awhile I thought I had better try to go to the house, for they would be wondering where I was. I started along a few steps, but it seemed as if I could not go. I turned around and walked back a few steps, and the most dreadful feeling came over me: weakness and trembling and shaking; I thought death had struck me, and I was then going to sink down. I threw out my hands and said, Lord, save, I am forever gone. Then my strength all left me. It appeared just then the Lord came right down from heaven, and it seemed he was coming to take me to heaven. I was caught away from this world entirely. I knew nothing of this world for awhile, and the sweetest words were put in my mouth, and sweeter than honey the words came out of my mouth; but it was not I talking, for I had no strength. When I began to come to myself I was walking along with my arms stretched up toward heaven and slowly clapping my hands and saying, This is more than man can do. Then that great load of sin was gone, and I felt I would never see any more trouble. I said to myself, I will go to the house and tell father and mother what the Lord has done for me. I think it was about three years before I went to the church after I received that precious hope. I told a little of what the Lord had done for me, was received, and baptized the next day by Elder Joseph Hartly.

When the time was out for my paper I felt I would not need it longer; I was very poorly, and so weak I could not

read, but I have gained a little strength, so I can read and do a little housework. My daughter and I live alone; she is nearly fifty years old, and not strong. We cannot maintain ourselves altogether, but have to be kept and cared for.

The SIGNS is the best paper I ever read, at least it suits me the best, for the writers give God all the glory; he has all power both in heaven and earth. I have passed through many severe trials and temptations, and when I look over my past life I see many wrong things I have said and done, and what a wretched, wandering mind, it grieves me sore. O the sweet peace that came to me when the Lord took me out of that horrible pit and placed me on the solid rock, and put it in my mouth to say, This is more than man can do, and I do believe it. I do not doubt it is the Lord's work, but my nature is so prone to sin, my doubts and fears are all in myself, fearing all the time I will be tempted to do wrong and dishonor my blessed Savior.

Dear editors, do with this poor letter as you think best. Farewell to you all.

SARAH J. BRANSON.

MAY 21, 1908.

DEAR SISTER TERRY:—When my birthday came I received many cards and some beautiful letters, and among the rest one from you. But I must tell you that I never enjoyed one of them as I have to-day, nor felt that I could answer one of them. Your letter to-day seemed so full of love and good wishes. I know that the fault has been in me, and not in the brethren and sisters who wrote. I wonder who from Salem are with the Harford Church to-day. I doubt not many are there in spirit if not in the flesh. Soon they will be meeting with the Salem Church, and I hope that not a cloud will

mar the peace of one who may be permitted to meet with them. I hope that they may be given the hearing ear and the understanding heart; and that God may direct my steps is the prayer of my inmost soul. I know that there is no other one to succor, and none to save if he withdraws his everlasting arm. There are many of his precious promises continually passing through my mind to-day, which make me hope that they are for me. It is seldom that, even for one brief moment, I can feel that the cloud is lifted; but it is said that the darkest hour is just before the dawn. The spirit is willing, but the flesh is weak, and "I know that in me, (that is, in my flesh,) dwelleth no good thing." At times the only thing I can feel to rest upon is that it is said that through much tribulation we must enter the kingdom; I do hope I have entered that everlasting kingdom, and the arm of God will not be entirely withdrawn from me. There are times when every prop seems to be gone, and it seems I must surely sink, yet still there has been strength given me.

I received a beautiful letter from Elder Francis some time since, which I much enjoyed. There is an old saying that truth crushed to earth will rise again, and so I hope that while all I say and do has the appearance of evil, which you know we are commanded to shun, it may not always be so. But God knows all, and he alone can help us; he alone can save even a wretch like me. Many precious promises come to me and many beautiful hymns, yet in a moment, in the twinkling of an eye, they all seem to be gone. "Like one alone I seem to be," and I must say, "O is there any one like me?"

I hope this may find you and dear brother Terry well, and that you may

always enjoy that sweet peace and comfort which belong to the children of God. I am a poor scribe, but hope I have said nothing amiss. These words often come to me, "If God be for us, who can be against us?" And then I feel at the time as though I am surrounded on all sides by his wills and shalls. If God be my Shepherd enemies cannot wholly prevail. With Christ in the vessel we are safe in the storm; the flames cannot hurt us; he only designs to consume the dross and to refine the gold.

I will add but little more, but trust that he who is mighty to save may be nigh each and every one of his people, and that he may give them day by day their daily bread. My faith is weak and my foes are strong, but though the conflict should be long, our God has engaged by his firm decree that our strength shall be as our day.

With much love to you and brother Terry, I am, I hope, your sister in Christ Jesus,

M. E. NICOLL.

LANHAM, W. Va.

BRETHREN KER AND CHICK:—By the request of S. L. Melton I make the attempt to write a short sketch in memory of C. L. Melton, his father, who departed this life in September, 1895. He was a son of the late Elder William A. Melton, and was an able defender of the doctrine of the Primitive Baptists. Nothing pleased him better than to be in scriptural conversation with those who loved the doctrine of salvation by grace, and when the enemy would attack the doctrine he so dearly loved, with a feeling of solemnity and soundness of speech he would shut the mouth of the gainsayer. Surely one shall chase a thousand and two put ten thousand to flight. He was

well versed in the Scriptures; not easily frustrated, and usually spoke positively. His speech was not with enticing words of man's wisdom, but in demonstration of the spirit. O how I miss him. We had grown up together from the days of our boyhood, and many happy hours have we spent together after we had grown to manhood, talking of the goodness and mercy of God to us poor, sinful worms of the earth. Now, children, your mother was called home to her sweet rest in the paradise of God in the year of 1879, if I am not mistaken. I can say you had a good, loving, christian mother; and your father and mother have been taken from the evil to come, and you are left to mourn your loss, but not as those that have no hope.

I will pen down your father's experience as he gave it to me. "You have asked me to give you my christian experience; I fear that I am not able to give such an experience; I can only give my thoughts and feelings. When young I often had serious thoughts about the great hereafter. I did not like my thoughts to dwell upon the regions of woe and eternal darkness; it seemed for the time to crush out all the joys of life to think of being doomed to such a place, but these were only fleeting thoughts, like the breezes of a summer day, that seemed to waft the little clouds, and scatter afresh the golden sunshine, and make the pensive heart assume its wonted cheerfulness. When my thoughts were most serious I desired to be alone. I have often gone to some dark, secluded spot to hide from all eyes save Him whom my soul desired should hear my humble petition. I desired to be resigned to the Lord's will, stop doing wrong and be a better man. My earnestness would make me believe it was prayer, but I

would soon discover I knew not how to pray, and could not utter one word. I desired the Lord to instruct me, and not let me sin. By begging Him to change his will I would often grow careless about myself, and often forget to think of our kind Benefactor as I should. My beloved father was a very devoted Baptist; the trivial things of life never prevented him from going to the Baptist churches. Being very devoted to him I loved his people, and claimed them as kindred in the morning of life when too young to know the difference between the natural and spiritual relations, but when I grew older my father explained that the natural was for our good here, but it being earthly would end with time, while spiritual ties had no ending, and would live through all eternity. Who would not desire the link that would bind us in heaven to be embraced in God's holy love? I desire it, but do not the unregenerate also? If I have ever been born of the Spirit I know not when or how. I know that there is a change, but I doubt its being spiritual. For the last twenty-two years I have had no desire to listen to the denominations that are always doing so many great things for the Lord, and working for the highest seat in heaven, and the crown that will glitter with the most stars of honor. I do feel an interest in all true Baptists, and love their preaching and conversation. One of the pleasantest seasons of my life was the last of October, 1895. While preparing to visit our association, I was thinking of the dear Baptists and of the good meeting that was coming, when I was made very happy; I felt it was sweet to love Jesus and to be enabled to praise him. I remained in a pleasant frame of mind while at the association; they were lovely people, dearer

than ever. It was a good meeting, and they were so pleasant to dwell with that I felt sad when the association closed and the good-byes were said. If meeting with precious ones here thrills us with such sweet delight, what will it be in that beautiful city of the great Shepherd, where praises never end, congregations never break and there are no farewells? My life has been full of doubts and fears, with few and short seasons of joy. Even upon the bed of affliction, and in the most trying moments, Jesus has seemed near to comfort and reconcile me to his dispensations. How sweet when we can rely upon him, willing for him to choose our way and lead us as seemeth good in his sight, knowing that he doeth all things well. I have tried to claim this as a manifestation of his love, and have at times taken comfort in it, as well as in the words, 'We know that we have passed from death unto life, because we love the brethren.' If not deceived, I do love them and earnestly desire a home with them, but am too unworthy to ask them to fellowship me when I cannot fellowship myself. When I read the experience of christians, I find they have bright evidences of being children of God, yet there is something that seems to touch some secret spring in my poor heart, and a thrill of pleasure encircles me and makes me love their very sayings."

J. W. McCLANAHAN.

PORTLAND, Ind., May 18, 1908.

BRETHREN EDITORS OF THE SIGNS:—I inclose a letter I received from brother C. E. Jackson, that seems to breathe the true christian spirit. It is well seasoned with true christian meekness and humbleness of mind, having a realization of the great suffering of our Savior and what it was for, and what was accomplished by it.

Like David of old, he is kept in daily need of God's help, the way being dark except as God in his own way and time has seen fit to reveal it to him. I trust God's children realize the source from whence all light is derived, for in Christ was life, and the life was the light of men. Brother Jackson has been set apart by the brethren to exercise his gift, and this cross, together with the knowledge of his dependence upon a higher power for strength and wisdom, grace and faith, we feel is why he has felt his weakness more severely.

NEWTON PETERS.

BUCYRUS, Ohio, Dec. 12, 1907.

ELDER NEWTON PETERS—MY DEAR BROTHER IN HOPE:—If one so unworthy as I dare address one of the Lord's dear children thus. Your kind and welcome letter was received to-day, and I am glad to hear you are well, also to hear you were at Cæsars Creek, and had a good meeting; and also glad to hear the few brethren there were well. Your letter came to me as a refreshing shower on dry ground. I have been seemingly so dead to the love of God and his many rich blessings bestowed upon me, and so ungrateful for his tender mercies, that I have thought, Surely I do not know anything of the Lord or that strait and narrow way; for surely if I have ever been born of the Spirit I would set my affections on things above, and not on things on the earth. It seems I am continually thinking and worrying about earthly things, and O dear brother, how often I am made to cry as the apostle Paul, "O wretched man that I am!" How often I find that "law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members," and how I would like to get away from myself.

Dear brother, you ask if I can at all times read my title clear? It seems all right for all of the brethren and sisters, but for me,

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

This hymn tells my feelings most of the time better than I can. Some things in the Scriptures give me a little hope now and then; this is one of them: “I know, that, whereas I was blind, now I see.” That is, I see things differently than I once did, and I know the whole religious world sees them as I did, and I know the wisdom of the world is foolishness with God; so then the doctrine of the world is opposite to the doctrine of God our Savior. I know also that God would be just if he sent my soul to hell; this I could not see at one time. I know I am altogether sin and vanity, and like the old prophet, full of wounds, and bruises, and putrefying sores, from the crown of the head to the sole of the foot, and no soundness in me. There was a time when I cried for justice, but now I cry for mercy: “God be merciful to me a sinner,” for I know if I received justice I would be forever banished from his sight. I am glad the Master said, “I came not to call the righteous, but sinners to repentance,” and I am glad the apostle Paul said, “Christ Jesus came into the world to save sinners; of whom I am chief.” If the apostle should have said, was chief, then poor, wicked me would have found nothing in this Scripture but condemnation. Dear brother, there have been a few seasons in my short and unworthy career when the Lord has blessed me with a hope that I believe enabled me to look to that within the veil, and to say, “I know that my Redeemer liveth;” and to say, “Thanks

be to God, which giveth us the victory through our Lord Jesus Christ.” One thing you spoke of has been worrying me for a long time, and that is, the Lord removing his old soldiers and not raising up younger ones to fill their places, and I have often wondered if I were not the one whose sins had caused this. We know that many times the whole house of Israel suffered for one man’s sins, and when I see myself so prone to go wrong I think of this; but be that as it may, we know the Lord will never leave himself without witnesses. When Elijah thought he was the only one left, the Lord told him he had reserved to himself seven thousand men, and so we see the Lord is carrying on his own undisturbed affairs.

Well, Brother Peters, I must close, or you will get out of patience. I have written a great deal and said little.

I had the pleasure of reading the debate between you and Mr. Buckles, and enjoyed it very much; it handled predestination the fullest and best of anything I had ever seen. This leaves us all well, and I trust it will find you and yours the same. With love to you all who love the truth, and hoping to hear from you soon, I remain your unworthy brother, if one at all,
C. E. JACKSON.

BAKER CITY, Ore., July 3, 1908.

DEAR BRETHREN EDITORS:—In obedience to a request from some of my brethren, and with a desire to reach many of my correspondents who read the SIGNS, I write this for publication, if it meets your approval.

On the 26th, 27th and 28th of June I visited the brethren of Big Spring Church, at Elgin, Oregon, where they held a three days meeting on those days. I never had seen any of the brethren of that section before, and went among

them as an entire stranger, but was received with the same kind hospitality and fellowship that characterizes the Baptists of the east. This church is mostly composed of Baptists from the eastern and southern States, and is an interesting band of brethren, living in the peace and fellowship of the gospel of the Son of God. There were several visiting Baptists at that meeting from quite a distance. One company drove about two hundred miles in a wagon. Elder G. E. Mayfield is pastor of the church, and is an able minister of the Word, and occasionally contributes to the columns of the SIGNS. On Sunday we witnessed the baptism of an aged brother by Elder Mayfield. While among those brethren, who are natives of eight different States, and hearing them speaking the same things, and seeing them rejoicing in the same blessed truth, I felt to realize the force of the Scripture which says, "They shall all be taught of God," and also that there is "one Lord, one faith, one baptism." We feel assured that the Lord does indeed and in truth carry on his own work in all the ends of the earth, and brings his witnesses from the far countries, testifying to the honor and glory of his sovereign grace. May the knowledge of these wonderful things so contrasted with our own weakness and helplessness keep us in humility and ever relying upon the security we have only in him by faith. To his name be all the praise.

Yours in hope, C. W. BOND.

Polo, Ill., May 11, 1908.

EDITORS OF THE SIGNS OF THE TIMES:
—Years ago I used to take your paper, but had forgotten who to address to send

for it again, until I received a number from a dear sister in the east, and it seems so good to hear the words of truth and comfort once more that are contained in your paper that I inclose the money for a year's subscription. It has been about thirteen years since I heard an Old School Baptist sermon; that was at Gilboa, Schoharie County, N. Y., at an association. My home is here in Illinois, and there are very few Baptist members and no church organization near here. There are enough so-called churches, but I seldom go to hear them, and when I do, I have to say, I have not so learned Christ. Years ago, when a young girl, my mind was drawn to the Old Baptists, and I united with the church at Plattekill, N. Y., and was baptized by Elder Hewitt. I have passed through sore trials and afflictions, and often feel to say, "Like one alone I seem to be, O is there any one like me?" I often think of where He trod the wine-press alone, and of the people there was none with him. When we are brought low at his feet, and feel our unworthiness, and how little there is in us to merit his approval, and feel to say, Lord, save, I perish; then to feel that underneath are his everlasting arms; and sometimes I can really say, "I know that my Redeemer liveth," then what a comfort fills my soul; that is peace the world knows not of, and I do have a hope that when done with the cares of this life I may rest with the redeemed of the Lord. Be that as it may, I leave it all with him, knowing there will be no injustice with him.

I submit this to your judgment, hoping I will receive the paper soon.

Unworthily,

(MRS.) REBECCA SWEET,

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1908.

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

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

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

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“HARDSHELL.”

BROTHER C. G. Irwin, of Wilmar, Ark., asks the following questions: Where, by whom, and why did the term “Hardshell,” as applied to Old School Baptists, originate?

As to where and by whom it originated we do not know. We know it did not originate from any man who could be called a disciple of the Lord Jesus, nor even from one who could be called a gentleman by any stretch of charity. It evidently arose from some source that was opposed to the truth of salvation by grace alone, which truth necessarily embraces the doctrine of predestination and election, of special atonement and effectual calling, of the preservation of the elect in this life and their assurance of final glory. As to why it was given us, it seems clear that, as Old School or Primitive Baptists were ready to defend the truth of the gospel to the end, and would not make any compromise with what was opposed to this truth, and would neither yield the truth, nor hold in fellowship those who opposed it, they were thought to be selfish and unyielding; and so the term “Hardshell” seemed appropriate to the mind of the originator of the term. Unyieldingness, against which neither fear

nor flattery could prevail, is what is intended by the terms “Hardshell,” “Iron Jacket,” and similar names. In this point of view, these terms are an honor rather than a reproach; we have never felt to resent them, or to be restless under them, or to protest against them. Some one, replying to another who had used the term “Hardshell” against him, said, “Well, a hardshell is better than a softshell, and far better than no shell at all.” We have felt much the same way about it. We do not think it right for Old School Baptists to use these terms when speaking about themselves, for they know that our righteous Lord has called the church of God his bride, and that she is to be honored in him and with him; and as, with love and reverence, we speak forth the things that are to his praise and exaltation, so we ought to speak of the church, his bride, in terms of affection and honor. But as men called the Master of the house Beelzebub, let us not find fault if they designate His bride by opprobrious titles. It was said of the blessed Redeemer that he was a friend of publicans and sinners. This was meant as a reproach, but it was his glory then and it is his glory now that he is a friend of publicans and sinners; in this is the hope and salvation of such sinners. What was meant as a term of reproach against him then, was really a term of the highest honor, and a perfect description of his intent in coming into the world. He has on earth no more glorious title to-day than “Friend of sinners.” They called him a winebibber and a gluttonous man falsely, because he did eat and drink in common with ordinary men, and rejected none of the good gifts of the Father. How common it is to-day for fanatics to call men by similar names because they believe that everything created by God is

good, and is to be used but not abused. The Savior knew nothing about prohibition, but he did teach and practice temperance; for this these opprobrious names were hurled against him by religious, self-righteous fanatics. The same class of men say the same things to-day. Why should believers be restless under these names, since thus they are one in their temptations with the Master?

The disciples were first called christians, at Antioch, as a term of reproach, yet we do not read that they murmured because of this, and soon they adopted the name as a term of the highest honor, and as being fully descriptive of what they were glad to be indeed. Wherever the name of Christ was honored this name would be an honor, but where the name of Christ was a term of reproach the name christian would be a reproach. This reproach the early believers gladly bore, and their enemies, in giving this name to the disciples of Christ, acted more wisely than they knew. They meant it for evil, but God meant it for good, that the name of his Son should remain on earth, even in the name of his people. Christ means the anointed One, and so christian means an anointed one. Truly the same Spirit that anointed the blessed Savior without measure, does anoint all his true disciples; for of his fullness they all have received, and grace for grace. Then let not believers grieve over the name "Hardshell," rather let us so live among men that it will be seen that we are not hard in our conduct and in our feelings toward man, but rather gentle and loving toward even the unthankful and the froward. But let us remember that we do indeed have a solid foundation, and that there are around us the solid walls of God's truth, which no weapon shall ever make any impression upon. Let us also remember that the

real meaning of the name "Hardshell" is aimed at the doctrine which we love, rather than at ourselves as men. "This is hard doctrine," is what men mean to say by this term; but so said they of the doctrine of the Master. "This is a hard saying; who can hear it?" If hard sayings make us hardshell, then indeed we are in fellowship with our dear Redeemer. The hard sayings of the Master were meat and drink to the disciples; not one doctrine that he uttered would ever break the teeth of his feeblest child; rather, in the hard doctrine was the milk of the word fitted to nourish an infant of days. That which is hard to the enemies of God is softer than downy pillows to the weary head of a disciple. Brother Irwin, and we all, know that these who are hardshells to the ungodly, the unbelieving and the Pharisee, are the true followers of the meek, lowly and gentle Savior, and are meek, lowly and gentle themselves.

In replying to our brother we felt like adding the above reflections, and hope that they will not be considered out of place. C.

IMPORTANT NOTICE.

ALL having notices which they wish published in the September 15th number of the SIGNS will please send them to this office immediately, as we expect to send that number out ahead of time.

TO OUR SUBSCRIBERS.

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

ELECTION.

It seems needful now, as it did to the apostle, to stir up the pure minds of the people of God to remember all the various principles of the doctrine of the word of God. This doctrine is believed among us as a thing most sure, and just because it is so believed it may well be that but little might be said about it, in the way of presenting the Bible proofs of it. That this doctrine is in full harmony with all real vital experience of godliness is most certainly true, and yet it is needful that the children of God be taught to see how this doctrine is plainly declared in the Bible, and that their experience, which includes this truth, is in harmony with the word of God in the Scripture. Our experience is to be interpreted by the Scripture; if any experience is not in harmony with the plain letter of the word, it is because that experience is not of God. The Scriptures are able to make us wise unto salvation; that is, while reading the Scriptures will not give that experience to the heart, after that experience has been felt, the Scriptures interpret it to us. In that revelation to the soul of its guilt, and death in sin, and just condemnation and inability to live, repent and believe in and of itself, the doctrine of the election of God is necessarily implied; but to know whether that experience is a revelation from God of the truth (the truth concerning ourselves and concerning salvation) we must turn to the Bible, and if what we have seen and felt speaks not according to that word, it is because the light is not in it. At the last the important question must be, What does the Bible teach as being true of salvation? Do the Scriptures teach the doctrine of election? And if so, what do they say regarding that doctrine? Some things are declared plainly of this truth. It is the

election of God; that is, it is God who chooses his people; he chooses them, and not they him. It is an election or choice made before the foundation of the world; that is, made eternally, so that there has been no change in the immutable mind and will of God, as would have been the case had he chosen his people even millions of years ago, but not eternally. It is an election of persons, not of tribes, or families, or nations, although families, tribes and nations, in an inferior sense, have been chosen to certain ends, as the Jews were chosen to be a typical people. It is an election without regard to human goodness or merit, seeing that it was made before men had done any good or evil. It was an election to holiness and blamelessness before God, and not that men were holy and blameless, and therefore were chosen of God. It was an election according to the foreknowledge of God, which foreknowledge embraced all men, things and events from the beginning to the end. Therefore this election could not fail, seeing that nothing that could affect the chosen vessels of mercy was unforeseen. It was an election in Christ, which means that it was through Christ that mercy should flow to the elect, and that in him they should find all their righteousness, wisdom, sanctification and redemption. Christ is also called "the elect" in a preeminent sense. In his election is the election of his people, even as in his sonship is their sonship, and in his anointing by the Spirit is their anointing also. They were elected in him, or chosen in him, even as all spiritual blessings are theirs in him.

Still further, it is an election of men, that to men (vessels of mercy) might flow out all mercy and grace, even unto the final glorification of all the election of grace. It is an election of just such men

as have descended from that man who was made of the dust of the ground, and into whom God breathed the breath of life so that this man became a living soul. It is worthy of careful notice that man was called man before he was given life. Man was not a heavenly being, but an earthly being, according to the narrative given in Genesis, and all that this man was in his creation, is that man who is chosen to salvation. It is this man of whom the psalmist says, "Blessed is the man whom thou chooseth, and causest to approach unto thee." It is this man to whom the Savior said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." It is this man who has been predestinated unto the adoption of children through Jesus Christ. Election, then, is for poor sinners, and for no others. Eternal life is not elected, but men are chosen unto eternal life; and of them the Lord declared, "I give unto them eternal life; and they shall never perish."

Election necessarily implies rejection. If all men are to be saved, it would be a perversion of language to say that the elect were saved. All cannot be elected, seeing that then there would be no choice or election. This distinction is made by the apostle when he said, "The election hath obtained it, and the rest were blinded." When it shall be said next November that either Mr. Bryan or Mr. Taft is elected, it will mean the defeat of the other candidate to the office of president. It will not need to be said one is defeated, it will be enough to say that one of them is elected. So likewise, to say that God hath chosen some of mankind to salvation, is to say without its being stated in direct language that he

hath passed by the rest, and left them to the condemnation justly due to all men.

Still further, if everlasting condemnation be justly due to all men, those who are left in that condemnation are not treated unjustly because mercy has been shown to others. All, considered in themselves, might have been left to perish, and the throne of God ever have remained without spot or blemish. As it is, in the infinite wisdom of God, his justice is magnified in the final punishment of the nonelect, and his mercy and grace are magnified in the salvation of the elect. This all the saved do now feel to be true, and this to all eternity all the saved shall magnify before the throne of God.

"Lord, should thy judgments grow severe,
I am condemned, but thou art clear;
And if my soul were sent to hell,
Thy righteous law approves it well."

Still further, if any deny this doctrine their controversy is not with us, but with the inspired apostle. We hope not to be left to seek to say more than the apostle has said, as recorded in the ninth chapter of Romans: "The children being not yet born, neither having done any good or evil, that the purpose of God according to election, might stand, * * * it was said unto her, The elder shall serve the younger." It is not ours to seek to apologize for the works and purposes of God; rather, if aught that would appear to be a questioning of God should arise in our minds, let us remember that the apostle has said in reply to all such questionings, "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? Hath not the potter power [right] over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" Upon the foundation of this doctrine, as

stated in the Scripture, is founded all present experience of grace and all future glory. Salvation, both here and hereafter, is in it, and is to be found nowhere outside of this glorious doctrine. This doctrine exalts the grace of God, while to deny it, is to exalt the goodness and merit of man. To believe it, is to believe salvation by grace, while to deny it, is to deny salvation by grace. Election stands or falls with all the doctrine of grace, while all the doctrine of grace stands or falls with election. C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

PSALMS CXXII. 6-8.

"PRAY for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee."

In times of war how irrepressibly are our thoughts at times drawn to the contemplation of peace. When in the bitterness of his soul the psalmist cried unto the Lord, saying, "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war."—Psalms cxx. 5-7. He said the Lord heard him, and this affords great encouragement to the saints of God to call on the name of the Lord in all their tribulations. The church of God is in a state of conflict, God has chosen her in the furnace of affliction, and he has ordained that in the world she shall have tribulation; but as Christ has overcome the world, in him the saints shall have peace. Therefore David was glad when they said unto him, "Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is

built 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. For there are set thrones of judgment, the thrones of the house of David."

"Pray for the peace of Jerusalem." This admonition to pray for her peace clearly implies, first, that her peace is liable to be interrupted, and second, that God alone can prostrate her enemies, allay her fears and hush to silence every jarring element of strife and disorder, and cause her peace to flow unto her as a river and her tranquillity as the waves of the sea. We may also infer that no treaty that we can make with the enemy, or bulwark we can set up for ourselves, are reliable; that God alone can heal all her maladies, settle all her conflicts and afford her deliverance; and furthermore, we may joyfully infer that the saints in all their conflicts, whether with foes without or foes within, have access unto God, and may come boldly to his throne with their prayers and complaints with a cheerful assurance that he will not send them empty away. We have an Advocate with the Father, Jesus Christ the righteous. There is encouragement to pray for the peace and prosperity of Jerusalem again, from the consideration that our prayers are in accordance with the will of God; for he has spoken good concerning her, yea, for glorious things are spoken of the city of our God.

Jerusalem, in the type, was the capital of Israel, her throne of power, her palace of government was there established, there stood her temple, and thither went up her chosen tribes to worship. There stood the altar of the Lord on which all her offerings were made; the ark of God was there, and all their interests centered

there. So Jerusalem, which is above, which is free, which is the mother of all who are as Isaac was, the children of the promise, is the city of the great King, and her name is called, "The Lord is there." God has invested her with thrones of power and palaces of joy. He has there set the King upon his holy hill of Zion; there the King shall reign in righteousness, and his princes shall rule in judgment; there shall Christ our King sit upon the throne of his glory, and with his apostles on the twelve thrones judging the twelve tribes of Israel. To the thrones, palaces and powers invested in this Jerusalem every heaven-born soul owes his allegiance, and it is high treason against the King eternal for them to acknowledge any other ecclesiastical power, or submit to any other religious dominion, for there the tribes of the Lord go up. They are not permitted to worship at any other shrine or serve at any other altar. The constancy and chastity of the faithful wedded bride to her Husband is unchangeably binding on her with all her citizens. "This people," saith God, "have I formed for myself; they shall show forth my praise." John, in vision, saw her descending from God out of heaven, adorned as a bride prepared for her husband.

To pray earnestly for the peace of Jerusalem, implies an appreciation of her exposure to invasions and assaults from without, and from dissensions, disorders and divisions within. The gates of hell assault her invincible walls, and the powers of darkness vainly attempt to sap her solid foundation. The kings of the earth set themselves, and rulers take counsel against her, the heathen rage, and the people imagine vain things, but God has assured her that no weapon formed against her shall prosper, and

every tongue that ariseth against her she shall condemn. In the awfully solemn time described by the prophet, when the sinners in Zion are afraid, and fearfulness hath surprised the hypocrites, when the heart shall meditate terror, even then the Lord says, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."—Isaiah xxxiii. 20–22. Impelled by our fears, alarmed by our foes, and encouraged by the gracious promises presented in the word to our faith, we are constrained to pray for the peace of Jerusalem, and we offer our prayers to Him in whose power and wisdom, goodness and truth we fully confide, to do for her what we feel conscious we cannot do, and with a firm conviction that these aspirations arise from hearts into which God has poured the spirit of grace and supplication. Nor shall we pray in vain, for

"They shall prosper that love thee." How many trembling lambs who bleat around the fold of Christ, how many guilt-stricken, conscious sinners cast their longing eyes towards her precious gates and mentally exclaim, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." "Blessed are they that dwell in thy house," &c.—Psalms lxxxiv. 1, 2, 4, while they feel themselves to be but aliens and

foreigners, and dare not indulge the hope that they will ever be permitted to enter her peaceful gates or taste a crumb of her provision which her God has abundantly blessed, every pulsation of their fearful heart responds to the words in the same Psalm: "A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness," but still feel so utterly unworthy to mingle with the citizens of the new Jerusalem that they despairingly conclude there is no hope for them. But is it possible that any can be thus exercised who do not love Jerusalem? From what other source can such desires arise? Certainly they who do not love Jerusalem can behold no loveliness in her, nor can they feel any other attraction drawing them towards her gates but that of love. If there can be any other attraction than that of love, what is it? It is, it must be love. Cherish then, fearful, doubting, trembling soul, the hope that God has shed abroad the Savior's love in thee, and he has promised to prosper thee. Whatever bitter things thou art writing against thyself, this city God has graciously prepared for thee. To all such souls who are ready to take their cross and follow the Lamb, the word of the Lord says unto you, "Come in, thou blessed of the Lord; wherefore standest thou without?" "Take my yoke upon you; and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." They shall prosper that love Jerusalem. Not a single cup of cold water shall be given to one of the least of Christ's disciples that shall not be rewarded. Prosperity shall not be perhaps, as Job's friends erroneously supposed, in temporal things, as heaping up gold as the stones of the brook, or silver as the mire of the streets,

but it shall be a spiritual prosperity, overruling all things for their good and God's glory. This pledge embraces all who love Jerusalem, for all who love her love God who founded her, "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."

"Peace be within thy walls." The walls of Jerusalem not only separate between the citizens and those who are without, but they are intended as a protection to the city which they inclose. Much is said in the Scriptures of the walls of the city of our God. One prophet proclaims that, "Salvation will God appoint for walls and bulwarks," and another informs us that God himself is a wall of fire round about Jerusalem, and the glory in her midst, thus at once showing us that God is our salvation. Hence he is called our Refuge, and our Shield. The safety of a city depends upon the strength and invincibility of her fortifications, and so we are taught that nothing can endanger the church so long as God himself retains his power to defend her. Within these impregnable walls a certain class, which are described in the divine record, have a right of citizenship. In Isaiah xxvi. 2, the Maker and Builder of this strong city has given orders, saying, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." While the prophet denominates the citizens of Zion "the righteous nation which keepeth the truth," and Peter calls them a holy nation, John designates them a blessed people, who "do his [Christ's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh

a lie." From all of which we learn that those who belong to this city are the chosen, redeemed, regenerated and obedient people of God; and all who love this city have a birthright inheritance within her walls, and heartily pray for her peace and prosperity, and say continually, Peace be within thy walls. They not only pray and desire that God may deliver this city from all foreign invasion without, but also preserve peace within her precincts; that her citizens may love and be at peace with each other, love as brethren, and keep the unity of the Spirit in the bond of peace; that they may be at peace with God, with one another, and as much as in them lies, live in peace with all men. They desire and pray that they may be enabled to follow after the things that make for peace, and things whereby one may edify another. These peace-loving citizens of Zion are characterized as walking righteously and speaking uprightly, despising the gain of oppression, shaking their hands from holding of bribes, stopping their ears from hearing of blood and shutting their eyes from seeing evil. Such shall dwell on high, their place of defence shall be the munitions of rocks; bread shall be given them, and their waters shall be sure, and their eyes shall see the King in his beauty; they shall behold the land that is very far off. (Isaiah xxxiii. 15-18.)

"And prosperity within thy palaces." A palace is the place of the royal family, the home of kings and princes, the place of thrones of power and glory; the church of God, the residence of kings and priests, and the home of those whom our God has taken from the dunghill to set them among princes. "A glorious high throne from the beginning is the place of our sanctuary." Here Jesus reigns, his me-

diatorial throne is here, and with him, occupying the twelve apostolic thrones, his princes rule in judgment. All the saints desire that the government of Christ may prosper, that upon his own head his crown may flourish, that his horn may be exalted, that as King, Christ may be higher than Agag, and his kingdom higher than the kingdoms of men. Also, they desire that the decisions of the apostles in the judgments which they have recorded on all the laws and ordinances of his church may be duly observed and faithfully obeyed by all the saints, not only for the benefits which each shall derive from the prosperity of the government of the church of God, but for the general benefit of all, collectively.

"For my brethren." The children of my Father, and of Jerusalem, my mother, these are my kindred and brethren, and for their sakes, as well as my own personally, will I now say, "Peace be within thee." We expect this peace will be enjoyed in heaven uninterruptedly, by and by, but even now, for my companions' sakes, will I pour out my prayer to God that peace may be within the church and kingdom of our divine Lord and Master. Even now, while Zion is compassed about with enemies, while her citizens are here in the flesh, and subject to a militant state. While earth and hell oppose, and she is in conflict with the world, the flesh and Satan, while noise and discord, strife and carnage spread far and wide around her, and while some of our companions have suffered the loss of all things, and some have been beheaded for the testimony of Jesus, whose souls are seen under the altar, waiting to be avenged, and waiting for the filling up of the sufferings of those who remain, and are also to be persecuted and slain, even now, for their

sakes, will I say, "Peace be within thee."

"Peace be within this sacred place,
And joy a constant guest,
With holy gifts and heavenly grace,
Be her attendants blest.

My soul shall pray for Zion still,
While life and breath remain;
There my best friends, my kindred dwell,
There God, my Savior, reigns."

MIDDLETOWN, N. Y., July 15, 1863.

POETRY.

DOVER, Del., April 7, 1908.

MY DEAR MAMIE:—Please hand this poetry to Elder Chick, and if he thinks best he may put it in the SIGNS. I think it is the travel of the Lord's poor and afflicted people here in these low grounds of sorrow. It is very ancient, probably written one hundred and fifty years ago. It seems like an heirloom to me, as I have always seen it since my first recollection in my grandmother's old Bible as a bookmark; she died seventy years ago. She was an old time Baptist, and I think a very spiritual-minded christian. Her father, Elder Phelps, was a Baptist minister, and traveled around a great deal. He died away from home, among strangers, and no one knew him until a minister was called to preach his funeral sermon; he said, "I know him, it is Elder Phelps." I believe he lived in Vermont. There were no railroads, stages, telegraph or telephone lines in those early days, so different from to-day, but the Lord had a people, true followers, as he has always had from the beginning.

Your loving mother,

LUCINDA B. BREWSTER.

TO-DAY AND TO-MORROW.

To-day the saint with time things has to do,
To-morrow, joyful, bids them all adieu;
To-day he darkly sees as through a glass,
To-morrow views his Jesus face to face;
To-day corrected by a chastening rod,
To-morrow solaced by the smiles of God;
To-day he's burdened with the weight of sin,
To-morrow purified from every stain;
To-day he's watching, fighting, full of fears,
To-morrow palms of victory he bears;
To-day he's persecuted, jeered and scorned,
To-morrow with a glorious crown adorned;
To-day he feels his wants exceeding great,
To-morrow he enjoys a large estate;
To-day a suppliant at mercy's seat,
To-morrow casts his crown at Jesus' feet;
To-day he sighs, he mourns, he looks, he longs,
To-morrow all his sighs are turned to songs;
To-day he's racked with pain and sore distress,
To-morrow triumphs in eternal bliss;

To-day to sow in tears is his employ,
To-morrow bears his sheaves of heavenly joy;
To-day he lives by faith and leans on hope,
To-morrow in fruition swallowed up;
To-day with saints on earth he dwells in love,
To-morrow joins the glorious hosts above;
To-day he gets a taste of peace and love,
To-morrow drinks full draughts of bliss above;
To-day his sweetest frames may from him fly,
To-morrow filled with joys that never die;
To-day in God's commands he loves to run,
To-morrow hears the plaudit of, Well done;
To-day he's on the road to happiness,
To-morrow shall the same eternally possess;
Then welcome to-morrow, the christian may say,
That ends all the sorrow and cares of to-day.

OBITUARY NOTICES.

Mary G. Tawresey Carman died March 20th, 1908, at the parsonage of the M. E. Church at Forked River, Ocean Co., N. J., after an illness of three weeks of acute Bright's disease. She was the youngest daughter of the late Joseph S. and Mary Tawresey, of Philadelphia. Readers of the SIGNS in that city may remember her as a girl, when she frequently attended the Baptist meetings with her father. She was born in Wilmington, Del., Sept. 12th, 1877, and united with the Methodists when about twelve years of age, that being the denomination of which her mother was a member. Dec. 12th, 1905, she was married to Mr. Joseph P. Carman, a minister of that denomination. She was a dutiful daughter, a faithful wife and a loving and beloved sister. She leaves to mourn their loss her sorrowing husband, widowed mother, two brothers and one sister, but not as those without hope. May the Lord reconcile us all to his will, knowing that he doeth all things well, and it becometh us to be still and know that he is God.

Her remains were brought to Philadelphia to her brother-in-law's house and funeral services according to the rites of the Methodists were held, conducted by her pastor. The following day she was brought to London Tract, where she had requested to be buried, where there was a short service, and Elder Eubanks spoke comforting words to the mourners, after which the remains were laid to rest beside those of her father.

Her uncle in sorrow,

WM. B. TAWRESEY.

WILMINGTON, Del.

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NOTICE.

SHELBYVILLE, Ky., August 11, 1908.

DEAR EDITORS:—There will be no Mt. Pleasant Association held this year. The conditions which confront it at this time make it unadvisable, though with deep regrets to the church and friends.

By order of the church. P. W. SAWIN.

M E E T I N G S .

THE Hazel Creek Association will hold her fifty-fourth annual session with Providence Church, Appanoose County, Iowa, commencing on Wednesday after the fourth Sunday in August, 1908, and continuing three days. Those coming by railroad will be met at Plauo. Persons coming on the C., M. & St. Paul R. R. will be met at Jerome if they will notify Elder S. B. Jones, of Plauo. H. C. CATE.

THE seventy-seventh annual meeting of the Spoon River Association of Regular Predestinarian Baptists will be held this year, the Lord willing, with Union Church, at the residence of Deacon B. F. Myers, one-half mile from Colchester, McDonough Co., Ill., on September 4th, 5th and 6th, 1908. Colchester is situated on the Quincy Branch of the C., B. & Q. R. R. All trains will be met on Friday and Saturday. Brother Myers requests that as many as can conveniently, to come by rail. All lovers of the truth are cordially invited, especially our ministering brethren.

S. H. HUMPHREY, Clerk.

THE Maine Conference will assemble, the Lord willing, with the Old School Baptist Church at North Berwick, York Co., Maine, on September 4th, 5th and 6th, 1908. We shall be glad to have visit us all who love the gospel of our Lord Jesus Christ. Those coming on the train will be met on Thursday, Sept. 3rd.

FREDERICK W. KEENE.

THE Maine Old School Baptist Association will be held, the Lord willing, with the Whitefield Church, Lincoln Co., Maine, Sept. 11th, 12th and 13th, 1908. Those coming by rail take Maine Central R. R. trains for Wiscasset, there change to Narrow Gauge R. R. for Whitefield. All lovers of the truth are cordially invited to meet with us.

GEO. R. TEDFORD, Clerk.

THE Licking Old School Baptist Association will be held, the Lord willing, with Mt. Gilead Church, near Mays Lick, Ky., Sept. 11th, 12th and 13th, 1908. Those coming from the east, south and west, by way of Lexington and Paris, Ky., will please reach these places on Thursday, Sept. 10th, in time for L. & N.

train leaving Lexington at 11 a. m. and Paris at 11:55 a. m., arriving at Helena station at 1:27 p. m., where all will be met and conveyed to places of entertainment near the church, which is about six miles distant. We request as many as can do so, to reach Helena on Thursday at the time above named. Those coming from the east or west by way of Maysville will please write to me, stating day and time of arrival, so you will be met. We extend a cordial welcome to all lovers of gospel truth.

R. L. TURNER.

MAYS LICK, Ky.

THE yearly meeting at Rock Springs, Pa., is appointed for the second Sunday, and Saturday preceding, in September, 1908, commencing on Saturday, Sept. 12th, at 10 o'clock a. m. Those coming by rail will take trains at Philadelphia and Baltimore for Perryville, over the P., B. & W. R. R., to connect with the 4 p. m. train on the Port Deposit & Columbia R. R. for Conowingo, Md., arriving there at 4:30 p. m., where they will be met and cared for Friday evening. A cordial invitation is extended to all lovers of the truth who wish to meet with us.

C. J. ROWLAND, Church Clerk.

A YEARLY meeting will be held, the Lord willing, with the Clovesville Old School Baptist Church the second Saturday and Sunday in September, (12th and 13th) 1908. A cordial invitation is extended to all lovers of the truth, especially ministering brethren of our faith and order. Trains will be met at Fleischmanns station on day of meeting.

O. F. BALLARD, Church Clerk.

THE Roxbury Old School or Primitive Baptist Association will be held with the First Church of Roxbury, at Vega, N. Y., on Wednesday and Thursday, Sept. 23rd and 24th, 1908. Trains will be met at Roxbury on Tuesday, Sept. 22nd. A cordial invitation to all lovers of the truth is extended, especially to ministers of our faith and order, to meet with us.

V. BALLARD, Church Clerk.

THE Lexington Old School Baptist Association will be held with the Old School Baptist Church of Gilboa on the first Wednesday and Thursday in October, (7th and 8th) 1908. We cordially invite all who love to meet for the worship of God to meet with us, especially ministering brethren. Those coming on the U. & D. R. R. will be met in the afternoon of the day previous, and if any should be missed take stage to Miss Jennie Leonard's. The Saturday following is our regular monthly meeting, and all who can stop over will be welcome.

Done by order of the church.

D. S. ELLIOTT, Church Clerk.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m. in a Hall ou Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

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Meeting every Sunday morning

at 10:30 o'clock.

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11:00 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. 76. MIDDLETOWN, N. Y., SEPTEMBER 15, 1908. NO. 18.

CORRESPONDENCE.

ROMANS I. 18.

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.”

The above text and its connection, with Paul's application of it to his subject in this letter to the Romans, has at times been upon my mind, and I desire to give such views as I have regarding it. The sixteenth and seventeenth verses of this chapter declare the gospel to be the power of God unto salvation to every one that believeth, and that therein is the righteousness of God revealed from faith to faith. In these three verses we have two things revealed, first, how and to whom the righteousness of God is revealed; second, how and to whom the wrath of God is revealed. It is in my mind to set forth some thoughts regarding both these things. One thing the apostle very plainly states in this letter: that all men have sinned and come short of the glory of God. The apostle would not allow, for one moment, that salvation is obtained by works, saying, “We have before proved both Jews and Gentiles, that they are all under sin,” and that there is none that doeth good. Therefore

it matters not by what means men may try to justify themselves, it is still true that all have sinned and come short of the glory of God, and that there is none that doeth good. Men may think their works are good, and hence ought to be good in the sight of God, but Paul sets all such ideas aside by saying, “There is none that doeth good.” The apostle here seems to refer to those good works by which men seek to obtain righteousness and justification, and he teaches that no matter how good men's works may seem to themselves, they cannot come before God glorying in them. He says, “If Abraham were justified by works, he hath whereof to glory; but not before God.” His meaning seems to be that if Abraham had felt his works were good enough to glory in, he must bring them somewhere else than before God. Paul declares that the righteousness of God is now manifested without the law, and this truth he says is witnessed by two good witnesses: the law and the prophets. This righteousness is by faith of Jesus Christ, and instead of being justified by works we are justified freely by the grace which is in Christ Jesus, whom he hath declared to be the propitiation for our sins,

through faith in his blood, that his righteousness might be declared for the remission of sins that are past. Paul repeats this truth by saying, "To declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Hence the doctrine of salvation by keeping the deeds of the law is forever set aside and made null and void. God found none good, none righteous, none that sought after Him; and all had gone out of the way, so that all stood in a lost condition and were fit subjects for the wrath of God and his condemnation. Hence none can boast of being justified by their works, for all, as considered by the God of heaven, are as filthy rags, and every man stands equally condemned with every other one. Hence all were in need of a better source of righteousness and justification than by their own works. But the apostle presents the true plan of salvation, and says, "Now the righteousness of God without the law is manifested," and to the truth of this he called the law and the prophets to witness. It is the righteousness which is by faith of Jesus that is now manifested unto all and upon all that believe. The apostle explains it thus: Abraham believed God, and it was counted unto him for righteousness. This is why Christ said unto the disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved." He did not command them to baptize those who were doing good works and keeping the commandments, but those that believe. There is no rule nor custom among the churches of God that when one wishes to unite with them, they shall seek to know whether he is keeping the commandments, and offering this as his witness that he is prepared to

unite with the church; but, on the contrary, when Christ sent his disciples into all the world to preach, it was he who believed on Christ that was entitled to baptism at their hands. Hence it matters not how good a man's works are, if he does not believe on the Lord Jesus Christ for all his salvation, the church would not admit him to membership.

Now to return to the text, it is through the gospel that the righteousness of God is revealed from faith to faith, meaning that through preaching, the righteousness of God is revealed to them that believe. It is God's righteousness that is revealed, and not ours. In the epistles to the Romans, the Galatians and Ephesians, the apostle has set forth with especial clearness that salvation is by grace alone, and in no degree by works. But now after all this setting forth of salvation by grace alone, I wish to speak of why it is that Paul insists upon all his brethren maintaining good works, still keeping these two things separate and distinct. In reading the Bible men see at once how the apostles insist upon their brethren walking uprightly, and to be careful regarding their whole conversation. Hence it is needful to show the necessity of good works, and that nothing short of a godly walk and chaste conversation is pleasing to God in the conduct of his children. When we see brethren who do not walk in godly fear and try to honor their profession, we are grieved, and hence the truth of our text is applicable to them: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." The truth the apostle here sets forth in the first chapter of Romans is in harmony with what we find in the second and third chapters. God chastens his own

children who walk in an ungodly and unrighteous manner, as he requires good works of them. God hath shown them the truth, and if so, they are born of the Spirit, and bear the fruit of the Spirit, which is love, &c. The apostle also tells us what the works of the flesh are, that they are all of them evil works. Paul found both in himself, hence with his mind he served the law of God, but with his flesh the law of sin. He found a thorn in his flesh, and a warfare between the flesh and the Spirit; and where this warfare is, that one will find that when he would do good evil is present with him, and that while formerly he loved sin, now he hates it and loves righteousness.

One truth revealed in our text is that God chastens all his children who do not maintain good works; for good works should emanate from all who are born of the Spirit, and this Christ and the apostles insisted upon in all their teachings, not to make men children of God, but because they were children. Our God simply commands good works in all his children, but this does not prove that salvation depends upon these good works, for the Savior and the apostles set aside all such ideas as gross error by declaring that salvation is by grace, without works, and that it is the gift of God. Paul said, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. * * * But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised there-

by." Thus we find harmony in the Scriptures. First, that salvation is by grace through faith, and that not of ourselves, or not of works, lest any man should boast; second, that good works should always be maintained by those whom God hath saved by his grace. Paul said, "If Abraham were justified by works, he had whereof to glory; but not before God," and the apostle James said, "Was not Abraham our father, justified by works, when he had offered Isaac, his son?" Thus unless the word be rightly divided there will appear to be a contradiction between Paul and James, yet there is no contradiction at all. The sum of it all is, we are saved by grace, through faith in Christ, and then by works make manifest our salvation. The good works are the evidences of living faith.

In conclusion I would say it is always sufficient reward to the people of God to know they are serving their Father in heaven. Thus their reward is in the obedience, and not for it; and we learn obedience by the things we suffer, as did the Savior.

Your brother,

NEWTON PETERS.

WINNIPEG, Manitoba, July 9, 1908.

DEAR FLORENCE:—I have just read your letter dated June 30th and July 4th, and will try to write now and tell you in my poor way how glad I am to get it. Situated as I am, every message from my brethren in the church is full of sweetness. I find much comfort in the messages of love and fellowship I receive from the household of faith, but make little returns for them. I can only hope that God in the riches of his mercy may see fit to give me some word of comfort to one of his flock, for if I cannot write to the praise and glory of his name I had better be silent.

I do not know whether you heard what I had to tell of my life, or if it would be of advantage to you, but I will write somewhat of it, hoping that you may find some fellowship in it. God's people are led in a peculiar way; he has chosen the foolish things of this world to confound the wise. Until I read John Bunyan's relation of his experiences, I felt that I was alone in mine.

When I started to school my father had me excused from the religious exercises, and I only remember once, when eight or nine years old, that I took part in them for a short time rather than be different from the other children. It was told at home somehow, but instead of correcting me, mother told me to continue if I thought right. This affected me in such a way that for years after I could not even join in the school songs which mentioned anything I considered sacred. A great fear and awe of such things took hold of me. The first time I remember calling on God in prayer was when lost in the woods, in the wild country between here and Lake Superior. I think I was nine or ten years old. I had wandered about and called repeatedly with no answer, and when I had given up all hope I cried to Him, and on rising to my feet, my first shout was answered by one of the men from camp. During the time from then until I was about fourteen I cannot remember much except that I was very sensitive in all things pertaining to religion. Then I was given a desire to lead a better life, which I thought depended on myself. Every attempt lead to failure, and my sinfulness became more and more in evidence. My condition grew worse and worse, and I could not tell how to escape. The Bible gave me no comfort, but appeared always to condemn me. Every evil thought imaginable came into my

mind, and while I had never used profanity, a desire to speak blasphemous words persecuted me continually. I would be in misery all day in school, and on coming home would go up to my room and shout hymns to try and drown my thoughts, and pray for mercy while doubting if there was any hope for me. The thought of being estranged from God through my sinful condition was the greatest trouble, rather than the fear of death or final punishment. I began to fear lest I had committed sin beyond pardon, and at last could not even pray, as I felt it an abomination to God. I do not know how long this trial lasted, but it was not short. I was afraid I should lose my mind and then fall a prey to the evil thoughts and blasphemies that persecuted me so. My first consolation was in the thought that God wrought all things with a purpose, and that if it were his holy will that I should be cast off it was right, but I longed even so to be reconciled to him and to be able to praise his name. One morning when I got up the burden which had been torturing me was gone; everything seemed beautiful, and to be praising God for his goodness; I felt that he had made a new covenant with me, and that my sins were forgiven. I thought my troubles were ended forever, but before the day was over I saw I was mistaken. I have been much troubled since by evil thoughts, but not in the same way as before: it is sorrow for the presence of evil in my flesh. I have often wondered how one so vile can be of His chosen people, but I know that there is nothing good in our flesh, and it is in the righteousness of our Mediator, Jesus Christ, alone that we can live blameless before God. I know there is no merit in myself; in my heart I have committed all manner of sin, and if I have been pre-

served from any evil it is due to the grace and mercy of God. I have often doubted myself, whether I am one of the vessels of his mercy, owing to the constant presence of sin in my heart, but I can rejoice in the many unmistakable blessings he has given me, of which I have told you a little before. After being received by the church at Southampton, and baptized, I did not experience that joy which I realized when the load of sin was first removed, but felt that the greatest of privileges had been bestowed on one altogether unworthy of anything. All through the years I have spoken of I tried in every way to conceal my troubles from every one. I did not know that what I had passed through had anything to do with the belief of the Old School Baptists; I thought I was alone in the world. For years I waited, hoping that God would send a revelation of himself to me, not realizing that the light had come. It was after reading "Grace Abounding" that I in fear and trembling wrote Elder Durand of my feelings. Perhaps you can see some likeness in our experiences. I love to read the prophecies of Isaiah, they point so wonderfully to the redemption of Zion. Is it not marvelous how Christ seeks us when altogether uncomely in sin? it being so purposed that all our beauty may come from him, so we have nothing in ourselves to glory in.

You have asked me to tell you again the experience I had at brother Durand's on the Monday night following my baptism. There was a meeting at his house in the evening, and after it I went to bed, desiring that I might praise Him in spirit and in truth, for I knew no other praise was acceptable with God. I had been asleep for some time when I felt myself lifted to my feet, and words of praise exalting God came from my lips.

I did not feel as though I were standing on my feet, but seemed to be supported in a very high place, and the words filled my soul and came forth with irresistible power. While there was no exaltation of myself, the words seemed to have wonderful power, and to fill everywhere. This was not as a dream, confused, but so real that I do not know when I awoke, and it was some time before I could make myself believe I was really lying down. It left me with a great feeling of awe, and for a long time I lay praising His name, with tears streaming from my eyes. I told you, I think, of how, just after I awoke, a bird flew in the open window, and after flying backward and forward about the room several times went out again. This impressed me, coming at such a time, as I felt the flutter of its wings passing my face in the darkness.

I have just been reading this issue of the SIGNS. Elder Durand has a beautiful poem there, and the editorials and letters seem exceptionally good. I have longed that in God's mercy I might be more profitable to the church. I am so ignorant of the things of his kingdom, tempted by the evil one in all manner of sinful thoughts, and my mind so deeply engaged in things of this world, that I travel much in the valley; but God be praised, who makes us more than conquerors through Christ, he has not forsaken me, but strengthens me by his grace, and gives me periods of rejoicing in him, who is our righteousness.

Read Psalms xlii. and Isaiah xl. 1-11.

Your brother in christian fellowship,

GILBERT McCOLL.

[THE writer of the above is a grandson of the late Elder Wm. L. Beebe.—ED.]

UNITY OF THE SPIRIT.

(Ephesians iv. 3.)

IN close connection with this subject the apostle has set forth the great oneness existing throughout the kingdom of the Lord Jesus. This being a "one kingdom" all that pertains to it ought, by the apostle's argument, to have a oneness. It seems that by his way of speaking he would have it known "to the faithful in Christ Jesus" that the love of God among them is sometimes hindered or obstructed. He has used the phrase "endeavoring to keep the unity," as though the unity of the Spirit was liable to be endangered. The word "endeavor" signifies an effort, a trial, as though it could not always attain that which was sought after. This agrees with Paul's experience as he tells it in the seventh chapter of Romans. However, it is enjoined upon the "faithful" to endeavor to lay aside every weight and the sin which doth so easily beset them. This power cannot be exercised beyond the limits of God's grace, which is delivered unto each individual in the kingdom of grace. For unto every one "is given grace according to the measure of the gift of Christ." "Now there are diversities of gifts, but the same Spirit." This is shown by Paul in the chapter containing my subject. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." A difference of the gifts bestowed, but all by the same Giver, by the same Spirit. To keep the unity of the Spirit, is as much enjoined as to "put on charity, which is the bond of perfectness." The words "put on," used several times by Paul, I think essentially mean the same as endeavoring, trying, willing to do and having a holy desire to do that which is beautiful in holiness. So when he said

as above: "Put on charity," it means the same as if written: Put on love; for the charity that Paul dealt in was nothing less than love of God. His meaning cannot be misunderstood in the quotation: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."—Col. iii. 12, 13. They are to put on bowels of mercies: help their brethren by kindness and humility. This shows forth the praises of Him who hath called them out of darkness into his marvelous light. It is not argued for a moment that we can force the love of God, but, on the other hand, we emphasize the fact that having the love of God shed abroad in our hearts by the Holy Ghost given unto us, that it is only by the grace given that we are enabled to love them whom God has loved, and who are by the power of God enabled to show unto us through faith their love for God and his cause. When this is clearly done by the Spirit of Truth we are made to love them, for, if we love Him that beget, we also love them that are begotten of him. It is the fleshly mind that prevents the free course of heavenly love; it is the flesh that sometimes holds in check the unity of the Spirit in the bond of peace. For this contagion Paul has given a remedy: "Put off, * * * 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 Paul speaks: "Mortify therefore your members which are upon the earth." These are vile propensities and passions, as in

this connection he still further says: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." Right here is abundant labor for every christian; his worst enemy belongs to his own household, and he will ever be a member of his household, as long as the warfare lasts. The unity of the Spirit is hard to keep during this warfare. If it were not for grace given it could never approach a oneness; but, "thanks be to God, which giveth us the victory," we are sometimes made so wise unto salvation that all is calm, so that the fruit of the Spirit hangs in great clusters, and it is a sweet surprise to get a single eye to view them in their beauty, and to be enabled to point out, and to feast upon these spiritual fruits, such as love, called eternal love, great love, and the love of Christ which passeth knowledge, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. When this fruit is seen and enjoyed, we are not sensible of being under any law, but of being under grace to Him who died once under the law, but who now is above and beyond the reach of any law. It is according to the arrangement of the Father that unity should prevail in all the highest places. It pleased the Father that in the Son all fullness should dwell. The Father is one with the Son; the Son is one with the Father. There is one body, one Spirit, one Lord, one faith, one baptism, one God and Father of all. There was one offering for sin, and but one. There is one Savior, and but one. There is but one name given under heaven among men whereby any can be saved. The chosen people of God are one people, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male

nor female: for ye are all one in Christ Jesus." The chosen people are called in the one hope of their calling; they have faith once delivered unto them; they are one in Christ who is their sanctification, atonement and redemption. Both he that sanctifieth and they who are sanctified are all of one. By that one offering He perfected forever them that are sanctified. Because of this unity "he is not ashamed to call them brethren." Jesus being so near to us in all his work, may we count it all joy to crucify the old man, and walk worthy of the vocation wherewith we are called. May we look unto Jesus, the author and finisher of our faith, for the pattern of good words and works, and contend earnestly for the faith once delivered unto the saints.

Brethren, this is at your disposal.

J. F. BEEMAN.

HELENA, Okla., Jan. 29, 1908.

HAMPTON, Iowa, July, 1908.

ELDER H. C. KER—DEAR BROTHER:—My mind has been running upon many portions of God's word, and more especially upon the ministry of the word. Our God has placed gifts in the church as it hath pleased himself. In 1 Corinthians xii. 28, the apostle names the diversity of gifts, and then in the twenty-ninth verse asks the question, "Are all apostles? are all prophets? are all teachers?" Now these gifts are all profitable, each in their proper place; all have a place in the church. God will make each gift manifest in his own time, and the church has the authority to sit in judgment as to the gift, whether it is profitable, for she is the highest power upon earth. There can be no appeal from her decisions; her decision settles all difficulties and controversies forever. Her discipline is strict in every sense and all must be submissive to her.

Among the many gifts described in this twelfth chapter there is one gift of which I wish especially to write: the call and qualifications of a minister. First, he must be a man of God and of good report among them that are without; he must not be a brawler, and must govern well his own house; he must be established in the faith, doctrine and practice of the word, a lover of hospitality; he must not strive, and he must be apt to teach. Many other quotations I could mention. We know that all men are not constituted alike; the propensities of some differ from others. Some by nature are full of self-conceit, and some do not seem to have enough. One may have a gift in prayer, another in exhortation, each in its proper place, and all edifying to the church. These gifts are to be tried, if they are of the Lord, the church will be the judge; if the gift be not from the Lord it will not be profitable. Paul said all are not teachers. A minister must be apt to teach, and if so he will be profitable to the church, and the church will know it. Such an one can feed the sheep and lambs and can build them up. Then the church should loose the gift, and give him authority to administer the ordinances of the church, and God will open the way for him to go among the churches and preach. Many things could be mentioned of the duties enjoined upon the God-called minister. We know that there are men who have been quickened, or made alive, to God by the invincible power of God, and taught by the Holy Spirit, and led into a blessed measure of the deep things of God by the teachings of the great Teacher, and who have been qualified and sent forth with spiritual power to preach. (Acts xiii. 2; Jeremiah iii. 15.) It is one thing for a man to rush into the ministry, and if no

door is opened to him to be determined to lift one off its hinges, or to be sent by man, but it is a very different thing for the Holy Ghost to send him. It appears to me that at times some of the people of God have acted presumptuously in this solemn business. Moses appeared very ready to go before the Lord's time had come, and he met with a just rebuke which stopped his mouth forty years; nor was he willing to open it again at the end of that time. When in very deed the Lord called him he felt his own weakness and inability for the work, and made excuses. (See Exodus second and third chapters.) When the Lord said, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say," he still wished to be excused. How different this to the conduct of numbers of men professing to preach the truth of God in our day. Brethren, when you see a man who wants to rush into the ministry, and in the pride of his heart lifted up by his imaginary gift and talents, and by the wonderful depths of his experience and knowledge, and who thinks every one else either an enemy or a fool who does not encourage him to run, and who sets all down as enemies of the truth of God who have honesty enough to tell him that they do not profit under his preaching and they cannot believe God has sent him, and who is still determined to preach so long as he can get a few people to hear him, whether the church can profit under his ministry or not, no matter how sound such a man may be in the letter of the word, nor what depths of experience he may attempt to describe, we may rest assured that God has not called him to the work; such an one is his own servant, or of some other man's sending. Those whom the Lord sends forth will always go with tender-

ness of conscience, with a great sense of dependence upon God, and with fear and trembling; they will not be found going in pride, arrogance or presumption. Even Paul, the great apostle to the Gentiles, whose calling is so gloriously conspicuous to the church, said to the church at Corinth that he was with them in weakness, in fear and in much trembling. But some men who think they are called to preach know very little about the trembling, and if they do tremble, it is with vexation because others do not encourage them, or with mortification because they cannot succeed to their own satisfaction. Even some good men, who were useful in the church in a private capacity, have rendered their own lives, in a measure, wretched, and have brought a great deal of distress upon the church because they would insist upon preaching, notwithstanding that very few, if any, beside themselves believed they were called to preach; and some have been left to be so obstinate in their own views and proceedings that many who had esteemed them as christians before, began to stand in doubt of them, and feared they were deceived in them. It is not enough that a man be experimental, and that he can tell his own experience, but under the teachings of the Holy Spirit he should be able, in some good measure, to uphold some of the glorious mysteries of the gospel of the blessed Lord. He should be apt to teach, and be able to do the work of an evangelist, and make full proof of his ministry. I have known men professing the truth of God who have insisted upon it for years together that they were sure the Lord had called them to preach, and that the church was opposing God because they would not encourage them. Some such I have known, and the only proof they ever

gave that the Lord had called them to this important work was their own word. There are others in the letter of the truth who attain to what the world would call respectability, and it might be said of them in their way: "They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because their portion is fat, and their meat plenteous." But neither one nor the other ever gave proof they were sent of the Lord, or that they are of the number of Zion's nobles.

I will now close this poorly written article, and if I have here written anything that will be of any benefit to the church, or to the poor and afflicted ones, give to the Lord all the praise. I am now in my sixty-eighth year, and the thirty-sixth year of my ministry. What I have here written I have experienced, and known personally of some such men. By such men trouble has been caused in the churches.

Your brother,

E. A. NORTON.

[WE think brother Norton has here written sound and good words. How solemn is the work of the ministry! No man taketh this honor to himself, save he who is called of God, as was Aaron. Of the ministry it is true: He that climbeth up some other way is a thief and a robber. The sheep will not hear him. It is true that the called ministers of God will be found hesitating at the greatness of the work. How careful ought all of God's ministers to be in entering into the work, and the churches in putting one forward; yet it is needful to encourage the hesitating servants of God. What need of wisdom we all have to know

what to do and say, either in the way of encouragement or in the way of a faithful discouragement.—ED.]

KELLER, Texas.

DEAR EDITORS:—Elder Samuel McKelvey has gone to that bourne from whence no traveler ever returns. Truly a great man in Israel has fallen; received his discharge from the church militant to unite with the church triumphant in the city of our God beyond this vale of tears, where the wicked cease to trouble and where the weary are at rest. I am not writing an obituary; I presume the matter of data will be furnished later on, and that some brother will write a suitable notice for publication. This is a voluntary expression of my own; having known Elder McKelvey personally for thirty years, and having been closely associated with him most all this period, I know he was a true yoke-fellow, one who did not swerve from the truth, or shirk from duty to please the fancy of men, or the fastidious notions and whims of the world, yet he was meek and lowly in all his deportment, ever ready in deep humility to get down on his knees to wash his brethren's feet. There is no minister of my knowledge throughout this country whom I hold in higher esteem for the truth's sake, than I did Elder McKelvey. Often we went to the house of God and took sweet counsel together. The announcement of his death threw a dark pall over my poor heart, and therefore I must pass under the rod of this sad dispensation, to be still and know that God reigns. Recently I read in the *Record and Chronicle*, a newspaper published at Dentontown, the account of his death from paralysis, and the approaching dissolution on that solemn night. He was alone in his room, at his

table, and wrote his last words before he became speechless, and I herewith copy the two sketches just as he wrote them.

SCATTERED THOUGHTS BY S. MCKELVEY.

“The little bark upon which we have sailed so long upon the sea of time has been scattered and disabled by the storms, and is being driven by tide and tempest upon the breakers, yet for a little time it holds together and floats helplessly toward the rocks; but soon it will strike, and all will be over. The sublime utterance of the apostle Paul on Mars' Hill comes echoing down the ages to us, reminding us that Jehovah is yet an unknown God to the wise and prudent of earth, but to the meek and lowly in heart those declarations of Paul sparkle with the scintillations of deathless truth, and we thank God that those glorious truths uttered by Paul on Mars' Hill still exist to furnish joy and inspiration to the weary and heavy laden. Sometimes when we read those inspired words the peace of God, that passeth understanding, seems to surround us, and the heavenly prospects of an endless life fill our hearts with joy inexpressible and full of glory. The long catalogue of sin, sorrow and suffering that make up the warp and woof of human life is often beautified by adversity, developing in trial a multitude of noble traits, which in prosperity would never have been seen. Something is wanting in man who has never known misfortune; to have really lived he must have suffered. Life consists of three parts: youth, a delusion; manhood, a struggle; old age, a regret. How true this is, all old people can attest.”

The above words are solemn, and will long live in the hearts and affections

of his brethren, relatives and friends in fond remembrance of his uprightness, integrity, firmness, faithfulness and christian forbearance in the house of God as an exemplary man and christian gentleman; in every sense a gospel minister. He was tall and very graceful; a type of splendid manhood; grave, with a deep penetrating expression pictured in his countenance, desiring that truth and justice should guide him in all things to walk circumspectly, "As wise, redeeming the time, because the days are evil." As a fluent, logical speaker he was past the average, and without an equal in our State among the Baptists, a thorough Biblical scholar, brilliant in oratory, clear and forceful in his arguments, an able expounder of the Scriptures, yet good-humored, manifesting a meek spirit in that holy vocation he had professed before many witnesses.

Elder McKelvey's membership was with the Bloomingrove Church, in Denton County, Texas, of the Trinity River Association, and a time or more presided as moderator of this Association, and served his church as pastor for a great number of years. In worship he would read such hymns as "Keep silence all created things," &c., "While sorrows encompass me round," also, "Poor and afflicted, Lord, are thine." (Beebe's collection.) Our dear brother traveled and preached extensively over Texas, as long as his health would permit, and was well known abroad. Many sore trials and persecutions were his lot, but by the grace of God he was made able to endure those things, and to withstand all the fiery darts of the enemy. The dark storm-cloud of the tornado that sweeps over the earth, spreading terror and destruction in its pathway, is unheard and unnoticed by him; he now reposes in

everlasting love, at rest in the port of peace, freed from the buffeting waves of time's ocean. O what emotions of joy, in sweet anticipation of endless rest in the city of eternal light, hope swallowed up in the full fruition of immortal life. I will here quote the words of the poet, the sentiment of which is so striking and appropriate to the subject of this memoir.

"Fast my sun of life declining,
Soon will set in endless night;
But my hope, pure and refining,
Rests in future life and light.
Cease this fearing, trembling, sighing,
Death will break the sullen gloom;
Soon my spirit, fluttering, flying,
Must be borne beyond the tomb."

I feel that his place shall hardly be supplied. However, God has never left himself without witnesses. We keenly miss him, but our loss is gain to our dear departed brother, Elder McKelvey, and O may we thus be resigned to the divine will when the summons comes.

In deep sorrow, I am yours to serve in the gospel of Christ,

ASA HOWARD.

RICHMOND, Me., March 29, 1908.

DEAR NIECE BONNIE:—Your last letter of several weeks ago was gladly received, and I thought I must answer soon. I could only find one fault in it, and that was that you esteemed me and my few words too highly. It made me feel humbled, yet so thankful that one of God's children felt that I had been taught of him who spake as never man spake. It is such a sweet evidence that I am not deceived in the right to claim God as my God, when a dear brother or sister tells me that they have fellowship for me. This you did, and it comforted me and encouraged me to go on my way rejoicing. I was interested in your account of faith and trust in the words, "Seek ye first the

kingdom of God, and his righteousness; and all these things shall be added unto you." That was of God surely, for of ourselves we cannot trust him for his grace. Instead of relying upon Him for all our needs, we are prone to put forth our own hand (efforts) to steady the ark. But, like one of old, we lose our life, in a spiritual sense, and are shown that salvation is of the Lord; that all good things come from Him, and that nothing can come to pass without Him. Are ye not of more value than many sparrows? Yet not one of them falls to the ground without Him, has always been precious to me. When I have been led to think upon those words they have always comforted me. I could feel to say truly, Lord, thou dost care for thy children. Thou, who gavest thine only begotten Son, that we might live, will bestow upon us, while here on the earth, the things needful for us. It may be we desire many things which would not be for our good, but we are of more value than many sparrows. He notices their fall; how much more will he notice me and withhold the hurtful things, and bestow the needed things. It may be that I shall not think, at the time, that my path is ordered in love; but sooner or later I shall say, As far as the heavens are above the earth, so are thy ways higher than my ways, and thy thoughts higher than my thoughts.

There was one thing you said about telling me of the experience you had the last evening you were with us, that I hope some time to hear. I remember distinctly at the tea table of being in conversation with Nellie, I glanced at you as we talked, and the expression of your face made these words of the apostle come into my mind, Caught up into the third heaven, and saw and heard things not lawful to be uttered; that is, not

possible to be expressed; so whether you feel to talk about it or not I shall know that you were favored of the Most High.

Last night, just before sleep came to my eyelids, you came into my mind, and in thinking of the wonderful dealings of God, and how greatly magnified was his grace in your heart, I went back in my mind to the conference meeting at which I related my experience. It was on the second Saturday in July; the early afternoon sunshine flooded our church-room with a golden radiance, the tender leaves of the trees and the waving grass made a picture of the goodness and wisdom of God that fixed itself in my memory, and never fails to bring something of the sweetness and solemnity of the day to my mind whenever recalled. As the members one by one spoke of their exercises of mind, I felt that God was in the place. There was a peace, a oneness of feeling that strengthened my mind, if that were possible, that the Old Baptists were the church of the living God. I could hardly wait for an opportunity to ask a home with them. I remember saying these words, Ever since I have had a hope given me of God's mercy, I wanted to go with that people who give God all the glory. I can still say the same. No other people draw out my heart in love, and I can say with Ruth of old, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go. * * * Where thou diest I will die, and there will I be buried." Dear child, I know that is the language of your heart, too. Would all that the world could give tempt you from following after the people who declare that, Salvation is of the Lord; not of works lest any man should boast?

Give my love to your aunts, Mary and Ada. I hope all is well now with the

home folks. Does your Aunt Mary remember being at an association at South Gardiner somewhere about thirty years ago? It seems to me that is my first recollection of seeing her. I remember her and sister Campbell speaking to me one noon at a Mr. Peacock's, where dinner was served. The preaching was the truth I knew, but I felt that I had no lot or part in it. I remember my own feelings better than anything else; my great fear was that I might betray my interest.

Well, now good night. Elizabeth says, "Tell Bonnie I enjoyed her being here last summer," so did we all.

With love to you all, I am as ever,
your loving aunt,

ANGIE THOMAS.

NEWARK, Del., Aug. 3, 1908.

ELDER F. A. CHICK—EDITOR OF THE SIGNS OF THE TIMES:—If you will permit and approve, I desire to comment and express through the columns of the SIGNS our home appreciation of the earthly life and characteristics of the late George W. Lindsey, whom you personally knew and sincerely admired, and who in turn was always a devoted follower of the faith and principles of the Old School Baptist cause. I have been prompted to refer to his past life through your columns, and feel assured it will not only comfort his dear sister, but perhaps may reveal more forcefully his true inward character to those of his friends who were not in a position to possibly enjoy his confidence in all respects, and who never realized his true worth. Literally speaking, he followed "the simple life." The mental endowments and attainments allotted him by an all-wise Providence were not of an exalted character, compared to some, yet they

were appreciated by himself as God-given, as was demonstrated by his strict fidelity to and zeal for the position of trust he held for years in the public institution, the National Bank, of Newark, Delaware. He recognized and admitted the fact that all knowledge and understanding came direct from one grand Fountain-head. He showed his appreciation of this fact by strict application to both worldly and spiritual duties, which no doubt was pleasing to God. It is obvious to my mind, knowing him as I have, that God has spoken to him: "Well done, thou good and faithful servant." His early years were spent in tilling the soil, under the direction of his father, who was a Presbyterian. His next avocation was that of clerk and bookkeeper in a grain depot near his home, within a stone's throw of old Welsh Tract Church; and after a few years he was directed to follow the banking business for a period of about forty years, to the time of his retirement from business. His life from boyhood days to the day of his demise was one of exemplary habits. He sacrificed his position in society during his early and middle life for his grand old mother, Francina B. Lindsey, who was a consistent member of the Baptist Church from her early baptism to the day of her death, being immersed in the Potomac, near Mt. Vernon, at the tender age of eighteen. He and his worthy sister guarded and protected her for many years in her widowhood. His life on general principles, was a virtuous one; he was never attracted to the vices of this world, and never was beset with the temptations which ensnare the great majority of the human race; and why? Because he was protected by the grace of God. His mind was deeply embued with religious

thoughts. He was a great student of the Bible, that great book of revelation, and to my mind it is apparent that he often held sweet communion with the Father and Son during many of his lone and quiet hours. In short, knowing him as I have since a child, I feel satisfied that notwithstanding the fact that he was not a member of the visible church, he must have surely been baptized with the Holy Ghost. Only a few days before his death he told a friend he had no trouble to worry him, thus verifying my belief that he was reconciled to the end, and when the death summons quietly and quickly came his features were almost wreathed in a smile. He died as he had lived, a silent and peaceful man. He was a most extraordinarily reserved and uncommunicative man; his right hand never knew of that which the left hand gave; the charity he bestowed was retained within himself. He dearly loved little children, bachelor that he was, as he often demonstrated by caressing them fondly, particularly in his last years. I have no desire to exalt him as a perfect man, as he would be the first to resent it were he able to peruse these notes, yet his character is worthy of some mention, as his friends can well testify. He will not only be missed in this community, but more so by old Welsh Tract Church, where he was always considered and revered equally as much as a brother or sister in communion. We can but believe that he was called home as one of the elect. We hope, as he did, for a better country, which hope is wrought through the trials, tribulations and rebukes we have been brought to see. Be it ours to live the life of the righteous, that we may come at last to die their death.

J. B. M.

DRAIN, Oregon, March, 1908.

DEAR BRETHREN EDITORS:—The time has arrived to renew our subscription, and I always feel I would like to say something by way of encouragement to the editors and correspondents of our highly prized paper, but realize my weakness so much lately that I feel it would be presumption for me to undertake to say one word. My days are like one asleep or in a dream. I often ask myself the question, Did I ever know Christ, or have I ever been taught of him? But I take courage when I read from the able writers of the SIGNS, and think many express the same feelings. We can write nothing new; but the dear saints of the most high God do not want to hear anything new, they want the same old, old story of Jesus and his love. David says, "Thou [the Lord] hast given a banner to them that fear thee, that it may be displayed because of the truth." Those who are given strength to speak or write of the goodness, power and majesty of our Lord and Savior unfurl the banner that he has given all who fear and love him. If I should wait to feel worthy or competent to testify of Jesus, I never would write again; but I feel it a duty to give thanks and praise to his holy name after he has done so much for poor me. If I am one of his chosen, I hope I do love the brethren and sisters, and like to meet them and be in their company, and talk on heavenly things. We do have glorious meetings at our home nearly every month. I do not know what the custom is in your churches in the east, but our church, after preaching, gives all the members the privilege of speaking if they have anything to say, and sometimes we have lots of preaching. It is such a comfort to us to hear the dear ones relating their experiences and the dealings of the

Lord with them. To those who cannot speak, I say that tears are just as strong evidence of the Spirit's work as the gift to speak. Our meetings are old-fashioned, the world has no use for us, but that is not discouraging. Jesus says the world hated him before it hated us; and he said to be of good cheer, that he had overcome the world. The Baptists generally are poor in this world's goods, but I feel they all can say with me,

"He that has made my heaven secure,
Will here all good provide;
While Christ is rich I can't be poor,
What can I want beside?"

Dear ones, I have you all in my mind a great deal. I love to think of you, and, better still, would like to meet you face to face, but that will never be here on earth, but I hope to be gathered with all the redeemed of the Lord, in the above and better kingdom.

If I could only write like others, I surely would write often, but I cannot, I have no gift. Dear editors, I would rather not see this in print, but it is yours, and if you can see the least thing in it that you think would be of interest to any poor, hungry soul, you can use it. The dear old SIGNS comes to us laden with the precious truth of the gospel of Christ; if I am any judge, it is sound; it suits all the brethren of our church. May Israel's God guard and guide us all in the true paths of righteousness, is my prayer.

A poor little sister, saved by grace and grace alone,

S. MORNINGSTAR.

MANORKILL, New York.

DEAR EDITORS:—I feel to write a few lines to inform you that the SIGNS comes regularly, and its contents is cheering "when the Spirit breathes upon the word and brings the truth to sight," so

write on, brethren, as we read, "A word fitly spoken is like apples of gold in pictures of silver." I, too, would be pleased to write you a good letter to cheer you on your pilgrimage journey. As said, No good thing will be withheld from them that walk uprightly. I am constrained to say at times, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

"O that the Lord would guide my ways
To keep his statutes still;
O that my God would grant me grace
To know and do his will."

The prophet asks, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." While in darkness, and faith also faint, the promises seem to be gone and we go about the streets inquiring, "Watchman, what of the night?" Like the disciples who could not cast the evil spirit out of the man, and Jesus said, O ye of little faith, wherefore did ye doubt? we being destitute of faith doubt, as said, in an hour when we think not the Son of man cometh, and he told them to watch lest they enter into temptation. If it is needful, he can come leaping upon the mountains and skipping upon the hills, and we are made to say, as Jacob did, "The Lord is in this place, and I knew it not."

I have tried to write you something to cheer you, and find "it is not in man that walketh to direct his steps." I will close, and if it should be the pleasure of the Lord to fill this earthen vessel with the rich treasures of his grace I may pen a few lines, but at present the vessel is dry, so good-bye.

March 28,—This morning the Com-

forter has come and all is well, and the Lord has given me a goodly portion, and so I can say as the lepers did, "Jesus, Master, have mercy on us." And the psalmist said, "Mercy shall be built up." So let the arrows of deliverance fly to earth's remotest bounds, that the children may rejoice in Christ their Savior. The six hundredth hymn seems very expressive of my feelings.

"Jesus, source of our salvation,
 May we now thy nature know;
 Then more bowels of compassion
 We to thy dear saints shall show.
 May the grace thou hast imparted,
 In relieving our complaints,
 Make us kind and tender-hearted
 To the feeblest of thy saints."

Now, brethren, I feel to say with Paul, "My heart's desire and prayer to God for Israel is, that they might be saved."

D. S. ELLIOTT.

RATON, N. M., May 27, 1908.

ELDER F. A. CHICK—DEAR BROTHER IN HOPE:—As the Delaware River Association is so soon to meet at Kingwood, N. J., my mind is constantly going back to a meeting there sixty years ago, in 1848. I had the blessing bestowed on me to be at that meeting; Elder Wilson Thompson was there. The meetings then were held on Friday, Saturday and Sunday. I was not there on Friday, I was teaching a few miles from there, and after school Friday afternoon friends took me to brother Rislis's. When they got home they regretted that I had not been there, for Elder Thompson preached such a great sermon. Saturday morning he preached again; he spoke for three hours; his text was Daniel ii. 44: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it

shall break in pieces and consume all these kingdoms, and it shall stand for ever." Sunday morning he spoke again; he spoke from Luke xxiv. 26: "Ought not Christ to have suffered these things, and to enter into his glory?" He spoke three hours on Sunday. Elder Joseph L. Purington spoke on Saturday from Philippians i. 6: "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." His sermon made a lasting impression on me—a sermon I never forgot. Elder Beebe was there, and a number of other preachers, but I cannot now recall much but Elder Thompson's sermons and Elder Purington's. His seemed to be especially for me. I hope you will have a pleasant meeting. If I live until then I shall be with you in mind, if absent in body. Please extend my kind, christian remembrances to all of the household of faith you may meet there. Elder Fetter joins me in kind, christian remembrances. My kind regards to all your family. I hope sister Bonnie will be at Kingwood and have as enjoyable a meeting as I had there sixty years ago.

May you enjoy the presence of the Lord at the association, and believe me your unworthy sister in hope,

ELIZABETH H. BOGGS.

WILMAR, Ark., March 15, 1908.

DEAR EDITORS:—There is much that I would like to say concerning my appreciation of the SIGNS. I have, if not very much deceived, been in a condition that I could rejoice that I was enabled to realize my great weakness, my great unworthiness, the cold, lifeless feelings, the great darkness of my mind, &c., but most of the time I cannot help taking all of these things as good evidences that I

have been altogether mistaken, and have never had an experience of grace. If I am not deceived, I do love what is generally set forth in the SIGNS, but am so incompetent to give expression in writing, or any other way, of my understanding of spiritual things, if indeed I have any, that it seems too presuming for me to attempt to utter, yet I have attempted to say a few words in our church meetings just a few times, but never have enjoyed any liberty in those attempts; hence I have grieved that I ever made even one effort to speak in His holy name. I do not know what is right for me to do, unless it is that I should stand still and see the salvation of the Lord. If there is anything that I have ever doubted the ability of the true and living God in, it is that he could ever enable me to speak to the comfort of his people; so it may be if I should send these rambling thoughts to you that I will be sorry for it. I have felt many times after reading the SIGNS that I wanted to offer a word of encouragement to the editors, brethren and sisters, whose writings I have enjoyed so much up to this time, but my insufficiency has seemed so great that I could never feel like making the attempt.

There is much more I would like to say, but it seems that I have taken up too much space already to no profit, so will close for this time, and perhaps forever.

Your very imperfect and unworthy brother, if one at all,

J. W. BRADLEY.

RATCLIFF, Ky., June 22, 1908.

A. G. HERNDON—DEAR BROTHER IN A PRECIOUS HOPE:—The apostle says, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-

minded, having the same love, being of one accord, and of one mind."—Phil. ii. 1, 2. This word "if" in the inspired apostle's writing does not to my mind imply doubt, but rather signifies because of the existence of consolation in Christ, and the comfort of love and fellowship of the Spirit, that the saints in Christ at Philippi were to fulfill the apostle's joy, which is the only joy and consolation the saints have while here in this world of privation. They have the same love, which is the love of God shed abroad in their heart by the Holy Ghost, which he hath shed abundantly upon us through Jesus Christ our Lord, and they are of one mind, which is the pure mind, the spiritual or the mind of Christ, and not the carnal mind, which is enmity against God, which is not subject to his law, and neither indeed can be. "For to be carnally minded is [not will be] death; but to be spiritually minded is [not will be] life and peace." This is realized in the experience of every child of God; they know by experience that if they live after the flesh they shall die, but if they through the Spirit (not will through the Spirit) do mortify the deeds of the body, they shall live. This is known by the servants of God, and none others, for they only, and none others, have the Spirit, and none who have not the Spirit can through it mortify the deeds of the body, nor can any but the children of God pass through or experience that death. "Ye [a definite person or individual] shall die," yes, "shall," in gratifying the lusts of the flesh, die to all spiritual enjoyment, fellowship and communion with Christ and his church. Living such a life, they are made to sorely repent, by being chastened of the Lord, which at the time is not joyous, but grievous, but "afterward it yieldeth the peaceable

fruit of righteousness unto them [and no others] which are exercised thereby." Then, my dear brother, and only then, that is, when they are led by the Spirit of God, they do or can mortify the deeds of the body and live. This is not the life of the natural man, it is the life of the spiritual man; the old man is brought into subjection, then the servant of God lives to all spiritual enjoyment and fellowship of the saints of God in light, which light is Christ. Ah, yes, by the blessed and holy Spirit's teaching they are caused to shun the very appearance of evil, and enter into the joy of the rest of the gospel day, and then they experience the blessedness of brethren dwelling together in unity, and being of one mind, without which there is no unity; and without unity there is no fellowship, but confusion and discord, which is hurtful, to the marring of fellowship and spiritual comfort. Now may the God of all grace guide, keep and direct his children in the way of righteousness, and may peace and fellowship abound in all the churches, to the honor and glory of God the Father, who loved us and gave his Son to suffer and die for our sins; may He who is the strength and support of all his poor and afflicted people be your guide, your light, your all in your declining days, and, if it be his will, may we meet again.

I must tell you that my visit among you in May was very helpful and very strengthening to me. The unity, or oneness of mind, which was manifest among the dear brethren and sisters with whom it was my blessed privilege to meet has given me great confidence in them that their love for the brethren is unfeigned, and no doubt it can be truly said that you are taught of God to love one another. If it is the will of God, I hope to be blessed to visit and see you all again.

We are all well at this writing, and hope you and yours are enjoying good health. Remember me to your wife and brother David, also your daughter, and may the blessings of God's grace rest upon you. I would like to hear from you. Hoping you may have a mind to write, I close for this time.

Yours in gospel bonds,

J. E. THORNBURY.

BENNINGS, D. C., Sept. 1, 1907.

DEAR BRETHREN EDITORS:—I take my pen in hand to-night to write a few thoughts that have occurred to my mind with regard to the depravity of man, and how God in his great wisdom defeats all his plans. Soon after the flood men commenced to build the tower of Babel, and the whole earth was of one language and one speech. It is written, "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said to one another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar."—Gen. xi. 1-3. We read in the same chapter how God confounded their language and scattered them abroad; thus we see that man hath not the guiding of his own steps, and that all things were predestinated of God before the world began. How thankful should we poor worms of the dust be that we have such a God, and such a High Priest in things pertaining to God to govern all things after the counsel of his own will. How much cause for praise have we that Christ finished and completed the whole plan of salvation, leaving nothing undone. Christ said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." I

first began to see my lost and ruined condition before the just and holy God about twenty-five years ago. I read the Bible, but it seemed to be a sealed book to me. I would cast it one side, and think I had committed the unpardonable sin, and would wish I had never been born. I would look at the birds flying, and wish I were like one of them. I saw men go before the church and give an account of their experience, and I thought they must be different from me. I continued in this state of mind until the first Sunday in June, 1903, when I felt I could stay away from the church no longer. Now it seems to me that the Lord was leading me all that time, and I did not know it. If not deceived, the day I was baptized was the happiest of my life. I thought I would never see any more trouble, but it has been quite different; I find that my nature is the same. I have found that when I would think good thoughts, evil would be uppermost with me. But, "Thy people shall be willing in the day of thy power in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."—Psalms cx. 3. I believe the Bible is all one series of connected links from Genesis to Revelation; it is all concerning God's sovereign grace and electing purpose. I believe he knew all things from the beginning, that the hairs of our head are numbered, that he knows the thoughts and intents of our hearts, and that we are as prone to do evil as the sparks are to fly upward, but "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." Well might the apostle say, "blessed," for we poor sons and daughters of Adam, were all lost in the fall of Adam,

but God in his great mercy loved us with an everlasting love before the foundation of the world, and sent his only begotten Son to redeem us. Well might the psalmist exclaim, Praise him with all thy might. I often think of hymn number 744.

I have read Elder Chick's editorial upon Joseph's cup, and I certainly was pleased with his views upon the subject; it just meets my mind. The editorials of both Elders Chick and Ker are very comforting to this poor, mourning soul. May God bless you both in your work of love, is my prayer. I will say, Write on, dear brethren and sisters, your letters are all good and encouraging. I must speak especially of sister Corder, of Philippi, W. Va., and her beautiful verses, "I am dreaming of those mansions far, far above the sky." Dear sister, what a precious dream that would be. I have read these verses a number of times, and what a comfort they are to me. I read Elder Ker's editorial of April 15th, upon permissive decrees, or limited predestination. I certainly do agree with him upon that; it is truth.

Well, I must close these rambling remarks. May the God of all grace be with you both as editors, and guide you in your good work.

Your brother,

THOMAS ALDEN.

MASON CITY, Neb., May 12, 1908.

DEAR BRETHREN:—I have just been reading the SIGNS, the favorite paper among all we take, and I observe with sorrow that the fund for sending the paper to "the poor of the flock" has fallen off of late. I want to say that the brethren who are making these contributions are doing a noble work, and I sincerely wish they were more liberal, so

every one who appreciates the paper as I do could have and enjoy it in the sweet assurance that it is fully paid for, and that freely, by the brethren who desire above all things else to feed the flock of God, and especially those who are so situated as to have no church privileges. Thank you, brethren, for the splendid feast I have so long enjoyed at your expense. I hope some day to be able to give as much to some one else as you have given to me. I could not have had the paper without your generosity.

Our little church here is in rather a cold state, I am sorry to say. We have had no visit from our pastor since last fall. He lives at Chester, Nebraska, and it is a long, inconvenient road which he has to travel to visit us, and we hate to ask him to come, especially in winter. We hold our meetings upon the third Sunday in each month, at a sod house we are buying, three miles west of Mason, and we would be pleased to have any of the brethren who can do so visit us. Brother W. C. Harman and myself have tried to talk a little at our meetings when our pastor has not attended, but it is new business for both of us, and is rather tame preaching compared to what we have when our able and faithful pastor is in his place. Brother Ketchum is expected to be with us next Sunday, and we look forward to a pleasant and profitable time. May the Lord meet with us, comfort and sustain us is, my prayer. We have been blessed with bounteous harvests for some years past, and are so prosperous in a worldly sense that I am not surprised at our coldness, and am made to fear for the life of the little church. Keeping up our meetings is about the only ambition I have, coupled with doing what I can to comfort and sustain my aged mother, who is now in

her eighty-second year, feeble and helpless as a child. She is very faithful and devoted to the church, which no doubt makes me more persistent in church matters than I would otherwise be. She has managed to attend our meetings for some time past, and does much to encourage others to attend. In my work as a rural carrier of the United States mail, I am permitted to see my mother each work day, and while my call must necessarily be brief, it is a comfort to see her and to inquire about her health and comfort, and then, too, I can carry to her any little thing that she may need without interfering with my other duties. Mother persists in staying in her old home where my father died August 6th, 1907. She can see from her window the cedar that waves over his grave. It is her wish to spend her last days surrounded by her twelve children, all of whom, with one exception, live in this county. Brethren, pray for us, and come and see us when you can.

In a precious hope,

J. M. AMSBURY.

OMAHA, Texas, July 28, 1908.

DEAR EDITORS:—I have been a little tardy in sending in my remittance, but I hope you will forgive me, as I am such a poor, sinful creature, and it seems to me as I get older I get more careless, or forgetful of some things at least. It seems to me I must read the dear old SIGNS as long as I live and am able to pay for it, for of all the religious papers I have ever read it is the best. My observation is, that where the SIGNS has been read the Baptists have peace and are sound in doctrine; although there has been at times, and is now, more or less coldness among the churches, and the cause is given in the Bible; Where iniquity

abounds, the love of many waxes cold. But God has a set time to favor Zion. I feel sometimes that I would like to visit the dear saints in the north and east, as I hope I love them for the truth's sake; the dear editors and writers so often voice my sentiments that I feel we are related and one in Spirit, all taught in the same school; then for this same reason we should all strive together to sustain our one medium of correspondence, that if it is the Lord's will it may stand as long as time shall last. I am now seventy-six years old, lacking a few days, and remember clearly at the base of Rockyface Mountain, above Dalton, Ga., on the night of May 8th, 1864, when I was made willing to speak in the name of Jesus, and to try to declare his wonderful works to the children of men. God gave me faith to believe that all the powder and all the bullets could not take my life until he called me hence. I was made to rejoice in the thought that Israel's God created all worlds and all things for himself, and that he rules and controls all things by the word of his power, and he holds the keys of death and of hell. By his ignominious death and triumphant resurrection from the dead he alone was able to deliver us from death and save us from all our sins.

I have written more than I intended when I began, but will say in conclusion to all the dear writers for the SIGNS that I have sweet fellowship for you all, as you have all contributed to my comfort, and you, dear brethren Chick and Ker, may the Lord spare you long to edit the dear SIGNS OF THE TIMES. I desire you all to pray for me and mine.

Yours in fellowship and sweet hope in our Lord Jesus Christ,

J. E. KNIGHTEN.

ELIZABETH, N. J., July 24, 1908.

MY DEAR PASTOR:—I had hoped to see you and family and all the dear brethren and sisters in the church Saturday, but am so indisposed bodily that I fear I cannot be there. I am very much disappointed; still I may be able to come Sunday morning. There are a number of people ill around us, and while we feel the warm weather greatly we are glad to keep on our feet, and we have cause to be ever thankful to the Giver of all joys and blessings. I often think and speak of you all, and especially of the sermon last July. Your text, "I have no greater joy," has been food to me many times, for it is my greatest joy to be among the brethren, and although I do not go often, it is my greatest enjoyment. In speaking of the SIGNS this week, I said to my husband, Why, I would as soon think of giving up the Old School Baptists as giving up the SIGNS. They go together with me; in fact I always thought an Old School Baptist had to take the paper.

I hope this will find you all in health. My love to sister Chick. I hope sister Bonnie is feeling stronger, and enjoying the presence of Him who dwelt in the bush. Remember me in love to the church, should I not get there, and know that I often desire that you may be strengthened as your day.

Hoping to see you, I remain your sister,
I trust, RHODA L. COOPER.

CLAIRETTE, Texas, Dec. 27, 1907.

DEAR EDITORS:—As my paid up time for the dear old SIGNS OF THE TIMES has expired, and as I do not want to do without it, notwithstanding the crisis in money matters I am still blessed with sufficient to live on and take our family paper, for which I hope I feel thankful to the Giver

of all good gifts. I would have sent it sooner, but waited to see if I could get some one of our brethren to send with me, but it rained so we did not meet for services, and our little body is so scattered I scarcely see them only at preaching. I would be glad if the whole household could read the SIGNS; I think it would strengthen many weak brethren in the doctrine, as it was the first after the split with the Missionaries, and shows what the Primitive Baptists have always held to, and what they are still contending for.

I did not intend to write you, only to send money order for two dollars, so excuse me for taking up your valuable time.

Yours in hope,

W. H. CHANEY.

MOOSOMIN, Can., June 24, 1908.

VERY DEAR BRETHREN EDITORS:—Inclosed you will find two dollars to pay for my subscription for another year, and may you be long spared to publish the dear old paper, is the prayer of my heart, as it is all the preaching I get way out here. I look forward to its coming every two weeks, as I do much enjoy reading all the letters from the different parts, and I would like to meet the writers. If ever you come out this way come and see us; we are two hundred and twenty miles west of Winnipeg, on the main line, and would be more than pleased to have a visit from any of the brethren.

To-day is the June meeting in Ekfrid, Ont., and how I would like to be there. Just four years ago this time at this same place I was taken into the church, and well I remember how I thought all my troubles were at an end, but I was mistaken, for I have passed through many dark clouds since that, but our heavenly Father has watched over me with tender

love, and his everlasting arms have been underneath me all the way. Bless his holy name.

Now, dear brethren, I must bring this letter to a close. With love and best wishes for all the brethren, and also the SIGNS, I am your sister in hope,

(MRS.) ANGUS McCALLUM.

1047 LINCOLN AVE., LOVELAND, Colo., }
July 14, 1908. }

DEAR EDITORS:—I want you and the readers of the SIGNS, especially those who have written to me, whose letters I have failed to answer, to know that God in his goodness and mercy still spares my unprofitable (natural) life. I want to make this a letter of inquiry. As I have lost the address and the names of some who have written to me, I would like to know the name of the aged sister (eighty-four years old) who wrote me from Evans, Colo., she lives with her daughter at that place. Also, I want the address of Mrs. Maggie Flournoy Ballenger, who wrote me from Pueblo, Colo. These, if living, are readers of the SIGNS, and if not asking too much of you I wish you would publish my request. I want to say to sister Abbie Coddington that I do not hear from her.

In hope of eternal life, which God alone can give to poor sinners of Adam's race, I am unworthily yours,

J. H. YEOMAN.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906; 07 means 1907; 08 means 1908, &c.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1908.

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

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

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

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

I TIMOTHY II. 5.

"FOR there is one God, and one mediator between God and men, the man Christ Jesus."

In this short text we have presented the three most important truths of the word of God, and two of them contain the substance of the whole gospel. "There is one God," was revealed under the old covenant as well as under the new, but the special truths of the gospel are, "There is one mediator," and that mediator is "the man Christ Jesus." The blessed Savior seems to have made the distinction when he said to the disciples, "Ye believe in God, believe also in me." Believing in God involves also belief in his perfections and attributes, such as his omnipotence, omnipresence and omniscience, in his justice, holiness and truth, and that he alone is the Creator, Preserver and bountiful Benefactor of all. These things were revealed to the people of Israel by the law and the prophets; these things the Jews believed. Again and again was it said to them, "Hear, O Israel; The Lord our God is one Lord." As this great truth was revealed to them, and impressed upon them by judgments and mercies, they were weaned from open and outward idolatry, and came to reject with abhor-

rence the many gods of the heathen nations round about them, but in this truth, "there is one God," with all that it involves when sealed to the conscience of sinners in every age, there is condemnation, judgment and wrath revealed against all ungodliness and unrighteousness of men. The revelation to the hearts and consciences of men of this one truth brings conviction of sin and knowledge of the justice of God in the condemnation of sin, so that such a convicted sinner can only confess his transgressions, and acknowledge that if his soul were sent to hell, God's righteous law approves it well. There is but one God, but there is now revealed to the conscience of such a sinner the sad truth that he has been ready to bow down to idols of all kinds, and to ascribe to them that which alone belongs to God. Though he may not have ascribed divine honors to wood and stone, or gold and silver made into the likeness of men, yet he has, after all, in thought and feeling ascribed salvation to houses made of wood and stone and ornamented with gold and silver, and he has thought that by the use of gold and silver with sufficient abundance men may be saved, thus saying that we are redeemed with corruptible things, as gold and silver, rather than by the precious blood of Christ. Or he has worshiped idols not to be seen, as wood or stone are seen, but still having existence in the mind, such as learning, wisdom, morality and such like things, and so has denied the one God as completely as have others. All this knowledge when sealed to the heart shows this man how vile he is before God, and that he has always violated the first and great commandment, viz., to love God with all his powers. It is a deep knowledge of this, and then, beside, of transgressions against the law of love to

one's neighbor (which also are transgressions against God first of all,) that leads a man to say, as did David, "Against thee, thee only, have I sinned, and done this evil in thy sight." Thus David confessed that God was clear when he judged men, and thus the dying thief confessed the justice of his condemnation, and thus have all who have come to live before God made confession that God is just, and that they are justly condemned. This all is the work of the law in the sinner's heart. Strictly speaking, the gospel is not in this work, but it is a preparation for the revelation of the work of the gospel. There can be no revelation of the one Mediator until after the revelation of the one God. There can be no revelation of the need of the Mediator until there has been a revelation of the condemnation resting upon the souls of men by transgression against God. To learn that there is one God then, is to learn that he is all and all in the work of creation, in providence, and as regards our relation to him as his creatures in every way. If we have duly considered these things, we shall certainly be prepared to say this one truth, that there is one God, lies at the foundation of all true knowledge, of all true righteousness and of all true understanding of our relation before him. Without this one truth being revealed men could neither see any force or meaning in the law, nor in the revelation of the gospel of Jesus Christ. It is, then, all-important to weigh these things well in our hearts and minds.

Without this one truth: "There is one God," the second truth of the text could have no force. There is "one mediator between God and men." First, the need of the Mediator arises out of the fact that we have transgressed against God and

have incurred the visitations of his justice and judgment. This means, according to his word, the only way by which we can come to know anything concerning our relations to him as his creatures, that by sin we have become dead to God, and have incurred everlasting death as well. It means also that there is no way in which we can come to God under the law. By what shall a sinner come to God, that God against whom he has sinned? How shall the unholy approach the Holy One? How shall he that deserves death come to receive life everlasting? Our works, our promises, our prayers, our repentance, our sorrow over our sins, while they all constitute our acknowledgment that we have sinned, will not make reconciliation for sin. To confess that we have sinned does not atone for it. In spite of all, our iniquities prevail against us before the bar of justice. This we need not enlarge upon, for we are persuaded that every heaven-born child knows and confesses this. "In vain we seek for peace with God by methods of our own." How then shall we approach before God? The answer is, we must have a mediator between us and God. Where shall such an one be found? Will we strive to find some man, some priest, to intercede for us? That man, that priest, is a sinner like ourselves, and needs also some one to intercede for him as well; and he who needs intercession for himself cannot be a mediator for others. Job felt this when he said, "Neither is there any daysman betwixt us." Job had come to feel his need of such a Mediator, but he had not yet seen the provision which God had made for him and for all like him. True, in the types of the old covenant, such a Mediator was shadowed forth, but what this meant was seen but dimly. God had

reserved some better thing for us. Certainly we may conclude, without doing violence to the word, that the more full revelation of the mediatorial work of Jesus Christ was involved in this better thing, and in the text the inspired apostle says plainly we have a Mediator, and more than this, he testifies that there is but one Mediator.

Let us ask for a little what is meant by the word "mediator?" First, we do not take the place of mediators when we pray for each other. When Paul besought his brethren to pray for him, and when he said they helped him by their prayers, and when he made mention in every prayer of his of his brethren, he was not implying that in all this there was mediation between God and the sinner. It still remained true that there is but one Mediator. If we pray for each other, still it is true that we can bring no gift before God, we can bring no atonement by which he may be satisfied. In prayer we can only make confession of our need, of the need of others, of our sins and of the sins of others, and humbly ask for blessing and salvation. One sinner cannot mediate either for himself or for others.

Second, a mediator must be equal with both the person for whom he mediates, and with him before whom he presents that person's case. Where shall such a mediator be found among all the sons of men to come before God for us? There is but one divine Man. God was manifest in the flesh, and Jesus Christ is declared to be both the Son of God and the Son of man. It is not ours to undertake to explore this great mystery of God "manifest in the flesh," but it is ours to receive this blessed truth, and believe it and hold to it, for it is all our hope of life and blessing here and salvation beyond.

Third, a mediator must be acceptable before God. To be acceptable he must be holy and wanting nothing before God. This was most blessedly true of our dear Redeemer; he was holy, harmless, undefiled and separate from sinners. Also he must be made higher than the heavens. All this is declared of the man Christ Jesus. This could be true of no other man.

Fourth, a mediator must have something to bring as the ground and reason of his mediation, and this, the man Christ Jesus has. He brings, not anything good that we have done, not any sacrifice that we have made; he confesses, first of all, that we are sinners, and that the law of God is just in condemning us. He urges no palliation, no excuse, thereby seeking to make our sin appear light and trivial, but confesses for us how vile we are, and that we have nothing of our own to offer that the holy God can accept. He pleads none of these things before God, but rather, he pleads his own atonement, his own finished work, and says, Father, I have died; and this is, we know, the sinner's perfect plea all the days of his life here. There is but one answer that can prevail against all fear and doubt and all attacks of the enemy of souls, and that is, this one truth: Jesus died. But even in pleading this in our intercession we are not taking the part of mediators before God. Jesus before the throne does, however, plead as our Mediator, the one Mediator between God and man. He, and he alone, is the propitiation for our sins. He is our propitiation. He, as the Mediator, for us presents himself in his perfect obedience, and his atoning sacrifice, and this always prevails, and so he is our propitiation.

Fifth, a mediator must be as close to us as he is to God; and this our Jesus is.

There is no sinner so vile that Jesus does not altogether know his case. He can reach a self-righteous Saul, or a penitent robber and murderer on the cross. We, poor sinners that we are, need no priest to stand between us and our Mediator. No "mother of God" can pity us half so tenderly, nor understand us so perfectly, nor be near to hear our cry, as does this divine Man. Those who seek to put Mary before us as an intercessor with the blessed Redeemer utter a libel against the loving, tender Savior. Mary cannot be half so tender as her beloved Son; before her heart could begin to move toward us, his heart has already gathered us in. Romanists are guilty of idolatry when they ascribe the power of hearing prayer to Mary; for to hear prayer, the prayers of all saints, she must be omniscient and omnipresent, and these are attributes of God. No man, be he priest or what not, can know us altogether, and if he does not, how shall we be sure we have told him all our sins? How can we be sure we have been honest with ourselves and with him? Even if we were, how can we be sure, such are the limitations of human language and thought, that we have made him know all the truth concerning us? Thanks be to God we have such a High Priest as this, who knows us altogether better than we know ourselves, and, knowing all our sins of thought, word and deed, sins which are secret, even to our knowledge, we know that when he says, "Thy sins are forgiven thee," there can be no mistake; and this is our Mediator before God. Who shall find words or thoughts to measure the full blessedness of this truth?

The third truth in the text is, that this Mediator is the "man Christ Jesus." Something more than fifty times is the

Savior in the New Testament called the Son of God, and nearly fifty times is he called the Son of man; thus his divine and his human natures are equally emphasized by inspiration. But it is not said the God Christ Jesus is our mediator, but the man Christ Jesus; surely this is not without signification to us. Thus is assured to us one who is one with us to mediate before God. Jesus our fellow, as well as God's fellow, intercedes for us before God. This man, Christ Jesus, was first born of the virgin Mary a babe, just as has been true of all men. He grew in wisdom and stature to childhood and youth and manhood as all men grow. He labored and was in subjection to his reputed parents until the time when he should enter into his public ministry had come. This man was tried and tempted, and was an hungered, thirsted, was filled with grief, and in all things was made like unto his brethren, that he might know how to save them. This man was betrayed into the hands of sinners, was mocked, spit upon, buffeted, and then crucified and was buried in Joseph's new tomb, and on the third, the appointed day, arose from the tomb and many times appeared to his disciples, not to all of them, but to witnesses chosen before of God, eating before them, showing them the wounds in his hands, feet and side, saying also to them, "A spirit hath not flesh and bones, as ye see me have," and, at the end leading them forth into Olivet, he blessed them and was caught up into heaven, and a cloud received him out of their sight. This was the Mediator, the man Christ Jesus, who now lives at the right hand of God, and who shall so come again in like manner as he has ascended. This was the promise of the angel which stood by them after his ascension and disappearance

from them, and so our Mediator is still the glorified Son of man; to him it is our privilege to look, and in him is our assurance of peace with God and final salvation. Because he is the Son of man in glory, even as he was the Son of man on earth in his humiliation, we know that he knows how to be our true Mediator, and that we who are his shall also, though now in the body of our weakness and humiliation, be forever with him, glorified in him in heaven. This is the glorious hope that revives our courage by the way. The sight of all these glorious things which Jesus did and taught was in the days of his flesh accorded to but few of his chosen ones, but there is a revelation of himself in which all the chosen share: to some it was given to know Christ in the flesh, and after the flesh, but not to all; but it shall be given to all his people to know him in the salvation of the soul, and to worship him in spirit and in truth. Three were in the mount with him, and the same three were in the garden with him. It was not given to all who believed on him to witness his ascension at the last, but it is given to all who believe, to know him in spirit and in truth. Jesus in the days of his flesh did not visit Rome, or Greece, or Corinth, as he dwelt in Judea and Galilee; but now he dwells in the Spirit and in the revelation of his power to save wherever one who believes is found all over the world. A cloud received him out of the sight of those who saw him ascend, but he is revealed in the Spirit, and no cloud can hide him from the view of those who walk in the Spirit. We are not told what sort of a cloud it was that received him as he ascended, but that does not matter, it was a cloud that they could and did see. It may have been such clouds as we see now in the skies,

we are not told, or it may have been (and we confess that this last has been rather our mind regarding it) a cloud such as covered him and the three disciples in the mount of transfiguration, or such as went before Israel in their wilderness journey. It seems needless to discuss this, however; it is sufficient to know that the disciples saw it, and saw him disappear out of their sight in it, and it is enough to satisfy all who love him that the heavenly messenger declared that he should in like manner come again. C.

REVELATION III. 20.

"BEHOLD, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

In the first chapter of this book we read the revelation to John of seven golden candlesticks, and in the midst of them one like unto the Son of man. In his right hand he held seven stars. These things were wonderful and mysterious to John, therefore further revelation of them was made to him. The candlesticks were the seven churches of Asia. He in the midst of them was Christ, who upholds the entire church, represented by the number seven. The stars were the angels or ministers of the seven churches, or in other words, all ministers of the gospel of the grace of God, all are in his hand (under his control) and are accountable to him only for their stewardship. A message was sent to each angel or pastor of the seven churches by Him who is in their midst. Our text is embodied in the message to the angel of the church of Laodicea. Five of the churches were in disorder and were sharply rebuked. One had left her first love; another had those who held the doctrine of Balaam; another suffered that woman Jezebel to teach; another had a name as though she lived, but was really dead; another was rich

and needed nothing, while indeed she was poor, miserable, naked and blind. To each church the Lord said, "I know thy works." The works were then described and the remedy for each transgression given, which was repentance. If they did not repent, the candlestick should be removed out of its place. The church of Philadelphia was commended for its steadfastness, and blessing was pronounced upon it.

If we note the time and circumstances under which the writings of the Bible were penned it will give us a more proper conception of their import. This book, Revelation, in which is recorded the seven messages to the churches of Asia, was written in the gospel day, therefore sets forth gospel order and discipline, not legal commandments and legal obedience. While the church is freed from the law, it is under law to Christ, and he demands gospel obedience, hence order in his house must be maintained or the candlestick will be removed out of its place. He is fully acquainted with all our works, we therefore should be careful to keep his house clean. None of us should forsake our first love for gold and silver. We should not hold the doctrine of Balaam and put a stumbling-block in our brother's way. We must not suffer a woman to teach and usurp authority over the man. None of us must manifest false zeal, thereby giving others to think we are alive when we are in reality dead.

The church of Laodicea seemed to be in a deplorable condition, notwithstanding they thought they lacked nothing, being rich and full. The message says they were "lukewarm," and because of such condition the Savior would "spew" them out of his mouth. This lukewarm condition seems to be the state of many of us in this age of the world. If such

condition was distasteful to the Master of the house in the days of the churches of Asia, is it not equally so now? There seems to be much indifference in all the world toward church privileges; if everything is favorable we will go to meeting, if not we remain at home quite satisfied. This was not the case with us in our first love. If a man comes along bringing the doctrine of Balaam, some one will say, O he may have been embarrassed, we should be charitable toward the poor fellow. Such was not the case with us when we lived upon the sincere milk of the word, and would not even for a moment tolerate anything that gave a shadow of Ashdod. We do not seek the society of each other as we once did when the relation of the experience of the sheep and lambs was precious to us. The Scriptures seem old and we read less than in former years. Do we who are pastors visit our flocks and thereby keep up that warmth of feeling between pastor and people, as we once did? Do we render all the service we can to the church? or do we render as little as possible? Is our conversation seasoned with salt, that the hearers may be edified thereby? or is it upon worldly topics mingled with levity? Is our walk before men such as commands respect and has influence for good? Do we seek to have variety in our preaching that the interest of the church and congregation be kept up? If we, together with the churches, are neither hot nor cold, we surely must be lukewarm.

This knocking at the door by the Savior is not at the heart of the dead sinner for admittance, as many imagine, but each knock is a revelation to the church in disorder, whether individually or collectively. To the church or individual who says, I am rich and increased in goods and have need of nothing, the revelation

from God that they are "wretched, and miserable, and poor, and blind, and naked," is the knocking at the door. To be shown that we must buy of Him gold tried in the fire, that we may be rich, is to reveal to us that our gold is not refined or purified. To be shown that we need white raiment that we may be clothed, that our barrenness and destitution appear not, is to reveal our righteousness as filthy rags. To make known to us that our eyes need anointing with eyesalve that we may see, reveals our blindness to spiritual things. When He thus knocks the door opens and the poor sinner or church sits down with him in his kingdom which cometh not with observation. In his light they see light; in his righteousness they are clothed; in his riches they are rich. Through this operation of the Spirit order is restored; true zeal and warmth of love are again given. Is not this supping with him? Is not communion with God and with his Son Jesus Christ supping with him and he with us? It is because of his love to the church that he rebukes and chastens it. He deals with us as with children; we overcome through his strength the powers of evil and sit down with him in his throne, even as he overcame and is set down with his Father in his throne.

K.

TO OUR SUBSCRIBERS.

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

MARRIAGES.

By Elder H. C. Ker, at his residence, August 20th, 1908, Thomas A. Brome and Miss Esther E. Morse, both of Sullivan County, N. Y.

OBITUARY NOTICES.

Elder P. J. Powell was born at Gusseta, Ga., June 4th, 1841, departed this life July 8th, 1908, at his home in Pratt City, Ala. He was the son of Richmond and Eliza Powell. He moved with his parents from Georgia to Alabama at the age of eleven years, where he resided until called to serve in the Civil war. He was shot and thought to be dead, but his work here on earth was not finished, and God spared his life and he reached his home in 1865. In 1866 he moved to Pike County, Ala., and remained in that county until 1868. He was married to S. A. Sellers, the daughter of S. J. and Rebecca Sellers, in the city of Troy, Pike Co., Ala., Sept. 22nd, 1868, and in December following moved to Jefferson County, Ala., near Birmingham. To them nine children were born, five daughters and four sons, six of whom preceded him to the grave. The last two were men with families, S. K. and I. G. Powell, and were killed in the Virginia City disaster, in February, 1905. He was reared by moral parents, his father being a Primitive Baptist minister. He lived a moral life, but in 1875 it was shown to him that he was a lost and ruined sinner. In October of that year it pleased the Lord to pardon his sins and show him he was a child of God; still he had doubts and fears, and lived among the world until he was made willing by His power to do the will of the Father. June 15th, 1883, he offered himself for membership to the Primitive Baptist Church, was received, and baptized, with his wife, the next day. Soon afterward he began to speak in public, and was soon liberated to preach wherever the Lord directed him. July 26th, 1884, he was ordained to the work of the gospel ministry, which was a great satisfaction to many. He received many invitations to visit churches, which he did, and the brethren were ever ready to give him their hand in token of their love and esteem. He had been a subscriber of the SIGNS for many years. He had been in feeble health for several years, and Feb. 7th, 1908, was taken suddenly worse; he said from the first he never would get well. He regretted very much to leave his churches, and especially his home church. He gave instructions how to manage everything, of the home affairs and his funeral and burial. He leaves his widow and three daughters to mourn their loss: Mrs. Alice Smith, Pratt City, Ala.; Mrs. Laura Douglas, Pratt City, Ala.; Mrs. Odie Moore, Woodlawn, Ala. Also three brothers, one sister and many friends. He never seemed like him-

self after he lost his two sons; he was heartbroken and grieved very much over the loss of them.

S. A. POWELL.

Jesse Coberly died at his home at Montrose, W. Va., August 18th, 1908, aged 79 years. He is survived by his widow, who is eighty years of age and very feeble; one sister, Mrs. Maria Johnson, is also left, who is the last surviving member of the immediate family. Mr. Coberly was not a member of the church, but a believer and highly respected by all who knew him.

MARY FERGUSON.

NOTICE.

LIBERTY GROVE, Md., August 25, 1908.

OWING to the impaired health of our pastor, Elder Wm. Grafton, and the inability to get the help of any of our ministering brethren, we are compelled to recall the yearly meeting which was to have been held with the Rock Springs Church, Pa. Sept. 12th and 13th.

C. J. ROWLAND.

MEETINGS.

THE seventy-seventh annual meeting of the Spoon River Association of Regular Predestinarian Baptists will be held this year, the Lord willing, with Union Church, at the residence of Deacon B. F. Myers, one-half mile from Colchester, McDonough Co., Ill., on September 4th, 5th and 6th, 1908. Colchester is situated on the Quincy Branch of the C., B. & Q. R. R. All trains will be met on Friday and Saturday. Brother Myers requests that as many as can conveniently, to come by rail. All lovers of the truth are cordially invited, especially our ministering brethren.

S. H. HUMPHREY, Clerk.

THE Maine Conference will assemble, the Lord willing, with the Old School Baptist Church at North Berwick, York Co., Maine, on September 4th, 5th and 6th, 1908. We shall be glad to have visit us all who love the gospel of our Lord Jesus Christ. Those coming on the train will be met on Thursday, Sept. 3rd.

FREDERICK W. KEENE.

The Maine Old School Baptist Association will be held, the Lord willing, with the Whitefield Church, Lincoln Co., Maine, Sept. 11th, 12th and 13th, 1908. Those coming by rail take Maine Central R. R. trains for Wiscasset, there change to Narrow Gauge R. R. for Whitefield. All lovers of the truth are cordially invited to meet with us.

GEO. R. TEDFORD, Clerk.

THE Licking Old School Baptist Association will be held, the Lord willing, with Mt. Gilead Church,

near Mays Lick, Ky., Sept. 11th, 12th and 13th, 1908. Those coming from the east, south and west, by way of Lexington and Paris, Ky., will please reach these places on Thursday, Sept. 10th, in time for L. & N. train leaving Lexington at 11 a. m. and Paris at 11:55 a. m., arriving at Helena station at 1:27 p. m., where all will be met and conveyed to places of entertainment near the church, which is about six miles distant. We request as many as can do so, to reach Helena on Thursday at the time above named. Those coming from the east or west by way of Maysville will please write to me, stating day and time of arrival, so you will be met. We extend a cordial welcome to all lovers of gospel truth.

R. L. TURNER.

MAYS LICK, Ky.

A YEARLY meeting will be held, the Lord willing, with the Clovesville Old School Baptist Church the second Saturday and Sunday in September, (12th and 13th) 1908. A cordial invitation is extended to all lovers of the truth, especially ministering brethren of our faith and order. Trains will be met at Fleischmanns station on day of meeting.

O. F. BALLARD, Church Clerk.

THE seventy-third annual meeting of the Pocatalico Old School Baptist Association is appointed to be held the 18th, 19th and 20th days of September, 1908, with the Sarah Church, Boone County, W. Va., three and one-half miles from Lora, on the Coal River R. R., a branch line of the C. & O. Those coming by rail should leave St. Albans, W. Va., on the 4 o'clock train Wednesday evening, arriving at Lora 7 o'clock, where you will be met. All lovers of the truth are invited to attend.

G. B. BIRD, Clerk.

THE Roxbury Old School or Primitive Baptist Association will be held with the First Church of Roxbury, at Vega, N. Y., on Wednesday and Thursday, Sept. 23rd and 24th, 1908. Trains will be met at Roxbury on Tuesday, Sept. 22nd. A cordial invitation to all lovers of the truth is extended, especially to ministers of our faith and order, to meet with us.

V. BALLARD, Church Clerk.

THERE will be a two days meeting of the Woburn Church, Woburn, Mass., Sept. 30th and Oct. 1st, 1908. All brethren and friends are cordially invited.

L. B. FORD.

THE Old School or Primitive Baptist Church of Lexington, N. Y., Lexington Association, has appointed a two days meeting to be held on Saturday and Sunday, Oct. 3rd and 4th, 1908. Ministering brethren and others of our faith and order are cordially invited to attend. As the association is to meet with the Gilboa Church on the Wednesday and Thursday following, perhaps some who expect to at-

tend that can come this way and attend our meeting. To any such I will say, I will provide a way for you from here to Gilboa. The distance is thirteen miles.

FLETCHER MACKKEY, Church Clerk.

THE Lexington Old School Baptist Association will be held with the Old School Baptist Church of Gilboa on the first Wednesday and Thursday in October, (7th and 8th) 1908. We cordially invite all who love to meet for the worship of God to meet with us, especially ministering brethren. Those coming on the U. & D. R. R. will be met in the afternoon of the day previous, and if any should be missed take stage to Miss Jennie Leonard's. The Saturday following is our regular monthly meeting, and all who can stop over will be welcome.

Done by order of the church.

D. S. ELLIOTT, Church Clerk.

THE Second Old School Baptist Church of Roxbury will hold a two days meeting on the second Saturday and Sunday in October, (10th and 11th) 1908, at Roxbury, N. Y., commencing on Saturday at 11 o'clock a. m. All who love the truth are cordially invited to meet with us.

J. B. SLAUSON.

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76. MIDDLETOWN, N. Y., OCTOBER 1, 1908. NO. 19.

CORRESPONDENCE.

FRAGMENTS.

LABORING and heavy laden. Jesus calls all such to come unto him. Many labor who are not heavy laden. They work, perhaps, to the limit of their strength, but they finish their task at the appointed time and its burden is gone. It may require them to work early and late and every day, but when the work of each day is done its load is upon them no longer. They labor, but are not heavy laden. But if one while engaged in a task that must be done becomes lame or maimed or blind, and can only accomplish a part of that work, the unfinished part still rests upon him, and is accumulating every day; and if he finally becomes unable to work at all, the whole task is upon him still, and if not accomplished will press him down to ruin. He still works and struggles, but in vain; he is laboring and heavy laden.

This is the case and condition of a poor, sensible sinner under the felt condemnation of the holy law of God. He learns by a sad experience that by the works of the law no man can be justified. His inability to do the law does not re-

move or lessen his responsibility. By the law has come to him the knowledge of sin, and the knowledge that it abounds unto death. The law measures him, and he comes short. There never has been one thus measured that did not come short, but Jesus. Now to every one thus laboring and heavy laden Jesus says, “Come unto me,” “and I will give you rest.” This is not a proposition made by the dear Savior to a poor, trembling sinner, that he may take it into consideration and decide whether he will obey it. It is not as though Jesus had said, If you will come unto me I will give you rest. This is the work of Jesus we are considering, not the work of the sinner. The sinner does not know the meaning or power of these precious words until they are fulfilled in him, as we do not know anything about the sun until his rays reach us.

What a surprise it always is to the heavy laden sinner when he finds his burden gone and his poor soul at rest. It is always unexpected. He had never thought of it that way; he never expected deliverance except through some work he might by grace be enabled to do. Now he has done nothing good, nothing

to merit the esteem or favor of God, and yet he is at rest and rejoicing in the Lord, and desires to praise his holy name. These words of the dear Savior may not have come to his mind, but their power has been felt in his soul, and now there is a blessed meaning in them to him.

The work of salvation is done while we are hidden in the cleft of the Rock and covered with the Lord's hand, as Moses was. The dear Savior's words to us always tell what has already been done for us and experienced by us. When the blind man, whose eyes Jesus had opened, was asked, "Dost thou believe on the Son of God?" he said, "Who is he, Lord, that I might believe on him?" Jesus did not say, Go to such a place, or do such a thing, and you shall see him, but he pointed him back to what he had already experienced, and said, "Thou hast both seen him, and it is he that talketh with thee." Moses could not see the Lord's face, could not see the Lord coming toward him, but could see his back parts. We cannot see or know what the Lord will do to-morrow, but are shown what he has already done. The rainbow is seen in the cloud after the storm has passed by.

"TAKE my yoke upon you; and learn of me." Those who have been called by the dear Savior into his gospel rest are prepared for gospel teaching. "They shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."—John vi. 45. Jesus teaches as no other man ever taught. He puts his law into the mind and writes it in the heart; they must, therefore, think about it, even in the midst of all worldly care, and they must love it, though it crosses the desires of the flesh. Throughout all their lives

in the gospel day Jesus is saying to them, "Learn of me; for I am meek and lowly in heart." When they try to learn of the world, and seek worldly wisdom, they find death there—death to every spiritual comfort. "If ye live after the flesh, ye shall die." But when they are made desirous to learn of Jesus they find rest to their souls, even though made destitute of worldly things; and when they experience this sweet spirit of obedience, and are enabled to rest in the Lord, they feel that all thanks and praise are due to his own blessed name, who has so kindly and mercifully worked in them to will and to do of his good pleasure. How wonderful it is that no living soul, when exercised by and manifesting the meek and lowly spirit of Christ, ever feels any disposition to claim any credit to himself for this, but wonders at the condescending goodness of the Lord to such a sinful being, and is humbly thankful to his most holy name.

ELDER R. C. Leachman, of Virginia, once told me of a peculiar dream he had when he was exercised about baptism, and seeking assurance as to which was the true church. Elder Samuel Trott was then serving a few scattered churches of the Primitive order, while popular preachers were preaching to large congregations of the New School. Mr. Leachman liked the preaching of Elder Trott, but the question would often arise in his mind, Could so few be right and so large a number be wrong? One night in a dream he saw large fields of wheat, and men with cradles cutting it down. He admired the large fields and the fine appearance of the wheat standing so erect; but when he took some of the fine appearing heads of wheat in his hand he found no grain, only chaff. Then he

looked more particularly at an old man whom he had noticed gathering with an old-fashioned reap-hook or sickle some scattered stalks of wheat in various fields. He observed that the heads of wheat which he was reaping were hanging down, and as he took some of them in his hand he found they were well filled with sound and excellent wheat. When he awoke he had no longer any doubt as to where the true church was. He was soon after baptized by Elder Trott. I was favored to travel some with brother Leachman, and to hear him preach many times, and I think I never heard a more powerful preacher nor a more eloquent speaker.

THE rocks were smitten by Moses to give the children of Israel drink. The first was in Rephidim, about two and a half months after they had departed out of Egypt. (Exodus xvi. 1; xvii. 1-7.) The second was in Kadesh, in the desert of Zin, nearly forty years after that event. The first was before they came to Sinai, and before the Lord's first message was given them from Sinai by Moses, which was in the third month after their departure from Egypt. The second was after the death of Miriam, and but a short time before the death of Aaron (Numbers xx. i. 29,) and of Moses.

In the first instance the Lord stood upon the rock in Horeb, and at his command Moses smote the rock and water came out. The apostle Paul says, They "did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ."—1 Cor. x. 4. The apostle here evidently sets forth the truth that Jesus was with the church in the wilderness, supplying all their needs. I do not think we are to understand the apostle to indi-

cate that the literal rock followed them, nor that the water flowing from that rock literally continued to follow them during all their forty years journey. If this had been the case they would not have thirsted in Kadesh, and complained again because there was no water there. As the rock was smitten by Moses, so Christ was presented in that figure as smitten by the law, showing the only way of salvation and the only source of supply for those who thirst for the water of life. The smitten Rock is the only way of salvation for those who lived before Christ suffered in the flesh, as well as for those in the gospel dispensation. To show this the rock in Horeb was smitten by Moses at the beginning of the wilderness journey. But Moses does nothing in smiting this first rock to bring upon him the rebuke of the Lord; for his work as a leader is not to stop here, but to continue nearly forty years.

The smiting of the second rock, in Kadesh, is of special import, for something more is to be presented here than was shown in the first rock. The forty years during which the Lord had declared that the children of Israel should wander in the wilderness were nearly expired, and the leadership of Moses must end in such a way as to show the work of the law fulfilled, and the law removed from over them, never to appear against them any more.

"Then came the children of Israel, * * * into the desert of Zin, in the first month: and the people abode in Kadesh, and Miriam died there, and was buried there."—Numbers xx. 1. And there was no water for the congregation, and the people murmured, as they did, and have always done, on every occasion of disappointment, and the Lord spake unto Moses, saying, "Take the rod, and gather

thou the assembly together, thou and Aaron, thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give to the congregation and their beasts drink. And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock; and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly: and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

The fault of Moses was that he was angered with the people at the waters of strife, so that he spake unadvisedly with his lips, and therefore, the psalmist said, it went ill with him. (Psalms cvi. 32, 33.) He claimed the power for himself and Aaron, instead of ascribing it unto the Lord. He is thus shown to be a sinful man, and from this time he is made to know that he cannot take the people over Jordan. His work is done in having brought them thus far, as the work of the law is finished in bringing the Lord's people to Christ. (Gal. iii. 24.) The rock smitten represents Christ crucified. Its work ends there; it cannot take one over into the gospel land. The work is taken up here by Joshua, who had not departed out of the tabernacle of Moses while the Lord was talking with him.

(Exodus xxxiii. 11.) Joshua represents Jesus, risen from the dead. He was with Moses during the giving of the law and during all the journey through the wilderness.

Moses greatly desired to go over Jordan, but he could not, because he must set forth the law in its power and work and limits. When he urged that he might see "that goodly mountain, and Lebanon," the Lord commanded him to speak no more of this matter. He looked from Pisgah over all the land of Canaan, and he sang of gospel truth. (Deut. xxxii.) Then he died, and the Lord buried him, and no man knoweth where. (Deut. xxxiv. 6.) His eye was not dim at the moment of death, nor his natural force abated. So the law does not grow weak gradually and lose sight and strength gradually, but at the moment of its death its sight is as keen as ever to see the least infraction of the law, to see the least sin, and its strength to bring to justice is as great as ever. The devil disputes with Jesus about the body of Moses—about the law, insisting that it is still in force against the Lord's people, that it is still the rule of the christian's life, but the answer of Michael, our Prince, is, "The Lord rebuke thee." Those for whom the Rock was smitten, for whom Jesus died, are no more under the law, but under grace. (Rom. vi. 14.) It is not a natural life, lived according to the law given by Moses, written on tables of stone, in which the Lord's people appear before God, acceptably, but a life of faith upon the Son of God. Christ is our life, and when he shall appear, then we shall appear with him in glory.

SILAS H. DURAND,

SOUTHAMPTON, Pa., August 19, 1908.

Mt. VERNON, Texas, September, 1908.

DEAR EDITORS:—The greater portion of the time for thirty years or more the SIGNS has been a constant and very welcome visitor to my humble home, often bringing comforting assurance and recalling spiritual instruction, I hope, to my poor heart and tempted, burdened spirit. Many times during these years I have felt to write a few lines, as an attempt to express my appreciation of the spiritual matter contained in editorials and contributions, and of the loving, humble spirit characterizing the different writers, and to throw my mite into the common stock of testimonies of those who know the truth as it is in Jesus. Since my last effort I have several times felt inclined to write something, if only to say that I still find comfort from time to time in perusing the columns of the SIGNS. Sometimes the testimonies therein contained seem wonderful, and I feel thankful to the Lord for the gifts he has set in the body, and again I am indifferent, my mind fruitless as regards spiritual things. Sometimes when I feel some desire of heart in the direction of writing I decide that my poor productions, if published, can but take the room of more spiritual and profitable matter, and the SIGNS cannot suffer loss by my withholding. The paper has long filled a useful place among the Lord's humble poor in this sinful world of ours, going into many homes, no doubt, where there are lovers of truth who do not have the opportunity of attending church meetings and hearing the gospel proclaimed regularly. I do not take the view of periodicals and books among our people as some I have met with; I think, however, and so I feel inclined to do, that when papers are started and books come among us we should apply the rule given

us by an inspired writer: "Try the spirits whether they are of God: because many false prophets are gone out into the world." If any of these seem to be the moving cause in any work we may well withhold encouragement from such a work. Ambition for notoriety, worldly honors or wealth, aspiration to leadership, desire for vainglory, &c., in fact anything short of a desire for the spiritual welfare of Zion, the propagation of sound doctrine and to promote the peace and fellowship of God's people on sound principles, and that in that meek and humble spirit that characterized our Lord and Master, should not be encouraged, but rather discouraged by those who sincerely desire to follow the spirit and teaching of the Master. I think it entirely too much for any paper, preacher or set of preachers, or others, to assume the role of regulator for the church, and in my humble judgment any church, brother or set of brethren, are altogether wrong should they look to men for guidance in matters pertaining to the order of God's house. While we may be justifiable in looking to the gifts in the house, in a sense, we need to look beyond the gifts to the great Giver of all, knowing that every gift comes from him, and it is he must give judgment and understanding even to those gifts he has given us. When a paper goes out to its subscribers it visits many different sections of country; it goes into sections where there is trouble among the brethren, perhaps in places where the church has divided over some point of order. There are always two or more sides to every trouble, and no paper or preacher at a distance can be expected to know the circumstances and surroundings, and therefore ought not to be expected to give advice, and I will say, ought not to be disposed to do so

until after a thorough investigation of the matter, and then not to publish the trouble broadcast among the brotherhood, for we are perhaps all more or less inclined to take sides, and often without the knowledge of the matter that we should have before rendering an opinion. I have often heard it remarked: I object to religious periodicals among the Baptists, because they spread and promote discord and strife among us. My answer generally is: There is not a blessing conferred upon us poor, sinful creatures but we more or less abuse, and I think this is no more true of periodicals and books than of many other blessings. Because some abuse or misuse the blessing of correspondence and interchange of thought through the medium of books and papers, is not a good reason why we should have no medium of correspondence at all. As before stated, many of the "little ones" of our Master's house find much comfort and instruction through this medium who, for aught we know, must but for this medium do without. I will here relate a circumstance that came under my observation some years ago. There was a man living in the town of Longview, Texas, a photographer by trade, who was for a number of years identified with the New School Baptists. Becoming dissatisfied with them because he was an Old School Baptist in principle, he left them and became a member of the Old School Baptist Church, about four miles distant from his home. He soon after became a subscriber to the SIGNS OF THE TIMES, which as he read he forwarded to his mother, an aged lady whose home was in the State of Louisiana. This lady knew nothing of the Old School Baptists, and received her first information of the sect everywhere spoken against through the SIGNS.

Though at first somewhat opposed, she soon saw and confessed that the SIGNS was contending for the doctrine the Scriptures taught, and was in strict harmony with her own experience. Thus she wrote to her son, and expressed a longing desire and hope to yet have the privilege of coming out of Babylon and of having a home with the believing children of God. Through her solicitation and that of her son (she being old and feeble at this time) the pastor of the church made an appointment near where the sister lived, and two or three of the members accompanied him, and having been previously instructed by the church, those members had the sister relate her experience, which was very satisfactory, and she was received, and baptized the following day. This was the first Old School Baptist preaching she had ever listened to, she told us. In the relation of her experience she said that in her youth, shortly after she received a hope, she united with the Methodist order, but in a short time became dissatisfied with what was called their mode of baptism; searching the Scriptures convinced her that immersion was the mode of the primitive church, so she changed her home and took up her abode with the Missionary or New School Baptists, but she was not long in finding out that this was not a home for her. She was without the knowledge for several years that there was any organized body or church of her faith. At the time of her baptism she was nearly seventy years of age. Not many months after this she was blessed with the privilege of visiting her son and the church and participating in the communion service, which seemed to be a great comfort and joy to her.

There are many who have the privilege of regular attendance upon the monthly

services of the church to whom our sound periodicals come as welcome messengers, containing as they often do spiritual communications from many different States, that seem to draw us closer together in the bonds of love and fellowship. But how good and highly appreciated must the visits of those spiritual communications be to those who are in the providence of God denied the happy privilege of church meetings, and of hearing the proclamation of the gospel; I think one must have an experience in this situation to be able to appreciate it.

Dear brethren, I have just followed the wanderings of my mind in penning these lines. Most of what I have written was not in my mind when I began, and now I am unable to judge as to whether it is profitable matter for the SIGNS, but have a mind to submit it to you. If you cast it aside all will be right with me.

I am, I hope, your brother in bonds,
H. B. JONES.

—————
MATTOON, Ill., April 12, 1908.

ELDER F. A. CHICK—DEAR BROTHER:—I am inclosing a letter I received some time ago from Elder Keene. It has done me much good, and I would like to share it with others. I have obtained his permission to send it to you.

W. N. SPITLER.

—————
NORTH BERWICK, Maine, Jan. 30, 1908.

WESLEY N. SPITLER—DEAR BROTHER IN THE COVENANT ORDERED IN ALL THINGS AND SURE:—All day long I have been letter-writing, and now it is night. Though I have written upon various subjects, amidst them all I had another train of thoughts, being upon my own peculiar personal pathway. However paradox-

ical it may appear, I was thinking upon many subjects at the same time. Concerning the one peculiar to myself, in the midst of it the words came again and again:

“His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.”

I remembered how comforting they had been to me some months ago, and to-day they were again soothing and cheering. The Lord knows our needs, and to-day I have felt I very much needed those consolations which only the Lord can give. This afternoon I looked up for a moment from my writing and saw the snow falling down upon the earth, then the words in Isaiah lv. 10, 11, flowed into my heart: “As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” This was satisfying, and my soul feasted upon it. In a few moments I contemplated the doctrine of God our Savior. I looked at the whole testimony of the Scriptures of truth, and in my faith my heart said, “Thy word is settled in heaven.”—Psalms cxix. 89. Not one thing that the Lord has spoken shall be frustrated, for “The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.”—Psalms xxxiii. 11. In the twinkling of an eye I reviewed his word to my soul, upon which he hath caused me to hope, and I was strengthened, my hope abounded and I could feel, I shall yet praise him, for he is the health of my countenance and my God.

“My conflicts are oft so severe,
 I cannot tell where they will end,
 Till Jesus, my Captain, draws near,
 To act the kind part of a friend.
 He shows me that all shall end well,
 His blood is my prevalent plea,
 And this to his glory I tell,
 He saved a sinner like me.”

The apostle Peter had need of the intercession of the Author and Finisher of his faith, that his faith should not fail, and so have I. Innumerable discouragements from within and without so beset my steps that I feel I should fall by the way only that the Lord, I hope, is himself my Rock and Fortress, my strong Tower, into which I run and am safe. Some professors of the name of Christ get along in an easy-going style; there are no intimations that they have any felt need of God and of Christ; they can manage their own affairs, and find no insurmountable difficulties to impede their steps. It is not so with me. He with whom we have to do (Heb. iv. 13,) is not a myth, a something conjured up in our carnal, sickly imagination, but I believe that he is (Heb. xi. 6); the pure, the just, gracious, almighty One whom I so much need, and whom in some mysterious, gracious way (although I am a poor sinner) I am drawn unto, and in my heart I worship, and whose loving-kindnesses are more precious than all things else. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”—John i. 18. O thus it is, as revealed in Jesus, that I know him, and long for more and more intimacy with God. I am that foolish and sinful I have need every day to have that intimacy with him in his forgiveness. I long for that knowledge that his blood was shed for me, and have need to be nourished by his doctrine and encouraged by his precious promises. O let such communion,

such intimacy, be mine, and whom shall I envy? Then I can sing,

“More happy, but not more secure,
 The glorified spirits in heaven.”

I have just glanced over your letter again, and you tell of periods of destitution when, as far as you could discern, the marks of God's grace were lacking. Ah, well I know such times, and also well know that only the kindness of the Lord can lift me out of them. It is well for us to distinguish between what is the grace of God in us and what is not. For instance, the narration of the heart's depravities, the infidelities, seditions and heresies that infest mankind is no evidence of the grace of God; there are manifold reprobates in the world who could tell the dismal, God-dishonoring story of iniquity. What then is the narrative betokening the grace of God? O that which declares one to be called by his grace is that when under the pressure of the heart's vilenesses, when buffeted by temptations, when plagued with infidelities, that we are moved toward God, to sigh and mourn unto him, that we loathe ourselves in our own sight because of these abominations, that we blush before the Lord and our aching hearts entreat him to have pity upon us, to shew us his forgiveness, and that in his mercy he would deliver us from all the ungodliness so hatefully felt within us. Yes, our sighing hearts yearn for the blessing of Jesus ever to be ours in turning us from our iniquities. (Acts iii. 36.) The grace of God teacheth us to deny ungodliness and worldly lusts, to live soberly, righteously and godly in this present world. Those who are not born of God can treat sin as though it were a trifle, and revel in its pleasures, but the grace of God will move us to turn from our transgressions. (Isaiah lix. 20.) Surely

we loathe them, and would flee from them. Some professors of the religion of our Lord Jesus Christ speak of their disinclination to read the Scriptures, they have no time to do so, that it is no use, for when they do they do not understand them. They mention all this as though it were sufficient excuse for their conduct. Any unregenerate person might say the same. But, my dear brother, do we know what it is to bemoan our indifference, hardness and worldliness? Do we pray to the Lord, or even sigh to have a heart to pray that he would arouse us from our lethargy, to revive our souls, to so animate us by his gracious power that we may find a sacred pleasure in the things of Christ? Fleshly lusts war against the soul, shall I indulge them? Shall I have intercourse with them? Shall I take them to my bosom? O if I do I shall find I have taken poisonous vipers to my breast. Have I not known that fleshly lusts make havoc of my peace and communion with the Lord? By them I am plunged into darkness and sore distress. Ah, yes, too well I know that if I am drawn away by fleshly lusts it is not long before I am in straits, in dismal, vile captivity, and my heart cries out, "O wretched man that I am! who shall deliver me from the body of this death?" How affectionately the apostle Peter presents the gracious counsel of the gospel; he says, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."—1 Peter ii. 11. Our way is as though we were journeying through a foreign land, through the enemy's country. On all sides and in every shape our enemies make their appearance; they lie in ambush to entrap our steps; with fair promises and alluring ap-

pearances the pleasures of sin would impede our journey, draw us aside from the paths of righteousness; and when enticed and held in their grasp we find them wretched tormentors; for fleshly lusts war, not in behalf of, ah no, but against the soul. Abstain from fleshly lusts. O where is the power to do so? O God, have mercy upon me, and save me, that I may not drink of the waters of iniquity; let me not taste sin's dainty morsels. May my conversation be as becometh the gospel. Am I not thine, hast thou not loved and chosen and redeemed me, hast thou not called me unto thyself, and am I not a pilgrim to the city that thou hast prepared for thine own? O then, my God, for Jesus' sake have pity upon me and guard me, and so bless me that I may abstain from all pollutions, and that I may be enabled to yield myself unto thee as one that is alive from the dead.

There, my dear brother, I will close. By what I have penned you know something of my own heart in things pertaining to God, and as in water face answereth to face, so I trust your heart is companionable with mine.

I am your brother, affectionately in Christ Jesus,

FREDERICK W. KEENE.

[WE think brother Spitler did well to forward this excellent letter for publication. As we have read it our own heart has been compelled sweetly to respond. We know something of the depths of Satan, and we trust that we also know something of delivering grace. Here is the gospel that grace reigns over sin, and that where sin abounded grace much more abounds. There is indeed no glory to grace in our sin, but there is glory to grace, in that our sins are overcome by it.—C.]

PSALMS XLVI. 4.

"THERE is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."

The river we understand to set forth that pure stream that flows from the throne of God and the Lamb. While the things of the kingdom of our God flow each way, yet we do not understand that the river spoken of ever flows but the one way, and that is, coming down from God out of heaven. It says "river," one river, but "streams;" this river I understand to embrace all that God has treasured in Christ for his people, and, proceeding from the throne of God, is pure even as he is pure; nothing to pollute it, for this river is composed of the attributes of our God, as love, mercy, goodness, peace, forgiveness, grace, eternal life and all that is embraced in it. This river is free, the gift of God, "the streams whereof shall make glad the city of God;" one river, but many streams. Each stream reaches to every thirsty subject of God's love and mercy, for "Blessed are they [right now] which do hunger and thirst after righteousness: for they shall be filled." I have no reason to believe but there is a subject of grace for each and every stream that proceeds from this one river; in other words, God does not send forth a stream in expectation of possibly finding some one, "For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isaiah lv. 10, 11. "I have purposed it, I will also do it," and the ways of God are eternal, so it is ac-

ording to his eternal purpose which he purposed in Christ Jesus before the world was, so the streams shall find the subjects chosen in Christ, as the river is pure so are the streams, and God's people know this when the effect of the stream begins its work. While the stream is pure, there is so much of the flesh in evidence that we poor, finite creatures would like to help it along, and some of us would have Bible studies, teachers' helps, Sunday Schools, tracts, prepared sermons, missions of various sorts, with religious instruction of the young; none of this in the pure river, nor are any of them in the foundations of the city of our God that John saw and wrote about in Revelation. That city had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; and the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb, and that foundation of the wall was laid by One that is mighty in counsel, wisdom and knowledge, and did in no wise fail in any portion of its construction, or in necessary material; the flesh or carnal reason will have no place to add to or take from that which hath already been laid, and we as followers of Jesus Christ have no right to go anywhere, but to the foundations (apostles) for our instruction in righteousness, and whatever we do not find in the testimony as given us in the New Testament we are to reject; as I say, when first we are reached by the streams of God's mercy we want to tell all around what a dear Savior we have found, and the way of salvation is so clear to us that we feel we will be able to tell all the good people around us, but when we tell them of the doctrine: election, predestination, effectual calling, they tell us that

is hard doctrine, and will have nothing to do with it. It is the weakness of the flesh that causes us to think we may impart some of the blessedness of this stream we have just had revealed to us, but as we get farther up this stream toward the river, we find the stream widens and we have no room for the flesh. John says, "He must increase, but I must decrease." It is as Ezekiel in being led through the waters: they were up to his ankles, then to his knees, and further on the water was to his loins, and further it was a river that he could not pass over; for the waters were risen, waters to swim in.

"There shall I bathe my weary soul
In seas of heavenly bliss,
And not a wave of trouble roll
Across my peaceful breast."

No, I calculate when God's people are where the river is risen they are off of their feet and cannot confide in any flesh as a foundation, but as long as they can wade about they will be trusting in it and feel able to stand, or in other words, mix works with grace; they walk about, they stand around and devise ways and means to increase the flow of these streams, but when the river rises and takes them off their feet then they find

"On Christ the solid Rock I stand,
All other ground is sinking sand."

Ezekiel was brought to return to the brink of the river, and could relate a much better experience than before the river rose on him and he swam in it. The river is pure, the streams are pure, but the flesh is corrupt and seeks out many inventions, not mechanical, but inventions as to how to get back to where it was before we fell in Adam. God knew what was in man, and placed the cherubim with a flaming sword

to keep the way of the Tree of life; the many inventions of men are to find some process by which they may attain to this Tree of life without the atonement of the Savior; they are willing he shall help a little, but not do it all. This river, this pure and holy river and streams are unlike the natural rivers and streams; the streams naturally go to make the rivers, and the rivers to the sea. When we are troubled about what sinners we are in the sight of God, and are brought to the ends of the earth, and ready to perish, then does this river put forth its streams and we are found, as was Jacob, in a waste howling wilderness; so we see the flowing is in an entirely different way from nature. Nature and grace are always opposite. I heard a voice behind me, "This is the way, walk ye in it," and the feet that were going the downward way to destruction were turned by the grace of God to follow this stream toward the river, to seek an heavenly city, whose builder and maker is God, and the testimony of the word is, "He which hath begun a good work in you, will perform it until the day of Jesus Christ." So we can assure our souls if we have partaken of the streams we shall be brought into the fullness of the river. The city of God which is made glad is the dwelling-place of the Most High; God dwells in the high and holy place and inhabiteth eternity, and also with him that is of an humble heart and contrite spirit, ye are the temple of the Holy Ghost. "I in them, and thou in me, that they may be made perfect in one." This is the city of God that is made glad, and rejoices in the Lord, and has no confidence in the flesh.

J. M. FENTON.

PHILADELPHIA, Pa., Aug. 7, 1908.

REIDSVILLE, N. C., Aug. 27, 1908.

DEAR BROTHER CHICK:—Through the mercies of God I continue to this day. How good the Lord is to us poor sinners. We are but few in number, but that few have never been crushed by the many who would destroy us. Why is this? Surely not because of the strength of the few, but because of the strong arm of their King. The blessed gospel land in which they live was given to them by him for an everlasting inheritance. They got it not in possession by their own sword, nor did their own arm save them, but it was because He had a favor unto them. This forever cuts off the works of righteousness which we have done or may do and honors the King in his holy reign of grace. Thus each member of the holy family looks upward from the earth and all powers of the flesh and looks to him who has bought them by his own precious blood. How good the prophet must have felt when he saw Jesus by the eye of faith enthroned and looking upon the travail of his soul in perfect satisfaction. This could not have been if any whom he had redeemed should ever sink down beneath the quenchless fires of hell. Such a thought is too God-dishonoring for an established christian to believe. So perfect is this redemption that it needs not the efforts of men nor the communications of angels to add anything thereto. Surely salvation is complete in the Lord; he, as the divine executor of God's eternal will, has done all things well and fulfilled that sacred document to the very letter and in the Spirit of God; therefore it is perfect, for he did it by the fullness of the Godhead that dwelt in him in all of its fullness. The fullness of the Godhead dwelt in him bodily, therefore there was not one of the divine attributes of the Godhead

that was not in him in all of its fullness in all his work in this world. At the same time there was not an attribute that God had given to man that was not in Him as a man, therefore he was the God-man, the Mediator; he felt all the infirmities of the one and possessed the eternal power of the other. Now he is a fit High Priest, who has offered up the blood of the new covenant. This blood is holy and perfectly acceptable to the whole Godhead, and cannot be offered again. This was not so with the blood of the old covenant; that must be offered once every year to make atonement for the sins of Israel. In that old covenant there were changes in the priesthood, and some of them were without faith, and therefore they could not please God only in a legal way. The High Priest of this new covenant is without any guile; he is so full of faith in God as to be the very author and finisher of it. Not one word of his ever fell helpless to the ground, even though it were the great Beelzebub who was commanded by him. Sins were forgiven and all manner of diseases were healed at his word, and deputies returned to the judges and said, "Never man spake like this man." How wonderfully great is our King, but he does not stop at this. In the midst of life he had power to die, he could lay down his life of himself; then in the midst of death he had power to live, for of himself he took that life again. When he arose from the dead he became the first-fruits of them that slept. Just as the virtue and promise of the harvest was in the first sheaf as it was waved before the Lord, even so was the virtue and power of the resurrection of the dead in Jesus Christ when he arose so acceptably to the Father. His acceptance at God's right hand is a blessed assurance of the resurrection and

acceptance of all the household of the saints. As the acceptance of that first sheaf was blessed to Israel by the continual remembrance thereof, even so, and more so, is the intercession of our High Priest blessed to Israel to-day. He has sent his Spirit to continually dwell with us, therefore the same Spirit that raised up Jesus from the dead dwells to-day in all who have been born of God, and that Spirit that raised up Jesus from the dead shall also quicken their mortal bodies and fashion their vile body like unto his glorious body. That Holy Spirit is to-day dwelling with the saints, and it is his holy work in the economy of salvation to take of the things of the Father and show them unto us, and to bring all things to our remembrance that the Lord has said unto us. Therefore he is our divine Guardian, and ministers to us daily of the things which are given to us in our Father's will, giving them to us in the earnest thereof. The continual ministering of this earnest is bringing us nearer and nearer by faith to the full assurance of that which our Lord hath given us in his Son Jesus Christ. Thus we see the whole Godhead working together in the same holy cause to bring all the elect of God into that blessed and sacred oneness with him in his eternal glory. There sin, strife, disputings, nor anything to disturb the peace of God's people shall ever be known, but love, joy and unity in our dear Savior shall be ours, and we shall be like him. There we shall bring forth the royal diadem and crown our Savior Lord of all. This is the heritage of the saints, and they shall see it and be glad. Praise ye the Lord.

Your brother in hope,

L. H. HARDY.

MOLINO, Mo., Aug. 6, 1908.

DEAR BRETHREN EDITORS AND READERS OF THE SIGNS OF THE TIMES:—For some time I have had thoughts about Sunday Schools, and brother C. K. Haines' (of Princeton, Ky.,) article in June 15th issue causes my thoughts to be so revived that I would like to express them just as they are; not that I think myself able to instruct any one, or to comfort any, neither do I insist that you publish my expression; at the same time if you see the least indication of consoling words in my letter and feel disposed to publish it, I have no objection. If I am wrong in my thoughts I pray to be righted, and so long as I have a different thought about Sunday Schools to that of brother Haines I will express my thoughts with loving-kindness toward him, so as not to offend. I appreciated his letter, but I differ with him in his expression that he disapproves of permitting children to attend Sunday School: "Are you not bidding the Sunday School idol Godspeed when you permit your children to attend?" is one of his inquiries, on page 362, which I have in mind to write about.

I have no faith in Sunday Schools; I have no love for Sunday Schools, neither have I any hope of an improvement in my boy by the Sunday School worker, neither have I any fear of him being injured by Sunday Schools. I would, I think, rejoice if he never wants to attend. I shall have a natural thankful feeling toward my Sunday School neighbors if they will respect my authority over my own son, and not exercise their influence to cause him to do anything or go anywhere contrary to my will; but if they do, and he follows them, even out of the way, I claim no power to prevent it, but I hope I would be reconciled, and I believe I would be, because I know,

brethren and sisters, that even though my son shall be at the farthest extremity of waywardness or utterly swallowed up by false doctrine, when the Lord our God calls him he will come; he will come all the way out of his lost condition; he will not come a minute sooner by any of my efforts to prevent him from attending Sunday School. I believe that if it is Arminianism to send children to Sunday School it is also the same if we prevent them from going. I do not feel disposed at all to send my boy to Sunday School, because I think it wrong for a father to encourage his child to go in anything that he for conscience's sake could not go in himself, and if he were to ask me about the matter, I hope I would answer him according to the dictation of my heart; if so, I could not, no, never, say, I am willing for you to go; God forbid that I say, You shall not go; but that I would ask the Lord to take care of my boy. In my estimation Sunday School is nothing to help or to fight; nothing for our help or for our hurt. It does not cause an increase in the number of spiritual births, neither does it decrease the number. Things are going right, for all that seems dangerous to us in this world cannot do more than the Lord sees fit for them to do. If my child is to be born again, God only knows what he must pass through; he does know how, when and where he will reveal the blessing of hope of salvation by grace alone, and at that time and place, if my son has been led off by such things as Sunday Schools, or which are vain, I think I see him wilted with shame—ashamed of the way he had been going, and thanking the Lord for the gift of real repentance, the gift of sweet hope and spiritual understanding, which he would have to acknowledge

was not taught him in Sunday School, and indeed it could not be.

Please excuse me for not keeping my thoughts to myself, and remember me as a lonely Old Baptist.

IRA S. FISHER.

[WE much admire and fellowship brother Fisher's faith in the sovereignty of God, and the certainty of all his elect being called by grace, but we know brother Fisher would not allow his son to frequent the saloon and gambling den upon the belief that God is able to take care of him there; why allow him to attend Sunday School, where the name of God is blasphemed? Death itself could not hinder God's purpose in saving and calling his people, but this does not relieve us of our watchcare over and careful guidance of our children that they become not entangled in the meshes of the world's delusions and snares. Knowing brother Fisher as we do, we are of the opinion that his mind on the subject will change by the time his son is old enough to attend Sunday School.—K.]

TOONE, Tenn., March 31, 1908.

DEAR BRETHREN AND SISTERS WHO ARE IN CHRIST:—I desire to write to you again of the precious promises of our Savior, King Jesus, whom God has appointed heir of all things, whom God hath highly exalted with his own right hand to give repentance to Israel and forgiveness of sins, and such mercy cannot be obtained in any other way, and this good work is going on day and night all over our land and country, Jesus Christ our blessed Savior and King is teaching his people by his Spirit to know him, and granting them repentance and forgiveness of sins, for it is the goodness of God that leadeth them to repentance, for he

said, "The gifts and calling of God are without repentance;" also he said, "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 to us by his Spirit." There is no other way to learn them, and there is but one way to worship God, and that is in spirit and in truth, for Jesus said, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." I have learned this in my suffering. There are people in this world who worship God in spirit and in truth, and rejoice in Christ Jesus, and have no confidence in the flesh. God said, "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." Dear ones, if you have ever at any time had one good thought in your heart on the name of God, heaven is your home when you are called away from this world of sin, sorrow and suffering. Children of God, take encouragement, and press forward toward the mark for the prize of the high calling of God in Christ Jesus, for he will come soon and will take his children home. Now listen to Christ, what he said by David's mouth: "O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight."—Psalms xvi. 2, 3. This Scripture causes my poor soul to rejoice in Christ Jesus with great consolation; all of my hope is centered in Christ Jesus, and I "can't help it," and all of my dependence and confidence are in him; I have no confidence in myself, but it is all in Jesus of Nazareth, the blessed Son of

God, our dear Redeemer, to whom I give all the glory, honor and power. Amen.

Dear editors, you can do what you please with this. I am in the hand of the Lord, and he will dispose of me as he pleases. The Lord has shown me much suffering for his name's sake. I feel unworthy to trouble the SIGNS with my writing, but I know the editors can burn my letters if they see proper, so farewell. This may be the last; God knows.

In hope of a brighter day in the Lord,
S. M. BUTLER.

BARING, Missouri.

DEAR BRETHREN EDITORS:—I am alone to-day, and very lonely, and feel that I want to write a few lines to the dear readers of our precious paper. I am isolated from any of our faith, and not one to speak to of this way that is everywhere spoken against, but I feel sure that it is the way, because Christ said, "I am the way, and the truth, and the life," and I am sure that the Old Predestinarian Baptists are the only ones who believe it; the others think they must work their way; they think they are saving the world for Christ, but the Father fixed all that before man had being upon the earth. He tells us in his word to let them alone. The time was when I did not believe in the predestination of all things, but I always did believe he predestinated all things pertaining to his kingdom. About thirty years ago I was talking to our dear pastor (who has long since gone to his reward) about predestination of all things pertaining to his kingdom, when he said, "You think that all things pertaining to the earth come by chance, do you?" I never was so surprised in my life. Soon I said, "Well, brother Jackson, I do not know what I believe about that." He

said, "God rules in the army of heaven and among the inhabitants of the earth, and none can stay his hand." I had read this Scripture many times, but failed to see in it what I did then. I have stopped believing in what man can do, I know that without our Savior we can do nothing. I look at the whole human family as a little lump of clay, as helpless as a babe, capable of doing good only as God works in us to will and to do of his good pleasure. When we say we will do this or that, He tells us to say, If God wills, we will do this or that. I was like the eunuch, how could I understand except some one guide me? But before one can learn, or be guided, he must have a hearing ear and an understanding heart; he must be quickened or born again before he can understand spiritual things, or before he is a subject of gospel address. I know that if I am saved at all, it will not be through any good that I have done or can do, but through his pity and his mercy he saved me by the washing of regeneration and renewing of the Holy Ghost.

Dear brethren, I started to thank my dear sister in the flesh (Mrs. Belle Frazee) for sending me the SIGNS as a pleasant surprise and as a present from her kind hand. Dear sister, I want all to know how you have favored me. You know that I am poor and weak. You know that I am lame.

(MRS.) E. J. GROVE.

EUFULA, Okla.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—As I am in receipt of your notice of my negligence, inclosed find post-office money order, together with some of my thoughts of the teaching of the Scriptures as given by inspiration of God. Notwithstanding my negligence, I am

much more attached to the position of the SIGNS OF THE TIMES than any other paper I have seen advocating the primitive teachings of the Scriptures of eternal truth. I admire much the principle or spirit as advocated by the SIGNS, that we are not all supposed to see and understand just alike, technically, but are all bound together in love one toward another. "See that ye love one another with a pure heart fervently." If ye love me ye will keep my commandments, and this is my commandment, that ye have love one toward another. If these things abound in us: love, faith, hope and charity, we are not barren nor unfruitful, but if these be not in us we are blind, and cannot see afar off. If we do differ in our opinion and judgment we cannot differ in the spirit of love, for he that loveth is born of God, and he that loveth him that begetteth, loveth also him that is begotten of him. How can we say we love God, whom we have not seen, and become offended at or hate our brethren whom we have seen? These things ought not so to be. If we have envy, strife and contention are we not carnal (natural)? But God is a Spirit, and they that worship him must worship him in spirit and in truth. God is not the author of confusion, but of peace, as in all the churches of the saints.

In closing my few scattering thoughts I will say that I have not taken pains to look up quotations of Scripture I referred to, but hope I have not misrepresented in such a way as to mislead or wrongfully impress any one. I also feel like making this statement in view (to me) of the increasing cunning craftiness, chicanery and audacity of the opposers of truth, and the success they seem to be having in misleading the ignorant (uninformed) lovers of the truth as it is in

Jesus. I feel that in the near future I would like to write for your consideration upon the subject of foreordination and predestination. To me there is couched in the unfurling of the true doctrine of God the battle-ground and slaughtering-place of the enemy of the lovers of truth, who have been led captive by the devil at his will.

I will now close; do as you think best with this. Farewell.

Yours in hope and faith,

F. B. MORRIS.

SYRACUSE, Kan., Aug. 13, 1908.

DEAR EDITORS:—Inclosed please find one dollar to pay for the SIGNS for six months; also change my address, Mrs. T. M. Grissom, Syracuse, Kan., to Twin Falls, Idaho.

I would like to ask through the SIGNS if there are any readers of the paper who know of any Baptists in or near Twin Falls? If so I would be very thankful if they would write me. I have had the pleasure of being near enough to attend our church meetings ever since I have been a member, also of having the dear brethren visit us and have meetings in our humble little home. It is hard to say good-by to those who have counted me faithful, but the Lord has blessed me above all I could ask. I want to be submissive to his will, and if it is my lot to be cast alone in the world to mourn as the dove, I will still praise his holy name, for he is my hope, my salvation, my all.

Your sister in hope,

(MRS.) T. M. GRISSOM.

WE are in receipt of a notice of the death of Elder J. S. Corder, which occurred August 26th, 1908. A suitable obituary will appear later.—ED.

CIRCULAR LETTERS.

(Written by Elder F. W. Keene.)

The Maine Old School Baptist Conference to the churches composing the associations with whom we correspond. We wish you health and prosperity in the gospel of our Lord Jesus Christ.

ANOTHER year has passed since we last corresponded with you, and we trust we are not unmindful of the mercies of the Lord, but are moved in our souls to say, "Hitherto hath the Lord helped us." You with us, dear brethren, so well know that without the kindness of the Lord we could not continue, for the pathway is so beset with temptations, and we find ourselves unequal for the daily pilgrimage toward the city which hath foundations, whose builder and maker is God. We have a pitiful, sin-pardoning God; this is encouraging to us poor, unworthy worms. To him our cries ascend in our Jesus' worthy name to obtain that mercy, and find that grace to help in time of need. Upheld by the Lord we hold on our way, and we are ever experiencing that all our sufficiency and times of refreshing flow from him who is the Fountain of Israel. While now speaking to you, beloved saints of the Lord, several portions of the holy Scriptures are brought into our thoughts; the apostle Paul says, "Wherefore also we pray always for you."—2 Thess. i. 11. "Finally, brethren, pray for us."—2 Thess. iii. 1. "Pray one for another."—James v. 16. "Pray for the peace of Jerusalem: they shall prosper that love thee."—Psalms cxxii. 6. This is no irksome task, but sacred heart-service to pour out our supplications to our God for each other. A very expressive prayer is recorded in Psalms xxviii. 9: "Save thy people, and bless thine inheritance: feed them also, and lift them

up for ever." Is it not suitable to us this day? O that our hearts were moved by the Holy Spirit thus to pray. Will not the Lord in very truth do all that is asked for in this prayer? O yes, he will indeed. Then why do we pray to the Lord to do what he has said he will do? To enter into this is to enter into that mystery of divine intimacy between God and his sacred ones. The Lord has said, "It shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear."—Isaiah lxy. 24. He has all prepared, stored up, all in readiness what his chosen ones need, and what in his eternal purpose he will bestow upon them, and how wonderful, effectual are his providences, and the working of his mighty power in their hearts, that bring them to feel their need of his help, and put forth in them fervent yearnings for his graciousness. Thus his people are called by the Lord, "My suppliants."—Zeph. iii. 10. They are drawn near and worship him, fall down and kneel before the Lord their Maker, making entreaties for those mercies of which he only is the fountain. In Ezekiel xxxvi. there are unconditional, new covenant blessings promised. "I the Lord have spoken it, and I will do it." Then again he speaks, "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them." He moves them to solicit these new covenant favors from his bountiful hand.

"Save thy people." Those whom the Lord has loved from eternity, and hath chosen them in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love, whom he has ransomed from sin and death, from hell and the power of the grave unto himself by the precious blood of his only begotten Son, whom he

hath called by his grace unto the fellowship of their dear Redeemer.

"Save thy people." So many are their enemies, so many snares beset their path that they need unnumbered salvations (Psalms lxxi. 15,) all the way through the earth to heaven. Is it not our most sacred happiness to witness the children of God continuing steadfastly in all holy conversation and godliness, walking in the truth, continuing steadfastly in the apostles' doctrine, and in the breaking of bread and in prayers, and thus shewing forth the praises of Him who hath called them out of darkness into his marvelous light? Yes, our prayers to him who heareth prayer shall ascend, O Lord, save thy people. They have need that God's gracious power shall deliver them from every evil work, and preserve them unto his heavenly kingdom. The snares of this wicked world are everywhere ready to entrap their steps and hold them in captivity. They have need to be saved from the indulgence of the carnalities of their flesh, and to be so graciously exercised by the Holy Spirit that they may be found crucifying, and not God-dishonorably indulging the vile appetites of their sinful nature. Then the saints of God have need to be saved from false teachers, who privily bring in damnable heresies, which like a canker eat away the beauty, fellowship and spiritual health and happiness of the household of God. Surely if we are of God, and truly love the church, the body of Christ, we shall find our hearts sometimes moved to pray, O Lord, "save thy people, and bless thine inheritance." "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is."—Deut. x. 14. Yet the Lord's portion is his people, Jacob is the lot of his inheritance. They are his chosen, pe-

culiar treasure. Surely as we behold them in Adam, poor, sinful, mortal, corruptible creatures, we might well inquire, What portion and inheritance can the Lord have in them? But the Lord has predestinated these elect human beings to be conformed unto the image of his dear Son, and with him to be glorified, and they shall eternally glorify Jehovah in eternal glory. Thus in the immortal splendor of that glorified state it is said God has riches of glory in his inheritance in the saints. (Eph. i. 18.) But even now, while on the earth, poor, weak, sinful, mortal, he loves them, owns them as those whom he has apportioned to himself, his inheritance. "Bless thine inheritance." Bless them with peace and gospel fellowship. Let the rain and dew be upon them. O let a plentiful rain be given to confirm thine inheritance when it is weary. (Psalms lxxviii. 9.) O for such an outpouring of the Holy Spirit that the inheritance of the Lord might be abundantly fruitful with the fruits of the Spirit, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. O then would all our backbitings, evil speakings, jealousies and everything that is contrary to sound doctrine be crucified and thrust away from among us, and we should be a delightful land. O dear brethren, do not our hearts long for such an estate as this? May the Lord have pity upon us and cause us to pray one for another, "Save thy people, and bless thine inheritance: feed them also, and lift them up for ever." "Feed them also." Yes, this petition is in our supplication: that our God would declare himself the Shepherd of his people, and rule them with his own pastoral rod. Ah, even the dear saints sometimes appear as though they had no shepherd. They are scattered in the

cloudy and dark day, they become footsore and stumble upon the dark mountains of error, whither they have been drawn aside and have wandered. O Lord, feed them, nourish and cherish them, lead them into thine own green pastures, thy living, cherishing truth, give them pastors after thine own heart, that shall feed the flock with knowledge and understanding. Has not the Lord said, "I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God"—Ezek. xxxiv. 29-31. Our Jesus is this plant of renown, the bread of life. He has the words of eternal life, and much we need his gracious lips to speak those words to us. This world and all its doctrines, and our own fleshly nature, and the temptations of Satan, make our pilgrimage to be as through a famishing land, a land of drought and the shadow of death.

"Bread of heaven, feed us till we want no more." "Lift them up for ever." Who but the Lord can lift them up? No arm but his own gracious, omnipotent arm can raise them on high. When dead in sins he found us, we were sunken exceeding low, but he remembered us in our low estate, and proof of his love we proved, for he quickened our souls into divine life, forgave us our sins and taught us to love his great name. Thus he lifted us up to behold with eyes of faith and love the reconciling, sin-pardoning face of Jesus, our Emmanuel. O that first lifting up was from the gates of death to

hope of life eternal in Christ Jesus. But conflicts, woes and sorrows are in measure (just such measure as the Lord decrees for each one) the portion of believers while they are in the world. We are cast down by our adversities, afflictions and buffetings of Satan, and sometimes in low, low places, in pits and dungeons, or in the deep waters, many of the dear children of God are found. "Again they are minished, and brought low through oppression, affliction and sorrow."—Psalms cvii. 39. Ah, though it be a humbling thing to tell, yet it must be confessed that sometimes some who profess to fear the Lord appear to be sunken low indeed in worldliness, covetousness, buried in earthly cares or follies. The world (earthly things) has its heels upon their necks and is treading them under its feet and burying them in the mire of the earth, and they, as those asleep, know it not. O Lord, awaken thy dear saints, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy and lift them up to live to thine honor and glory. It is so much needed that the Lord lift us up, that we may be exalted in the sanctification of the truth above the doctrines of men and devils, the heresies of the times. "Thus saith the Lord of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, A city of truth; and the mountain of the Lord of hosts, The holy mountain."—Zech. viii. 2, 3. May all our hearts respond, Amen. Then how beautiful is Zion in her glory resplendent, her most fine gold undimmed. Some of our dear kindred in Christ Jesus are cast down, and kept down in low, dismal places

through an evil heart of unbelief, and there, buffeted and tried, their days are spent with sighing, in alternate hopes and fears. Do not our hearts go forth in sympathetic longings for these tossed about ones? O Lord, lift up the weak in faith, that they may triumph in the blood and righteousness and that sweet love of the Redeemer, thine only begotten Son. Then they shall come and sing in the heights of Zion, and shout unto God with the voice of triumph. As we look with longing hearts to the exceeding great and precious promises of the gospel we may well cry unto God for their glorious fulfillment. It is in his name our horn is exalted. There is a lifting up day by day, the inward man is renewed day by day. The Lord's gracious ministrations are our stay, and when we draw near our journey's end and come to our dying hour then how blessed it will be, for underneath are the everlasting arms and we shall not sink, for when our soul is in departing (Gen. xxxv. 18,) and our body dies the Lord shall bear us away to everlasting bliss. Blessed departure! "To depart, and to be with Christ; which is far better," and our bodies laid low in their graves. Shall death forever hold them captive and celebrate its victory forever over our bodies, which are "the members of Christ," bought with the price of Jesus' precious blood? (1 Cor. v. 15-20.) Ah never, O no. Our bodies sleeping in the dust shall not remain the everlasting prey of mortality, corruption and death, but he who raised up Christ from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us. They shall rise again from death, changed, immortal, spiritual, incorruptible, fashioned like unto the glorious body of Jesus, our ascended Head and Redeemer. This,

dear brethren, shall be the consummation of all our prayers, the crown of our hope. Eternally lifted up above sin and mortality, the bondage of corruption, redeemed unto God, exalted in immortal holiness, we shall bear the image of our heavenly One, the Head of the church. We shall see Jesus face to face, we shall forever reign with him and be in all actualness joint-heirs with him in happiness, in life eternal. Yes, we shall ever in immortal delight dwell with our dear Redeemer, who loved us and washed us from our sins in his own blood, and ours shall be the far more exceeding and eternal weight of glory. O Lord, save thy people, bless thine inheritance, feed them also, and lift them up forever.

FREDERICK W. KEENE, Mod.
JOSEPH F. HALL, Clerk.

(Written by J. T. McCoun.)

The Licking Association of Old School Baptists, now in session with the Mt. Gil-ead, Church, at Mays Lick, Mason Co., Ky., Sept. 11th, 12th and 13th, 1908, to the churches composing the same sendeth christian salutation.

BELOVED BRETHREN:—For almost a century of time the churches have been sending up messages of love and fellowship, telling of their trials and conflicts, and how weary the journey from year to year as they have been fleeing from this or that enemy, and all the time, like David, expecting to be slain by some pursuing Saul, but some Jonathan, as in David's case, has been knit to them in love. So we are again met, and again as an association we will ask that ye continue the new commandment: "That ye love one another; as I have loved you, that ye also love one another."—John xiii. 34.

How are we to measure this love and

its wonderful power? It exceeds our richest praise and goes beyond our highest hopes. We cannot by any natural attainment and powers reach its largeness—cannot by human standards analyze or compare it. We cannot thus learn his wondrous way, the firmness of his truth and the riches of his grace.

"He takes his mercy for his throne,
And thence he makes his glories known."

His love has existed from all eternity, and by it we learn the second great commandment: "Thou shalt love thy neighbor as thyself."—Matt. xxii. 39. We also learn, dear brethren, what great liberty we are called unto, not for any advantages we may take in the flesh, but that we may by the Spirit learn to love and serve one another, and we also learn from our soul's experience how all the law is fulfilled in these great commandments, and if we are led by the Spirit we are not under the law. Paul says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans viii. 2. By the working of this law of the Spirit we are made to know how the Father is in Christ, for by this we learn we are condemned sinners and cannot by any words of our own righteousness remove this guilt, but the Father sent forth his Son to dwell among us in the flesh, but without sin, that we through his righteousness should be free from sin, and death should not hold dominion over us, for we see all these taken away in Christ, and we thus see how Christ was in God reconciling us unto 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. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the

atonement."—Romans v. 10, 11. We learn also how we are one in Him, and we learn, too, by this that the world may believe that God hath sent his Son. "God is love."—1 John iv. 16. These surely are wonderful things for his pilgrim saints to contemplate through his love and mercy to us. Let us cast all our care on him, and willingly, like John, lean our heads on his breast. Most surely we have our songs in the nighttime.

Let us again go over the words of this new commandment: "That ye love one another; as I have loved you, that ye also love one another." It looks like he feared his believing children might not know all the spiritual meaning of this sweet expression: "That ye love one another," so he places the latter clause, "as I have loved you, that ye also love one another." This love is an everlasting love; before we had an existence its provision was made to embrace all the elect, before they had done good or evil. Without variableness or shadow of turning is our Surety, closer, truer than a brother, never leaving or forsaking; yea, dying for us, that we might have life eternal. But so often when left alone, like the ruler, are we asking, What shall we do to inherit eternal life? and have to be taught again and again the true meaning of the love of God and how his commandments are kept. Our Lord is ever ready to turn and look upon us, and piercing through our best intentions and bring us again to know that he ever liveth at the right hand of the Father to make intercession for our sins and short comings. We learn why we forsake and leave the things we do "for the kingdom of God's sake."—Luke xviii. 29. "Who shall not receive manifold more in this present time, and in the world to come life everlasting."—Luke xviii. 30. We do not

have to visit the land of Palestine to learn of Him, for he dwelleth in us, and we walk with him, and fill up the measure of suffering under the law. "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."—2 Cor. iv. 10. To us this is a most sacred communion of spirit in which to go over these memorable events, and in our soul's experience we see the Bethany home, the sea of Galilee with its storm, we have them, and hear the words, It is I, be not afraid. Gethsemane, the cross, the crucifixion, where are grouped about the rabble, the soldiers and the loved ones, his mother, and John his loving disciple. What a touching and memorable picture! Jesus of Nazareth, the King of the Jews. It is finished. Thus our souls drink in the full meaning of a complete atonement. His blood and his righteousness, the true God and eternal life. This is the full measure of his love for us, and with all this poured out upon us we ought surely to love one another, as Christ hath loved us. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."—1 John iv. 17. "Little children, keep yourselves from idols. Amen."—1 John v. 21.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFE, Assistant Clerk.

CHANGE OF ADDRESS.

ELDER J. E. W. Henderson having changed his address from Troy, Ala., to Glenwood, Ala., requests his correspondents to address him at the latter place.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1908.

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

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

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

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

SEVEN QUESTIONS ANSWERED.

OUR sister, Mrs. J. I. Carter, of Mayfield, Ky., some time since forwarded to us several questions which she desired answered at our convenience. They were questions which she had seen asked and answered elsewhere. One of the number was, "Do you teach the doctrine of eternal justification?" This we made some reply to a few numbers ago. We feel like considering the rest, if the Lord will, at this time.

First question. Do you teach that God from eternity ordained that Adam should eat the forbidden fruit, together with the motives and circumstances by which he (Adam) was coerced to violate the law? In the SIGNS for August 15th there is reprinted an article written in 1856 by Elder Wm. J. Purington which completely covers this very question. We do not know that we should desire to change any expression in that article, or erase anything written there. It seems to us that we need say nothing more than that we believe the Bible teaches that our God from eternity did predestinate all things whatsoever come to pass, and yet so that the accountability of man is not destroyed, nor any excuse afforded him for his sins. All we would say and

all we believe concerning this truth is summed up in two discourses of the apostle Peter, recorded in Acts ii. 23, and Acts iv. 27, 28, and all the objections we ever heard alleged against this doctrine that amount to anything worthy of notice are answered in the ninth chapter of Romans, from the eleventh to the twenty-fourth verses. We never have felt like making this doctrine, or any other Bible teaching, a football to strive over in heated debate, but always have desired to receive the doctrine reverently, confessing our inability to enter into all the depths of it, or, for that matter, our inability to enter into the depths of any other principle of the doctrine of God; all of it is too deep for reason's line to sound. We have before this written several times in response to requests with regard to this very truth, and do not feel to do more here than to just state what we believe the Bible does teach regarding it. When men can solve all the difficulties that arise in our finite minds regarding the revealed things of God, such as his foreknowledge, his unchangeability in knowledge and in will, then we may have all the difficulties regarding this doctrine also solved. Any reasoning that would seem to show that the doctrine of the predestination of all things could not be true, would also show the same regarding the foreknowledge and unchangeability of God. We hope always to be content to leave the matter to the revealed will of God, and desire to bow in reverence to his decrees, knowing that they are just and right, and that he is the God of truth. We frankly confess we cannot undertake to solve all the dark things (dark to us poor mortals we mean,) that are to be found in any of the principles of the doctrine of God.

Second question. Do you teach that

Christ died only for such as will be saved? We most emphatically say that this is just what we do understand the Bible to teach. All the types of the old testament prove it, for every sacrifice offered upon Jewish altars was for a specified person or people, and for no others. The angel heralded the name of Jesus, saying, "He shall save his people from their sins." It is inconceivable that were it to be the mission of Christ to die for all mankind, the angel at this notable time should not have said so. The very term, "his people," necessarily implies that there were those who were not his people. Reversing the question and asking, Will all for whom he died be saved? the answer must be equally decided in the affirmative. It is no less true that all for whom he died will finally be saved than it is true that he died only for such as will be saved. It certainly is true that if Christ did indeed die for some who are finally lost, then to some extent he died in vain, and he will not see of the travail of his soul and be satisfied. But he shall see of the travail of his soul and be satisfied, is the divine word of promise. How glorifying is this truth to our blessed Lord and how consoling to the lost and justly condemned sinner, who by no means can redeem either himself or his neighbor to God. If indeed Christ did die for any man, that man is secure of all that heaven provides for the dear Redeemer and his people. The apostle to the Gentiles was inspired of God to write these comforting words to the Romans: "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." We quote this to emphasize one special truth, viz., that foreknowledge, predestination to be like Christ, calling, justification and glory, all take in just the same persons from beginning to end, no more and no less, and the language of this text also necessarily involves the thought of some who are not included in these glorious purposes of God. There is nothing in all this text for the nonelect. Surely we need not call attention to the fact that justification, one link in this glorious chain, is wrought out only by the death of Jesus Christ, therefore his death was only for such as shall be finally glorified and who were foreknown as his before the world began.

Third question. Do you make a distinction between the death of Christ and the atonement? If so, what distinction? The death of Christ was that by which atonement was made. The word atonement is the same word that is elsewhere translated reconciliation. It signifies at-one-ment. It means bringing that which was alienated to be one, and to dwell together in one. Men were alienated from God by wicked works, by the death of Christ they are brought nigh to God and reconciled to him. It is never said that by the death of Christ God is reconciled to sinners, but that sinners are reconciled to God. His death was the cause, the atonement was the effect. The work of Christ resulted in the atonement, the reconciliation. The payment of the debt releases the debtor. The payment is one thing, the release is another. We are said to be redeemed by the precious blood of Christ. The blood is one thing, the redemption is another; one is the cause and the other the effect.

Fourth question. Do you teach universal or a restricted atonement? It

appears to us that what we have said in reply to the second question fully answers this also. Nothing is surer than this, that universal atonement means universal reconciliation to God and universal salvation in glory. Who shall condemn him for whom Christ died? God will not, the devil cannot and the poor sinner, though he must write many bitter things against himself, still has One who is his Mediator, and therefore he must still hope, as it were, and faith within his heart, when in exercise, will answer every charge which a guilty conscience brings with this one truth, "Jesus died." But the Bible teaches through the lips of the blessed Redeemer himself that some will perish everlastingly, therefore he did not, he could not, have died for them. The election of grace and the atonement are of equal breadth, as regards the number who are embraced in them.

Fifth question. Upon what is man's responsibility predicated? We do not know that we fully understand the thought which led to this question, but we will suggest a few thoughts in reply. One thing is sure, that man is not held accountable to God for his sins upon the ground that to him has been given a free will. It is impossible that a creature could ever be free in any real sense of the word; he is bound on every hand. He did not give himself being, he does not hold himself in being, he did not give himself any of the faculties that may be his, he is not independent nor able to stand alone for one instant of his life. If the reverse of any of these things be true of any being, that being is not a creature, but is self-existent and never began to be, and he who is self-existent and who never began to be is God. The only absolutely free will in all the universe is the will of God. The responsibility of man to God is not then

based upon his free will. We do not purpose entering into a discussion of the many deep and intricate questions which have arisen in the minds of men concerning this question, it seems to us enough to say that we owe our existence, and all that we have and are, to our Creator, and that therefore we must be accountable to him and to him alone in all things. It is his right to command his creatures, and it is the duty of creatures to obey. This seems plain to our mind, and we do not feel like going beyond this one great truth in answering this question. We have not found that the Bible gives any other answer than that we are his creatures, and that we owe all to him.

Sixth question. Are the elect children, children before they repent in Christ? They were the elect vessels of mercy, the chosen of God before the world was. But there must be a birth before one can be known as a child of God. We do not find in all the New Testament where any one is called a child of God until after he has come to believe in Christ. It is said that we are the children of God by faith in the Lord Jesus Christ. The apostles do not address any man as a child of God while yet in nature's darkness. Still further, it is worthy of note that the two words "elect" and "children" are not, so far as we have been able to find, coupled together in the New Testament. The elect are spoken of many times, and the children are also spoken of many times, but we have not found that the phrase elect children anywhere occurs. It would seem that if election also involves the thought of rejection, the two words could not rightly be joined together. There are no nonelect children of God. The people of God chosen in Christ are called to be saints, to be children of God through faith in Christ Jesus, but they are known

of God, and were known of him to all eternity, and all whom he thus foreknew shall each in his appointed time come to believe in the blessed Lord, and thus be known as the Lord's, and recognized as his children.

Seventh question. Do you teach that God through Christ made no provision for those who will be lost? If he had done so then they would never be lost, for none of his provisions in grace shall ever be in vain. Right here is the key to the whole purpose of God in the mystery of redemption. It is wonderful, and every truly humble heart stands with awe before this great mystery of the everlasting choice of God from among men to salvation of some men and women. If we ask the question, Why was it so? we have no answer save this, "Even so, Father: for so it seemed good in thy sight." Laying aside the testimony of the word of God and turning to what would seem reasonable to ourselves, it certainly is unreasonable to say that our Savior died for those who from eternity he knew were not chosen to salvation, and it is a libel upon the wisdom of the eternal God to say that he holds out offers of salvation in Christ for, or to those whom he has from eternity decreed to pass by and leave to perish in their sins. What mockery is it to say to men, Believe on Christ, and you shall be saved, when those men are not chosen to salvation, and Christ did not die for them. We recall that when we were but a boy it was said by Old School Baptists in our hearing, more than once, that the New School Baptists were more inconsistent than the Methodists. Methodists said men were free to choose, and so they could tell them very consistently to run heavenward; but New School Baptists would first, in their teaching, bind men hand

and foot, and then call upon them to run. Methodists did not admit that men were dead in sin, but only in a lethargy or asleep, and so were consistent in trying to arouse them out of their sleep, but New School Baptists, in our section at least, taught that men were really dead to God, and then would call upon the dead to move and run heavenward and so escape final death. Man is dead to God, and salvation must come to him through election, and there is no provision in Christ for any save the elect.

We have thus tried to suggest such replies to the questions as have seemed right to us. We leave what we have written to all our readers. These are all great mysteries, deep things of God, and we would handle them, not lightly, but with reverence always.

C.

CHURCH CONSTITUTED.

By request of several Primitive Baptists living in Norfolk, Va., and vicinity, that they be formed into a regularly constituted Primitive Baptist Church, a meeting was called for that purpose at 10 o'clock a. m., August 30th, 1908, in hall corner of Camp Ave. and Poole St., Norfolk, Va.

The services of the day were opened by the singing of hymn 547 (Lloyd's selection), after which Elder Joshua T. Rowe, of Baltimore, Md., preached from Psalms cxxxiii., presenting some of the benefits and pleasures of the union of the Lord's people.

After preaching, a presbytery was formed, composed of Elder Joshua T. Rowe, of Baltimore, Md., Elder Charles Meads, of Weeksville, N. C., Deacon C. C. Aydlett, of Elizabeth City, N. C., and Deacon John T. Walker, of Washington, D. C.

Elder Meads was appointed moderator, and brother John T. Walker clerk.

The letters of dismissal from the home churches of those wishing to form the new church were called for, and thirteen received.

After the above letters had been read and passed upon by the presbytery, a request by the above brethren was made that the name of brother Warren E. Brickhouse be added to their number, brother Brickhouse having been baptized a few months previously by Elder J. T. Rowe. The same was granted, and his name added, making in all fourteen.

Then followed the reading of articles of faith by Elder J. T. Rowe, which the above fourteen brethren unaniously adopted.

Church covenant was then read by Elder J. T. Rowe. Moved and carried that same be adopted.

These brethren about to be formed into a church were then asked by the presbytery by what name the church should be known, and by their vote decided it should be called the "Primitive Baptist Church of Norfolk, Va."

Elder C. Meads then spoke to the above brethren in a very feeling way in regard to the duty and responsibility of members towards each other and the church, after which Elder C. Meads declared the Primitive Baptist Church of Norfolk, Va., duly constituted, and that all Primitive Baptist churches throughout the country would recognize them as such. The right hand of fellowship was then given each member by the presbytery.

The Primitive Baptist Church of Norfolk, Va., then met in conference and chose Elder C. Meads, of Weeksville, N. C., moderator, and brother John T. Walker, of Washington, D. C., clerk.

Elder Meads opened conference by inviting all present of like faith and in good standing in their churches to seats with them. An invitation was given to any who felt a desire of the fellowship of the church to come forward during the singing of a hymn.

Then a charge was given the church by Elder J. T. Rowe. He also spoke on his impressions to visit the brethren in Norfolk and his experience among them to the present meeting. Elder Rowe then read from the Scriptures the qualifications and duties of a deacon, also spoke of the relation of the church towards its pastor and the business of the church. It was then voted that the office of deacon and pastor be considered at a future church meeting.

An unanimous vote was then taken, appointing sister (Mrs.) Mary Jane Price, of 530 Fort St., Norfolk, Va., church clerk.

It was then moved, seconded and carried that the church meet for worship and business every Saturday before and on the third Sunday of each month. Prayer meeting on first Sunday in each month, and next communion third Sunday in November.

An unanimous call was then given by the church to Elder C. Meads, of Weeksville, N. C., to preach for them on each third Sunday and Saturday before in each month for the present, and that Elder J. T. Rowe, of Baltimore, Md., preach every fifth Sunday during the year.

It was then ordered by the church that the clerk send a copy of the minutes of those meetings for publication to the SIGNS OF THE TIMES and *Zion's Landmark*.

At 2 o'clock meeting adjourned, after singing the Doxology, to meet again at 3 p. m.

At 3 p. m. services opened by singing hymn 300 (Lloyd's selection), and prayer. Elder Meads preached from Matthew xi. 28-30, a most feeling and impressive discourse. At its close the ordinance of the Lord's supper was observed, after which we sung hymn No. 50 (Lloyd's selection) and went out.

Thus ended, we believe, a day spent in the service of our God, one that will be long remembered by those taking part, one on which the Master Builder smiled. For unless the Lord build the house, they labor in vain that build it. There was quite a large congregation present, composed of members of other Primitive Baptist churches and friends. It was a fine day, for all of which we desire to thank God and take courage.

Done by order of the church.

C. MEADS, Moderator.

JOHN T. WALKER, Clerk.

NORFOLK, Va., August 30, 1908.

MARRIAGES.

By Elder F. A. Chick, Thursday p. m., Sept. 3rd, 1908, at the bride's residence, Hopewell, N. J., Geo. W. Harrop, of Garfield, N. J., and Miss Sara E. Hill, of Hopewell, N. J.

OBITUARY NOTICES.

Elder James M. Truc. This highly esteemed and well known minister of the gospel of Christ has passed from his labors and toils here below to the mansions above. He was born in Kentucky, October 14th, 1823. He united with the Primitive Baptist Church at Little Bethel, near Mattoon, Ill., and was baptized by Elder Threlkeld, in March, 1843. For years he was engaged in mercantile pursuits at Mattoon, Ill., where he was married to Miss Nancy B. Threlkeld, Sept. 21st, 1843. Six children were born to them, four dying in infancy, and one, Alvira Ellen, at twenty years of age. One daughter, Mrs. Lily A. Hayes, survives him. His wife having died at Seward, Neb., in 1890, he was again married, to Mrs. Candace Mariam Kester, at Kansas, Ill., June 1st, 1891. At the beginning of the Civil war, in 1861, he organized a company of which he was commissioned Captain, June 20th, 1861, and it was known as Company E, 38th Illinois Volunteer Infantry. He was promoted to Colonel in June, 1862, and placed in command of the 62nd 811 Infantry. He held this rank until March, 1865, when he was promoted to the rank of Brigadier General, and was discharged May 1st, 1865. He was appointed U. S. Consul to Kingston, Canada, Feb. 20th, 1874, the appointment being acknowledged by Queen Victoria, April 6th, 1874. He served in this capacity for four years. He was ordained to the full work of the gospel ministry October 18th, 1879, in West Liberty Church, Des

Moines County, Iowa. Elder True was an able expounder of the word, and uncompromising in doctrinal positions, but mild and humble in his presentation of the truth. For several years his health had been failing, and he fell asleep July 28th, 1908, aged 84 years, 9 months and 14 days.

Short funeral services were conducted at the family residence in Kansas, Ill., by Elders M. B. Moffitt and D. W. Owens, and at the grave, in Mattoon Cemetery, by Elders J. G. Sawin and M. B. Moffitt.

Elder True was truly a noble man, respected alike by friend and foe for his steadfastness and unswerving honesty in whatsoever he deemed to be right, and loved by all who were favored by an intimate acquaintance with him. He hath done what he could, always contending for the right as he was enabled to see it, and he died rejoicing in the faith of the Son of God as his blessed and only Savior.

May he rest sweetly until the Master calls.

ALSO,

Mrs. Candace Mariam True, widow of Elder James M. True, was born in Kentucky, March 27th, 1833. Her maiden name was Stout. She united with the Primitive Baptist Church at Elk Creek, in Kentucky, Sept. 20th, 1851. After coming to Illinois she united by letter with Concord Church, Clark, Co., Ill., August 27th, 1859, and with Little Bethel Church, Coles County, Sept. 10th, 1898. She was married to R. N. Kester, March 17th, 1859, who died Dec. 5th, 1887. She was again married, to Elder J. M. True, June 1st, 1891. She died August 9th, 1908, aged 75 years, 2 months and 13 days. Sister True was a noble christian woman, kind and gentle in her disposition, but firm and unyielding in the doctrine of salvation by grace alone, and was much loved by all who knew her. She leaves one brother, John Stout, of Nevada, Mo., two half-brothers in Kentucky and one half-sister, Mrs. Charles Kester, of Terre Haute, Ind., with loving brethren and friends to the extent of all who knew her.

After a short service at the residence the remains were conveyed to Concord churchhouse, where funeral services were conducted by Elders D. W. Owens and J. G. Sawin. Interment in Concord Cemetery.

Truly two of the prominent landmarks have been removed.

D. W. OWENS.

HERSMAN, Ill.

Elder William Simpson Mathews died at his son's house, in Salem, Oregon, August 18th, 1908, of jaundice, aged 80 years, 5 months and 21 days. Deceased was born in Howard County, Mo., Dec. 27th, 1827, moved with his parents to Johnson Co., Mo., and from there to Platte Co., Mo., where he grew to manhood. He experienced a hope in Christ July 3rd, 1843, at the age of fifteen years, and joined the Prim-

itive Baptist Church called Hillsborough the third Sunday in August, same year, and was baptized by Elder Wm. Simpson, his mother's brother. He was married to Miss Frances Deshazen, in DeKalb Co., Mo., Nov. 15th, 1846. To this union were born seven children, four sons and three daughters: John P., of Oklahoma, James, of Oregon, W. D., of Salem, Ore., Charles, of Roseburg, Ore., Mrs. A. W. Drager, of Salem, Ore., Mrs. D. W. Collard, of Arizona, and Mrs. J. J. Thornton, of Oak Creek, Ore. He moved with his family to Nemaha Co., Kansas, in 1859, where he was licensed to preach by the Harmony Church, July 4th, 1874, and was ordained to the full work of the gospel ministry by the same church May 8th, 1875, Elders Joseph Meredith, C. B. Lee, and deacons I. R. Points and D. Bainbridge forming the presbytery. He, with his family, moved to Oregon in the spring of 1879, settling on a farm near Salem, where he continued to reside until a few years before his wife's death, which occurred Nov. 9th, 1905, since which time he has lived among his children, traveling and preaching among the churches as much as his health would permit. He was chosen moderator of the Siloam Association soon after coming to Oregon, which honored position he held to the time of his death. He was also pastor of four churches most of the time since coming to Oregon.

The writer was called by telephone to Roseburg (where the remains were shipped for interment) to conduct the funeral services, which I tried to do, using for a text Job vii. 1-3: "Is there not an appointed time to man upon earth?" &c. Many sorrowing relatives and friends had gathered to pay the last tribute of respect to the aged pilgrim.

Few men are better known throughout Oregon and Washington than was Elder W. S. Mathews, he having traveled a great deal visiting the churches and brethren throughout these States since settling in Oregon. But he is gone, his day's work is done, the Master saw fit to call him from labor to reward. We mourn not as others who have no hope, for if we believe that Jesus died and rose again, He that raised up Christ from the dead will also quicken our mortal bodies by his Spirit, which (we believe) dwelt in him. He leaves seven children, thirty-three grandchildren, thirty great-grandchildren and a host of relatives and friends to mourn their loss, his wife, eight grandchildren and two great-grandchildren having preceded him. Three of his sons and two daughters were at his bedside when death came. The other son, living in Oklahoma, and daughter in Arizona, were not present. He was buried beside his wife in the Oak Creek Cemetery, twelve miles east of Roseburg, Ore., there to await the last loud trumpet.

S. B. MOFFITT.

NEWBERG, Oregon.

Mary Yerkes, daughter of Wm. H. and Eliza B. Yerkes, was born Jan. 17th, 1835, and died July 15th, 1908. She was one of eleven children, and consequently was very young when she began to assume the responsibilities of life. From childhood she was energetic, capable and self-reliant. On account of her good judgment and quick decision, her family learned to turn to her for advice, and her loving sympathy made her their mainstay in time of trouble. Always busy, she still had time for the bright, the friendly word and kindly deed, which endeared her to a large circle. Her sociable disposition and ready humor made her companionable for old and young, and she was never so happy as when entertaining her friends in her home. She was always interested in the Old School Baptist Church, of which her father and mother were members, and about thirty years ago became a member of the Southampton Church, having been baptized by Elder Wm. J. Purington, August 13th, 1876. She always retained her membership there, though she generally attended the Salem meeting in Philadelphia, this being more convenient to her home. Her connection with the church was a never-failing happiness to her, and her faith and devotion were a beautiful example to us all. In her last illness she bore her long suffering with scarcely a murmur, her first thought being always for others. When she realized that the end was near she felt no fear, only an abiding faith in her heavenly Father, saying, "I am not afraid to die, though not because of anything I have ever done."

Her loving niece, EDNA K. CHEYNEY.

By request I send you this obituary notice of our dear sister, Mary Yerkes. In her death this church has lost a most devoted and faithful member, highly esteemed and dearly loved. She was present at our covenant meetings and communion seasons whenever she could be, and often expressed it as her greatest comfort to meet with her brethren and sisters in the church of the living God. I saw her several times after her health began specially to fail, and her conversation was upon the things of the kingdom. Though often tried and tempted to doubt, yet her hope remained as an anchor of the soul, both sure and steadfast. In her home her absence is most deeply felt; a faithful and loving sister has gone out from that dear family, but they also know the infinite value of spiritual blessings, and are assured that she is infinitely blessed in the presence of her dear Savior. May the God of all grace be their stay and comfort.

Elders B. F. Coulter and J. C. Mellott were present at the house in Frankford on Friday night, July 17th, and had funeral exercises. On Saturday noon there were funeral exercises at the Southampton meeting-house, when I spoke from Phil. iii. 20, 21: "For our conversation is in heaven; from whence also we look

for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Sept. 7, 1908.

Elder Alfred Huddleston Hagans, my father, was born July 14th, 1831, in Sangamon County, Ill., and died April 6th, 1908. He came to California in 1852, where he resided until 1877, when he moved to Oregon, and then to Washington, where he lived until 1891, when he moved back to California, where he remained until his death. Father was married to Miss Mary Hall, July 16th, 1865, and to this union were born five boys and five girls, seven of whom survive their parents. Mother died June 14th, 1889. Father united with the Old School Baptist Church at Santa Rosa, in 1859. He was licensed to preach the gospel in July, 1862, and was ordained to the full work of the ministry Oct. 26th, 1867, at Santa Rosa Church, Elder Thomas H. Owen presiding. He was 76 years, 8 months and 22 days of age at the time of his death. The principal cause of his death was old age and a general breaking down of his vitality.

W. A. HAGANS.

I FIRST became acquainted with Elder Hagans in 1860, in Green Valley, Sonoma Co., Cal. He was a member of an Old School Baptist Church which belonged to a body of six, calling themselves The Corresponding Meeting of California. Later he and his father moved to Oregon, near Hepner, thence to Columbia County, Wash., where he, with Elder J. P. Allison, organized Harmony Church, near Dayton, of which he was pastor several years. He afterwards moved to Los Angeles, where he died as his son herewith states. Elder Hagans' moral character was good; he was honorable in business, a faithful friend and neighbor, a good husband and father and faithful christian.

I. N. NEWKIRK.

DAYTON, Wash.

John Quincy Whitehead was born in Princeton, Butler Co., Ohio, June 17th, 1824. He was educated in the common schools. In 1859 he left Princeton and moved to Shelby County, Ind., where he resided for a number of years. At the call of duty, Feb. 9th, 1863, he enlisted in the Civil war, Company I, 123rd Indiana Infantry, where he served for two years, after which, on August 23rd, 1865, having been a brave and faithful soldier he was honorably discharged, returning home without an injury. After his war experience he came to Illinois and located in Woodford County, near Washburn, where he remained three years, thence to Dewitt County, and settled near Kenney. In October he moved to Maroa, on account of poor health. He had been failing for

the past year, and on Tuesday last became unconscious and passed away Friday, August 21st, 1908. His death was due to old age, and his last moments were peaceful. He was twice married, first to Miss Lelah Lightner, of Peru, in 1847, who passed away in 1860. To this union four children were born: Mrs. Anna Young, of Rushville, Ind., James, of Texas, John, of Shelbyville, Ind., and Mrs. Emma Scott, of Bloomington, Ill. The two latter died some years ago. Mr. Whitehead was again married in 1868, to Miss Marilda Phillips, of Indiana, who, with six children, survives him. Three have passed on before. The living are: Mrs. Mollie Thompson, of Rolla, Mo., Mrs. Ella Harry, of Decatur, Ill., George, near Clinton, Ralph, of Decatur, Oma, of Milroy, and Chalmer, who resides with George. All were present at the funeral. Thirty-five grandchildren and eighteen great-grandchildren also survive.

The funeral services were held at 2 o'clock Sunday afternoon, August 23rd, 1908, from the Texas Church, conducted by J. B. Doobs. "Jesus, lover of my soul," and "Nearer, my God to thee," were sung by old members of the Baptist Church. The pall was borne by his grandsons. Several beautiful floral designs were carried by the granddaughters. The funeral was largely attended. Interment was in the Texas Cemetery. Thus an old and honored citizen has passed away.

JENNIE BLUE.

CLINTON, Ill., Sept. 17, 1908.

Clayton Shockley departed this life August 6th, 1908, at his home in Southampton County, Va., in his 42nd year, after a painful illness of ten days of typhoid fever. He was married in December, 1890, to Miss Ida West, by the writer. Three children was the fruit of that union, one dead, two living. Immediately after their marriage they left for the south, and were there until his death. He was wonderfully experienced, and though separated from the church the mysterious work of divine grace went on. Like Jacob of old, the Lord led him about, instructed him and kept him as the apple of his eye, and there was no strange god with him. I visited him once a distance of two hundred miles, and preached twice, as he said, much to his joy and comfort. He would drive about thirty-five miles to hear Elder Hassell. Finally he became so wrought upon in his mind about the church and his obligation to his Lord and Master that he came all the way from his home to the Old Baptist Church at Nassaongo, in Wicomico County, Md., was received, and baptized by the writer, Oct. 12th, 1907. Brother Shockley was a noble man in every relation of life, strong in the faith of salvation by grace. He seemed to have a presentiment of his death from the very first of his sickness, and asked his wife to stay with him until the last, whether he knew her or not; she did so, with his hand in hers when the breath left him, leaving a

heart-broken woman who has my deepest sympathy. May she lean upon One who is able to bear her up under her heavy trial.

His remains were taken to Snow Hill, Md., where the writer tried to speak to the comfort of the bereaved ones, reading the Scripture in Deuteronomy: "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye * * * and there was no strange god with him." His remains were then laid away to rest undisturbed until the trump of God shall sound and the archangel's voice is heard; then shall the grave give up its dead.

T. M. POULSON.

David Stam died Feb. 17th, 1908, aged 66 years. He united with the church Oct. 21st, 1872, and was baptized by Elder Durand. He was sound in the faith, and loved to talk on spiritual things, having a very clear understanding of the doctrine of God our Savior. Though not as bright as some in natural understanding, yet in spiritual things he always contended earnestly for the faith. He was never married, but made his home wherever he was staying, and was a very regular attendant at the meetings, setting an example that might be followed by many of us. He often walked ten to twenty miles, and sometimes more, to meeting. He certainly was faithful in following the apostle's exhortation not to forsake the assembling together, as the manner of some is. He was taken away very suddenly; he had often expressed his desire that he might be. He was at sister McWilliams' house and had put on his overcoat to leave, when he suddenly fell to the floor, and I think never spoke afterwards. Surely a blessed death—no care, no pain, no worry, but just a yielding up of the spirit to God who gave it. May such be my lot if it be the will of God concerning me.

Elder Wyman, of Michigan, was sent for to attend the funeral, but on account of trains being blocked with snow he did not arrive until the funeral was over. Brother John Pollard spoke in prayer.

R. SCATES.

WOODSTOCK, Ontario, August 30, 1908.

Mrs. Susan House died Sept. 13th, 1908, at her son's, Frank House, Bullock Hill, Delaware Co., N. Y. She was the daughter of Horace and Anna Jenkins. She was 78 years old Jan. 24th. She leaves of her father's family one brother, Wm. Jenkins, of Trout Creek, and one sister, Mrs. Miller, of Hancock, N. Y. She was seriously ill but a short time, of heart failure. She was baptized by Elder Isaac Hewitt when about thirteen years old, uniting with the Middletown Old School Baptist Church, and lived in the faith of the gospel of Jesus Christ to the end of the world with her. May the dear Lord bless

the children, brother, sister and friends who mourn her absence with grace to strengthen them in their affliction, is my desire for Jesus' sake.

The writer attended the funeral Sept. 15th.

D. M. VAIL.

MEETINGS.

THERE will be a two days meeting of the Woburn Church, Woburn, Mass., Sept. 30th and Oct. 1st, 1908. All brethren and friends are cordially invited.

L. B. FORD.

THE Old School or Primitive Baptist Church of Lexington, N. Y., Lexington Association, has appointed a two days meeting to be held on Saturday and Sunday, Oct. 3rd and 4th, 1908. Ministering brethren and others of our faith and order are cordially invited to attend. As the association is to meet with the Gilboa Church on the Wednesday and Thursday following, perhaps some who expect to attend that can come this way and attend our meeting. To any such I will say, I will provide a way for you from here to Gilboa. The distance is thirteen miles.

FLETCHER MACKEY, Church Clerk.

THE Lexington Old School Baptist Association will be held with the Old School Baptist Church of Gilboa on the first Wednesday and Thursday in October, (7th and 8th) 1908. We cordially invite all who love to meet for the worship of God to meet with us, especially ministering brethren. Those coming on the U. & D. R. R. will be met in the afternoon of the day previous, and if any should be missed take stage to Miss Jennie Leonard's. The Saturday following is our regular monthly meeting, and all who can stop over will be welcome.

Done by order of the church.

D. S. ELLIOTT, Church Clerk.

THE Juniata Old School or Primitive Baptist Association will convene, the Lord willing, with the Fairview Church, in Fulton County, Pa., on Friday, October 9th, and continue over Sunday. We extend a cordial invitation to all lovers of the truth. We hope to be remembered by our ministering brethren. Those coming will come on the B. & O. Railroad, or the Western Maryland to Hancock; come to the Hancock side on Thursday, where you will be met and conveyed to place of meeting.

AHIMAAZ MELLOTT.

THE Second Old School Baptist Church of Roxbury will hold a two days meeting on the second Saturday and Sunday in October, (10th and 11th) 1908, at Roxbury, N. Y., commencing on Saturday at 11 o'clock a. m. All who love the truth are cordially invited to meet with us.

J. B. SLAUSON,

THE Virginia Corresponding Meeting will be held, if the Lord will, with the Frying Pan Church, on Wednesday, Thursday and Friday, October 14th, 15th and 16th, 1908. A cordial invitation is extended to all lovers of the truth, especially ministering brethren of our faith and order. Trains will be met at Herndon, Va., on Tuesday evening and Wednesday morning; first and second evening trains on Tuesday leaving Washington, and only morning train on Wednesday, which is due at Herndon 9:29 a. m.

W. A. THOMPSON.

THE Welsh Tract Church has appointed her yearly meeting to commence on Saturday, Oct. 17th, 1908, at 10 o'clock a. m., and continue two days. Those coming from Philadelphia, Baltimore and other points by rail will come via B. & O. R. R. on Saturday. Trains leave Philadelphia at 8:15 a. m., and Baltimore, Mt. Royal station, at 8 a. m. Get tickets to Newark, Del., where all will be met and conveyed to the meetinghouse. We extend a cordial invitation to all lovers of the truth to meet with us, and especially to ministering brethren.

P. M. SHERWOOD, Clerk.

THE Salisbury Old School Baptist Association is appointed to be held with the church at Nassaongo, six miles southeast of Salisbury, Md., commencing on Wednesday after the third Sunday in October, 1908, and continuing three days. All coming by rail or boat get tickets for Salisbury, where they will be met and cared for. We would like for all who can do so to come with conveyance; it will be a help to the friends. We extend a cordial invitation to all lovers of the truth, especially ministering brethren. We want to say to brethren in the ministry that the meeting is to continue three days, so make arrangements at home before coming to the meeting to remain until a little after noon Friday; we close with a conference of all the brethren in the ministry, which is the very essence of the meeting; but for two-thirds of the preachers to leave on Thursday confuses the whole congregation. A word to the wise is sufficient.

T. M. POULSON, Moderator.

WM. E. BAILY, Clerk.

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 (ESTABLISHED 1832.)

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76. MIDDLETOWN, N. Y., OCTOBER 15, 1908. NO. 20.

POETRY.

“HE KNOWETH THE WAY THAT I TAKE.”

WHEN surrounded with clouds of darkness,
When temptations and doubts overtake,
And sin rises up in its blackness,

“He knoweth the way that I take.”

Yes, he knoweth me altogether—

The crooks in the path that I make,
How I veer like a wind-tossed feather ;
O “He knoweth the way that I take.”

He knoweth my sins and transgressions,
My promises made but to break,
All my fruitless and vain resolutions ;
Yes, “He knoweth the way that I take.”

He knoweth how weak my endeavor
The enemy's thralldom to break,
Which naught but his strong arm can sever ;
O “He knoweth the way that I take.”

He knoweth my hungering and thirsting
Of his righteousness pure to partake,
Yet how feebly in him I am trusting ;
Yes, “He knoweth the way that I take.”

Can I think amid fiery trials,
With sorrow and shame in their wake,
I shall “come forth like gold” from the ordeal,
If “He knoweth the way that I take”?

I sometimes dare hope in great mercy
He laid down his life for my sake,
That I may behold him in glory ;
But “He knoweth the way that I take.”

If once he has loved he will love me forever,
For his promise he never will break,
But sadly I fear he has loved me never,
For “He knoweth the way that I take.”

ABBY G. CLARK.
NORTH BERWICK, Maine, August, 1908.

CORRESPONDENCE.

JOB XXII. 21.

“ACQUAINT now thyself with him, and be at peace :
thereby good shall come unto thee.”

While reading of Job's afflictions, and meditating upon the cause of them, and seeing some of the arguments put forth by his comforters, I have been led to consider who Job represents, and who his three comforters represent. First, his afflictions did not come upon him because of his sins. This is certain, for God himself told Satan that Job was a perfect man, who did good and eschewed evil, and that there was none like him in all the earth ; yet he was so afflicted that he loathed himself, and felt it better to die, and desired to be hid in the grave until God's wrath should be overpast. He craved death above all else, and wished he had never been born, saying that a hidden and untimely birth was better than to be afflicted as he was. One of the things I wish to present is that the affliction of Job was not because of his sins ; God had a hidden purpose in it all. The Lord gave him into the hand of Satan for a season, to prove that Job would not curse God, and that he could cause Job to maintain his integrity not-

withstanding all that Satan could do to him. Job well knew that his affliction came from the Lord. He said to his wife, "Shall we receive good at the hand of God, and shall we not receive evil?" He answered his comforters, and said that God had fenced up his way that he could not pass, and that the Lord had set darkness in his path, and had stripped him of his glory, and taken the crown from his head, and had destroyed him on every side. When the Lord shuts, no man can open. He said to his comforters, "O that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea." Job in all his afflictions declared that they came from God; he also declared that the Lord was just, saying, "Blessed be the name of the Lord."

I have wondered who, outside of God's own children, feels as Job did. We think that in his affliction we see the sorrows of God's people. His afflictions caused him to loathe himself and to hate his life, so that he felt he had better have died at his birth. Who hate themselves beside God's children? Who do the comforters who came to comfort him represent? Like whom do they talk? and to what do they attribute his affliction? What did they know as to the cause of his affliction, and what was the remedy they proposed? It appears to me that here is a great lesson which ought to profit us. First, I believe Job represents all the children of God, and the afflictions sent upon him, which caused him to abhor himself, are similar to the afflictions which sin has wrought in all His children, who know the exceeding sinfulness of sin. Second, these three comforters had no more conception of the cause of his affliction than the Arminian of to-day

has of the cause of the troubles of the children of God. To Job they offered the same remedy that Arminians do to soothe the hurt of one whose sins are discovered unto him. The truth is, they are mistaken as to the cause of trouble to God's children because of their sins, and they are mistaken as to what will relieve this affliction. Both Job's comforters and all Arminians offer as a comfort this statement: It is your wickedness has caused all your affliction. Job's comforters felt sure he had sinned greatly, else he would not be so deeply afflicted. Bildad said, chapter eight, "Doth God pervert judgment? or doth the Almighty pervert justice? If thy children have sinned against him, and he have cast them away for their transgression; if thou wouldest seek unto God betimes, and make thy supplication to the Almighty; if thou wert pure and upright: surely now he would awake for thee, and make the habitation of thy righteousness prosperous." Who can find better Arminian doctrine than Bildad here produced? How could such words help Job? He said, "Miserable comforters are ye all." He knew his affliction was from God, and he also felt sure he had not lived unrighteously, for God had said he was perfect in his walk, and yet he was afflicted, and made to cry out and to abhor himself. Zophar also told Job that if he would prepare his heart and stretch out his hand before God, and if iniquity were found in his hand put it far from him, and if wickedness did not dwell in his tabernacles then he should lift up his head without spot, and be steadfast and not fearful, and by so doing he should forget his misery, and only remember it as the waters that pass away, and that his old age should then be clearer than noonday, and he should shine forth as

the morning, and be secure. Then he should dig about him and take his rest in safety, and when he should lie down none should make him afraid, and that many then should make suit unto him. Eliphaz also said, "Is not thy wickedness great? and thine iniquities infinite?" He charged Job with taking a pledge of his brother for naught, and with having stripped the naked of their clothing. All these were accusing Job instead of comforting him. They held up before him that his affliction was because he had not given water to the weary and had withheld bread from the hungry. They did not see the purpose of God in any of it, nor that God had given him into the hand of Satan, but said all this had come upon him because he had sent the widows away empty, and that the arms of the fatherless were broken. Hence they said, Snares are round about thee, and sudden fear troubleth thee. Now to help Job out of his affliction Eliphaz told him to now acquaint himself with God, and be at peace, thereby good should come unto him. He also entreated him to receive the law from the Lord, and to lay up the words of God in his heart. Then he comes up with the common Arminian plea, "If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver. * * * Thou shalt make thy prayer unto him, and he shall hear thee." Did ever Arminians have other conception of the reasons why God afflicts his children than did those three comforters of Job? And was not the remedy which they offered Job, word for word, just what Arminians now offer to comfort them that

mourn? Job was indeed grieved because God had afflicted him and had withdrawn himself from him, and he utters the very words of sinsick souls when sin by the law has become to them exceeding sinful. Job said, "O that I knew where I might find him!" This was troubling Job; he felt that he was lost from the Lord, and if he could find him he would order his cause before him. He said, "I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." Job closed the mouths of his comforters by saying of God, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." He knew it was all a trial of his faith; he said, The Lord "is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him."

There seem to be two things set forth in all this. The children of God are the antitype of Job; they may flourish and live as good lives as the best Arminian, but suddenly the law of God is written in their heart. Satan smote Job with boils, and this brought corruption and made Job abhor himself. The law sets sin in motion in the hearts of the Lord's people. So Paul was alive once without the law, but when the commandment came, sin revived and he died. Without the law sin is dead, without the law sin has no strength, and where there is no law sin is not imputed. The law is the strength of sin, and sin does not cause any of the children of God trouble until his law is written in their hearts. Sin by the law becomes exceeding sinful, and Paul said, "The motions of sins, which

were by the law, did work in my members, to bring forth fruit unto death." The whole of Paul's teachings are that God writes his law in the hearts of all his children, and by this law is the knowledge of sin; hence whenever this law is written there it brings the knowledge of sin. All of them, like Paul, were alive without the law once, but when the law came, sin revived and they died; and sin, by the commandment, became exceeding sinful. Like Paul, they now delight in the law of God after the inward man, but they see another law in their members, which law is against the law of their minds, bringing them into captivity to the law of sin, which is in their members. Then, like Job, they abhor themselves. When they would do good, evil is present with them. When they come before the Lord Satan comes among them, and because of this the things which they would do, they do not, and the things that they would not do, they do. The flesh wars against the Spirit, so that they cannot do the things that they would. In such a state as this how wretched it is for a Job's comforter, a Methodist, to come and tell such an one, All this is because you have done much evil, and now acquaint thyself with God, and prepare thine heart before him, and return to the Almighty and thou shalt be built up. No Methodist or other Arminian ever produced better arguments to sustain the thought of creature power than did those comforters of Job, but all this did Job no good, and it does no one good now of all who have the law written in their hearts. To tell them that by good works they must attain to peace with God is vain, for the good they would, they cannot do, and from evil they cannot abstain. When they would do good, evil is present with them, and

they feel that God has sent this trouble upon them, and that when he has tried them, and not until then, they shall come forth as gold. They receive good at the hand of the Lord, and shall they not receive evil? And they believe that he performeth the thing that is appointed for them.

The apostle Peter, after assuring the saints of that eternal inheritance reserved for all who are kept by the power of God, said, "Though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory." Therefore those who are kept by the power of God have their faith tried as Job's was, and it often seems that it is tried by fire, yet, like Job, they still maintain their integrity, and feel assured that when they are tried they shall come forth as gold. Job in the midst of his affliction said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

After these three friends had ceased trying to comfort Job, because he was righteous in his own eyes, another one, Elihu, had his wrath kindled against Job and against his three friends, because Job justified himself before God, and against his friends, because they were not able to answer Job. It reminds me that these three Methodists failed to answer Job, and now some one of another Arminian denomination comes up and tells Job what to do. He said, "For the

work of a man shall he render unto him, and cause every man to find according to his ways." "If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures; but if they obey not, they shall perish by the sword, and they shall die without knowledge." "Even so would he have removed thee out of the strait into a broad place, where there is no straitness." But justice and judgment hath taken hold upon thee. Another preacher of good works takes the floor, and all is do and live, and temporal blessings for good works. But all this did not comfort Job. God had lifted him up, and had cast him down, and had performed the thing He had appointed for him, and Job felt that he would wait until all this was accomplished.

But now against Eliphaz was the wrath of God kindled, and against his two friends, for he said, "Ye have not spoken of me the thing that is right as my servant Job hath." They all had assumed it was because Job had done wickedly that he had been afflicted, and they had preached the doctrine of good works as a remedy; but they were mistaken, both as to the cause of Job's trouble and the remedy. But Job said, "Shall we receive good at the hand of God, and shall we not receive evil?" And, "When he hath tried me, I shall come forth as gold." And he said God had performed the thing that he had appointed for him. "I know that my Redeemer liveth," &c. Here we have before us the two doctrines, and we are told which God approves, yet Satan often tempts us to think that our afflictions are from our evil deeds, and holds out before us good works as a remedy.

Your brother,

NEWTON PETERS.

NACOGDOCHES, Texas, Feb. 11, 1908.

DEAR EDITORS:—Inclosed herewith are two letters from Elder J. W. Martin, which I have enjoyed very much and am sending to you for disposal as you see fit. The SIGNS is especially dear to us since we cannot meet with the brethren and enjoy their company.

ROBERT S. PACE.

MAY, Texas, Oct. 3, 1907.

R. S. PACE—VERY DEAR BROTHER IN CHRIST:—I will try to write you a few lines in answer to your much appreciated letter, which came to hand some time ago. I do not know that I have anything to write of interest to one of God's dear children, for it is not the things of this world they are interested in as much as things pertaining to the kingdom of God and his righteousness. It would be useless for me to try to tell you how blank I am of these things. David said, "Sing unto him, sing psalms unto him: talk ye of all his wondrous works."—Psalms cv. 2. The works of God are indeed wondrous to us, and they are marvelous in our eyes, so much so that the finite mind cannot comprehend them. The natural or carnal mind, even in the children of God, is enmity against him, and is not subject to his law, neither indeed can be, so then they that are in the flesh cannot please God. This will apply to the children of God as well as to others, because they all have that same old carnal mind, which is not subject to the law of God, and which sometimes leads them off into the flesh and causes them to rebel against God and against his works. All the works of God are perfect from the beginning to the end, from the greatest to the smallest, he has made nothing without a purpose, and as his works are all perfect it is therefore im-

possible for any of his works to fail to accomplish his purpose. If a failure should occur at any time in anything it would be positive proof of an imperfect work, and an imperfect work would be good evidence of an imperfect workman, and to say that God has made or done anything without a purpose would be charging him with folly such as we would be likely to resent if it were charged to us. When we try to meditate upon the wondrous works of God we soon find ourselves lost in amazement. His works are too wonderful, too high and too grand for our poor, weak, finite minds to fully comprehend, and we can only understand such of them as it pleases him to reveal unto us; for as the heavens are above the earth, so are his ways above our ways, and his thoughts above our thoughts. Yes, his works are so perfect and complete that the wise man, Solomon, said, "Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before him." This statement of Solomon will apply to the work of redemption as well as to any other work of God. If it were not so, then we would not have a firm foundation for our hope to rest upon. If anything could be added to that work, then it would not be complete and perfect; an imperfect redemption could not benefit any one. If anything could be taken from it, that would destroy the perfection of the work and would render it worthless, and we would all be left without a reason of hope. My dear brother, we must have hope that is based upon the perfect work of God, or else we would be without foundation. The work of God in regeneration is as perfect and as independent of human will or effort as his work was in the creation of the world, or

as it will be in the resurrection of the dead. If God could be influenced by the creature, then he would be imperfect like the creature, because any being that can be influenced by another is imperfect in himself, and is always subject to changes, and has no independent will of his own, but his acts are to some extent governed by the will of others. But our God is in the heavens, he hath done whatsoever he pleased in heaven and in earth, in the seas and all deep places. This is the kind of a God the Old Baptists believe in; no other kind would satisfy or profit them, for they are a poor and an afflicted people, who have no confidence in themselves, therefore their only trust is in the Lord, who works all things after the counsel of his own will. A god that does not do all of his pleasure may satisfy some people, but would not suit my case, for I know that without the sovereign, independent, irresistible grace of the all-wise, all-powerful, merciful and independent God all would be a failure with me. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

Your little brother in hope,

J. W. MARTIN.

MAY, Texas, Nov. 24, 1907.

R. S. PACE—VERY DEAR BROTHER:—I received your highly appreciated letter of the 3rd inst. in due time, and was glad to hear from you again, and I assure you that I can and do sympathize with you

in your loneliness in being deprived of the privilege of meeting with and enjoying the sweet pleasure and comfort of the company of true believers in and followers of the meek and lowly Nazarene. When we get low down in spirit, of which you complain, (and I must say it is my condition a good portion of the time) it is a great comfort to meet some humble saint of God who rejoices in Christ Jesus and has no confidence in the flesh, and hear him talk of the sure promises, the loving-kindness and tender mercies of the all-wise God of both heaven and earth. If his promises depended in any way upon anything that we might or might not do, then they would be like we are, so uncertain that they would not do to depend upon. If our mourning here is of a godly sort, then we have the blessed assurance that we will be comforted, for Jesus said to his disciples, "Blessed are they that mourn: for they shall be comforted. * * * Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Their mourning, hungering and thirsting are not the cause of their being blessed, but the blessing is the cause of the mourning, hungering and thirsting. Mourning is not a voluntary act of man, for it is the very thing he tries to avoid as much as possible, and when he does mourn it is because he cannot help it. None of us would ever be in a sad and gloomy state if we knew how and were able to keep out of it. If we could do this, then we would be as independent as we are now dependent, and a man who thinks he is so independent that he can do as he pleases, is one who is to be feared, because he will neither fear God nor regard man. When a man is brought down so low that he can see and realize his own nothingness, that he of himself can do nothing, and that his whole dependence is in God, then he is in about the best condition he can ever hope to be in in this world; but he who thinks he is to be carried to the skies on flowery beds of ease will some day find he is sadly mistaken, for that is no part of his heritage in this world. Jesus said, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." Paul said, "All that will live godly in Christ Jesus shall suffer persecution." Peter said, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." So we learn from this that suffering, even for well doing, is a part of the heritage of the true servants of the Lord while they remain in this world of sin, sorrow, trials, tribulations, sore persecutions and afflictions. Remember poor old Job, the most perfect and upright man in all the earth, what great trials and afflictions he had to endure, yet he did not charge God falsely, nor speak unadvisedly with his lips, but he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Could we but see the hand of the Lord in all our sorrows, trials, afflictions, persecutions and seeming misfortunes as some of the ancient saints did, then perhaps we could say as Paul did: "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Peter, speaking in regard to that

incorruptible inheritance which is reserved in heaven for the saints, says, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." He said again, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." But O how unbelieving we poor, sinful mortals are; we are so ready to complain if things do not go our way. If we could only be fully reconciled to God at all times and in all things, realizing of a truth that whatever he does is just and right, and that he will never leave nor forsake his people, and will not suffer any of them to be tempted above that they are able, but with every temptation he will make a way of escape, then how much better it would be for us. If we could only do this we would save ourselves from many troubles and sore heartaches, and our fiery trials and afflictions instead of seeming so heavy and severe would seem comparatively light, and we would not be always saying, as Jacob of old said on one occasion, "All these things are against me."

May the Lord bless you and all of his dear people with the spirit of humble submission and reconciliation, comfort and sustain you in all of your trials and troubles, is my sincere desire. Write again.

Yours in hope,

J. W. MARTIN.

BOWDOINHAM, Maine, April 2, 1908.

MISS ABBIE G. CLARK—MY DEAR SISTER:—You may think it strange and may also be somewhat surprised to receive a letter from me, a poor old sinner, but you have often been in my mind, together with others of the North Berwick Church. Some of them whom I knew and loved with love unfeigned have returned to the dust from whence they were taken, and their spirits have returned to God who gave them. I know I shall see their faces no more, but I believe that Jesus hath given unto them eternal life, and they shall never perish; they are in the hand of one who is called "the mighty God," and there is none able to pluck them out of his hand; for he is God, and there is none like him, "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." Yes, my dear sister, our blessed Jesus led captivity captive; he conquered death, and by the Spirit and power of God he was raised from the grave and exalted at God's right hand far above all principality and power and every name that is named. He holds the keys of death and of hell, he shuts and none can open, and opens and none can shut. Sister Clark, this is our hope, our salvation, our foundation; on this Foundation is our hope built. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."

"Jesus, the very thought of thee
With sweetness fills my breast,
But sweeter far thy face to see,
And in thy presence rest."

How I rejoice to cease from my own works and carnal thoughts and reason-

ings, and rest in the finished work of Jesus. He came to do the will of his Father who sent him, and his Father willed that of all that he had given him he should lose nothing, but should raise it up again at the last day, and that every one who seeth the Son and believeth on him should have everlasting life. He said, "I will raise him up at the last day." By faith we see him nailed to the cross, and hear the agonizing cry of his flesh: "My God, my God, why hast thou forsaken me?" Can we realize the sufferings of him who came into the world to save sinners? It sometimes seems incredible that such a vile sinner as I was included in the number that Jesus was delivered unto death for, and rose again for their justification; but God only knows who were sealed in Christ with the Holy Spirit of promise. In the last expiring moments of the agony of Jesus he said, "It is finished;" he then gave up the ghost. He had finished that which his Father had sent him into the world to do. We believe he came to save his people from their sins, all that God had given him in the covenant of grace. He had glorified the Father on the earth; yes, God gave him power over all flesh, that he should give (not to offer conditionally) eternal life to as many as the Father had given him, not one more nor one less. From the wise and prudent of this world God has hidden these things. Who by searching can find out God? "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." I am aware, sister Clark, that there are men in this world to-day who claim to be very wise, but all their wisdom is vain, and if ever they get into the kingdom of Christ they will have to leave their boasted wis-

dom outside, for "Except a man be born again [born from above] he cannot see the kingdom of God." When Jesus was in the world the world knew him not, for "the kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." My dear sister, has Jesus finished the work that his Father gave him to do? has he saved his people from their sins? has he given to them eternal life? are they freely justified by his grace? has he obtained eternal redemption for them? have they come unto Mount Sion, unto the city of the living God, the heavenly Jerusalem? have they come to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel? O yes, when the Son of God cried, "It is finished," when he bowed that head of flesh and gave up the ghost, he had satisfied the demands of the law and redeemed his bride, his loved one, his chosen, from the curse and condemnation of it. He could then say, "Behold, I, and the children whom the Lord hath given me." The pleasure of the Lord hath prospered in his hand. He hath said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." He is exalted at God's right hand a Prince and a Savior, to give repentance to Israel and forgiveness of sins.

Twelve years ago last August I received a letter from you. You wrote that there was a passage of Scripture which troubled you. I did not doubt you, my sister, for you are not the only one troubled in the same way. The Scripture you referred to contains the words of Jesus to the multitude, in reproof of their carnal views, and is found in John vi. 35: "And Jesus said unto

them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." These words are truth, because Jesus is the truth. Many are the ways the enemy of truth takes to trouble and deceive those who have no strength or sufficiency in themselves. When the devil tried to tempt the Son of God he quoted Scripture to him, He could not be tempted with evil. Who are those who come to Jesus and believe on him? There are none who can come to him except the Father draw them, and it is the work of God that any believe on him. This Scripture cannot apply to the natural man, because the natural man can only discern the letter of the word, and there is no life in the letter, for the letter killeth. The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned, therefore it cannot be the natural man who hungers and thirsts, but those who have been "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." Do you not at times rejoice with joy unspeakable, and does not your soul speak forth in the language of David: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul"? My dear sister, it is a God-given hunger his children have, and their desire is unto him; there is a blessing in connection with it, and also a promise: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." It is good to hunger; how sweet to the taste of the hungry soul is the fullness of Jesus; it maketh our cup to run over. How sweet and precious it is when we are heavy la-

den that we are drawn to Jesus and find rest to our souls.

I fear I am making this letter too long; if so, pardon me. I hope I have not written anything that will cause you grief. I do not know that you can fellowship what I have written, but it is the best I have. May love with faith from God the Father and the Lord Jesus Christ be with you. Remember me to the church at North Berwick.

Your brother, I hope,

Z. M. BEAL.

RIPYVILLE, Kentucky.

DEAR EDITORS:—This good letter fell into my hands, and as I thought others would be edified as well as myself I want them to enjoy it, and so send it to you for publication. As I am blind, my granddaughter, Grace Hanks, has written this for me.

SMITH HAWKINS.

RATCLIFF, Ky., June 4, 1908.

ELDER S. HAWKINS—DEAR BROTHER:—May such a poor, weak, insignificant worm of the dust thus address you? Or may I claim such an endearing name? I cannot tell what binds me to you so closely unless it be the work of the Spirit of God, which brings us into sweet and loving fellowship with Christ and one another, if so be that we have been brought to be partakers of his suffering, and from darkness to light. This is being brought to Christ, for he is the true Light which was and is and shall be in and with his beloved, his bride, his chosen or elect, whom he hath loved, redeemed, saved, justified and glorified. These were redeemed out from every nation, kindred and tongue under heaven and made kings and priests unto God, and are heirs of God and joint-heirs with Christ. They

are heirs to all that he is heir to, even the eternal inheritance; that is, as joint-heirs they equally share it and are each one heir to the whole of it; for it cannot be divided, and neither is it committed to them to keep, but is reserved in heaven for them who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Were it committed to them, then indeed they would lose it or it would be neglected; but he keeps this inheritance just as he does his church, by his own omnipotent power. Brother Hawkins, I cannot admit that our blessed Lord has failed to keep and preserve his kingdom, or church, in all ages unmoved, unshaken, unchanged and uncorrupted, and for any one to say he has failed to thus keep it, as it seems to me, is to doubt his sure word of prophecy. What a blessed comfort to the poor, trembling, halting, doubting ones to have the blessed assurance that their King, Captain, Lord and Savior, who is their strength, never fails, but that he speaks and it is done, commands and it stands fast. The blessed and wonderful assurance is given them by the Spirit that their Covenant, Surety, Mediator, High Priest, Sacrifice and Passover, even Jesus, who is also their head and life, their all, and who is the precious free gift of God the Father, hath suffered all things for them, and hath reconciled them unto God by his death, and now much more, being reconciled, they shall also be saved by his life. Jesus suffered and died, the just for the unjust, that he might bring us to God, and just as certain as the covenant of God is ordered in all things and sure, the whole election of grace, every heir of promise, every vessel of mercy, shall be delivered from the bondage of corruption into the glorious liberty of the children of God, and they all shall

be brought into the enjoyment of their eternal inheritance. Ah, blessed hope! This hope is sure and steadfast, and is entered into that within the veil, whither Jesus our forerunner hath for us entered, making intercession there for the saints, according to the will of God the Father, and for no others. The Father always hears him, therefore his intercession is just as effectual as was his suffering or atonement. Not one for whom he suffered and now intercedes shall fail to enter into the enjoyment of the eternal inheritance, and to receive the precious and free gift of God, which is eternal life. My dear brother, when God shall make up his jewels, even his peculiar treasure, the whole mystery of his love will be made known, then there will be no mist nor darkness. Here we see as through a glass darkly, but then we shall see face to face, and shall know as we are known. "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 blessed hope! O blessed consolation! Is it not enough to cause every poor sinner saved by grace to give God all the glory in their salvation?

I must tell you that I never enjoyed a visit among the dear children of God more than I did my visit among the brethren in your locality. They were all nearly of one mind, and a oneness and brotherly love seemed to exist, which made me feel when with them in their meetings that it was a heavenly place and the house of God. Their kindness to me was far more than I am worthy to receive. My heart goes out in love and sweet fellowship to all the dear brethren and sisters with whom I was blessed to meet during my visit among you. I would like to write them all, and hope that I

may be blessed to see you all again. We are all in fairly good health, for which I hope I am thankful. With kindest love to you and yours and to all the dear ones, to whom I ask to be remembered in fellowship and the love of the truth, I remain your brother in hope,

J. E. THORNBURY.

PHILADELPHIA, Pa., March 16, 1908.

DEAR FELLOW-TRAVELERS:—If you climb a mountain and successfully reach the top, about the first thing you do is to take a long breath of satisfaction. The next thing is to view the beautiful panorama spread out before your wondering vision; hills and valleys with sparkling, laughing streams between, grazing cattle and waving fields of grain, joyous song-birds gracefully flitting from tree to tree, giving vent to the beauty of life which is theirs to enjoy; then over all, the deep blue vault of heaven, in the midst of which you behold the sun shining in his strength. Thoughts all-glorious fill your mind, because the Creator of all, the Master of all, is seen and felt in all created nature; the heart leaps with joy, the whole being echoes her delight. So also as you travel over the hills and valleys of Canaan, and as you reach the summit of one of the delectable mountains of God's love you feel that same sense of satisfaction and peace, a desire to rest; there in God's holy mountain you behold the glory of God in the face of Jesus Christ. The beauty and order of the house of the Lord is unfolded to your wondering vision, and with the poet you sing,

"Father, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at the throne of grace
Let this petition rise:

Give me a calm and thankful heart,
From every murmur free;

The blessing of thy grace impart,
And make me live in thee.
Let the sweet hope that thou art mine,
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end."

You feel in your heart you are now forever free from sin, from anxious cares, turmoil and doubts. Bathed in heavenly light, crowned with the star of hope, draped with the dazzling, flowing robe of the righteousness and holiness of Christ the Lord, you fain would sit and sing yourself away to everlasting bliss. But alas, all too soon are you called back to earth and earthly things, your feet are sore, your weary limbs bespeak a tedious, tiresome journey, your whole body is racked with pain, a long drawn sigh escapes you, while your soul longeth for a quiet, peaceful rest. Just then a voice, not audible to your natural ear, speaks sweetly to your soul, There is a rest that remaineth to the people of God. And O what a rest!—a restful, abiding faith, secure in the lap of precious grace, and stimulated by the fondest and cheeriest hope. So you look about you with rapturous gaze, your eyes turn to the deep valley below from whence you came, and the tortuous way along the mountain's side, where many days and nights were consumed in fear, in doubt and in trembling. "Remember." What a word and how full of meaning. Remembering all the way our weary feet have trodden, all the way the Lord our God hath led us, remembering the strength, the cunning and the hatred of our enemies, and, with Jeremiah, "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." We remember the many obstacles in the tiresome way, our thoughts fly back to the

ends of the earth, the place of God's creation, from whence we were called to the light of life, to the knowledge of the Son of God, unto a lively hope by his resurrection from the dead. How dim the distance as memory travels, yet how bright and clear in remembrance the places of conflict and deliverance, where the gracious hand of the blessed Redeemer led us in the right way. Long were the valleys and short the hills, but very steep, as we traveled on, sometimes in hope, sometimes in fear, and often in dismal doubt. Now however we have reached another summit and are looking back in fond remembrance of the hand which lovingly, kindly, secretly, surely led us by the still waters and into green and quiet pastures. Seeing as through a glass darkly, (the glass darkened with sin and evil thoughts,) we never could have found our way alone, indeed we would not have sought the way at all had not the soft, kindly touch of the Elder Brother's hand encouraged us to press forward and scale the mountain's side. How wonderful was this leading when we call to remembrance the time of our awakening, that we were enemies to him who redeemed us, "Enemies in your [our] mind by wicked works," and that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." And because he loved us, by his own lifeblood he removed from us the stain of sin, and clothed us with pure linen, which is the righteousness of saints. Turning the eyes from the fitful, feverish journey, from the blackness and deceitfulness of the flesh, and by faith looking not at the things which come up out of the earth, but at the things which come down from heaven, beholding the beauty of the Lord and the order of his house, then have we entered into rest, the

gospel heavens are filled with the glory of the Majesty on high. We behold Jesus as the end of the law for righteousness, and "the fullness of him that filleth all in all." "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them." This is the peace that passeth understanding, made known only to the saints of God who reach the summit of the holy mountain of the Lord; then the ever-watchful eye of the Lord of the mountain protects and keeps his children in perfect security. "The cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

May grace, mercy and peace rest with all the saints as they travel the dark and dreary way.

B. F. COULTER.

HOPEWELL, N. J., April 11, 1908.

ELDER F. A. CHICK—MY DEAR PASTOR:—I feel like trying to put some of my thoughts on paper.

Wonderful, wonderful, are the ways of the all-wise God. This is a beautiful spring morning, and as I sit and gaze about me, how grand it all seems. The winter is past and gone. Watching my brother getting the ground ready for the planting of seed, the thought comes to me, The seedtime and the harvest time. This is the seedtime, when the ground

must be plowed and raked and harrowed, and all made smooth for the seed to take root and grow; then it must have the warm sunshine, the gentle rains, and soon the roots will shoot downward to get a strong hold. Then the tender blades will appear above the ground, and the tender branches will appear, and soon the fields of wheat, with its golden tops full and ripe, will stand waving in the breeze gently and gracefully, awaiting the time for the reaper to come and cut it down and convey it into the garner. I liken all this this morning to the children of the loving God, but I cannot put on paper the sweetness of it all as it comes to me. Sometimes the ground is hard and full of roots and briars, and needs much digging to get it in good order. It must be digged with a mattock. This causes me to think of my own experience: it took years of grubbing and digging to tear out the roots and branches of the old nature, but one by one they were torn away. Many of these things spring up to choke the better seed which I hope has been planted in my heart, but my heart is so cold that at times the seed almost seems to be killed by the long cold winter seasons, but let the sunshine of God's grace appear, then again it springs up into living green fields of beauty, and blossoms, thrives and grows, until it fills a large place. First, fields of living green, then ripe and golden for the harvest time. This is glorious to behold. We see God's children ripening, their bowed heads soon to be cut down, and they taken to the everlasting kingdom, where there shall be no more winter, nor tears, nor sorrows, and pain and death cannot enter there. They shall be one with Christ, all who love him and have heard his voice. Their song will be, A sinner saved by grace. This

precious seed can never be lost. I do feel I know little of these precious things, yet I cannot refrain from writing some of my feelings from time to time. I thought last night in my wakeful hours, What a complaining, ungrateful creature I am; our God has bestowed so many good things upon me, such as food and raiment, pleasant surroundings, kind words and deeds, dwelling among the people I love most, the church of the living God, and hearing the gospel proclaimed each Sunday, and sometimes other days in the week, yet I find fault, poor, halting, doubting one that I am, when will I be satisfied? I do desire to be thankful to the great Giver of mercies. Surely goodness and mercy have followed me all the days of my life, and all the crosses and trials have been for my good. May I at all times be enabled to say, "Thy will be done," in all his dealings with poor unworthy me.

May God bless you, our pastor, and comfort you while you are feeding the little ones, is the prayer of the hindmost one of the flock, if indeed I am one at all. God knows the heart. Grace be with all his loved ones.

Your sister in hope,

MARY D. BREWSTER.

COMANCHE, Texas, Dec., 1907.

DEAR BRETHREN:—God is a Spirit, and seeketh such to worship him as worship him in spirit and in truth. Jesus said, "The words that I speak unto you, they are spirit, and they are life." He also said, "It is the spirit that quickeneth; the flesh profiteth nothing." Paul said, We are of them that worship God in the spirit, and have no confidence in the flesh.

With such Scriptures as the above before us I cannot see how any one can claim

that the flesh can worship God. With me the flesh is humbled only when under the chastening rod, which brings it into subjection. We are admonished to present our bodies a living sacrifice, which is our reasonable service. We read of one great offering of the body of Jesus once for all, and none other has ever been offered as was his body. Paul said, "With the mind I myself serve the law of God; but with the flesh the law of sin." He also said that God accepteth no man's person. He said to the church of Galatia, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect through the flesh?" It seems to me from all these Scriptures that all conditionalists place themselves under the law. I have heard some speak of being under the law of grace, but I do not so understand the matter. Law is based upon conditions, and there are no conditions resting upon the creature in the kingdom of grace. We have the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. They that are Christ's have crucified the flesh with the affections and lusts thereof. Paul said, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Have not all who have received him at all, received him with confidence and trust, believing him to be a full and complete Savior? Paul says, "So walk ye in him," trusting him for all. Every little act that I do, thinking to get deeper into Christ is just

stepping that much further away from him. The Spirit must always be in the lead, for Paul said, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Notice that nothing is said about taking sin out of the flesh, and so it is that this poor old sinner has to carry it around, mixed with all he does or says, and feeling the condemnation of it. The only consolation I have is when the Lord enables me to realize that God is a Spirit, and that I worship him in spirit and in truth, putting all my trust in the finished work of Christ, for the past, the present and the future.

Your brother,

J. T. EVANS.

COLUMBUS JUNCTION, Iowa, April 28, 1908.

DEAR BRETHREN EDITORS:—As my time has expired for the SIGNS OF THE TIMES, I will remit. Inclosed find post-office money order for two dollars, for which extend my subscription another year. I am well pleased with the SIGNS, and consider it the best medium of correspondence the Old Baptists have, and wish that more Old Baptists would read it. I have read it since I was a child, and detect no difference since I first began to read and understand. The editorials of the late Elder Gilbert Beebe are as a revelation to me, and Elders Chick and Ker seem to know just the kind of food I need. I hope the correspondents will continue to write comfortably to Zion. It is indeed meat and drink to

read the messages of those who are traveling the same road, hoping and trusting in the crucified and risen Redeemer, having no confidence in the flesh, having put off the old man and have desire to be found in the courts of King Immanuel. Oftentimes I am moved to tears when reading some letter that seems addressed directly to me, and I am not ashamed, for it is written, "Jesus wept." He wept that we might weep. Each sin demands a tear, and I despise my sinful nature, being utterly incapable of attaining unto that which I desire, for I find a warfare in my members, the flesh and the Spirit warring against each other. I am torn with conflicting emotions, and am often made to exclaim, "Is there any one like me?" Yet whither shall I go? There is no other name given whereby we must be saved.

Remember a poor sinner at the throne of grace.

J. L. THURSTON.

DUNCAN, Okla., March 4, 1908.

DEAR BROTHERN EDITORS OF THE SIGNS OF THE TIMES:—As it is my duty to send in some money on my subscription, being hindered heretofore, I will send in what little I have, asking forbearance. It is like all my works, which come far short of the standard of perfection. I do not feel I can get along without the dear old SIGNS in this isolated part of the country, for it is all the preaching I have. I do not think there is another Old Baptist in or around here, and O how lonely I get; how I do long for the company of my heavenly Father's children. Although I know I am unworthy to be in their midst, yet I long to be with them and hear them proclaim salvation by grace for time and eternity without the works of man,

I only wanted to write a few lines to thank our dear editors and all the contributors to the SIGNS for their many excellent letters that I have enjoyed, and O how I would like to tell them how much comfort and consolation they have been to me, but I am not gifted in writing. I would like to tell them how many beautiful things of our heavenly Father's kingdom have been shown me by reading their writings, but I am so ignorant I cannot express myself in a way to be understood, so I will bring this to a close, asking an interest in the prayers of the dear brethren and sisters everywhere, and if any of the dear old brethren or sisters who formerly knew me in Texas would write me a line it would be highly appreciated. May heaven's richest blessings rest on all the dear ones everywhere, especially the dear editors.

From a little sister,

S. E. ELLIS.

EAST DIXFIELD, Maine, Nov. 20, 1907.

DEAR BROTHER IN HOPE OF THE GOSPEL:—Your last letter has remained a long time unanswered, but by no means forgotten; I enjoyed it in a marked degree, as my mind was and is dwelling more on the things of which we hope to attain than upon the conditions through which I am now passing. The apostle says, "If in this life only we have hope in Christ, we are of all men most miserable." The path of the just is indeed a shining light, but still how often obscured by clouds and tempests, so that we feel beaten hither and thither with abated strength, so that we are made to cry out, O is there any one like me? Satan desires to have us that he may sift us. O for more of that rejoicing of which you wrote; O that we might trust our all with God, though he slay us. I know that my

Redeemer liveth, and because he lives we shall live also.

I thought of you often while you were visiting the churches in the summer. It seems to me that it is a peculiarly enjoyable season when those who are isolated in a measure, can have the privilege of these two days meetings; I have often thought of it. The news from the Bowdoinham Association was most cheering. I felt while I was at Auburn that I was a little nearer to them than when at home. I have been able to travel but little, and even the little that I could travel I could not go alone. Since returning home from Auburn I have had a bad cough, with other troubles, and am not now by any means in my usual health, but hope I am gaining. At my time of life I can expect no great degree of bodily strength, and am thankful I am able to be around and care for myself. I was hoping to go more from home, but we have had quite a cold fall, though now it is a trifle warmer. I can but feel that I am a stranger here, but I have no desire to worry or fret. I hope all my days may be days of peace and joy. I trust you have become rested, and that you are feeding upon the precious promises, which are all yea and amen in him. O what a bounteous store is laid up for all believers. How many comforting words the Master left for his sorrowing disciples. The work is finished and the victory indeed is won. The robe of Christ's righteousness covers every foul blot, and his blood washes whiter than snow. I am often quoting this portion of a hymn:

"God, my supporter and my hope,
My help forever near,
Thine arm of mercy held me up
When sinking in despair."

I think that as the years go on I have a more abiding sense of the goodness of God in giving me hope in his mercy, in

covering me with his feathers, and in permitting me to cast all my cares and burdens on him. For he careth for us. "The wages of sin is death; but the gift of God is eternal life." How merciful and gracious is he in all his dealings with his people.

You will find this a poor apology for a letter, but I am feeling quite poorly, bodily, still I did not like for so many days to pass without attempting to answer your very comforting letter. I hope this will find you and yours in usual health, and with the sunshine of peace and rejoicing faith.

Your sister in hope,

ELIZA WHEELWRIGHT.

HURRICANE, W. Va., May 17, 1908.

ELDER F. A. CHICK—DEAR BROTHER:—I have had a desire for some time to write and ask you, if not asking too much, to give through the SIGNS your views upon 1 Kings vi. 8, which reads as follows: "The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third." If you have a mind to do so, I would appreciate your views, but if not, cast this into the wastebasket, and all will be well so far as I am concerned. I feel to be weak and imperfect and less than the least of all the children of God, if indeed I am one at all. O what a great God we have. He has all power and works all things after the counsel of his own will, and will do all his pleasure, yet some claim that their blessings here in time depend upon their good works. Now let us consider, dear brethren. Was poor old Job afflicted on account of his disobedience? And does not the Bible say the Lord's people are an afflicted and poor people?

Paul said, "The good I would, I do not; but the evil which I would not, that I do." "O wretched man that I am! who shall deliver me from the body of this death?" I feel this to be the case with me, and so if I am saved at all it is by the grace of our Lord Jesus Christ. He "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." Dear brethren, when at the throne of grace remember this poor worm of the dust.

A. L. THORNTON.

[We do not feel that we have any special understanding of the Scripture proposed by our brother, but would be glad to hear from any one who has aught to say about it. The Scriptures do not say what this type may apply to. One thing we may learn from it, viz., that all that pertains to the house of the Lord is made strictly according to the will of God, and that nothing is without meaning and that nothing is unessential. Our God takes care of the minute things in his kingdom as well as the greater things; all fit together as one harmonious whole. Of this we may be sure, even though we do not see the meaning of much that is in that kingdom.—C.]

HOPEWELL, N. J., July 18, 1908.

ELDER F. A. CHICK—DEAR BROTHER:—I feel unworthy to address you by that dear name. It is three weeks to-day since I came away, and it seems like a long time since I was at the meeting, but my mind has been with you all. Sometimes I feel as though I were not worthy to have my name with you, but it is the dearest place in all the world to meet with the children of God and hear them tell of his love to poor sinners, such as I

feel myself to be. But "we know that we have passed from death unto life, because we love the brethren." I often think of those who can stay away from their meetings and go to some place of worldly amusement or religion, and that if they have ever had the love of God shed abroad in their hearts it could not be so. When I am away from my home I do not have any desire to go, and I know that I have no right to go with them, for I know what I would hear. I am now near the place where I was a member for six years. I thought it all right then to follow the commandments of men, but the Lord's good time came, when he brought me out from among them. I was in a horrible pit and miry clay. I hope to be with you next Saturday at the meeting, but if it be the will of God that I should not be there please remember me to them all.

I hope you will excuse this poor letter; it is like the writer, of not much account, still I felt like writing a few words to you. I would not mind being away from Hopewell if it were not for the meetings. It is hard for those who have the desire to go and yet cannot do so. Brother Fetter told me once that it was better to be a long way off and have a desire to attend than to be near by and not have that desire. I feel it is that way.

But I must close now. I hope you are all well. With love to all, I am your unworthy sister,

(MRS.) GEORGE GOLDEN.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906; 07 means 1907; 08 means 1908, &c.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1908.

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

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

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

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

(MATTHEW xxiii. 8.)

THESE are very gracious words, spoken by the Master to his disciples, and the occasion upon which they were spoken was such as to make the words especially impressive and full of meaning. How full and rich the words of Jesus all were; there is not one who has made the Bible his study but admits that the deep meanings of it grow and continue to grow upon him the more he meditates upon its words, and yet while these meanings grow, it is only a development of that which was made known first of all to him. So in these words the beginner in grace sees something of heavenly beauty; and as he goes on to know the Lord their beauty increases. The little child knows something of the love of a brother, but how much more he comes to know with the growing years. The thought embraced in the word "brother" comes to have a deeper and deeper meaning as our infancy grows into childhood, and then youth, and then manhood, yet it is the same relation, the same kindnesses and the same associations all the way along, only growing deeper and deeper in their meaning to us. So, likewise, the brotherhood that is in Christ is

very sweet, and more full than we can tell at the beginning of the experience of it in the soul, but still it is only as the passing of time brings brethren more and more into association with each other, and also shows them more of the love of the Elder Brother toward them all, that they can come to realize the riches of this truth, "And all ye are brethren." This is true, not only as a matter of inward feeling or experience, but also as we consider what doctrine is involved in it. If "all ye are brethren," there are some things that are fitting in our lives one with another, and there are some things that are not fitting, and so also, if we feellike brethren, there are some things that will not abide in our hearts and our thoughts, and there are some things that will abide with us. A brother does not feel toward a brother as he does toward a stranger or toward an enemy. A brother will not act toward a brother as he will toward a stranger or an enemy, and the inward emotion can appear in no other way than by word and deed. Some of these things we desire to speak of.

First, brethren are equal. That word is used in the New Testament to set forth the relationship among God's children in special; the word "fellowship" means equality. One is the fellow of the other. When in the Old Testament we read that the command of God has gone forth that the sword of divine justice and vengeance should smite, it is to smite the man who is "my fellow;" that is, mine equal, the man Christ Jesus. What an exaltation is thus put upon the man Christ Jesus. The word has in it the meaning of companionship or friendship. The very word "friendship" implies equality. There can be no true companionship or friendship without equality. So the word "brethren" implies equality, and this in-

cludes equality in birth. All these are the children of God alike. It signifies equality in all the Father does for them, and all these brethren were loved alike from everlasting, and were all redeemed alike, and were all drawn alike by the Spirit of God, and are all alike heirs to the same inheritance, reserved in heaven for them, and all are sustained by the same hope and faith, and all are filled by the same love shed abroad in their heart by the Holy Ghost which has been given to them. Thus the blessed Redeemer is here saying to his disciples, Ye are all one indeed in Christ Jesus.

It is well to notice the occasion of these words. Nearly all the teachings of Jesus gain much of their meaning from the circumstances under which they were spoken. This is true of all words that men speak or write, but it is especially true of the words of Him who spake as never man spake. In all our thoughts about the words of the Redeemer we ought to carefully consider the connection. At the best and with the utmost care we shall often err, but to undertake to speak of any text in the Bible without considering the connection carefully is handling the word of God carelessly, to say the least about it. If we have the Spirit that leads to considering and meditating upon the word day and night, it is sure that the Lord will give light, even as he has first given the desire for light. So let us call attention to the immediate connection of these words. Jesus spake to the multitude and to the disciples, saying to them that the scribes and the Pharisees did sit in Moses' seat. That is, they were the appointed guides in all that pertained to the law of Moses. Therefore, he said to them, they were to observe all that the scribes and Pharisees bade them do, but they were not to do as those teachers

did, for they said, and did not. Binding heavy burdens upon men, they did not so much as move them with one of their fingers. And all that they did do was to be seen of men. To this end also they made broad the phylacteries of their garments, and enlarged their borders, and loved the chief seats in the synagogues, and the uppermost rooms at feasts, and greetings in the market, and to be called of men, Rabbi, Rabbi. Jesus taught them that all this was entirely contrary to the whole spirit of his kingdom. His disciples were not to be called "Rabbi," for they all had one Master, Christ, and instead of one being better than another in dignity and in office, they all were brethren, or equal, as has been said before. In all the relations that pertained to his kingdom they were to call no man father upon earth, since they all had one Father which is in heaven. Neither was any one of them to be called master, since they had one Master, even Christ. Jesus proceeded to say that he who should be great in his kingdom was that one who was possessed of the spirit of humble service, while he that sought to exalt himself should be abased in the kingdom of the Lord, and he that humbled himself was to be exalted. This is the connection of the text, and it all throws light upon the chief truth enunciated by the Savior: "And all ye are brethren." In it all is set forth the vast difference between that which appeals to the flesh of men and that which is pleasing to God. The stamp of condemnation is here set upon all in man, even in his own disciples, who would seek exaltation above others; all that proceeds out of vain ambition, all that would cause any man to lift up his head and count himself worthy of more than another. It is all a solemn warning against that spirit which in all ages has exhibited it-

self in priestcraft and kingcraft, which have again and again devastated the world with fire and sword, and which in disciples of Jesus themselves has wrought sorrow and division and death in hundreds of the churches of the saints. It is not the name so much as the spirit that loved to be called "Rabbi," "father" and "master," which the Master here condemns. Even in the church of God there must be officers appointed to attend to the special affairs of the church. We read of bishops, deacons and elders appointed by the apostles, who did this under immediate divine direction, so that we know what they did was the mind and will of God. These, all three, are scriptural titles, and are used to distinguish those who were chosen to minister especially in the temporal and spiritual affairs of the churches. This is not wrong, and neither does the Redeemer here condemn the use of these titles, but he does condemn that spirit which loves to be called bishop, elder and deacon. He does condemn that spirit which claims special honor, even though he commands that special honor should be bestowed upon those who do well in these offices. It is an entirely different thing to demand honor from men from what it is to bestow honor. Our God honors those who do not seek to be honored, but the proud he knoweth afar off. Our blessed Master and Lord did not seek honor of men, but yet to him in all ages have hosannas been rendered from spiritual and grateful hearts. He made himself the servant of all, serving in both the spirit and letter of service; serving in the letter, because serving first of all in the spirit of service. It is not wrong to covet the best gifts in the service of the people of God, but the more excellent way is love. Love seeks nothing for her own, but seeks to give

all. Love is humble, and not self-seeking. If we love as brethren there will be no room to desire to be called Rabbi and father and master, yet the service of love will be acknowledged among them that are spiritual, and such as thus serve will be counted worthy of double honor. How wonderful to think not of honor, and yet, just because we think not of it, to be honored. The praise of some was in all the churches, and yet they did not seek praise nor deem themselves worthy of it. It is this spirit, but poorly described in these halting sentences, that the Master commended in the connection of the text. The love of honor is one thing, the love of service is another. Scribes and Pharisees loved the uppermost rooms at the feasts and the chief seats in the synagogues. Some indeed must fill the uppermost rooms and the chief seats, but disciples were to beware of loving to be in such places. Some men must be rabbis, fathers and masters, but disciples are not to love to be called so; rather, they are to love to be called brethren one with another. He who among man is greatest, if the Spirit of Christ be in him and rule in him, loves the fellowship of the humblest among men. "All ye," great or small, learned or unlearned, bond or free, wise or unwise, are one in Christ, and in him are just brethren one of another. What a lovely description of that which the Spirit of Christ wrought in Jesus while on earth as our fellow, and of what that Spirit does still work out in the hearts of his followers in some dim measure at least. So also men are chosen to be bishops or elders or deacons, to be pastors and teachers, and to rule in the house of God, but all this is as brethren, belonging to one common brotherhood. These titles are all only names by which different kinds

of servants are to be designated. All are servants alike of one Master. Some indeed are doorkeepers, some are cup-bearers, some are serving tables, some stand and wait before the King, but all are equal among themselves, and equally subject to the one Master, and among them all, one cannot boast over another, as though his place of serving is superior to that of his brother. As fellow-servants one has no right to lord it over another, and as brethren one can have no desire to be supreme, or to dictate to others. If the spirit of service and the spirit of brotherhood be in us it forbids that one should be a lord over another; and, in like manner, the spirit of brotherhood will forbid that there should be any claim to superior titles, "But be not ye called Rabbi." If the spirit of true humility be in us we shall all shrink from being called by any title that would imply superiority in any form. How easy is it to feed our pride upon that which is to the praise of men. Being given some title, and being called by it, soon produces in us the feeling that it belongs to us, and we straightway begin to resent any failure upon the part of others to accord to us that title. Pride, self-esteem, vanity, are all immediately up in arms to insist upon the homage implied when men designate us by these titles. How much need have we to watch unto prayer against this evil spirit, the spirit of the devil. As pastors and elders, brethren in the ministry have great need to also be watchful. Like Timothy, the admonition belongs to us all to take heed first of all to ourselves; it is all-important to consider the manner of spirit which actuates us. We are not above our brethren; it is not ours to dictate to the churches. If it is ours to admonish the churches, it is theirs also to admonish us. If it is ours to preach the

gospel, with all that that word means, to the churches, it is theirs to judge our preaching. If it is ours to reprove, rebuke with all long-suffering and doctrine, it is ours also to listen to admonition and reproof from spiritual men in the churches. If it is ours to comfort God's people, it is sure that we also need comfort from their hands. If it is ours to serve them, it is our need also to be served in the same things. Pastors ought to remember that they are brethren and fellow-servants with all the flock. If we be counted worthy of honor it is not because we make claim to that honor, but because our life and our service are of such a sort as to command that honor. It is ours to, first of all, remember that we are the servants of God, so also it belongs to every brother to remember that he, as well, is a servant of God. "All ye are brethren." If it be true that disciples of the Lord are not to love even the divinely given titles which belong to the offices in the church, what shall we say of that disposition that seeks to claim titles which do not belong to any man in the churches? What shall we say of that pride which would ascend even to the throne of God and claim for poor, sinful, feeble man titles that belong alone to Deity? The names of blasphemy are such as Reverend, Doctor of Divinity, Right Reverend, Holy Father in God. One name alone is reverend, one alone is the Physician of the sinsick soul. The Savior said, "Call no man your father upon earth: for one is your Father, which is in heaven." Reverence is indeed enjoined toward aged men and women, but this belongs to all, and is not a title to be rendered to here and there one. If any are holy so are all holy brethren, and not one above another. All such words used as titles are an abomination to him who

possesses the spirit enjoined in the text and its connection, and that child of God who is seduced into either claiming such titles or into giving them to others, does despite to the spirit of grace as manifested in all humility and brotherly love. He is guilty of refusing to hear or to heed the solemn admonitions of the word and the express commandment of the Son of God. O that more of the Spirit of the meek and lowly One might be manifested in all our conversation.

In conclusion, let it be remembered that meekness and lowliness and brotherly regard for each other do not open the door for carelessness in defense of the word and ways of God. To abide by the doctrine of the word is perfectly consistent with walking as brethren. Our fellowship and brotherhood rest upon one faith and one experience of that faith, and the wisdom, which is from above, is first of all pure, which must mean uncorruptness in doctrine as well as other things. It is in the belief of the truth that we know each other as brethren. Believers are brothers in one faith, and that faith takes in every principle of doctrine taught in the Bible, and so, like Timothy, we are not only to take heed to ourselves, but also to the doctrine. C.

TO OUR SUBSCRIBERS.

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

CIRCULAR LETTERS.

(Written by Elder G. B. Bird.)

To the churches composing the Pocatalico Association and the associations with which we correspond.

BELOVED KINDRED IN CHRIST:—It is according to the purpose of Him who is sovereign over all created things that our lives have been spared to thus meet again to sing our dear Redeemer's praise, and to greet those of like precious faith with that love and fellowship which we hope is from above.

We now desire to call your attention to the Bible doctrine of predestination, and what the Baptists have believed in regard to it in time past, and while it does not matter so much what men have believed, or do now believe, still we feel glad to know that we are contending (while perhaps not as earnestly in some instances as we should) for the same faith and practice as did those of our brethren in the past ages, whom we believe to have been taught of the Lord, though we much prefer to be in harmony with all the teachings of the word of God, rather than that of man, and we hope by the grace of God to be enabled to measure all points of doctrine by the great standard, the Bible, and reject those that do not conform to this great rule. We shall now give a few quotations from Baptists of the past, with the date of same: "The almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in his providence that his determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men, [and that not by a bare permission] which also he most wisely and powerfully boundeth and otherwise ordereth and governeth in a manifold dispensation to his most holy

ends, yet so as the sinfulness of their acts proceedeth only from the creatures."—London Confession of Faith, c. 5, art. 4, July, 1689. "Predestination is not confined to the adorable purpose of salvation by grace, but it has a direct bearing on all things; not a sparrow can be brought to the ground, nor can the troubled ocean dash her foaming waves one inch beyond the limits of God's decrees; if anything was left upon uncertainties everything must have been equally uncertain. If the smallest atom in creation were suffered to fly at random, in the full sense of the word, God himself not knowing where or when it would alight, it would prove what cannot be proved, viz., that God is deficient in knowledge. The omniscience and the predestination of God must stand or fall together; they cannot be separated." "The doctrine of absolute predestination when rightly understood does not involve the idea of man acting involuntarily in sin, nor does it exonerate him from accountability."—Elder Gilbert Beebe, first editorial on the subject, Feb. 6th, 1833. "So that whatsoever befalls any of his [God's] elect is by his appointment for his glory and their good."—London Confession of Faith, 1689. "But while we hold that he is supreme in power, and that he works all things after the counsel of his own will, we are certain that he reigns in righteousness, and that there is no unrighteousness with him. To admit the universal government of God is to admit the predestination of all things, from the falling of a sparrow to the dissolution of a world. In the absence of predestination with what certainty could the Holy Ghost inspire the holy prophets and apostles to foretell all that should ever come to pass? If it were undetermined in the purpose of God, how could

the apostles tell us of perilous times that should come in the last days; of apostasy from the faith, and spiritual wickedness in high places?"—Elder Gilbert Beebe, last editorial on the subject, 1880. In reference to the editorial of which the above is an extract, Elder S. Hassell in his church history says: "I append the last editorial of Elder Gilbert Beebe on the subject of predestination, showing his views in full in regard to God's absolute yet sinless and righteous predestination of all things, which are substantially the same as the old London Confession of Faith." And again, Elder Hassell says, "I believe, and I think that every Bible Baptist believes, that God is the almighty, all-wise and all-holy sovereign of the universe, that he could have prevented the entrance of sin into the world; that he had a purpose worthy of himself, however inscrutable to us, in regard to the entrance of sin, as well as in regard to all things else; that by his supreme power and decree he restricts all the rage and malice of wicked men and devils to do no more nor less than what he will overrule for the good of his people and for his own glory; that men act voluntarily when they commit sin, and are neither tempted nor compelled by God to sin." Space will not admit of further quotation, but what has been said along this line is sufficient to prove that our views on predestination are the same as those held by our brethren in the past, and that there has been no departure from the faith on our part. It should be borne in mind that the old London Confession of Faith was an expression of the messengers from over one hundred churches in England and Wales in 1689, and the same articles of faith were adopted by the Philadelphia Association in 1742, and by the Kehukee Association in

1765. Such expressions as quoted above are to my mind in perfect harmony with the following Scriptures: "Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isaiah xlvi. 9, 10. "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."—Psalms xxxiii. 11. "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things."—Isaiah xlv. 7. "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."—Genesis i. 20. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."—Romans ix. 15, (also read to the 23rd verse.) "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 23. "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together. For to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 27, 28. From the above quotations of Scripture it seems clear that the absolute predestination of all things is a Bible doctrine, yet in the face of this Bible testimony there are men who deny this God-honoring doctrine, which proves clearly that there are still some who cannot endure sound doctrine, who will say, These are hard sayings, who can hear them? And, "Why doth he yet find fault? for who hath resisted

his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"—Romans ix. 19, 20. But unto you, dear saints of God, this is a precious doctrine, for in it is your salvation for time and eternity secured; by it the Rock was smitten which affords living waters in this desert land to weary, thirsty souls; by it you are safe, kept through faith unto salvation ready to be revealed at the last time. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."—Heb. xii. 1, 2.

"Fear not, brethren, joyful stand
On the borders of your land;
Christ, your Father's elder Son,
Bids you undismayed go on."

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

J. H. TERRY, Moderator.

G. B. BIRD, Clerk.

(Written by Elder J. B. Slauson.)

The Roxbury Old School Baptist Association, now in session with the First Church of Roxbury, at Vega, N. Y., Sept. 23rd and 24th, 1908, to the several churches of which this association is composed, sends christian greeting.

DEARLY BELOVED BRETHREN:—One more year is numbered with the past, and it has brought with it many conflicts and trials in our souls' experience, yet through the mercy of a covenant-keeping God we have been sustained and privileged to meet you again in an associate capacity. We feel to thank the Giver of every good and perfect gift for the many blessings

bestowed upon us in the year past, and we desire to praise him for his mercy bestowed upon us in keeping us in the bond of peace and unity of the Spirit. "How good and how pleasant it is for brethren to dwell together in unity!" While we have had many conflicts in the year past, there have been many pleasant seasons also, as we have felt the presence of our dear Redeemer in our very souls, causing darkness to flee away and bringing seasons of unspeakable joy. The presence of the Spirit of our Master makes the wilderness to blossom as the rose and springs of water to break forth in dry places. Among the manifold blessings bestowed upon poor mortals here below, none can compare with the presence of the Spirit of our adorable Redeemer. What a mercy that he should ever visit our poor dark and benighted souls by his Spirit, or bestow the power of redeeming grace upon such sinful creatures as we. Ought we not to love him more and serve him better, and should we not love one another with a pure heart fervently, endeavoring to keep the unity of the Spirit in the bond of peace? O that we may look to the rock from whence we were hewn, and to the hole of the pit from whence we are digged, and thus behold what we were by nature: poor, blind, naked and miserable, without hope and without God in the world; and now, being delivered from the powers of darkness to enjoy the presence of our loving Savior, and to enjoy the blessed privileges of our Father's house, where there is enough and to spare, and at his right hand are blessings forevermore. Could our finite minds comprehend in some slight degree the glories of the eternal abode of our God, we would long to fly away and dwell forever with him there, but in his all-wise

providence he has hid the glories of that future world from our view, as it doth not yet appear what we shall be, but suffice it to say that we shall be satisfied when we awake with his likeness, when we shall see him as he is and be like him. My dear kindred in Christ, what can poor dying worms of the dust hope for beyond this: to appear in the likeness of our risen Lord, and to be in the presence of God forever; is not this infinitely sweet beyond comprehension? How precious is the hope of a poor sinner saved by grace, whose hope the Lord is. As an anchor holds the vessel when anchored in a rock through the storm, so the hope of God's poor children as an anchor of the soul will hold these poor frail vessels of ours through the tempest of life, for it is anchored in the Rock, Christ Jesus; a sure foundation-stone is laid in Zion. The powers of darkness may rage against these vessels and threaten them with destruction, yet why need we fear? our Father is at the helm. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." How wonderfully favored are the people of God, how sure are the promises of our God to them: he is of one mind, and none can turn him; "the same yesterday, and to-day, and for ever." Dear brethren, if God loved us in eternity he loves us still, his love toward us has never changed, he is of one mind. In a covenant of love before the world was we were chosen in Christ and ordained unto salvation, predestinated unto the adoption of sons by Jesus Christ unto himself according to the good pleasure of his will, who was delivered for our offenses and raised again for our justification. Dear brethren, what a victory our dear Redeemer has won for us; he has paid the debt we owed and set us free; if the Son

makes us free we are free indeed. Our God works like himself: a wonder-working God, who speaks and it is done, commands and it stands fast. When Jesus said, hanging on the cross, "It is finished," the work of redemption was complete; all that was included in the covenant of love before the world was redeemed by his blood and cannot come under condemnation again; all our sins were laid upon him. What a victory over sin, death, hell and the grave! O that we might comprehend in some measure this great and glorious achievement of our Lord and Savior for his people; yet how forgetful of his mercies bestowed upon us, how forgetful of his sufferings, in which he suffered for us, sweating great drops of blood, falling down to the ground under the burden of sin which was laid upon him. O wonder of wonders, mystery of the great deep! How can one who has felt the cleansing blood of the dying Redeemer applied to his poor guilty soul ever forget the mercy of him who has redeemed him by his blood and called him by his grace? How can one forget the duty that he owes to his God and absent himself for months from the house of worship, apparently having forgotten his duty as a member of the church and also of the body of Christ? We feel to admonish those who are burdened with the cares of this world, to "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; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." O that we may let our light so shine before men that they may see our good works, and glorify our Father which is in heaven,

by a faithful walk and observance of our duty toward the church and our heavenly Father. The most sacred cause of Christ should be first in the mind of every heaven-born child, and the one to be loved and cherished above every other cause. O that we could be more zealous toward the cause of Christ, feeling it a duty and esteeming it a privilege to lay aside the cares of this life to serve and worship him in our bodies and spirits, which are his. God forbid that we shall shrink from any duty (whether great or small) that we owe to our God, who hath done great things for us, whereof we are glad. Dear brethren, let us arise and put on our beautiful garments, inasmuch as we know that our labor is not in vain in the Lord. May love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, the fruits of the Spirit of our Master, abound in us to the praise of his great name forever.

J. B. SLAUSON, Moderator.

D. T. KEATOR, Clerk.

CORRESPONDING LETTERS.

The Pocatatico Old School or Predestinarian Baptist Association, to the several associations with which we correspond, sendeth salutation.

DEAR SAINTS IN THE LIVING GOD:—
The time has again come for our annual meeting. The good Lord has blessed us with this another privilege of meeting with our beloved brethren and highly esteemed correspondents from sister associations. We desire a continuation of your friendly visits with us. Our Minutes will inform you of the time and place of our next association. Farewell.

J. H. TERRY, Moderator.

G. B. BIRD, Clerk.

MARRIAGES.

By Elder H. H. Lefferts, Oct. 6th, 1908, at the home of the bride's parents, near Locktown, N. J., E. Robinson Suydam, of Jersey City, and Miss Hulda Hyde Risler.

By Elder J. B. Slauson, at the home of the bride, Sept. 1st, 1908, Elmer Dickson, of Livingston Manor, and Miss Mary P. Jenkins, of Union Grove.

By Elder Joshua T. Rowe, assisted by Elder Wm. Grafton, Sept. 19th, 1908, at the residence of the bride's parents, Mr. and Mrs. Abel D. Wilson, Forest Hill, Md., Alvis Sylvester Rowe and Miss Elizabeth Frances Wilson.

OBITUARY NOTICES.

Elder Joshua Simmons Corder fell asleep in Jesus on the evening of August 26th, 1908, in the 89th year of his age. He was born Feb. 15th, 1820, at the old Corder homestead, on Hacker Creek, then Harrison County, Va., now Barbour County, W. Va., and where (with the exception of a dozen years or so) he spent his long lifetime. At the age of thirteen years the Lord appeared unto him as his Redeemer, and two years later, in April, 1835, he was received and baptized in the fellowship of Mt. Olive Baptist Church, where his membership remained until the day of his death, a period of seventy-three years. In 1839 the church divided on the innovations of that day, and father was marvelously sustained in his youth by the power of God to remain with what was then called the old side. At the age of twenty years he was given license to preach, and preached his first sermon in April, 1840, from Col. i. 13, and his last sermon the fourth Saturday in June, 1908, at Mt. Olive Church, from John i. 11, 12, making sixty-eight active years in the gospel ministry, the first decade of which he traveled considerably in Virginia, Ohio and Indiana, but after settling in life his labors were confined principally in the churches surrounding him, where they were wonderfully blessed. He served the Tygarts Valley River Association as moderator for thirty-three sessions. The Lord chose him and made him a valiant man of Israel. As a peacemaker, a comforter, a sweet counsellor, a faithful soldier of the cross, a fisher and feeder of the Lord's people, his life is before his brethren, who loved him dearly for the truth's sake and who are deeply mourning their loss in his departure. June 18th, 1850, he was united in marriage to Miss Virginia Ann Grant, daughter of Deacon Wm. Grant, of near Front Royal, Va., who survives him, and who proved to be unto him a helpmeet indeed. To this union were born three children (daughters): Ann Belle, wife of Elder J. N. Bartlett, Blue Dell, wife of Truman E. Cole, and the writer of this notice, who, together

with seven grandchildren and ten great-grandchildren, form the family circle which father never saw broken by death, except two infant great-grandchildren. Father possessed rare intellect, and we depended on his sound judgment in the affairs of this life. My aged mother and I shared with him for many years his sorrows and his joys, and knew in part what great things he suffered for Christ's sake in these perilous times, enduring persecutions, and witnessed in a measure how the Lord strengthened him, and how through Jesus he overcame and was made a pillar in the temple of God. His mind remained clear to the last, and his fatherly and solemn admonitions to the church will doubtless be long remembered. As the end drew near the Scriptures opened wonderfully to his mind, and his conversation was in heaven. He preached with power, sitting in his chair, as can be testified to by brethren who visited him. On the evening above mentioned, after conversing with mother about Zerubbabel being the type of Christ, he walked out of the house, and in a few minutes we went to look for him and found him lying dead, and from his position we have doubted that he was conscious of the sting of death. He had been having symptoms of heart trouble for five years, and we had tenderly watched over him day and night; but for all that, when the time came for the dear Lord to take him to himself he took him from us as he did Moses, whom he "knew face to face."

In compliance with his request, services were conducted by Elder J. N. Bartlett, assisted by Elder J. Floyd Cole. Hymns used, 1249 and 1257 (Beebe's collection); text, 2 Tim. iv. 7, 8, after which we laid his body in the Mt. Olive burial ground, in a plain wooden coffin, as he had told us to do, without flowers or display of any kind, or, to use his own words, "without formality," like the saints of old, to rest until the resurrection day, about which we so often heard him say, "What a great day that will be."

SEMMA ELL CORDER.

PHILIPPI, W. Va.

Mrs. Sarah Golden, our aged sister, fell asleep, as we fully believe, in the Lord, Feb. 11th, 1908, aged 89 years, 1 month and 7 days. She was a daughter of John and Elizabeth Wyckoff. A twin sister died August 29th, 1825. Her mother's maiden name was Ege. She was married to Abram S. Golden, March, 1837, who went west, and died in 1839. She was married to her second husband, William Golden, a brother of her first husband, in 1855, and he died in February, 1901. She was one of nine children, all of whom are dead except one sister, who resides in Flemington, N. J. She was baptized in the fellowship of the First Hopewell Church about the year 1850, a little preceding the coming of Elder Philander Hartwell to Hopewell as the pastor of this church. There is no one now left of all who were members

prior to his moving here. Our aged sister was confined to the house, and to her bed mostly, for some two years before her death. She passed away peacefully, from the failure natural to old age. She went down gradually to her grave, as a shock of corn fully ripened for the harvest. She had walked in full fellowship with the church from the time of her baptism. She was quiet and orderly in all her behavior, and was esteemed and honored by all her brethren, and by all who knew her. No one ever doubted the reality of the religion which she had professed, and to the end she delighted most of all to have her brethren come to see her, and when she could hear at all, loved nothing so well as spiritual conversation with them. But the blessed Lord has taken her away from earth, and we believe that she rests in the full glory of the redeemed.

The funeral service was held on Thursday, Feb. 13th, at the meetinghouse in this borough, a discourse being delivered from Psalms cxvi. 15, after which the body was interred in the adjoining cemetery until it shall please God to raise it up again.

C.

Miss Alice Carlile died at her home near London Tract, London Brittain township, Chester Co., Pa., Dec. 18th, 1907. Miss Alice was born within a few miles of the place of her decease, April 22nd, 1821, making her age 86 years, 7 months and 26 days. Her entire life was spent in that community, more than seventy-six years on the farm where she died, her parents having moved there with their family when she was ten years of age. She was a devoted daughter, sister and friend; her life was spent in the labor of adding to the well-being and increasing the comfort of others, being one of the most unselfish persons I ever knew. I believe both her parents were members of London Tract Church. Her mother, "Aunt Betsey Carlile," as she was familiarly called, lived to an extreme old age, passing away in the year 1884 at the age of ninety-six years. She was a remarkably bright, active woman, retaining her faculties to a wonderful degree to the time of her death. Miss Alice never united with the church, but manifested a great interest in and love for the Old School Baptists, so that we feel sure she was taught of the Lord. The writer asked her only a short while before her death if she had ever felt that she would like to be a member of the church. Her reply was, "Yes, but I always felt too unworthy." She leaves one sister, older than herself and very infirm, living in western Pennsylvania, several nieces and nephews and a large circle of warm friends, but upon none does the blow fall as upon "Miss Mary," as they have been together ever since Miss Mary's birth, and after the death of her own mother, which occurred when she was a little child, "Aunt" Alice had been a second mother to her, and a good, faithful one she

had been, too. We miss her at London Tract; as long as she was able to go her seat was never vacant. Besides, she was ever ready to aid with her substance whenever asked for help in any good cause. We believe our loss is her gain. May the Lord care for the bereaved and orphaned niece, and manifest to her the unsearchable riches of his love by Christ Jesus, that she may ever find him "a very present help in trouble."
A. B. FRANCIS.

Mr. Hugh McPhail died at his home near Dutton, province of Ontario, Canada, August 17th, 1908, at the age of 86 years. His parents came from Scotland in 1819, settling in the township of Aldborough, where, three years later, Mr. McPhail was born. He knew Ontario in its pioneer days, and endured the hardships and privations incident to the opening up of that province. He lived to see it become a flourishing country and was permitted to share in its prosperity. He was widely known and universally respected, having held various public offices during his lifetime. Mr. McPhail never united with any church, but was a firm adherent of the Covenanted or Old School Baptists. When in conversation with members of that church he openly manifested his love for the truth, and ardently contended for it to the end. In his declining years the Bible and the SIGNS OF THE TIMES were his constant companions. He is survived by eight children, four sons and four daughters, and by one brother and one sister. He was a man who will be much missed in the community. The large assembly of people at his funeral was a silent witness of the respect in which he was held. He was an exemplary father, and the vacancy in the family is being keenly and sorrowfully realized by his bereaved sons and daughters. May they be comforted in the contemplation of a life so virtuously spent.

The text used by the writer at his funeral, which was held from his late residence, was John xi. 25, 26. Interment, Black's Cemetery.

H. H. LEFFERTS.

WARWICK, N. Y., Oct. 7, 1908.

Amanda E. Hilterbrand Ketchum, daughter of Isaac and Elizabeth Hilterbraud, was born Nov. 13th, 1842, at Ox Bow, Putnam Co., Ill. She was the fifth child of a family of fourteen children, four girls and ten boys. She spent her early life at home with her parents, in Putnam County. She was married to Eliphalet Ketchum, Oct. 24th, 1861, at Hennepin, Ill. They commenced housekeeping in the home of his father, Deacon Eddy Ketchum, six miles west of Henry, Ill., remaining there a year, when in the spring of 1863 they moved to Henry County, near Kewawee, where their children were born. In the summer of 1876 they moved to Cleveus, Ford Co., Ill. In 1892 they moved back to Henry, Ill., where

they spent their declining years. She was the mother of four children, two sons and two daughters, all of whom are living. They are: Mrs. Elizabeth Moore, of Paxton, Ill., Mrs. Mary Potter, of Henry, Ill., Eddy and John, of Clarence, Ill. All, with the husband, were with her in her last sickness to minister their loving care. She was taken with "la grippe" last November, after which time she failed rapidly, her disease being cancer of the stomach. She leaves to mourn for her, besides the husband, four children, seven brothers and seventeen grandchildren, several nieces and nephews and a host of friends. She was not a member of any denomination, but always when convenient attended the Primitive Baptist Church with her husband, and was a great reader of the SIGNS OF THE TIMES. She was a faithful companion and devoted mother, and was loved by all who knew her. She bore her sufferings patiently, being always bright and cheerful.

Her funeral was attended by a large gathering of kindred, neighbors and friends, and was conducted by Elder S. H. Humphrey, of Galesburg, Ill., at the family residence; his text was 1 Cor. xv. 55. Her body was buried in the Henry Cemetery, there to rest until the second coming of the Lord, when it will be raised in the image of our blessed Savior to reign with him forever.

S. H. HUMPHREY.

Warren S. Records died at the home of his mother, Mrs. L. E. Records, Salisbury, Md., May 12th, 1908, aged 21 years and 9 months. He was the son of the late Willard S. Records, who preceded him to the grave fourteen years. His disease was tuberculosis of the stomach, of which he was a great sufferer for one year. The last four months he was confined to his bed. He bore his affliction with great patience, always hopeful until a few days before he died. He told me he had prayed, and not to worry about him when he was gone. A few hours before he died he said, "Mother, I want to go home." I told him he was home with me, but he said he knew that, but he wanted to go to that sweet home where he was going to rest and where he was going to stay. He also requested me to sing. O it is so hard to part with him, but I desire to be reconciled to God's will. "The spirit indeed is willing, but the flesh is weak." He leaves one brother and one sister to mourn their loss.

MOTHER.

SOUTHAMPTON, Pa., Sept. 2, 1908.

DEAR BRETHREN:—Our dear afflicted sister Records has handed me this notice of the death of her son to send for publication in the SIGNS. This is the second son she has lost, and it is a most sad bereavement, but the Lord has given her grace to be patient and in a measure reconciled. I attended the funeral May 14th, reading for a text Romans v. 19-21. Both sons

were amiable young men, and held in high esteem by all who knew them. The mother and remaining children have the sympathy of all. May the Lord comfort them.

SILAS H. DURAND.

Thomas Vannatta was born Jan. 6th, 1844, and died July 18th, 1908, in the full triumph of living faith in Jesus his Redeemer. The subject of this notice was a member of the Missionary Baptists at Clay Village, Ky., but often attended our meetings at Bethel, and was a reader of the SIGNS, a lover of sound doctrine, an exemplary, honorable and highly respected citizen. He often spoke of his only hope as being in Christ, and during all his sufferings from heart trouble he neither murmured nor complained, but awaited the end, as Job said, "All the days of my appointed time will I wait, till my change come." What blessed consolation. He leaves a widow, who was a devoted wife, one son and one daughter, Mrs. De Horner, of New Orleans, an aged mother, one brother and four sisters to mourn their loss; they keenly feel the sad bereavement.

The funeral was largely attended on Sunday, July 19th, and was conducted by A. R. Willett, of the Missionary Baptists, after which the remains were laid to rest in the cemetery in Shelbyville, Ky. I deeply regret that I was not able to attend the funeral; I deeply sympathize with the dear family, and pray God in their behalf for grace to sustain and reconcile them to his will.

P. W. SAWIN.

SHELBYVILLE, Ky.

George Perry Jeffers died at his home in Windom, Minn., August 27th, 1908, aged 59 years. He was born in Beloit, Wis., April 11th, 1849. Although Mr. Jeffers had been in poor health all summer, he was feeling no worse that morning. Mrs. Jeffers had gone to prepare some toast for his breakfast; when she returned her husband was moving, but slightly conscious and drawing the last faint breath. The deceased had been afflicted for several years with stomach trouble. His only daughter, Cleo, died Dec. 18th, 1907, and he began to fail and at times was well-nigh prostrated. His heart was badly affected, so much so that relatives expected him to pass away suddenly, but it was a sore shock to Mrs. Jeffers, following so soon after they were called to mourn the loss of their only child. It also moves his friends with sorrow, for Mr. Jeffers had many of them, at all times being one of the most cheerful and accommodating of men. He was not one to long entertain a resentful spirit toward any one who may have wronged him, always ready to meet them half way. He was married to Miss Kate Thompson, Nov. 7th, 1878. He came with his parents to Cerro Gordo County, Iowa, in 1871, and to Cottonwood County, Minn., in 1879. He was the son of the late Elder Nelson and Lydia Jeffers, and one of nine children

only three of whom are living: W. R. Jeffers, of Windom, Mrs. A. W. Scott, of Canada, and Mrs. Ida Hill, of Colorado.

The funeral was held Sunday afternoon, August 30th. The writer made a few remarks at the house. The sermon was preached by Mr. Savidge, an Old School Presbyterian minister, a close friend of the family.

The deceased was a cousin of the writer. He was not a member of any church, but when I was called last December to attend the funeral of his only daughter, he gave me a reason of his hope in Christ, and believed the doctrine of the Old School Baptist faith.

E. A. NORTON.

HAMPTON, Iowa, Sept. 12, 1908.

M E E T I N G S .

THE Welsh Tract Church has appointed her yearly meeting to commence on Saturday, Oct. 17th, 1908, at 10 o'clock a. m., and continue two days. Those coming from Philadelphia, Baltimore and other points by rail will come via B. & O. R. R. on Saturday. Trains leave Philadelphia at 8:15 a. m., and Baltimore, Mt. Royal station, at 8 a. m. Get tickets to Newark, Del., where all will be met and conveyed to the meetinghouse. We extend a cordial invitation to all lovers of the truth to meet with us, and especially to ministering brethren.

P. M. SHERWOOD, Clerk.

THE Salisbury Old School Baptist Association is appointed to be held with the church at Nassaongo, six miles southeast of Salisbury, Md., commencing on Wednesday after the third Sunday in October, 1908, and continuing three days. All coming by rail or boat get tickets for Salisbury, where they will be met and cared for. We would like for all who can do so to come with conveyance; it will be a help to the friends. We extend a cordial invitation to all lovers of the truth, especially ministering brethren. We want to say to brethren in the ministry that the meeting is to continue three days, so make arrangements at home before coming to the meeting to remain until a little after noon Friday; we close with a conference of all the brethren in the ministry, which is the very essence of the meeting; but for two-thirds of the preachers to leave on Thursday confuses the whole congregation. A word to the wise is sufficient.

T. M. POULSON, Moderator.

WM. E. BAILY, Clerk.

THE Old School Baptist Church of Schoharie will hold its annual meeting the fourth Sunday, and Saturday previous, in October, (24th and 25th) 1908. All lovers of the truth are invited to meet with us. Trains will be met at Howes Cave on Friday before the meeting. If any cannot get here on Friday by

rail, if they will write me at Schoharie I will meet them at Howes Cave on Saturday morning before the meeting.

J. E. LIVINGSTON, Church Clerk.

THE Olive and Hurley Old School Baptist Church will hold, nothing in providence preventing, their yearly meeting on the first Saturday and Sunday in November, (7th and 8th) 1908. Those coming by rail will be met on the day previous in the afternoon at Olive Branch and West Shokan.

JAMES H. BEVIER, Clerk.

PROVIDENCE permitting, the Olive and Hurley Old School Baptist Church, of the Roxbury Association, will hold a two days meeting on Saturday and Sunday, Nov. 21st and 22nd, 1908. Ministering brethren and all other lovers of the truth are cordially invited.

By order of the church.

A. BOGART, Church Clerk.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

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

IN

NEW YORK CITY.

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11:00 A. M.

2:30 P. M.

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**1315 Columbia Avenue,
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**Meeting every Sunday morning
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 (ESTABLISHED 1832.)

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76. MIDDLETOWN, N. Y., NOVEMBER 1, 1908. NO. 21.

CORRESPONDENCE.

CEDAR FALLS, Iowa.

DEAR BRETHREN EDITORS:—Feeling somewhat burdened in mind, and with some desire or inclination to address a few lines, first for you to pass upon, and if in your judgment they would not be detrimental to the general interest of our beloved Zion, then submit to the many readers of the SIGNS OF THE TIMES, which began its existence nearly one year before I was born. I have been a reader nearly all the time for half a century, and am not yet tired of perusing its columns. How many of its contributors' voices are silent, they having fallen asleep one by one as the Lord has been pleased to call them home. One by one he has been pleased to call faithful servants of his vineyard into the sheepfold. I remember well the names of many of the contributors to the SIGNS in the last half century, almost household names, being so familiar. My productions are so much like myself, so imperfect, I can hardly ask for space, as it might crowd out more important matter, but feel to venture a few thoughts as the dear Lord may direct. As a basis, let me invite your attention to Hebrews xii. 25: “See that ye refuse

not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven.” This letter, conceded to be Paul's writing, says, “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.” This Son is the appointed heir of all things, by whom the worlds were made, who is the brightness of his Father's glory. “Thou art my Son, this day have I begotten thee.” “I will be to him a Father, and he shall be to me a Son.” “But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” The apostle Paul is, in this Hebrew letter, contrasting between the legal and gospel heavens, old and new covenants, a covenant of works and the covenant of grace. The Son has removed the first, that he might establish the second. Paul, together with all the Hebrew saints, was brought experimentally

from under the first, or legal covenant, to the realities of the second, or new covenant of grace, "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." Paul begins the second chapter: "Therefore we [including himself with the brethren] ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" If what God spoke through and by his angels, prophets and seers was steadfast: justice meted out to the offender for every transgression, not one escaped, how shall we under the gospel, under grace? As our text says, "See that ye refuse not him that speaketh [for it is now the Son that speaketh from heaven]. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth:" the legal heavens that were made. He says, "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain." We have the gospel church or kingdom now before us, under law to Christ, under law to him who speaketh from heaven, who is her Judge and Lawgiver, at whose word the legal heavens fled away, hence are the new heavens and new earth, "wherein dwelleth righteousness." See that ye turn not away from "him that speaketh from heaven." "Wherefore seeing we also are compassed about with so great a

cloud of witnesses." Dear and precious brethren in the Lord, let us remember that this is applicable to all the saints of to-day, under like conditions, as it was to those in the apostle's day. "Let us lay aside every weight, [hindrance or impediment] and the sin which doth so easily beset us:" unbelief, to disbelieve or trust not in Christ. I know that is the most besetting sin; but as God's children are dual in their nature, and are new creatures in Christ Jesus, old things having passed away, behold, all things are become new; then in this dual life there should be a putting off and a putting on. The child of God should imitate Christ's life. "This is the way, walk ye in it." It is spoken of as a race: "Run with patience the race set before us, looking unto Jesus the author and finisher of our faith." He is our forerunner, he is our perfect example; we should examine ourselves and see whether we be in the faith, the faith of faithful Abraham, who believed God and it was accounted unto him for righteousness. If we are in possession of this righteousness there ought to be fruits (see John xv. 16): "That ye should go and bring forth fruit, and that your fruit should remain." Continuously bear fruit, should not be a barren tree. (2 Peter i. 5-8): "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful." (See James iii. 17, 18.) All the chapter down to the verses named is showing the carnal nature side of our life and its sad effects unrestrained; the direful effects of the unbridled tongue, the lever of the busybody, the instrument used in all cunning craftiness, is from beneath. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. "This wisdom descendeth not

from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion." Let us remember and not refuse him that speaks from heaven, whose voice not only shakes the earth, but heaven also. That which cannot be shaken will remain; but the shaken, the tossed about with every wind of doctrine, unstable, like the waves of the sea, casting up mire and dirt, restless spirits, heady, highminded, rulers, dictators, &c., will not. Dear brethren and sisters, you may ask if God's children do these things. I certainly believe they do, but are not listening to the voice that is speaking from heaven, who is Judge and Lawgiver. When we walk or live after the flesh we walk in the broad way, and that way leads to destruction, and that destruction will surely come—come here in the time state of the church. He that uses the sword (the flesh) to slay or kill shall perish with the sword. King Saul represents a principle in the dual life of the saints. Goliath-like, men may boast and vaunt, defying the armies of Israel, but God fights her battles. David comes in the emergency. Saul's armor did not fit the little David, but he used a smooth stone and the sling; by faith he faced the enemy; he drew at a venture, the enemy fell. David ran and drew out the giant's sword and cut off his head. How true they who kill with the sword shall perish by the sword; the wicked are God's sword. Dear brethren and sisters, please read the thirty-third and thirty-fourth chapters of Ezekiel, in reference to the watchman and shepherd, which are synonymous terms. The point is the especial duties of the undershepherds in that Jewish dispensation, and is now applicable to all His undershepherds in the gospel dispensation; the church is to be the judge. They are to judge angels, and

those angels are the gifts, her ministers. But first the church should have the mind of Christ, and to have the mind of Christ is to be of one mind, and if not of one mind there is something wrong, some or all have failed to hear the voice that speaks from heaven. I am using the word "hear" in the sense of belief following in the line of obedience. "If ye will hear his voice, harden not your heart, as in the day of provocation." To-day is the day of salvation; but, as stated, having the mind of Christ, all are of one mind, and able to judge with right judgment, with single eye, and need not be afraid to mete out to you. Please note this danger point by reading the first verse of the seventh chapter of Matthew. This is the closing chapter of Christ's memorable sermon on the mount. He was addressing his disciples, telling them how and what to do and what not to do. "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Dear brethren, let me say once for all, "The wages of sin is death," and death, physically, morally or spiritually, is the result of sin. It has caused blight and mildew, it has caused sorrow and sadness, it has caused divisions and subdivisions, it has divided churches, it has alienated dear and precious brethren. O let us stop and ask, Is it I? God is our Judge.

In conclusion, I desire to call you back to the third chapter of James, especially the seventeenth and eighteenth verses: "But the wisdom that is from above is first pure, [free from any alloy, dirt or rubbish,] then peaceable, [quiet, not a disturber of the peace,] gentle, [not fractious] and easy to be entreated, [easy to approach, will kindly listen and consider,] full of mercy and good fruits."

Yes, full of mercy; just as we are merciful, so shall we expect mercy; just as we forgive, have we a right to expect forgiveness; with that measure ye mete, it shall be measured to you again. This "once again" means that not only the earth, but the heavens will be shaken. Good fruits only come from those principles named which are embodied in Christ, our wisdom, without partiality and without hypocrisy. Remember he says, "Thou hypocrite." What is it to act the hypocrite? Is it not to pretend great love and respect for one, and in the next breath or move thrust a dagger into his heart or sever the head from his body? Brethren, please read 1 John iii. 15. If we should follow after the flesh, or live after the flesh, as it is possible for God's children to do in this dual state, does not this fifteenth verse show the result of such a life? He that hateth his brother is a murderer. In James v. 20, is clearly shown an effort to save the erring, and, if effectual, a soul is saved from death; saved from excommunication, saved from death to the privileges of the church militant. This would be a death, but the murder in 1 John iii. 14, 15, is caused by false charges made by an envious, jealous brother or sister, which at first might be whispered around, though false. The Savior says, "Blessed are ye when men shall revile you," &c., and further says, "Rejoice, and be exceeding glad: for great is your reward in heaven." A conscience at ease, a heart filled with love, can and does endure hardness as a good soldier; does not rail out against his enemies, but can and does pray for their forgiveness as further evidence of the fruit of righteousness (see the eighteenth verse coupled with the seventeenth, as already shown); and the

fruit of righteousness is sown in peace of them that make peace.

Dear brethren, should this escape the wastebasket and reach you, I trust you will throw the mantle of charity over the frail production, as it may be my last. I am now nearly seventy-five years of age, and have been numbered with the Primitive Baptists for fifty-three years, and I hope I love them for the truth's sake. May we ever be found contending for the old landmarks, the footsteps of Jesus. See Gal. vi. 16: "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

Your brother in a precious hope,

ISAAC SAWIN.

HERNDON, Va., Aug. 17, 1908.

DEAR BRETHREN EDITORS OF THE SIGNS:—My wife in cleaning out my desk a few days since found a letter I received from brother B. F. Coulter over a year ago; in reading it over this morning and finding much comfort in it, thought I would send it to you for publication in the SIGNS, if in your judgment you see fit to do so. While reading over brother Coulter's letter the following words came unto my heart and mind with some degree of sweetness: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment." Jesus said, and still says, unto his true servants, Feed my sheep, feed my lambs. Peter said, "Lord; thou knowest that I love thee." Jesus saith unto him, Feed my sheep, feed my lambs. To my mind, the best evidence we have of a true shepherd of his flock is that he feeds the sheep, and is not forgetful of the little

lambs. I do believe that dear brother Coulter is a true undershepherd of the little flock, and if I am one of the lambs of our Father's kingdom then I can claim that he fed me bountifully at the meeting at Frying Pan, mentioned in his letter. Brother Coulter is a stranger to me in the flesh, as I have only met him twice face to face, but I am led to believe he is not a stranger to me in the Spirit, and for this cause I am glad to write good things about him, and the unity that exists between Christ and his church. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" And it is written that we should endeavor to keep the unity of the Spirit in the bond of peace, with all lowliness and meekness, with long-suffering, forbearing one another in love. John said, "Behold, what manner of love." Is it hard for us then to love God's people? No, it runs together like two drops of water, we are joined together as the Father and his Son, I in you and you in me, a love that cannot be severed, a unity, the unity of the Spirit in the bond of peace. "Behold, what manner of love." It is love that the world cannot buy. It is of Jesus, the Lamb of God, that taketh away the sin of the world, and it is sure and steadfast. He says, "I have loved thee with an everlasting love." O then, dear brethren, how careful we should all be not to hurt one of these little ones; let us give unto them comfort instead of sorrow, for Jesus says, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." And again, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If we say things which

hurt our brethren we hurt Jesus, and hurt the cause of truth; let us then, dear brethren, remember our undershepherds, for they all feel little, too, when clothed with the spirit of love. Paul felt little when he said, I am less than the least of all saints; so when we hurt one of God's dear servants we hurt one of the little ones of God's kingdom. It is written in the Song of songs, "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." A little word spoken in the nature of a fox, though it be a little fox, spoils the cluster, it hurts the vine, it makes a large wound that takes a long time to heal. O that I could always remember this blessed truth, and behold how good and how pleasant it is for brethren to dwell together in unity.

Excuse me, dear editors, I did not intend writing so long a letter, but after reading brother Coulter's letter I seemed to lose sight of the old man and have written what I have. I do hope it is the spirit of the new man in this poor old sinner that has prompted me to thus write. I am battling with the old man daily, and he fights me hard, too, and tells me for pride's sake to lay my pen down never to take it up again to write to educated men, as I am so illiterate.

Your poor, weak brother, if one at all,
J. F. OLIVER.

PHILADELPHIA, Pa., June 12, 1907.

DEAR BROTHER OLIVER:—I was greatly pleased to receive your precious letter of May 20th. I have been visiting the different associations, and have not had a minute's time for writing in the last four weeks. I visited all except the Baltimore Association, which followed the meeting at Frying Pan. We had good meetings all the way through. My

absence from home and my many duties while at home are the reasons that I did not answer your letter sooner. Your letter was good news from a heavenly source, and welcome news, because it was the answer of faith to faith. It was the confession of sweet fellowship which sprung up from our coming together face to face, and partaking together of the fruit of the garden of God's grace. I had learned before I went to the Frying Pan meeting that you had been ploughing in the cold for a long time, and the cry of your heart to the Lord was, "My leanness, my leanness." Such exercises of mind and heart and such experiences are peculiar only to the children of the living God, therefore, my brother, you may, with the apostle, count it all joy when you fall into divers temptations, knowing this: that the trying of your faith worketh patience, &c. In every trial and affliction through which we are called to pass there comes in the end, from the Lord, a sweet and precious deliverance. We can then say, "The Lord is my shepherd." As you say in your letter, times of darkness must come all along the way, but we have a sure Foundation, God is our deliverer. You have my full fellowship, my dear brother, in all you have told me in your letter. If I am not greatly mistaken, I have been all along the road of which you speak. In looking back over all my journey, remembering how the dear Lord has restrained me and cared for me and watched over me, and how ungrateful I have been through it all, the times I have fallen, have been lifted up, the times I have walked in darkness, having in myself no light, and the Lord has been light to my feet and a lamp in my pathway, ploughing in the cold, without prospect of seedtime or harvest, and he cov-

ered me with mercies, he led me to the house of my Master's brethren, and nourished with the sincere milk of his word my famished soul, and when I call to remembrance all the way he has led me I am ready to say, "Praise God, from whom all blessings flow."

My first visit to the old Frying Pan Church was very pleasant to me, and one which I hope will long be retained in my memory. Our spring associations have been well attended and very pleasant. Our Delaware Association will be held (the Lord willing) in Philadelphia next spring, and we will be glad to see you here with us.

With love to all who may inquire for me, but especially to yourself and family, affectionately your brother in hope of life eternal,
B. F. COULTER.

SHERWOOD, Oregon, Sept. 9, 1908.

ELDER F. A. CHICK—DEAR BROTHER:—Inclosed I send a letter written us by sister Stuart, for publication in the SIGNS, if, after examining, you think it would be good reading for the patrons of the paper. I think it has the true ring of the pure gospel. I surely need not say that we are blessed with your editorials. It seems to me the SIGNS was never better edited than now, and we feel proud that the work is so well executed.

In gospel bonds,

J. P. ALLISON.

LENTS, Oregon, Sept. 3, 1908.

ELDER J. P. AND MARY ALLISON—DEARLY BELOVED FATHER AND MOTHER IN ISRAEL:—How long and lonely the time seems when I do not hear often from you; but I think I am at fault this time. I have not intended to be so careless as it appears, and I hope you will have charity; you know that charity is the greatest of the christian graces; it

suffereth long and is kind, and if we have not charity we are as sounding brass, or as a tinkling cymbal. O how empty and hard our poor, sinful hearts would be if we could find no love to forgive the faults and failings of one another. No matter what they are, if we repent, all should be forgiven. Is not this charity which covereth a multitude of sins, this love we have for dearly beloved brethren in Christ? When we behold their tears, which speak well of their broken and contrite heart, do not our hearts respond quickly, and with joy we mingle our tears, while we from the heart forgive all in the name of our precious Jesus, whom we feel indeed and in truth to be in our midst as we are so sweetly bound together with the golden chain of the love of our God? O what could we not forgive when we think of all that the most gracious Father did for us? We hope He hath drawn us unto himself with his love, his everlasting love, which never fails us. O the wondrous love of God to poor, finite creatures. John calls to this same poor creature, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." Perhaps this is why the called of God are so evilly spoken of, the world knows not the God of Abraham, Isaac and Jacob, the great Jehovah, who holds all things of heaven and of the earth in his hand, and what he wills he doeth, and none dare to ask the reason why, nor God the reason gives. When I am made to feel the love of the Father for his children all else which is so very disturbing seems to flee away, and sweet peace fills my soul with the fullness of God, and I rest easily in the finished work of our dear Redeemer, and

songs of praise fill my soul for his loving-kindness to one so poor and unworthy. But, how well you know that we have to come to the low ground as well as go up the high way, and we get into the fog and clouds of blinding mist as we grope along, cold and trembling with fear, for we are alone, with no light, and much weariness; we are almost ready to despair, when a ray of light is given as we again take the higher flights, where we are allowed for a moment to gaze on the glories of our Lord and Master, while permitted to feast on his goodness and mercies to poor, weak worms such as we. O yes, it is not that you do not know, but that you do know, brings the comfort to my lonely heart. We might as well talk to the deaf and dumb as to one who has not been brought in the way which we hope the dear Lord hath led us. O what a comfort to speak with those we love and have fellowship with; our fears, our hopes and our aims are one, and we can go together over the dark, rough places as well as by the still waters, where Jesus leads those who are lame and blind, and all those who love and fear the Lord. His children have throughout all ages feared the Lord, and have spoken often one to another, and the Lord has hearkened and heard it, and a book of remembrance is written before him for them. How comfortingly sweet all this is to our souls as we read and find that it is unto those who fear his name shall the Sun of Righteousness arise with healing in his wings. It is the sick who need the great Physician, and need his attendance every day and hour. O how we need his Spirit in all our attempts to worship him, for without him we can do nothing; he is all and all unto his true followers, and for them other foundation can no man lay, for Jesus is the Lord our Righteousness,

and may we be always found glorying in the honors of his most holy name.

My dearly beloved ones, in this long, imperfect letter I feel that you are wearied, but I must tell you how I long to see you, and how I long to kneel again by your side while our dear old father offers prayer for us all, in which he is always so wonderfully blessed, and at the throne of grace I long to be remembered, although absent from you, and may the grace of God be ever with you, making your last days your best, being kept by the power of God unto salvation.

I cannot say good-bye without speaking of the death of our precious old brother in Israel, Elder W. S. Mathews. O how shocked and grieved I was, as I did not know that his death was looked for. Siloam Association of Old School Baptists will feel their loss, which we feel sure is the blessed old brother's eternal gain. I heard the sad news at our church meeting of last month. Indeed the news was sad; to think we would never have him with us again, the dearly beloved old pastor of Cedar Creek Church, which he attended so faithfully for many years, and in loving remembrance all present rendered tearful tribute of love to his memory. Elder Moffitt came to the meeting directly from attending the funeral of our aged brother, and he was much affected in his sermon on Saturday, speaking very lovingly and kindly of him.

Now I must say good-bye for this time. I am sure you will think of my broken arm and overlook all that is amiss in this poor letter.

With much love, I am, as ever, unworthily your sister,

(MRS.) S. L. H. STUART.

VACATION REMINISCENCES.

How blessed are experiences that lead to a feeling and sensible nearness of heart to the divine truths of gospel instruction and admonition. Of such was that which opened the way for me to use the first day of my year's vacation in attending the opening session of our three days meeting, and the preaching seemed a continuation of the previous year's sermons. We were painfully reminded of absent ones, and pleasantly surprised by the presence of others whose coming was for the comfort and upbuilding of Zion, yet I felt to be alone, and could only think back to that charge once delivered to the daughters of Jerusalem, and I seemed living in the past rather than in the present year's meeting. In that strange and wonderful way I was made to rejoice at the thought of Mount Sinai, which none of God's servants approach except with two tables of stone in their hands, and blessed are they when the first set is broken.

A few days since I stood beside that aged and beloved minister, Elder W. S. Mathews, and it was truly a blessed privilege to witness his patient resignation to the will of Him whose goodness and mercy has crowned his years with rich gifts to the church militant. After a few minutes I took farewell in a way so far removed from any former thought or experience that it has seemed the dawn of another existence, one absolved from hopes and fears, sunshine and shadow, river, or desert, and full of rejoicing in the blessed assurance of that promise of God to his servants, "that they may rest from their labors; and their works do follow them."

I then proceeded to the abode of another aged saint, not reckoned among the prosperous and favored, but whose words

were as a well of living water, and I witnessed the power that in all ages has manifested itself by lending a strength not given by course of nature. Loving messages and kind remembrances reached me from Sister L. Pitman, who was not able to return home, owing to an attack of chills while on a visit to her children.

Another of the especial wonders of grace were in the words of dear, aged sister Bruce, whose trying affliction was stayed for one brief moment as she prayed, "O Lord, remember me." Truly her cry was out of the depths, and the time is not distant when God himself will wipe the tears from her eyes.

"Of making many books there is no end; and much study is a weariness of the flesh." Assembling with the hundreds of co-workers, in the cause of humanity, and standing in their group, no one among them more humble or less worthy to be exalted to a place of highest honor, yet in the midst of it all I was reminded of that Book of books, which, if my name be written there, it shall never be cast out, and a tenderness and yearning of heart went out toward all, until it reached that bounding line, The Lord will bring them off more than conquerors. For he says, "Thine they were, and thou gavest them me." Then, while so pleasantly surrounded, and in view of many of the beautiful works of art and the triumphs of science, there arose before my eyes a mystic cross and the precious Savior stood forth, "Lord of lords, and King of kings." Then fade each earthly joy, I stand as one alone, for all the powers of earth are as naught and all its glory as the flower of the grass.

For the past few days I have been much in the company of dear sister Lash, whose eightieth birthday was celebrated on the 24th inst., and her words of com-

fort and encouragement bear testimony that in Zion there is a rest prepared for those whose names are written in the Lamb's book of life.

With the dawn of another week begins another year's duties. And while our physicists would disclaim all times and dates, as revealed, I rejoice that with God one day is as a thousand years.

While we are reminded that in the world's history primitive man was savage, yet how refreshing to read that God dwelt among some of them to teach and instruct them as the salt of the earth, and he knows all languages, he is not confused with the confusion of our tongues, for he speaks as never man spake, causing his righteous servant to 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," and that ever-present, eternal salvation extends through all created time and existence to every chosen vessel of mercy, and God, who is rich in tender mercy toward us while we are yet dead in trespasses and sins, will, through the merits of Jesus, bring us to the final rest of the saints.

(MRS.) M. J. LEE.

ELGIN, Ore., Aug. 24, 1908.

SANTA CRUZ, Cal., Aug. 21, 1908.

DEAR BROTHER CHICK:—I hesitated some little time before using the word brother. Was there ever any one like me; so unworthy, so helpless and so incapable of sending a message containing one single thing to interest or arouse any feeling save that of sympathy? But I do love, I trust, the Lord with all my soul and mind, and that is not saying very much, yet it is to the extent of my capability, and I do love his people with a love that I cannot express, with a love

that I cannot account for, unless it be that he has put his Spirit in my heart. How I long to be with them to-day and to-morrow, and all the remaining time of my sojourn here. I had thought to attend the Virginia Association this fall, and to go as far east as New York, and wrote to brother Badger to that effect, but at present cannot see the way clear for me to do so. I grieve over it, for every thought in connection had given me great pleasure, but I want to say that I am as firm in the faith as ever, and every one of life's vicissitudes only tends to confirm my belief. A few weeks ago I was cold and indifferent, and after considerable persuasion consented to accompany my family to a Congregational meeting; I was disgusted, as usual, but upon retiring that evening had a precious season of prayer, and felt such a oneness, such a nearness to God and his people, that I tried to thank him over and over again. I remembered the beauty of his courts, and the comforting utterances of his ministers, and I said, My God and my people; yet I find myself dishonoring him most of the time; doing the things I should not, and neglecting my duties in various ways, one of which is, my omission to send money for the SIGNS. I thought so intently of doing so that I imagined I had, but was awakened to the true state of affairs a few days ago, so I hasten to send it, with many apologies. I am getting old (was sixty-one this week) and worldly cares encompass me; I could and would throw many of them aside, but my family has those tendencies, and I have no control over them. In the spring Mr. Wright and I went to Los Angeles to visit our daughter, then the coming of the fleet occasioned a great celebration, bringing company and diversion in many ways. Now the season is at its height, and the house is full most of the time, but never a syllable of gratitude, thankfulness or reverence, never anything but a desire to drink the cup of pleasure to its dregs, and the claim that it is due them. Above me is God and his goodness, but around me is the smoke of offense and indifference; I fear for myself, until I long to get rid of it all. Indeed I am sometimes in doubt and perplexity, wondering if any of us have ever been made white; if our calling and election are really sure; but the SIGNS comes, bearing words of comfort and helpfulness, teaching as no other ever taught except the Master himself, telling of the sorrow for sin, and the wonderful deliverance, of living trust and faith, of One strong to save and mighty to redeem, and I read until the clouds roll away, until his sunshine is reflected on my face, and the dewdrops of gratitude fall from my eyes. There are oases in this desert of life, and when we do reach them they are all the sweeter for the long, tedious journey between. There are times when we feel to trust him, and that nothing can separate us from his love, but it must be that it is not best to always feel so, for we are more frequently at the foot of the mountain than on top of it, oftener walking in darkness than in the light, and sometimes forgetting him altogether. It may be that I have described myself more accurately than any one else, and I hope such is the case. I do not desire that any one should be denied the privileges, the companionship, the reproof, the sweet counsel, that have fallen to my lot, but if I am walking in the road that leads unto Him I shall try to be still and murmur not. If I am included in the remnant saved by grace, if I am to share his glory, I should be content to suffer, with the

knowledge that He who was perfect endured the cross, despising the shame.

Your writings are always comforting to me; they breathe such a deep spirit of love and humility, such a great desire not to wound or offend, such a knowledge of the Way, the Truth and the Life, and yet I have never lost sight of your responsibility; at times your labors must bear very heavily upon you. I enjoy everything that is said in praise to the Master, everything that gives him all the glory and all that denies man as being "a free moral agent," capable of saving himself if he chooses so to assert himself. If left to myself I would be without God and without hope.

But I must conclude; when I began I only thought I would fill one sheet, but it continued to grow into a medley of but little import, and is so confused that I am ashamed to send it. All are tolerably well, and hope this may find you and yours in a like condition, and securely resting in the hope of a better life.

Please be kind enough to forward this to brother Badger. I ought to write to him, and will some day.

With love for you and for him,
(MRS.) J. L. WRIGHT.

RICHMOND, Maine, Sept. 15, 1908.

MY DEAR NIECE BONNIE:—Just a few words, to tell you that your letter reached me to-day. I have been thinking much about you of late, and your letter is an answer to many of my silent thoughts. When you were here I felt to rejoice with you that it was well with you. I could but live over again my own early experience, when it was well with me. I think I told you of your father asking me once, a year or two after I had been brought to the church, how it had been with me spiritually during that time. I remember

well my reply, "It has been peace." But, dear one, I do not feel to thank God for that time more than I do for years I was left to wander in the waste howling wilderness; there was a growth in grace that the years of peace did not give. Growing in grace is but being shown more and more of the sinfulness of our nature; it is showing us the need, yea, the crying need of just the kind of a Savior that is ours: the Savior all-powerful, the everlasting Father, the Prince of Peace. When fears, doubts, unbelief and coldness of heart come upon us like wild beasts lurking in the wilderness ready to devour, how ready the cry comes to our lips, Lord, save, I perish; and the thought comes, I am afraid I have been deceived, I felt sure of his favor and love, and now his mercy seems clean gone forever. I remember that Elder Keene, at our association, preached from the text, He found me in a waste howling wilderness. I could follow the travel of his feet through all the terrors of the way, but at the end of his sermon I was left out. Darkness that could be felt was around me, and I felt ready to sink, yet at times a glimmer of light would come through the words, Whom he loveth he chasteneth, and scourgeth every son whom he receiveth.

But I fear I shall weary you, so from this experience I will hasten to say that I found the lurking beasts to be the sinfulness of my heart; their name is "Legion." I am never sure I have ever seen, or even known them all; some little, hateful meanness, that I hoped I was above, often thrusts itself forward and brings these words to my lips, "I know that in me, (that is, in my flesh,) dwelleth no good thing." So I do hope he has led me about and instructed me; I hope that the fruits of his chastening have been the peaceable fruits of righteousness; if so,

what wondrous love he has shown toward me, what cause I have for gratitude that he has counted even me worthy in some small measure to have fellowship with his sufferings.

You will see that I have written hurriedly, I have so much to say, but I have not half expressed it, yet you will know I am sure that it is well with you now, as it was when Jesus all the day long was your joy and your song. He is still your joy and hope, but he knows that we are so prone to forget all our help must come from him, and he withdraws his presence that we may realize, as we can in no other way that, "It is not in man that walketh to direct his steps."

Friday evening.—The boys are busy and they will not have much chance to write this time, so I will send this that you may know I felt glad to hear from you. I did not go to the association at Whitefield. We all regretted very much that your father could not come. Sister Attie has written me that she will soon spend a few days with me. You can imagine how I shall enjoy her company and to hear about the meeting.

With love to all, I remain your aunt,
ANGIE J. THOMAS.

OAK LANE, PHILADELPHIA, Pa., July, 1908.

TO THE HOPEWELL OLD SCHOOL BAPTIST CHURCH—DEAR BRETHREN AND SISTERS:—I had planned in my mind to be with you to-day, but our God has a right to frustrate or overthrow our plans when they are not made in accordance with his will, and this is so, more particularly that we may be called to remember that in and of ourselves we can do nothing, and that all must be in accord with our heavenly Father's will. How little would we think of the Creator of all things that exist were all our plans carried out in a

way to suit ourselves; then how selfish and void of good would we be. Very recently I was thinking of how much I needed to be made to stop and think from whence come all blessings, yea, the blessings of my whole life. I have continually been blessed, even when at the time I have looked at events in my life as all sadness. Many of them have indeed been buds with a bitter taste, but when they have been fully blown I have reaped sweetness from them. For a long time I have not enjoyed spiritual things, but have felt the unprofitableness of my days. A short time before our association I was thinking of this, when the words came to me: He giveth meat in due season; and there was such a sweet assurance in them that I was filled with faith in his promise. One of the sermons at the association was filled with meat to me; now I am desiring to be fed with such meat again, and I feel to trust I will have it when the season is due. My mind is not in frame to write as I would like, yet I desire to speak with you all at this time. It is, I think, now twenty-eight years since I was numbered among your visible members, and right here comes the important question, Is my real membership with the invisible church and is my name among the elect of God for whom Christ died? If I could but feel sure my name is among that election, then I could be at rest, but I am so very little of the time allowed to feel that I know my name is written there, and then only for brief moments. Most of my time I am desiring, and then doubting. I do not recall ever having a mind fully satisfied, or filled with assurance, that I am one of that redeemed family, the elect for whom Christ died, but I know we will not be satisfied until we awake with his likeness, so I desire to be content with the many

promises and comforts I feel have been handed me from the hand of the never-failing and merciful Father. How does this agree with your travel, dear ones? Do you feel to go beyond hope? or do you feel willing to abide in the shadow until the full light shall be revealed? I was very glad to hear of the additions to your number the last meeting. It was not a strange thing to me, for a long time ago I thought brother Leigh was interested in these great matters. How sad it is to see our older members suffering and feeling the infirmities of their mortality, but with the sadness comes the thought that the harvest is near, and then the great Husbandman will gather the sheaves; but the aged may not be gathered first, for he gathers as he will, and what is mysterious to our minds, he often leaves some poor suffering one and removes some one who has been healthy. We can only say, The Lord doeth what seemeth good in his sight. I desire greatly that peace may dwell among you, and that you may be continually drawn nearer together and closer in feeling, and that you all may be as one man, fighting in the strength of the Lord.

But I do not want to weary you. This is not as interesting as I would have it, but perhaps you can see the thoughts that have been in my mind. With love to you all,

MARY HILL TERRY.

NORTH WHITEFIELD, Maine, Sept. 20, 1908.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—I will attempt to write you a little if possible. Our nearest neighbor, almost right in our yard, was stricken this morning with a paralytic stroke in her right side. I was called at about half past four to her, and now while others are there I will try to write you,

but I am liable to be called at any moment.

I want to tell you about our association, and what a delightful meeting we had. I felt very sorry not to meet you there. I did want to see you again, as it has been a long time since you were here. I know you were as much disappointed as any one; but the Lord knows best. Elder Slauson was, as you know, with us. He is a lovely brother and a good minister, and we were all glad to have him with us. I enjoyed all the preaching; it all had the certain sound. Elder Beal preached once. I hope Elder Slauson will come again. Sunday noon, at the hall where we had dinner, he told us his experience and call to the ministry. It seemed wonderful to me. Surely the Lord works and none can hinder. There were not as many there as usual. None of Deacon Williams' family were there. Some from North Berwick and Gardiner, and some from Bowdoinham were with us. I think I have enjoyed the preaching as much every day since I returned from the meeting as I did during the time. I have had a continual feast, and have felt to rejoice that our God has a people saved by grace, chosen in Christ before the world began. I rejoice that we have a God who has all power, who works and none can hinder, who speaks and it is done, who commands and it stands fast; and the foundation stands "sure, having this seal, The Lord knoweth them that are his." No man by searching can find him out, but He finds us and leads us about and instructs us. He found us in a waste howling wilderness; he brought us up out of the horrible pit and miry clay and put our feet upon a rock, and this Rock is that sure foundation; he put a new song in our mouth, even praise unto his holy name. He has promised never

to leave nor forsake us. He will be with his people at all times; it does not matter how dark the way may seem to us, he will be with us. How dark and cold it has seemed to me for a long time, but he has heard my cry, and he has again led me into the light, if I am not mistaken. I can once more sing his praise, and feel to rejoice again in the Rock of my salvation. Though I walk through the valley of the shadow of death I will fear no evil, for his rod and staff shall comfort me. He knows how to deal with us at all times, and he knows how to save us from temptation. I have been tempted at times, but the Lord has saved me from it all. He knows I am but dust; yea, nothing, and less than nothing, and vanity. In and of myself I am nothing; my own righteousness is as filthy rags.

I much enjoy reading the SIGNS. There was a long time I did not enjoy reading, but the good Lord has seen fit to bring me out of that place, and now I can and do enjoy reading it again, together with my Bible and hymn-book.

I am sorry your aunt is so poorly, but am glad you are where you can be of comfort to them both.

You will, I fear, think this a very poor letter, but it is the best I can do. I sometimes think I will never write again, my letters all seem so much like the writer; but when I receive letters from some of the people of God they seem so good I feel that I must sometimes write to them; I feel as though I just want to talk with them. You have always, as well as others, had so much charity for me that I keep on writing. I hope you may always feel the same charity. The people of God are the only ones who understand me. I love them above all others.

With best love to you and sister Chick, I remain, as ever, your little sister,

MARTHA E. GLIDDEN.

HELENA, Okla., August 5, 1908.

EDITORS OF THE SIGNS—DEAR BROTHERS:—Although not personally acquainted with sister Nancy Creel, I have received a number of precious letters from her, and the one I now send you is the last one, but it bears the same mark of the Spirit as the others. I have taken the liberty to send it without her consent, but I trust she will acquiesce in our judgment.

In hope of immortality,

J. F. BEEMAN.

DUNCAN, Okla., July 14, 1908.

ELDER J. F. BEEMAN—DEARLY BELOVED BROTHER IN THE LORD:—My mind has been to write you for some time, ever since I read your article in the SIGNS about the "little spot." O what a comfort it was to me; it carried my mind back to the spot, not to one only, but to two spots. The first one was after I had traveled seven long years mourning on account of sin. O the deplorable condition I was in all those seven years, asking and begging for mercy of my Lord, for I fully believed that he had all power in heaven and in earth, and that all love, mercy, justice and judgment were his, and that he was holy, just and good, but how he could bestow such love on me I could not see. Then I would sink down in despair, and, dear brother, I could not feel there was pardoning love for me, yet I could not hold my tongue from begging the Lord to have mercy on me. When I would ask for mercy I could not raise my eyes, I felt it was a sin to ask the Lord, the righteous Father, to have mercy on me. I would look on other people, and they would seem to me to be happy and contented, and I would think, O if I were just like you then I would be happy, too, for you are not condemned

sinner. While having these thoughts my inward soul was urging to be freed from this burden. I had two hymns I sang, these are the ones: "Show pity, Lord, O Lord forgive," also, "Jesus, my all, to heaven is gone." One day as I was mourning, this beautiful spot appeared to me, and it was a spot of feasting, back in Mississippi, thirty-nine years ago. That spot and that day were glorious, for everything seemed to be praising the Lord; the heavens showed his handiwork and the firmament his glory. My brother, my tongue was loosed, and instead of begging for mercy I was praising the Lord. I like to think of that spot, for then I could sing, Bless the Lord, O my soul, for all his benefits to me.

The second spot was here, in 1890. The first gospel sermon I ever heard was delivered by brother A. J. Gilbreth, who preached to a little band of believers that had heard the old "Hardshell" Baptist preachers all their lives, but he was the first one I ever heard. That was a day which I shall never forget; O my soul, it seemed to be a flame of love. The mighty power of God took possession of my soul, and my very breathing praised the Lord, and I said to myself, Surely he is the servant of the Most High. Brother Beeman, to make it plain, I just felt that I had been in prison all my life until that day, for then I heard glad tidings of great joy, and my soul was made glad in the Lord. O that spot, memorable to my soul, for it did seem while he was preaching that I could hear the voice of Jesus say, Hear ye him, for this is my servant. To me that was a glorious habitation of the Lord, for it seemed that everything was praising the Lord; the twigs and the trees were obedient to his will; I felt they were helping me to praise his holy name. A glorious spot it was to me, and

whenever I pass that spot I feel I want to shout aloud praises unto the Lord.

Well, brother Beeman, I will close. My mind has been to write you ever since I read your letter, so if this is any comfort to you and sister Beeman give all praise to the Savior. I would like to hear you preach, but then I have heard you in the SIGNS. We came to this town in March. I have not been to hear any preaching since we came here, but, praise the Lord, I found sister S. E. Ellis, who is the only Old Baptist I know of here. I hope the blessed Lord will send his servants this way; not my will, but his be done. Please pardon me for trespassing on your time. Pray for me, a sinner saved by grace, if saved. May God's blessing rest on you and family.

I remain your unworthy sister,

NANCY CREEL.

LANHAM, W. Va., July 20, 1908.

ELDER F. A. CHICK—DEAR BROTHER:—I have a letter from Elder G. B. Bird which I will send to you for publication, if it meets your approval. He is a precious young brother in the ministry.

Yours truly,

J. W. McCLANAHAN.

FRANK, W. Va., July 5, 1908.

ELDER J. W. McCLANAHAN—DEAR BROTHER:—I received your letter in due time and was glad to hear from you. We were disappointed at our last meeting on account of you not being there. We had a very large congregation on Sunday, and brother Terry did preach well indeed, the ablest, I think, I ever heard him. He took for his text, "I am black, but comely," and he clearly presented who it is, and how they are black in sin in their standing in Adam, but comely in their standing in Christ, that in him they (the

redeemed family of God) are holy and without blame before him in love. This was truly a feast from the Lord, for he preached Jesus, and him only, and he is our meat and our drink. O how wonderful and soul-cheering such meetings are! I came away feeling rejoiced within me, and felt to exclaim with Jacob of old, "It is enough: Joseph my son is yet alive," and that for our justification and to intercede for us, for it is written that he (Jesus) died for our sins and rose again for our justification. Again, He ever liveth to make intercession for us. So, then, it is only through him that we can ever supplicate the throne of grace, for he is the source of mercy, the great Mediator that reconciles us to God. He goes before his people, and will be their rearward, or be behind them, and not only so, but is in them the hope of glory. What a blessed unity, and O how wonderful to say with Paul, Who shall be able to separate us from the love of God which is in Christ Jesus our Lord? Then Paul mentions a great many things, and embraces everything, whether present or to come, among them these gracious words: "Nay, in all these things we are more than conquerors, through him that loved us." So, then, love is the great incentive, the great power-wheel, the great cause that he hath called us, not according to our works, but according to his purpose and grace, which was given us in Christ Jesus; when? after we had accepted the terms of the gospel? No, but before the world began. How different is this from the way the poor, deluded Arminians teach it; they teach the same doctrine that was preached in the garden of Eden to our mother Eve. She believed and listened to it, just like thousands of men and women do to this day, but "we preach Christ crucified, unto the

Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

But I must stop, I had no thought of writing more than one sheet at most, but you see I have overdone the matter, and must ask you to excuse me.

Yours in hope, G. B. BIRD.

OCEANPARK, Cal., Sept. 17, 1908.

ELDER H. C. KER—DEAR BROTHER:—We received this good letter from sister Rose Tamsett some time ago, and think it too good to lay aside; we think it breathes the true spirit of a child of God. We leave it to your better judgment to dispose of as you think best. We are both well, and hold yourself and family and the church at Middletown, N. Y., in grateful remembrance.

Your sister in Christ,

BERTHA BOES.

OTEGO, N. Y., April 26, 1908.

DEAR BROTHER AND SISTER J. M. BOES:—How are you this beautiful morning? For some reason my mind is with you in your far away western home, and I would like to step in and hear you talk of the goodness of God, who has kept you so far on the journey of life. As that privilege is denied me I will try and talk with you in this silent way. Truly the Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him. Now comes the question, Do I really know this by experience? I can only hope it is so, for sometimes the way is very dark, and then again I feel to hope that the Lord has done great things for me, a poor, miserable sinner of Adam's race. What a mystery I am; my thoughts and my life are so different

from what I think they should be; then why do I not live differently? I have to confess that "to will is present with me; but how to perform that which is good I find not," yet the desire is still with me to know more of the things of God's kingdom, and I would at all times praise him from whom all blessings flow for even a glimpse of his love that was shed abroad in my poor heart years ago, when I was made to rejoice in his presence for a time, and to feel satisfied with the fatness of his house; but how oft we murmur and complain with blessings in our hand. I do not know anything about being situated where I cannot always go to meeting once a month at least, as you are, but I go a great many times when I do not get a crumb, yet I feel sure the preaching is good; the trouble is with me, I am so dull and dead to all that is heavenly and divine. I often say with the poet, "Hardly, sure, can they be worse who have never heard his name." I have always admired and envied the spirit of contentment brother Boes enjoys, being content with such things as he has; it is much to be desired, for we know with all our trying and fretting we cannot change one step we take or make any change in the path that is laid out for us to walk in, for we read, God made the world and all things therein, and "giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation," &c. Then why not be content? I am sure we will never be satisfied in this life, but when we awake with His likeness we shall be satisfied, for we shall see him as he is. What a blessed thought.

May 14th.—You will see I wrote this some time ago, and as I look it over I

feel it is not worth sending; however I will venture to send it, knowing you will overlook all blunders. I wanted to let you know I often think of you.

From a sinner saved by grace, if at all,
ROSE B. TAMSETT.

BIENNINGS, D. C., Feb. 18, 1908.

DEAR BRETHREN EDITORS:—I feel inclined to write a few lines for the SIGNS, and if God directs my mind it will be for some good, but if not, it will be vain; for without him we can do nothing.

Our church here in Washington, though few in number, is in peace and harmony, for which we feel to thank God. It does me good to meet with them and to hear the blessed truth preached.

"Who hath believed our report? and to whom is the arm of the Lord revealed?"—Isaiah liii. 1. These things are revealed unto them who are born again, born of the Spirit, and none but such can know the joyful sound. These are the poor and helpless ones who feel their unworthiness before the just and holy God. It is said, "We know that we have passed from death unto life, because we love the brethren." What a great comfort it is to know we love the brethren. I feel at times that I am a poor, helpless sinner, and I doubt that I am born again. Our dear Savior was a man of sorrows and acquainted with grief. To whom did he preach? to the proud Pharisees? No, to the poor the gospel is preached, and he called poor, illiterate fishermen. He came to save that which was lost; to call not the righteous, but sinners to repentance. He came not to do his own will, but the will of his Father in heaven, and to finish the work given him to do, and this work is altogether like all the work of God, complete. Known unto him were all his works before time began. How

can a child of God believe anything but the complete sovereignty of God, that he rules supreme, both in heaven and in earth, and that he created all things for his own purpose and according to his own will?

How wonderful is the love that God has for poor sinners. Christ said he came to save sinners. The whole need no Savior, but they who feel their lost and ruined condition need him.

Brother Ker, I agree with your editorial in regard to "Holiness People." No child of God could believe such doctrine as that. I often think of the words: "How sweet the name of Jesus sounds in a believer's ear." That is one of the things which comfort me, and the love I have to meet and talk with the children of God encourages me. "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments."—Psalms cxxxiii. 1, 2. Yes, it is wonderful that such poor, unworthy worms of the dust enjoy such glorious privileges; how thankful we should be. True religion brings the soul into vital and immediate union with God. False religion, on the other hand, sets the soul at a distance from him. We see the peculiar feature of vital godliness very clearly in the Psalms, and in other parts of the holy Scriptures, where the saints of God breathe forth their desires after the Lord; the desire of their soul to get near to God and to receive mercy from his gracious hand. Look at the wisdom of the plan of salvation: how wise it is; the natural man cannot comprehend it, it is completely hid from him. It is by the free and sovereign grace of God that we are saved, and these things

are hid from the wise and prudent but revealed unto babes. Christ said, "Except a man be born again, he cannot see the kingdom of God." The doctrine of sovereign grace and predestination of all things certainly is what the Bible teaches, and is my experience, if I have any.

Dear brethren, your editorials are good, and I enjoy them, also the good letters the brethren and sisters write. It does me good to read the SIGNS, for it contains the glorious truth that our Savior taught, and that his apostles preached: it is by grace we are saved, and not by works, lest any man should boast.

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

It is founded on the Rock Christ Jesus. He is far above all principality and power; he is the head of the church; he is the Vine, and ye are the branches. He says he will never leave nor forsake his people. How comforting are these words to his poor, trembling children.

Please pardon me for intruding upon your time. If you see anything in this you can publish it, if not, throw it aside. May God bless you, brethren editors, and all the dear writers for the SIGNS.

From your unworthy brother,

THOMAS ALDEN.

BLUE SPRINGS, Mo., March 27, 1908.

DEAR BROTHER CHICK:—Here are some verses which I feel many readers of the SIGNS would enjoy. Do with them as you like. They were written by a dear friend of ours, and a minister of the gospel.

I have just finished reading the last SIGNS, and I cannot begin to tell you how good it all was. What a blessing it is that I, even I, can enjoy and understand it. Both your articles on "Sunday Schools" are clear and good. I would

like to tell of all the enjoyment I get from the writings, but I cannot.

In hope of a better life,

MARGARET M. STARTZMAN.

O Lord, prepare my praise for me,
In songs of sweetest melody;
While on earth let thy joy be mine;
In thy kingdom the praise be thine.

O Lord, prepare my heart to pray
For thy rich grace, yes, day by day;
O may I thy sweet love implore;
O hear me plead at mercy's door.

O Lord, prepare my eyes to see
That Jesus shed his blood for me;
On Calvary's brow thy groans were heard,
For thou, dear Lord, wast crucified.

O Lord, prepare my eyes to read,
And then prepare me, Lord, to heed;
O may I feast upon thy word;
O bless me, help me, gracious Lord.

O Lord, prepare my tongue to tell
Thy wondrous love, and power as well;
For thou didst come and suffer shame,
That we might always praise thy name.

O Lord, prepare me for the skies,
And bid my sleeping dust arise;
O may I with the angels praise
Thy holy name in joyful lays.

WM. L. HALL.

FEBRUARY 5, 1905.

DONIE, Texas, August 24, 1908.

ELDER F. A. CHICK—DEAR AND PRECIOUS BROTHER IN CHRIST:—Your preciousness to me has grown out of the many encouraging articles which have come to us through the SIGNS OF THE TIMES for the last twenty years. There are many, very many, able writers who write for the SIGNS whose writings make it valuable, instructive and encouraging to the saints scattered abroad. I hope my love for the doctrine of its pages is not in the letter, but in the spirit; not hysterical, but experimental. The doctrine of God's sovereignty in its magnitude, in height and depth, is great, so immense, so vast in extent, as to be altogether without limit; it

reaches out in every direction, encircling everything in all creation, both in heaven and in earth. The Lord God of hosts is great in greatness, that is, he is rich in greatness. The Lord our God is a great God. Thou art great, O Lord God, none is like unto thee. "There is no power but of God: the powers that be are ordained of God," appointed by him for the accomplishment of some particular end. The Lord means something by all he does; his every act is significant of something, but to pry into or learn what it is that he means by this or that act of his is quite beyond the capacity of any human being; to know them they must be revealed unto us by his Spirit, "for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him?" Notice, "Even so, the things of God knoweth no man [does any man know?] but the Spirit of God." So we see that without the spirit of man no man could know the things of man, or that which pertains to him, and even so, without the Spirit of God no man can know the things of God, things of a spiritual nature or kind. Spiritual things are understood and known to the spiritual mind, or to the spiritually-minded. All are not spiritually-minded, for the Bible tells us of some who have not the Spirit; and those who have not the Spirit can perform no spiritual acts, whether prayer, praise, belief, repentance or anything else of a spiritual or godly kind. He that doeth righteousness is righteous; he that believeth is born of God; also, he that believeth hath everlasting life, and he that believeth hath the witness in himself, yea, more, and shall not come into condemnation, but is passed from death unto life.

Yours with love, WM. LITTLE.

TRENTON, N. J., Aug., 1908.

DEAR BRETHREN OF THE HOPEWELL CHURCH:—I would like to meet with you, but it is ordered otherwise by Providence. My love is for you all. I am confined to the bed, but like to converse with all lovers of truth on spiritual things. I love this people with an unspeakable love that passes all understanding. I think I can say, I know I have passed from death unto life, because I love the brethren. I have had many pleasant thoughts on passages of Scripture, but at the present time my mind wanders, and I fail to see the beauty I saw a short time ago. The Lord has been very good to me, giving me all the comforts that can be had here on earth. These are temporal things and pass away, but I know I have a home waiting for me, where there is no sin or sorrow to worry or vex me. These words have been frequently with me, "And now, Lord, what wait I for? my hope is in thee." I know the Lord rules and reigns, and he knows what is best, and I hope he will be with me to the end. If we never meet again on earth, may we meet in heaven, for where the Lord is, there shall we be also.

(MRS.) SARAH DALRYMPLE.

[WE feel sure the foregoing little letter will be read with interest by many, as it was full of interest to the church here at Hopewell when read at our August church meeting. This dear, aged sister is past her fourscore years, and is now confined to her bed. Her membership has been with this church many years, and she has walked steadfastly in the faith of the gospel and with the church. It has pleased God to give her strong consolation during the latter years of her life; of this she speaks in her letter. When the Lord shall call her home we shall miss a dear and valued member.—C.]

TOONE, Tenn., Dec. 9, 1907.

DEAR EDITORS AND CHILDREN OF GOD:—I feel this rainy morning a desire to confess my faults to you. James, the servant of the Lord, said, "Confess your faults one to another." Brethren and sisters, I know that I have many faults; the good Lord is continually showing me my faults and my sins. I am often in company with Peter; when he saw the great draught of fishes and the power of God in the same, he cast himself into the sea; so when the good Lord shows me my faults and my sins, which he often does, I feel badly, and would hide if I could, but I am in company with Peter again, and fall "down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord."—Luke v. 8. So I see and know that my life and all of my welfare in this world, and that to come, are in his hand, and all I can do or say is, Lord, be merciful to me, a poor sinner. I see great beauty and glory in the Lord, and have a little hope of that glory through Jesus Christ our Lord by the shedding of his blood. O brethren, I feel unworthy of anything good of the Lord, for I have sinned and trampled the mercy of God under my sinful feet all the days of my life. Brethren, the following Scripture is a comfort to me, and I "can't help it:" John said, "Whosoever believeth that Jesus is the Christ, is born of God."—1 John v. 1.

It is a great pleasure to me to read the SIGNS OF THE TIMES; the letters written by the editors and other writers are precious; I shed many tears reading them; it makes me want to see them all.

Do what you think best with this letter. I am a poor, weary sinner.

S. M. BUTLER.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1908.

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

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

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

*All letters for this paper should be ad-
dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***HEBREWS VI. 19, 20.**

"WHICH hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

There can be nothing more needful for believers to contemplate, nothing more needful for them to believe, than the truths presented in these words of inspiration. The promise of grace, daily grace, as we have need of it while in these low grounds of sorrow and temptation, is exceeding precious and full of consolation, but the promise of future glory, after all, is that which must always chiefly animate the drooping spirits of all who are tempted and sorrowful among our Father's children. What richly comforting words were those of the psalmist: "The Lord will give grace and glory." It is an absolutely true comment which has been made of these last words, he will give grace here and glory hereafter. It is this glory hereafter which is especially the subject of hope in the believer. It is indeed most blessedly true that the christian's hope embraces all the future of this life, giving assurance of sufficient grace to sustain and help us day by day in the way that we take. Such hope is based upon such promises as these: "As thy

days, so shall thy strength be." And, "I will never leave thee, nor forsake thee." These are sufficient promises for the future of this pilgrimage, but it still remains true that, "If in this life only we have hope in Christ, we are of all men most miserable." It is good, no doubt, that we should consider why we are most miserable if there be no real ground of hope beyond this life, but, after all, whether we clearly see why it is so or not, it remains true that divine inspiration has told us that this is the fact; so we can rest upon it, that there must be something beyond, as yet unfulfilled, for the tried children of God, else they are worse off than all other men, and it is this which is yet beyond that constitutes the ground of that hope which enters into that within the veil.

We need scarcely pause to say here that the word "hope" always has in it the two thoughts of expectation and desire. Still further, both these things relate to the future, and not to the present or the past. We cannot expect that which is at hand or past, neither can we be said to desire what is present or past. Desire alone is not hope, neither is expectation by itself hope. One may desire that which he does not in the slightest degree expect, and on the other hand, one may expect that which he does not desire. Expectation is not hope, neither is desire hope, when each is considered alone, but these two things felt at the same time constitute hope. A criminal expects execution to-morrow, but he does not hope for it. A beggar desires riches, fame and honor, but he does not expect them. Neither can be said to hope in what is expected or desired. Desire arises out of need, and expectation arises out of our knowledge of another person or other thing. Desire may be very

strong, and yet there be no hope. Under this condition the heart may break. Expectation may also be very strong, and yet there be no hope, and under this condition also the heart may break. All this applies to hope, of whatever sort or kind it may be. But that hope of which the believer thinks, and which is as an anchor of the soul, entering into that within the veil, rests upon better and more certain promises than any earthly hope can do, and this hope, like all hope, relates always to the future. "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." When we speak, write or think of the hope that is set before us, our theme is that which we have not now, but shall have hereafter; but what we have received is the earnest of what is before us. Present experiences of the joy of salvation increase our hope for the future. Grace begun here below is our assurance of finished grace or glory beyond this life. The guideposts and milestones along the way are not the city to which we journey, but they point the way, and assure us that we are in it, and that we are making progress. We welcome the waymarks which give us such sweet assurance of the city to come, and that we are in the way to it, but we do not sit down under the guideposts, nor upon the milestones, as though our aim and end were now attained. No, at each milestone we count not ourselves to have attained, nor think that we have already apprehended, but are encouraged to still press on toward the mark for the prize of our high calling. Believers need all these encouragements, and the blessed God and Father of them all, knowing their weakness and pitying them, has supplied them with

frequent consolations along the way. But as long as this life shall last it will be still true that we must not count that we have apprehended, but that our attitude is that of following on, that we may apprehend that for which we are apprehended of Christ Jesus. It is because of this that such frequent references are made in the word of God to the future hope of believers. The love of God shed abroad in the heart is the mainspring of all love and of all that obedience which springs out of love, and of the power to endure, as seeing him who is invisible; but still the hope of deliverance one day, and of final victory over sin, death and hell, and of being with and like the Lord, is needful to encourage and revive the fainting spirit, and we have the assurance that this happy end will make amends for all the toil along the way. Therefore, very often in the word do inspired writers speak of the future home of rest and holiness, and of the crown of righteousness which the Lord shall give to all them that love him, in that day. So also it is written of the Elder Brother, "Who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Because of this hope many suffering saints have been cheerful and content, waiting the blessed deliverance to come. Because of this hope millions of dying saints have shouted victory with their last laboring breath. Because of this hope thousands of martyrs have faced shame, spitting and stripes, counting it all joy that they were counted worthy to suffer for his sake, that they might at last wear the crown of victory with him. It is this hope of which the apostle speaks in the text, and this hope is the anchor of the soul. The comparison is striking. The anchor is to hold the vessel in a

storm, and save it from danger and destruction; so also does this hope hold the soul steadfast when trials, temptations and sorrows assail; but this spiritual anchor is more sure than any earthly anchor can be. The anchor is firmly settled out of sight; our blessed hope is within the veil, we cannot see the holding-ground. There is no need that we should see in either case; but the ground holds fast. The anchor belongs to the vessel, and is a part of its necessary equipment. So there is no soul that belongs to the Lord unprovided with hope. It is our hope. It is ours because it is given us of God. What is given us belongs to us. But there is one difference between the figure of the anchor and our hope: that is anchored beneath, our hope is anchored above. The storm may rise so high that a vessel may be pulled under, and the anchor that was meant for safety thus become the medium of destruction; but not so with the christian's hope, it is so anchored above that the higher the waves rise, the vessel rides with all the greater ease and safety; the higher the storm, the less danger of the vessel being overwhelmed because of the anchor dragging the vessel down. How rich and glorious the thought that our anchor is above and not beneath.

The hopes spoken of in the text is both sure and steadfast, because it enters into that within the veil; there is good holding-ground indeed; this anchor cannot drag. What is it that holds the hope of the believer firm and unmovable? It is that within the veil. What is there within the veil? Jesus has entered there, the crucified, risen and ascended Lord. We feel like calling attention to what it is that constitutes that safe holding-ground within the veil. That Jesus has entered there, and entered for us, signifies, first, a

finished atonement, a sacrifice offered unto God, in which and with which he is well pleased, and which is fully commensurate with all that divine justice holds against the sinner. It signifies, in short, that Jesus has died for our sins and has risen again for our justification. As our forerunner, having risen from the dead, he ascends on high, and leads captivity captive, and receives gifts for men, even for the rebellious also, that the Lord God might dwell among them. As concerning him within the veil, the inspired John has written that if we sin we have an Advocate with the Father, Jesus Christ the righteous, the propitiation for all the sins of his people in all the world, and not merely as were the sacrifices under the old covenant the propitiation for the Jews only. Also, he is the intercessor for all who believe, both Jew and Gentile, and not only as was the high priest under the old covenant, for the Jews only; and our hope enters into this truth of the finished work of the dear Redeemer. Upon this finished work it rests, and in it finds sure anchorage-ground. One may say, The atonement of Christ, and sovereign mercy through that atonement, is all the hope that I have. But such an one can say more than this, he can say, This is all the hope I need. Having the finished work of the dear Redeemer, we need no additional work upon which to rest. Here may a poor sinner look, and looking live indeed. For ourself, we trust that these many years it has been ours to say, All our hope is here, and also that we want no other foundation than this.

The word says that Jesus has entered within the veil as our forerunner. John the Baptist was said to be the forerunner of the man Christ Jesus. So this man Christ Jesus is here declared to be our forerunner. Under the old covenant the

high priest once a year did enter within the veil into the holiest place of all; but under that covenant none could enter there save the high priest. It was death to any one who should dare to come within the veil, save the high priest, and even he must not come except he had somewhat to offer. That which he must have to offer was the blood of the slain beast, which he was to sprinkle upon the mercy-seat before the Lord, and this offering he must make for himself first, and then for the people. The high priest under that covenant was not the forerunner of the people; he entered there alone, and no one else could follow him, the worshipers must stand without; but Jesus enters into the holiest, having obtained eternal redemption for us, and he secures for us what the Jewish high priest could not secure to his people, viz., the right to enter within the veil also. The way into the holiest is made open for all the chosen people of God, therefore Jesus is the forerunner. He has entered within the veil, into heaven itself, as the apostle elsewhere explains it, and all for whom he gave himself shall also enter, following after their forerunner. This is the hope set before us, and which is sure and steadfast; it is the hope of heaven and eternal glory. These were believers to whom the apostle was here writing. They had already fled to lay hold upon the hope set before them. They were already heirs of promise, and they all possessed in their souls the assurance of this hope of glory. Whatever belongs to the treasures of the children of God here below, they already were in possession of. This was as true of the believer of days as of the believer who was aged; it was as true of one who was called into the everlasting kingdom yesterday as of one thus called a half-century ago. But to all these, both

the aged and young, there is given added assurances of things future, things which they have not yet realized. Paul had not as yet attained any more than the least one to whom he was writing. Paul was still following after, that he might attain; and this he did as long as he lived in this time state. His faith to the end embraced the precious promises of future glory. The hope of the text then does not refer to that which our God has and does bestow upon us in our earthly pilgrimage, but rather to that which awaits us at the end. Then shall we be with and like our risen Lord; then we shall be satisfied, for we shall see him as he is, and we shall awake with his likeness.

"This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day."

How often does the fainting, struggling believer look forward to this glorious consummation of all his desires, this full satisfaction of all his expectations.

"If I in thy likeness, O Lord, may awake,
And shine in pure image of thee,
Then I shall be satisfied, when I can break
The fetters of flesh and be free."

To this glorious hope all the true
Israel of God hope to come. C.

TO OUR SUBSCRIBERS.

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

CIRCULAR LETTERS.

(Written by Elder S. W. Gard.)

To the Elders, messengers, brethren and sisters composing the Hazel Creek Association, when convened with Providence Church, Appanoose County, Iowa.

VERY DEAR BRETHREN AND SISTERS IN THE LORD:—Another year with its joys and sorrows has passed, and we are again permitted to meet together, I hope, to sing and pray and preach in the Spirit of Jesus Christ, and as I was chosen to write the Circular Letter I will proceed.

I will call your attention to the third verse of the third chapter of Paul's letter to the Philippian brethren. In the first place, Paul is warning the brethren to beware of dogs and concision and evil-doers, which I understand to be those who are under the law of works. Now Paul addresses himself to the brethren and says, "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Now I understand those to be of the circumcision of the heart, and that is, the spiritual law written in the fleshly tables of the heart. Yes, Paul received that law on the road to Damascus and fell to the earth and said, "Who art thou, Lord?" That was the first time he ever knew the Lord indeed. So it is with every one who receives the law of the Spirit of life; they fall to the earth and for the first time in life call on the Lord indeed and in truth. Yes, every particle of the work system is taken from them, and they are ready to say, Lord, save, I perish. And now, brethren, as we hope we have been born of the Spirit and have been made to rejoice in Christ as our Savior, let us be faithful and obedient to our heavenly Father; there is plenty for us to do in

obeying the spiritual law. Yes, we are told not to quench the Spirit. We know that in obedience we receive the blessing, and in disobedience we receive the chastisement. We know it is the living who are called on to obey the law of the Spirit of life, and not the dead, for those who are dead in trespasses and sin are not subject to the spiritual law, neither do they know that law; none but those who have been born of the Spirit can obey or please the Lord. Brethren, we know that the apostle Paul was obedient to his call; after the scales fell from his eyes he said straightway, "I conferred not with flesh and blood," but he went preaching the word of God as he went. Now, brethren, we all have a work to do, not to save us in eternity, but in order to receive the blessing in this life. Jesus says, "If ye love me, keep my commandments." "Take my yoke upon you." "I am meek and lowly." "My yoke is easy, and my burden is light." "Follow me." Jesus was speaking to the living, not the dead. The dead know not anything, but those that are born of the Spirit rejoice in Christ as their Savior and have no confidence in the flesh. I hope we are of those who are led by the Spirit of God, and I also hope the Spirit of God bears "witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him." I also hope we are of those that Paul spoke of who shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Yes, we rejoice in Christ Jesus as a full and complete Savior, as our only hope of heaven and immortality.

Now, Elders, brethren and sisters, my prayer to God is that the Spirit of Jesus Christ may be with you in all of your de-

liberations, and finally save us all in the kingdom of heaven.

S. B. JONES, Moderator.

H. C. CATE, Clerk.

(Written by Elder R. W. Sanford.)

The several churches composing the Lexington Association, now in session with the Old School Baptist Church at Gilboa, N. Y., sends greeting.

DEAR BRETHREN:—As in former years, we send you this our annual epistle of love and fellowship. We desire to exhort you to faithfulness in the name of Him in whom you have believed, to be watchful over yourselves and the brotherhood, bearing your own burden and that of one another, so fulfilling the law of Christ. We find in the epistle of Paul to the Ephesians the exhortation to be followers of God as dear children. The name "children" implies relationship, a birth of God, as taught by Christ. (See John i.) To them belong all the blessings of God in Christ, for ye are Christ's, and Christ is God's. Life and immortality come to sinners in the flesh by the sacrifice of Christ the Son of God; through him we have forgiveness. In this life we find a body called the old man, in constant opposition to the new man, bringing us into captivity, so we are not able to do the things we would do, and leaving the things undone we desire to do; yet His compassion and love are still upon the members of his body, the church, in whom all the fullness dwells. It is our duty to lay aside the works of the flesh and put on the new man, which is created of God in righteousness. Pray that we may not be found as one asleep and negligent, wasting our time indulging in the things of the world, to the neglecting of our place in the church. Encourage your pastor with your presence; he has trials

to encounter that you know not of. He has to watch the flock against the attack of the enemies of Zion, both from without and within, of whom his duty calls him to sound the alarm, even weeping (Phil. iii.) that they be the enemies of the cross of Christ, whose end is destruction. These are trials the apostles had to experience. O could we rejoice that we are partakers with Christ in his sufferings, "that, when his glory shall be revealed, ye may be glad also with exceeding joy." May none of you suffer as an evil-doer or as a busybody in other men's matters. Yet if any man suffer as a christian, let him glorify God on this behalf. (1 Peter iv. 13-17.) May we cast all our care upon him (God), for he careth for us. Though Zion be surrounded with enemies like a roaring lion, his arm is not shortened that he cannot save his poor and afflicted children; not one can be lost; his everlasting love embraces them all; nothing can sever them from the love of God in Christ Jesus. Cheer up, ye trembling saints, he sees you when you do not him, and always hears your cry.

R. W. SANFORD, Moderator.

JAMES AVERY, Clerk.

J. H. BEVIER, Assistant Clerk.

(Written by S. B. Paxson.)

The Virginia Corresponding Meeting, in session with Frying Pan Church, Fairfax County, Virginia, October 14th, 15th and 16th, 1908, to the several churches composing this Association, sendeth greetings in the Lord.

DEAR BRETHREN:—It is our desire in writing this, our Circular Letter, to be guided by the Spirit of our Lord and Master, and to be a comfort to the saints who are led by the Spirit of Christ and who follow not after the lusts of the flesh.

We are a poor, weak and afflicted people, by nature sinful, a mass of corruption, even from the crowns of our heads to the soles of our feet. We form good resolutions to live less after the flesh, fulfill the requirements of the law, do unto others as we would have others do unto us, love our neighbor as ourselves, only to find this to be impossible with man in his fallen state. Like the apostle Paul, "What I would, that do I not; but what I hate, that do I," showing forth the weakness of man and his inability to follow after spiritual things except his heart be endued with God's Holy Spirit. "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God." "As it is written, There is none righteous, no, not one." "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." How true we find this to be in our daily experience, a daily warfare going on in our members, the flesh warring against the Spirit and the Spirit against the flesh. How we are made to mourn on account of the sinfulness of the flesh. Man, at his best, is nothing but vanity, and prone to follow after the sinfulness of the present evil world and the weakness of his carnal nature. "For all have sinned, and come short of the glory of God." "Where is boasting then?" "Being justified freely by his grace, through the redemption that is in Christ Jesus." He took upon himself our sins and died upon the cross that we might live. His blood cleanseth from all sin. In our weakness and inexperience we can only see and understand these great mysteries by faith, and faith

is the gift of God, "the substance of things hoped for, the evidence of things not seen." "Beloved, think it not strange concerning the fiery trial that is to try you. * * * But rejoice, inasmuch as ye are partakers of Christ's sufferings." And the words were with me: That ye may be able to comfort others with the same comfort ye are yourselves comforted of God. This is the worthiness, not of him that willeth, but of God that showeth mercy. Jesus is our very life which is hid with Christ in God. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "If in this life only we have hope in Christ, we are of all men most miserable." "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." How can we feel like boasting of any good act or deed we may do if we have become as little children? The little child is entirely dependent upon its earthly parent for its existence, so also are we dependent upon God for every good and perfect gift which can be bestowed upon us. Therefore let us walk blameless before him in love, having charity one toward another, willing to cast ourselves at the feet of our brethren with all humility and humbleness of spirit, making sacrifices, crucifying the flesh, not that we do this for a reward in the life to come, but believing that our reward will be in this present life. At the feet of Jesus is a safe place, where we can rest peacefully, trusting in him for spiritual blessings. Jonah, for his disobedience and hard-heartedness, was cast into the bottom of the sea, to dwell in the whale's belly for three days, in order that he might be made submissive and willing to go forth and proclaim the word of the Lord. "For

the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." May we be enabled to proclaim with the psalmist, "O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me."

May love and peace reign with you, and our meeting together be profitable spiritually to the honor and glory of our Lord, who rules all things in the heavens above and in the earth beneath.

J. N. BADGER, Moderator.

S. B. PAXSON, Clerk.

CORRESPONDING LETTERS.

The Roxbury Old School Baptist Association, in session with the First Church of Roxbury, Vega, N. Y., Sept. 23rd and 24th, 1908, to the associations and meetings with which we correspond, sends christian greeting.

BELOVED BRETHREN:—Another year has passed and we have met, according to previous appointment, in the capacity of an association. Behold how good it is for brethren to sit together in heavenly places in Christ, "according as he has 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." Your messages of love through your Minutes are thankfully received by us. Your messengers have come to us laden with the rich treasures of the gospel, for which we feel to praise God, and for every blessing. We desire a continuance of your correspondence.

Our next session has been appointed to be held with the Second Church of Roxbury, on Wednesday and Thursday following the third Sunday in Septem-

ber, 1909, commencing at 10:30 o'clock a. m. on Wednesday, where we hope to meet your messengers and receive your Minutes again.

J. B. SLAUSON, Moderator.

D. T. KEATOR, Clerk.

The churches composing the Licking Old School Baptist Association, in session with the Mt. Gilead Church, Mays Lick, Mason Co., Ky., Sept. 11th, 12th and 13th, 1908, to the churches and associations with which we correspond, sendeth greeting.

DEAR BRETHREN IN THE LORD:—We have been spared by the kind providence of an all-wise God to meet again in the sweet fellowship of the Lord, and have received your messages, and the sweet peace of the gospel of truth has been the theme at this meeting.

Our next session is appointed to be held with the Salt River Church, Anderson Co., Ky., on Friday before the second Saturday in September, 1909, where we hope again to meet and receive your messages of love.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

The Lexington Old School Baptist Association, in session with the Gilboa Church, Gilboa, N. Y., October 7th and 8th, 1908, to the associations and other meetings with which we correspond, sends greeting.

BELOVED BRETHREN:—Through the riches of God's grace and mercy we have been privileged with another annual interview, and have realized the presence of the God of our salvation. Truly the lines are fallen to us in pleasant places, and we have a goodly heritage. As usual, the time we have been together has been spent in the worship of God, which has been no uncertain sound, and we have

been comforted and strengthened, and we hope for a continuance of the same. We desire a continuance of your correspondence, and hope we shall receive a goodly number of your messengers at our next session, which is appointed to be held, if the Lord will, with our sister church of Jefferson, Schoharie Co., N. Y., at the usual time, first Wednesday and Thursday in October (6th and 7th), 1909, when we hope to meet your messengers again.

R. W. SANFORD, Moderator.

JAMES AVERY, Clerk.

J. H. BEVIER, Assistant Clerk.

INFORMATION WANTED.

BROTHER A. L. Bandy, of Winters, Cal., wishes to know if there are any Old School Baptists near his home, which is thirty miles west of Sacramento. His address is, A. L. Bandy, Box 904, Winters, Cal.

P O E T R Y .

A BENEDICTION.

"THE Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."—Numbers vi. 24-26.

The Lord Almighty bless thee
From his own heavenly store;
The fullness of his presence
Be with thee evermore.

Exodus xxxiii. 14.

The God of glory keep thee—
Keep thee in perfect peace,
Leading thee bravely forward,
Till every conflict cease.

Isa. xxvi. 3, 4.

May his own arm be round thee,
And compass every side;
Under his soft wing nestling
Mayst thou for aye abide.

Deut. xxxiii. 27; Psa. xci. 4.

In blessing, may he bless thee,
Filled full to flowing o'er
With gifts from heaven above thee,
Both now and evermore.

Mal. iii. 10.

—Selected.

M A R R I A G E S .

By Elder H. C. Ker, Oct. 17th, 1908, at the home of the bride's parents, at Denton, Orange Co., N. Y., Charles Spencer Harding and Miss Sarah Jane Sly.

By Elder B. F. Coulter, Oct. 14th, 1908, at the residence of the bride's parents, 4133 Parrish St., Philadelphia, Pa., Mark L. Long and Miss Clara J. Disharoon.

By the same, at his residence, Oct. 14th, 1908, Herbert R. Neisser and Miss Sara Hancock.

OBITUARY NOTICES.

Deacon Malcom McAlpine, of Brooke, Ontario, Canada, died Oct. 8th, and was buried the 12th. A suitable obituary will be sent later. D. M. VAIL.

Mrs. Mary Q. Purington departed this life at her long time residence in Hopewell, N. J., in the early morning of Saturday, Sept. 19th, 1908. She was born in North Anson, Maine, Sept. 7th, 1819, making her stay on earth a few more days than 89 years. She was a daughter of William and Anner Quint, and the sister of the late Elder Wm. Quint, for more than forty years pastor of the church at North Berwick, Maine. At an early age she made profession of her faith in Christ, and was baptized in the fellowship of the church in North Anson, Maine, by Elder Philander Hartwell, about the year 1837. She was married to Elder Wm. J. Purington, July 4th, 1848, at her home, at which time and place Elder Wm. Quint and Mary Macumber were also married. In the spring of the year 1855, with her husband she moved to Washington, D. C., and became a member of the Shiloh Church in that city. In 1867 they moved to Southampton, Pa., where they resided twelve years, moving in the fall of 1889 to Hopewell, where she resided until her death. For more than thirty years she had been afflicted with a cancer in her head, and suffered greatly, yet bore the pain with wonderful fortitude. For more than two years she had been a constant sufferer, as the disease was making rapid headway. All that kind physicians and faithful nursing could do was done to relieve and sustain her during these weary months. During the last three months of her life it was not thought she could survive from day to day. Most of the time a trained nurse was with her. It would not be right to omit to speak of the faithful care of her only surviving sister, who sacrificed all her ease and freedom for months and years to care for her sister and to see that nothing that could be done should remain undone for her relief and comfort. It is not often that any one bestows so long and so faithful care upon another as she has done in all these years of her sister's illness. During the

past few weeks of life opiates were the only remedy to save her from extreme suffering, but at the last she passed away as quietly as a child falling asleep. Our sister had been a faithful, steadfast member of the church wherever she had held her membership. For nearly or quite two years she had not been able to meet with the church in worship. The last time she met with us was at the association in June, 1907, when she was present two days, but became much exhausted from the exertion. As she was faithful in her attendance upon the sanctuary, so also she was steadfast in the faith of the gospel. It was specially her delight to speak of the doctrine of election, effectual calling, the atonement upon Calvary and the resurrection of the bodies of the dead at the last day. Many who have visited her during the past few years can testify to this as well as we. She was grieved and hurt whenever there seemed to her to be any departure from the faith which had been hers from the beginning of her life as a believer. All who know her at all intimately knew her as a woman of decided views, and as one not easily moved from her convictions. Her father's house was a home for all Old School Baptists from her childhood, and beside, many friends and neighbors delighted to be visitors there. It was seldom that some one was not being entertained in her father's home. This was also true, as many know, of her own home in Washington, D. C., at Southampton and at Hopewell. Hospitality has always been the rule of her home, and this hospitality was extended to all. Many have pleasant recollections of hours and days spent in her home. While Elder Purington lived, he, with her and her sister, Miss Ada Quint, welcomed all who came, with open hearts and hands. About a month before her death she sang one day three hymns; the first was, "How firm a foundation," the second, "How tedious and tasteless the hours," and the third, "O when shall I see Jesus?" Just before her death she feebly sang the hymn, "That awful day will surely come." Those present were deeply moved to hear her sing these hymns, so full of the believer's hope and faith.

The funeral services were held on Tuesday, Sept. 22nd. At the home prayer was offered by Elder A. B. Francis. At the meetinghouse the Scriptures were read and prayer was offered by Elder Horace Leferts, and Elder B. F. Coulter preached a very appropriate and consoling discourse from the words found in John xxi. 18. Elder Francis conducted the service at the grave. A very large concourse of people were present to witness and take part in the sad services of the occasion. The remains were laid to rest in the cemetery adjoining the meetinghouse, by the side of her husband, to await the resurrection of the dead.

C.

John Archibald Leitch died May 23rd, 1908. He was born Oct. 10th, 1843, in the township of Dunwich, county of Elgin, Canada; he was educated first in the public schools of his native section and afterwards in the grammar schools of London and St. Thomas. His parents, Archibald and Flora Leitch, emigrated from the Highlands of Scotland, Argyleshire, in 1842, and settled in the wilds of Dunwich, where they made a home for themselves in what was then a dense forest. He early applied himself to acquire such an education as would fit him for teaching, and began that profession at the age of eighteen, spending years in his native section, after which he removed to Ancaster and taught there for six years, after which he removed to Brantford and embarked in the insurance business, in which he continued until shortly before his death.

The subject of the above sketch had been known to the writer for nearly twenty-three years as a lover of truth and of God's people, and whose life was ever above reproach; none could know him long before finding out his sterling qualities as a man and citizen; neither could one be in his company long before he found out their views upon eternal things, for he ever seemed to be searching after those who loved God and thought upon his name. He never made an open profession of Christ by public baptism, but would go miles to hear the truth of God once delivered to the saints. He had not once missed the May meetings at Dunwich for forty-nine years, and always returned with some thoughts for his most intimate friends, to whom he would talk for hours, which showed how much hold eternal truth had upon him. He was ever ready to defend the Old School Baptists and the truth they teach, and was a great lover of the SIGNS, and whenever opportunity afforded would get the Old School Baptist ministers when passing through Canada to stop off and preach, renting a hall in which to have them preach, and invite people to come and hear the gospel as the apostles used to preach it. We have had many conversations upon spiritual subjects, and I always found him filled with thoughts of love to God. Many enemies he had for the truth's sake, but all believed him honest and placed him in positions of honor, trust and influence, both on the school boards and in the council of our city, where he served for many years, and no doubt would have been elected to the mayor's chair had not his health failed about the time of the death of his older son, which seemed to take a great hold upon him; he never fully recovered from the shock. During the past sixteen years I was most intimate with him, and have no doubt but that our loss is his eternal gain. On the night of May 23rd he took a walk and visited his friend, Mr. George Teakle, with whom he remained until after 10 o'clock, talking of the love and goodness of God, and who went with him to within a few steps of his

own door. After making arrangements to visit a sick person the next day he went to his own room and in twenty minutes he was past all human aid, hardly able to speak a word to his wife and son who were with him. He leaves a widow, one son, a daughter, a daughter-in-law and two grandchildren to mourn their loss. We extend to them our heartfelt sympathy, feeling we have lost a friend indeed, and a brother in the Lord. May the God of all comfort guide and lead us all, so that be his coming at midnight or at the morning light we may have hope in the resurrection of our blessed Lord. He "is not dead, but sleepeth."

Elder F. A. Chick conducted the funeral services before a large company of friends and relatives, and he exalted not the dead, but the living Christ, who ever liveth for his people. F. SIMMONS.

M E E T I N G S .

THE Olive and Hurley Old School Baptist Church will hold, nothing in providence preventing, their yearly meeting on the first Saturday and Sunday in November, (7th and 8th) 1908. Those coming by rail will be met on the day previous in the afternoon at Olive Branch and West Shokan.

JAMES H. BEVIER, Clerk.

PROVIDENCE permitting, the Olive and Hurley Old School Baptist Church, of the Roxbury Association, will hold a two days meeting on Saturday and Sunday, Nov. 21st and 22nd, 1908. Ministering brethren and all other lovers of the truth are cordially invited.

By order of the church.

A. BOGART, Church Clerk.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

SALEM OLD SCHOOL BAPTIST CHURCH.

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Elevator entrance on either 19th St. or
8th Ave.

11:00 A. M.

2:30 P. M.

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

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76. MIDDLETOWN, N. Y., NOVEMBER 15, 1908. NO. 22.

CORRESPONDENCE.

THE BOOK OF REMEMBRANCE.

“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.”—Malachi iii. 16, 17.

It was a time of affliction and desolation when these words were uttered. Iniquity abounded in the nation, and yet the outward worship of the Lord in his temple was maintained, but it was a hollow mockery; though they drew nigh unto God with their mouth, and honored him with their lips, their heart was far from him. The Lord was not deceived, for all things are naked and open unto the eyes of him with whom we have to do. The Lord by the mouth of the prophet Malachi unmasked their hypocrisies and laid bare the carnality of their reprobate worship. God is a Spirit, and they that worship him must worship him in spirit and in truth. Were there any such in Israel then? Yes, there was a remnant according to the election of grace, and in our text they are described: “Then they that feared the Lord.” Prec-

ious ones, in whom the Lord delighteth, the salt of the earth. Such they were then, and to-day such are God's sacred ones. It was because of God's intimate dealings with them that they revered his name; they were the workmanship of his grace; for thus the Lord speaks in the new covenant: “I will put my fear in their hearts, that they shall not depart from me.”—Jer. xxxii. 40. Ah, unless the Lord himself 'does it his fear is not in us. All mankind are estranged from God, and there is no fear of God before their eyes. Putting his fear in our hearts is God's own gracious, transforming work. It brings them that were alienated from the life of God, through the ignorance that was in them because of the blindness of their hearts, into intimacy with the Lord their God. The fear of the Lord in the heart is vital and animating; that one becomes conscious of emotions toward the Lord; he now is moved with a sacred reverence for God, he thinks of the majesty, the justice and purity of the Lord, and in reverential trembling of soul he feels to bow before him. Ah, in a feeling sense he now knows he is a transgressor; vile, depraved, he loathes his sins, and loathes his own black self. The Lord is

not now despised, unsought, unknown, but the heart of the quickened sinner with sacred awe, with entreaty, is turned unto him. Yes, as the Holy Spirit discovers more and more the attributes of God to us, the more hallowed becomes his glorious name. And O, when we are given to taste the forgiveness of our sins, when his salvation sets us free from guilt and condemnation, O then, contemplating his mighty and gracious acts in our behalf, our God becomes in very heartfelt experience our "exceeding joy," and our heart says, "Our Father, which art in heaven, hallowed be thy name." If the fear of the Lord is in my heart will it not be a living power there? It is a fountain of life to depart from the snares of death. This is the blessed God-glorifying effect of the fear of the Lord, we are turned from our iniquities. (Acts iii. 26.) The fear of the Lord is a fountain of life springing up within us, lifting us up, away from evil. Ah, when sin and Satan would drag us down and bury us in darkness and despair, the fear of the Lord is our defence, refreshing the soul and animating us with hallowed emotions toward the Holy One of Israel. Thus in all our temptations and all adversities we are more than conquerors through him that loved us.

"Then they that feared the Lord spake often one to another." God hath set them apart unto himself. (Psalms iv. 3.) They feared the Lord, and this precious fear drew them forth, separated them from the ungodly. In the sinful and dark times, and amidst the hypocritical worship of the Most High, there was a coming together of those who feared the Lord. They sought out one another, for they were of kindred minds, they had the selfsame hopes and fears, and their hearts throbbed in unison in the things pertain-

ing to God. They "spake often one to another." This does not mean that when they met they spent their time gossiping one with another, discussing the affairs of the mere natural life. All of the world are capable of doing this. The theme of their conversation was the Lord, and their relations unto him. The prophet Daniel says, "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."—Daniel viii. 13, 14. And once two that feared the Lord walking to Emmaus talked together, and as they communed together and were sad Jesus himself drew near and went with them. (Luke xxiv. 13.)

"Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints!"

This fellowship and communion is one of the very blessed fruits of God having wrought his fear in our hearts; it makes us fellows, companionable companions. So the beloved John declares himself, "Your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ."—Rev. i. 9. It was in the midst of trying dispensations that they that feared the Lord spake often one to another. They felt they could confide in one another, they were spiritually bosom friends pouring forth to each other their sighs and fears, desires and hopes. They could not but be sad in their communion one with another when they had to witness sin so abounding in the nation. No doubt they recognized and spake one to another of the manifest chastening hand of the Lord. But how compassionate

was the Lord unto them amidst all their troubles. Did he not speak by the mouths of his prophets very comforting things? Yes, the Holy Ghost moved Malachi to speak glorious, uplifting revelations. The cup of their griefs was sweetened, and their souls were animated with hope. Though at present all was dark and their heart-griefs were many, yet this is the word the Lord hath spoken: "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall." They "spake often one to another." There was an attraction which drew them into frequent intercourse one with another; it was so congenial, soothing and profitable. The Lord had given them one heart and one way, that they might fear him forever, for the good of them and their children after them. (Jer. xxxii. 39.) How could it then be otherwise than that they should speak often one to another? Is there any such thing as this in the world now? There is indeed; but in some places where there are those who profess to fear the Lord it is hardly discoverable, and instead of sacred communion together in the things of Christ, worldly-mindedness is manifest. The apostle Paul said, "For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults."—2 Cor. xii. 20. O what a heart-saddening picture! No wonder that the apostle shrank from beholding such a scene. It is so becoming the household of God to speak often one to another, and where there is that spiritual recognition of one another as those who have obtained like precious faith, our speech should be always with grace sea-

soned with salt. (Col. iv. 6.) There are words of counsel, admonition and exhortation to be spoken, there are words of sympathy, of good cheer to be said, and if I have offended my brother it is good to confess my fault to him, and if any one has transgressed against me how good it is to have a forgiving heart to speak to him words of forgiveness. O whatsoever we may find to speak one to another then in our tongue may there ever be the law of kindness, (Prov. xxxi. 21,) and all will be God-glorifying and to our mutual edification.

"And the Lord hearkened, and heard it." This is infinite condescension. What, such a Listener to our poor, imperfect utterances one to another? Yes, the Lord hearkened. He inclines his ear unto the speech of those that fear him. O dear kindred in Christ, we ever have our holy, heavenly Listener, the Lord our God. How blessedly this gives us glimpses of his beauty. Though he is high, yet he has respect unto the lowly, he will not turn a deaf ear to beggars, (1 Sam. ii. 8,) he hears the speech of dust and ashes. (Gen. xviii. 27.) Poor, destitute soul, he will regard thy cry, he hears the groanings of the prisoner (Psalms cii. 17-20,) and the sighs of the needy. (Psalms xii. 5.) He inclined unto me and heard my cry, saith David, and this poor man cried, and the Lord heard him. (Psalms xl. 1; xxxiv. 6.) Sometimes when we talk one to another our tongues fail to tell all that our hearts would speak, and sometimes our language is so imperfect we mistake the meaning of one another; but the Lord hearkens and knows exactly our heart's language. It is very encouraging to needy souls that God heareth prayer, for while the children of God are pilgrims and strangers in the earth, so many are their needs, so many straits attend their

journey, and so unequal in themselves are they in their conflicts with the world, the flesh and the devil, that if succor were not given them from on high they would soon perish from the way.

"A book of remembrance was written before him." This is the most wonderful book that was ever written; it contains so much that were all the pens of mortals employed to tell its contents the half could not be told, and the world itself could not contain the books that would be written. In considering this book let us contemplate, first, the book and its contents; second, the writer of the book; third, where it was written; fourth, for whom it was written, the readers of the book; fifth, where it is read. The title of the book is of sacred significance, "a book of remembrance," but of this I will speak further on. This book contains the records of eternity, the thoughts and acts of Jehovah, the Father, the Word and the Holy Ghost before the creation of the world. In it is found the revelation of the good pleasure of God in creation, providence and grace. In its pages is unfolded the everlasting covenant of grace, ordered in all things and sure. It is the book of Jehovah's infinitely wise and glorious and immutable decrees, that embrace and determine all things in heaven and earth and hell. In this book you will find the Lamb's book of life. Is my name written therein? All the holy Scriptures are in this book; yes, this book also embraces all those wonderful, divine, ineffaceable writings of the Spirit of the living God in the hearts of the elect. In the Scriptures we read of a book in the right hand of him that sat upon the throne, written within, and on the back side, sealed with seven seals, and the Lamb opened the book. (Rev. v. 1-10.) Also a book was opened, which is the

book of life, and whosoever was not found written therein was cast into the lake of fire. (Rev. xx. 12-15; Phil. iv. 3.) David speaks of his tears being in God's book, (Psalms lvi. 8,) and saith he, "In thy book all my members were written." —Psalms cxxxix. 16. And Jesus said, Your names are written in heaven. This, beloved ones of God, is but a bare outline regarding the book of remembrance.

The writer of the book is the Holy Ghost. Shall I speak of him as the Recorder who writes in imperishable lines the memorials of the everlasting kingdom and dominion of the Lord God Omnipotent who reigneth? Every word written in this book is such that none could pen them except the Spirit of the living God. (2 Cor. iii. 3.)

Where was this book written? It is before the throne of God, and there it was written. "A book of remembrance was written before him." The Lord is not forgetful; he is not as that king who, in his restlessness, one night called for the book of records of the chronicles of his reign to be read before him. (Esther ii. 23; vi. 1.) The book was written before the Lord, but the Lord of hosts himself hath no need of it, it was not written for his benefit. Our God has an all-glorious and infinite sufficiency in himself; his understanding is infinite. (Psalms cxlvii. 5.) For whom then was this wonderful book written? It was "written before him for those who feared the Lord, and that thought upon his name." To them it is read by the Holy Spirit, and taught of the Lord they themselves read its living words.

The book of remembrance is written before the Lord, and only there can any one read it understandingly. It is written in the prophets, "All thy children shall be taught of God." Now the Lord,

who loves his people, and is himself their Teacher, constrains them by his divine operations to come before him to receive instruction from the book, and his gracious, pitying eyes are ever upon them as they ponder over its lines. He knows all the difficulties that they experience in spelling and pronouncing and understanding some words that are hard to be understood. (2 Peter iii. 16.) Often while we are reading we find things of deep signification, and our puzzled hearts look up inquiringly to the throne of our compassionate God, saying, What is the meaning of this? Yes, our God is very indulgent, for this is written for the encouragement of all who sit at his feet: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

The saints living in the days of the prophet Malachi read the book of remembrance and were no doubt comforted and strengthened as they pondered over the remembrances that were called forth by their perusal of the book. The Scriptures written in former times by holy men of God, the prophecies and the history of the nation of Israel read before the Lord would revive in their minds how holy, merciful and covenant-keeping was Jehovah their God. And also looking over those divine leadings, the things of the Spirit wrought in them, they would trace how wondrously mindful of them the Lord had been.

"I muse on the years that are past,
Wherein my defence thou hast proved:
Nor wilt thou relinquish at last
A sinner so signally loved."

Let us now come to ourselves and trace what intimacies we have had with the book of remembrance. Can you recall the time when you began to read in the book? You were before the Lord, the

book was opened, you had eyes to see and a little understanding to know what was written on the page which God set before you to read. This was something new; it was the beginning with you of a new, undying life. Yes, we were before the Lord, raised up from death in trespasses and sins. (Eph. ii. 1.) In our spirit we were thus in divine life before the Lord. In times past we were without God, then our thoughts were only such as a darkened imagination could picture. To us God was a far off, dreaded being, or we conjured ideas of him that were flattering to ourselves; he was, we vainly thought, one like ourselves, one who would consider himself favored if we only would turn our thoughts unto him and worship him, and in consideration of this he would reward us on earth and give us everlasting happiness in heaven. How sacred and yet how awful was our soul's first experience of being before the Lord, and the book was opened. We were in this quickening life before the living God. He was near, and yet how far off, separated we felt to be, by our iniquities, from him. In our spirit, in a way that we had never known before, we now knew that the Lord was holy and just and almighty, and we saw, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." Shame, guilt, condemnation was ours as our transgressions were called to our remembrance. Ah, in our consciences we were made to possess the sins of our youth, we found a power moving the emotions of our quickened souls before the Lord; we were exercised in humbleness and self-loathing, and with a contrite heart before him. To thus read our just condemnation out of the book causes us to fear and quake. God, before whom we stand, is terrible in majesty, the Holy One, a con-

suming fire. (Heb. xii. 21-29.) This trembling of quickened sinners is sacred, not like the trembling of devils, (James ii. 19,) for when those who are brought before him tremble at his word there is so graciously wrought in them by the Holy Ghost that humble and contrite spirit. Blessed tremblers, the eyes of God's eternal pity are upon you while you read. (Isaiah lxvi. 2.) Some that fear the Lord are kept many days reading these sinconvincing, soul-afflicting lines in the book of remembrance, others are but a little while reading these heart-grieving remembrances. The Lord times our reading, he is the Judge, and determines when we have read long enough this and that page in the book. When he says, Thou hast read the page of thy sins and condemnation "long enough," (Deut. i. 6,) then his own hand (not ours) turns over the page, and our eyes look with glad surprise upon a more glorious page. The ministration of condemnation declares God's glory, but the ministration of righteousness and life far excelleth in glory. (2 Cor. iii. 7-11.) Our first reading in the book was the law, but this page is the law of the Spirit of life in Christ Jesus. Here we read in glowing, animating, comforting lines the exceeding riches of God's grace in his kindness toward us through Christ Jesus, even that grace which reigns through righteousness unto eternal life. Exceeding glorious remembrances are in the gospel of Christ. In the crucifixion of the Son of God we read that God remembered our sins, visiting them upon our Surety, who made atonement for them and put them away by the sacrifice of himself. With the eyes of our spiritual understanding we read so comfortingly that God remembered us in our low estate, remembered us in mercy, and the more and more our eyes are en-

lightened, (Eph. i. 18,) and as again and again we read in the gospel, we see, and we shall continue to see, that God hath remembered us from everlasting. This is not all understood at our first reading of the revelation of Jesus Christ. Comforting glories shine forth to faith's vision in every word of the gospel, and God in all the glory of his attributes is remembered to us in our Emmanuel's dear face. If now, while we are absent from the Lord, while as through a glass darkly so comforting and glorious is our view of Jehovah's glories, what must it be when faith is turned to sight? Then we shall be with him, be like him, and face to face see him as he is. (1 John iii. 2, 3; 1 Cor. xiii. 12.) The Bible is a book of remembrance given by inspiration of God; it was written before him for our comfort and learning, and only before the Lord can it be read understandingly. Heresies arise in the minds of the untaught of God. Such persons in their self-sufficiency read the Scriptures a little, it may be, but not before the Lord. It is a very blessed experience of those who are of the truth to sit down at the feet of the Lord and there receive his words. (Deut. xxxiii. 3.) But those who disseminate false doctrines are not those who sit at Jesus' feet; they are not those whose hearts' entreaty before the Lord is for wisdom. (James i. 5.) But stirred with false spirits that have gone forth into the world, they corrupt the word of God, (2 Cor. ii. 17,) wrest the Scriptures, (2 Peter iii. 16,) handle the word of God deceitfully, (2 Cor. iv. 2,) and in their vain imaginings with sleight, (Eph. iv. 14,) as "a dice thrower" they juggle wrested texts of the Bible, and invent such doctrines as would pervert the gospel of Christ. They receive not the love of the truth; for this cause God sends them strong delusion,

that they should believe a lie, (2 Thess. ii. 11,) and though they sport themselves with their own deceivings, (2 Peter ii. 13,) and are transformed as ministers of righteousness, of what profit is it? Their end shall be according to their works. (2 Cor. xi. 13-15.) What a painful picture! O dear children of God, how happy are we if we have that grace to examine ourselves whether we are in the faith. Are we ever found sitting at Jesus' feet as little children, teachable, inquiring, reading the precious Scriptures? Though the heady and highminded in their hearts sneer at this humble waiting upon the Lord, our safety and blessedness is in it. The apostle prayed for the saints at Ephesus; we have need of the same mercies. (Eph. i. 17-19.) Christ is the center, the heart, the Alpha and Omega of the revelation of God. Bear in mind, dear child of God, that it is not in your power to say what pages in the book you will read to-day or to-morrow. I am not meaning alone the Bible, (though we are not self-determiners what we shall read with our natural eyes in the Scriptures) but I am meaning that reading with our spiritual understanding (Col. i. 9,) the revealed things of God. Sometimes you may say, I should like to read here to-day, this bright and cheerful page, I should like to read just what that dear saint has been reading. I know from the past and from what has taken place this day that I am writing that I cannot select what I shall read. Early this morning some dark, bitter lines were spread before me; I looked upon them with an aching heart, all was obscurity to me, a voice in me seemed to say, Can you see the end of this, can you read the will of God in this? My eyes filled with tears, and my throbbing soul cried to the Lord, O I cannot understand this. Do you un-

derstand, dear reader, what I am writing about? Perhaps not. It is not for us to choose whether to read upon the mount of transfiguration or in Gethsemane's garden, but our God and Father opens the book of remembrance to the page where we are to read to-day, this month, this year. Some of us are not far enough advanced to read certain parts of the deep things of God; we have to come into deep waters to read understandingly certain lines in the book; words of one syllable are all we are capable of reading just at present. Milk is the seasonable diet of those who are not of age for strong meat. Some indeed of those who fear the Lord have the eyes of their understanding so marvelously enlightened with the light of life that they read in the twinkling of an eye or in a little while what others are years in attaining unto. (See that thief upon the cross, Luke xxiii. 42.) This is all according to the good pleasure of the Lord of hosts, before whom and by whose grace alone the book of remembrance is read. It is very difficult (I find it so) to put into human speech the transactions of the Holy Ghost wrought in our souls, in his glorifying Christ, in his taking the things of our Emmanuel and shewing them unto us. We have to be brought into such manifold conditions, experiences, to prepare us to have the excellencies of Christ made known unto us. Sometimes we are much stirred up to read in God's book. Whether it be the words of the Scriptures, or the book of our souls' experience of divine realities, or God's providences, we long to learn the will of God, but it is not always an easy thing to do this. We come before the Lord to read, but we are much buffeted and tormented while endeavoring to understand the good pleasure of our heavenly Father. There arise in our

souls such questionings, and whisperings of unbelief. Satan is at our right hand to resist us, (Zech. iii. 1,) he would throw dust in our eyes and blear our sight. At times it is as though a very battle were being fought between the devil and our spirit that is yearning for Jesus Christ and his precious doctrine. Our souls cling to the Lord, our face with entreaty is turned to him, we long for the book to be unsealed, and for eyes to see, to read and understand, to find food and encouragement, but even while we are praying before the throne we are assaulted with the insinuations of the adversary. What is this that you are studying so intently, child of God? You say, There is that rod, it has been cruel to me, its strokes have put me to grief; truly these chastenings are grievous, I cannot see how all things work together for good; this trial, these strokes, seem to me only for evil. Ah, dear kindred in Christ Jesus, we never can read aright our chastenings away from the Lord. It is our mercy to be driven, and to be drawn when under the rod to the throne of our God, and there to fall at his feet while our chastened souls sigh and cry before him, Tell me wherefore thou hast afflicted me. The Lord opens the book of our chastenings and little by little we begin to read. This is one of the most difficult parts to read in the book of remembrance. The Lord has written, and there is so much to read in the chastenings of his children. Our reading times are before him. The Lord of hosts, our heavenly Father, speaks: "Hear ye the rod, and who hath appointed it."—Micah vi. 9. Our ears are opened to discipline, (Job xxxvi. 10,) and the voice of the rod speaks to our hearts humbling and comforting things. Our trials are God's covenant chastenings in faithfulness and everlasting love, and are

all to bring forth unto us the peaceable fruits of righteousness. We look into some of the mysterious providences toward us, but we cannot read their signification; all is to us dense, painful obscurity, we can see nothing in our afflictions and temptations glorifying to God, and nothing of any hope or benefit to ourselves. But God is very gracious to his chastened ones, and even though we have been self-pitiful and fretful, we are, as I have intimated, both driven and drawn, in due time, to come before him, and to his chastened, grieved, wearied, fretful child God opens the book of his chastenings. The Holy Spirit pours a little divine enlightenment upon the eyes of our understanding, and we begin reading before our Father in heaven, line upon line, here a little and there a little. Here are some things that the hearts of chastened children read: "Then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail." "Fools, because of their transgression, and because of their iniquities, are afflicted." When we read this before the Lord it is a humbling remembrance, and our bowed hearts confess that we have strayed away, and that we have been foolish indeed. (Psalms lxxiii. 22.) This also is the doctrine we read: "I have not done without cause all that I have done in it, saith the Lord."—Ezek. xiv. 23. Hard, soul-abasing words, they stir up remembrances of our vain life. Here is another line to read in chastening's book: "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and

scourgeth every son whom he receiveth."—Heb. xii. 5, 6. O what memories these words of our Father stir up; they bring us with contrite confession before him, saying, I know that in faithfulness thou hast afflicted thy wayward child. "Hear ye the rod, and who hath appointed it." The voice of the rod is the voice of our Father in heaven, and as we ponder over our chastened pathway we at length say, "Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not."—Lam. iii. 19–22. And when after many times reading our chastenings before the Lord we are brought into subjection to the Father of spirits and live, and lift up our faces unto him, then we can see "Love inscribed upon them all." O happy is that chastened child who with eyes of faith and love can see the end of the Lord, that he is very pitiful and of tender mercy. (James v. 11.)

"Bastards may escape the rod,
Sunk in earthly, vain delight;
But the true-born child of God
Must not, would not if he might."

The Lord's supper is a book of remembrance to the churches of Christ; many consoling remembrances are ours therein. "This do in remembrance of me."—1 Cor. xi. 24. In God's dealings with the elect of mankind his attributes are so fully declared that heavenly beings, the holy angels in glory, contemplate with holy adoration God's glories therein. There were cherubims of glory shadowing the mercy-seat whose faces looked one to another; "Toward the mercy seat shall the faces of the cherubims be."—Exodus xxv. 20. And, in a figure, may we not say that the church of the redeemed is

the most comprehensive book that the angels in heaven read? For unto them principalities and powers in heavenly places are made known, by the church, the manifold wisdom of God. (Eph. iii. 10.) "Which things the angels desire to look into."—1 Peter i. 12. The apostle Peter had a never to be forgotten time reading in the book of remembrance. Look at him denying Christ with oaths and curses, he did not appear to be reading just then. But the Lord Jesus turned and looked upon Peter. That look was the look of incarnate omnipotence, and drew the eyes of sinful Peter to look into the eyes of Jesus. O Emmanuel's eyes were then a book of remembrance indeed to Peter. He read, shall I say, volumes in a moment; he read the unfailing pity of the Son of God to him, an unworthy wretch; he read in Jesus' eyes the story of injured love, and he knew that it was he himself who was the guilty, injurious one. "Peter remembered" (Luke xxii. 61,) the words of faithful warning, "Thou shalt deny me thrice," and the words of everlasting love, "I have prayed for thee." Surely Peter never forgot all this; throughout all eternity he will remember it. I have thought very much upon the dear children of God who lived on the earth in old testament times. As I have mused about them I have felt at home with them. Their regenerated spirits are now with Christ in heaven itself, even as the spirits of that once crucified thief, (Luke xxiii. 43,) and the martyr Stephen. (Acts vii. 59.) Some of these saints now with Christ in heaven have their regenerated bodies, too, as Enoch and Elijah. The bodies of these two did not die, they were translated that they should not see death. (Gen. v. 24; 2 Kings ii. 11; Heb. xi. 5.) God translated them from earth to heaven, he

quicken their mortal bodies, he changed them in a moment, in the twinkling of an eye, and they put on immortality and incorruption. Thus it shall be with the resurrected bodies of the saints at the last day, and also with the saints who are alive on the earth at the time of the resurrection, and thus Enoch and Elijah are now in heaven in their regenerated, spiritual bodies, fashioned like unto the glorious body of the ascended Savior Jesus Christ. (1 Cor. xv. 51-54; Phil. iii. 20, 21.) O comforting, glorious hope! There took place in these dear saints while on earth very sacred transactions of the Holy Ghost. Ponder over the following description of it: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching 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."—1 Peter i. 10, 11. These saints were, to use our present similitude, reading the writings of the Spirit of Christ in their hearts. Are you looking at the picture? Contemplate their inquiries, their diligent searchings, their hopes and expectations, yes, even some moments were theirs of holy rapture, as by faith they looked forward and caught glimpses of and ascended with Christ into "the glory that should follow." These saints of olden times would be very companionable, would they not?

There are many things pertaining to our reading the book of remembrance before the Lord that I cannot now enter into. Therein we read our title deeds to an inheritance incorruptible, and undefiled, and that fadeth not away, which is reserved in heaven for us. Pleasant reading! Very blessed indeed it is to read

our names in the Lamb's book of life. Sometimes we read the book of remembrance with fears and weeping, and the pages are tear-stained. Ah, sometimes we cannot read a line therein, the book to us is sealed and we cannot open it. Then it is given us by our merciful God to read in joy the covenant ordered in all things and sure, wherein we see God hath from everlasting been mindful of us, and hath predestinated us unto eternal glory by Christ Jesus. Strong consolations are given us in times of trouble while reading the book before our God, we are stayed up to endure our conflicts by the way, our hope is made to abound, and in our earnest expectations of ultimate triumph we are enabled to sing, "We are more than conquerors through him that loved us."

"A book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

SOUTHAMPTON, Pa., October, 1908.

DEAR KINDRED IN A PRECIOUS HOPE:—Being kept in my room for some time with rheumatism, I have been consoling myself by looking over the last volume of the SIGNS. The very first article in January 1st number chained my attention so that I have to peruse it all over again, finding it more full than when I first read it. I was more interested as it was from the pen of our youthful brother, Horace Lefferts, who but a few years ago was a small child playing with the little children here. Now he is a minister of the gospel, proclaiming the unsearchable riches of Christ with comfort and satisfaction to the Lord's people, causing them to exclaim in thought, Behold, "what hath God wrought?" How wonderful are his works; his way is in the sea, and his footsteps are not known.

The next letter is from sister Martha Hubbard, who has passed through the deep waters of sorrow, and very sore trials, which have proved a refining furnace, and she realizes the promise that they will all work for her good, so she praises the Hand that dealt the blows. Then came two messages from our dear young sister, Bonnie Chick, whose warblings have been so sweet since she was brought into the fold, "with believers enrolled," causing my mind to go back to my own early experience, when I wondered how people could find anything to talk about but that which pertained to the kingdom of Christ, for

"Jesus, all the day long,
Was my joy and my song."

How often have words of that lovely hymn come singing through all my being, for surely

"Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

Then come fitting words from several brethren and sisters, comforting the scattered waiting ones; and especially would I mention the letter of sister Allen, who is deprived of her natural sight, but who has been given that spiritual vision which is of priceless value, for it enables her to realize that even this severe affliction is among the "all things" that work for her good. Her interesting letter, dictated to brother Fenton, who, since he came into the church, has been such a comfort to her, reminds us of the time when she was able to attend our meetings, always with some comforting word for her brethren and sisters.

In this first number sister Nancy Creel, so far away, yet near, sings a song of praise in the same harmonious strain. Since that was written her location is changed to farther west, where she is en-

tirely deprived of hearing the gospel's joyful sound. O how many of our dear kindred are in the same situation; but what a sweet blessing that they can come together on the wings of thought, brought nigh by that love that can cross the broadest rivers, and scale the highest mountains.

The New Year's address was filled with refreshing words that distilled as the dew, and the editorial was full of deep thought and instruction. Often in reading the SIGNS, it seems as though I were in one of our conference meetings, where

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

One may speak with hesitation what is felt by him to be a very poor message, and these very words may prove the most valuable to another who is traveling in the same low place, feeling entirely alone. So, often in the SIGNS we read our own exercises, and feel drawn to those we have never met, scattered from Maine to Florida, and from the Atlantic to the Pacific Ocean, and to some across its great waters, and to the far off islands of the sea, and at times a message comes winging its way from those distant shores, telling the same old story of Jesus and his love. Often those who feel that their letters are the most worthless are the very ones bearing to us the greater comfort. One dear, afflicted sister, who thought she was writing a very poor letter, said though she could not write as others, yet each one came right into her heart; and she crept into mine, for her words were full of that love that is divine. One sister in Florida was sad and lonely, thinking of the Lord's people meeting in different localities where they can hear the gospel preached, while she had not the privilege of hearing a sermon

for many years, I am sure if she had the opportunity to listen to the "joyful sound," a little rain or worldly company would not keep her away from the place of meeting, and what would she and others do without these voiceless messages of love and sweet fellowship such as are contained in the SIGNS?

In February I read "Gleanings by the Way," by sister Ruth Adamson, which was certainly very touching, and manifested that she was ripening for glory. She has since entered its portals, where all hindrances to her joining with the saints in praises are done away, for she is now in the countless throng of those who came out of "great tribulation," clothed in white robes, singing praises to God and the Lamb.

In reading over all these precious messages I see so much that I would like to mention, only I fear that it would make my letter too lengthy. The clear and beautiful unfolding of Scripture by watchmen on the walls of Zion is always gladly welcomed by the longing, thirsting soul, and, as the gifts are varied, each striking a different chord, so there is always some sweet morsel for each waiting one, and the soothing words from the fathers and mothers in Israel fill a large place, and from all the brethren and sisters who write, some walking in the valley and some on the mountain-top, all come to me with tenderness, for I feel that a heart has been given me to rejoice with those that do rejoice, and to weep with those who weep.

Reading over the letter of sister Ruth Keene, written on the first day of the week, early in the morning, brought to my mind her sweet experience which appeared in the SIGNS a few years ago,

when she was very young. I have since felt an interest in all that flowed from her pen.

"A spot of earth," from the pen of Elder J. F. Beeman, was very interesting to me, and while reading it I could almost see the pictures that his ready pen portrayed. He feared it was weakness to tell this experience, and it was with hesitation that he sent it, but I am very sure many have read that narrative with pleasant participation in those early remembrances.

I have now been reading over the very interesting experience of sister Mamie Kennedy, and I cannot tell how it has penetrated the deepest recesses of my being. Many of her thoughts and feelings it seems she has written out of my own heart, and I am glad for her that in "waiting patiently" she has found Him whom her soul loveth, and entered the banqueting-house, where she has food suited to her taste, and that she is in company with that blessed household that is most dear to her heart. In the same number that contains this letter is an editorial from the late Elder Gilbert Beebe, from these words, "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." It was after reading this editorial when it first appeared that I gathered strength to write to him, at the same time trembling at my boldness, and I can never tell what strength and comfort was in his reply that very soon came back to me. His love and kindness cannot be forgotten. He was truly a father and teacher in the church of God, and ever ready with help and instruction for poor little, stammering ones, who loved to lisp

the name of Jesus. Though he possessed so noble a mind, filled with true wisdom, none were too small or ignorant for his notice. Such a character continues to exhale fragrance as long as memory remains among those who loved him. I have just been reading again the experience of his great-grandson, Gilbert McColl. He has told much in few words. It was a very interesting meeting when he related the reason of his hope to the church here. Tears sprang to many eyes while listening to his childlike story. It was most touching to see him receive the beautiful ordinance of baptism, coming into the church with gladness, such a great distance from his home. We enjoyed very much his visit here in our home with his mother, whom we had not seen since, as a young bride, she left Middletown, N. Y., for a home in Mani-toba, many years ago.

While I have been writing another name has often come to my mind, a name we have missed the past year, and for a longer time, and many readers of our dear magazine will remember the sweet songs of sister Attie Curtis. Her letters were always cheering and heavenly. Her harp has been hanging on the willows till we are longing to hear the sweet vibrations again. We hope the Lord will soon enable her to tell of some things she has learned in this nighttime, for, "Darkness shows us worlds of light we never saw by day." The Lord maketh the clouds his chariot, and on the darkest cloud is painted the most beautiful rainbow.

With love to all who are among that number chosen in the furnace of affliction, and who desire to be true followers of Him who was meek and lowly, I am, unworthily,

BESSIE DURAND.

VIENNA, Va., Oct. 17, 1908.

ELDER H. C. KER—DEAR BROTHER:—
I am sending you a letter written at my request by Elder H. H. Lefferts, on the beautiful twenty-third Psalm. He says it is a mere skeleton and not worth publishing, but it has been more than a skeleton to me, and I leave it with you to do with as you think best; if you do not publish it, please return it to me.

Our association closed yesterday, and we feel to thank God for his blessings, for he certainly blessed us in many ways, with beautiful weather, good preaching, hearing ears and understanding hearts to receive what is good meat and drink to his children. The gospel is certainly good for the children of the living God; it feeds, strengthens and builds them up, and they are made to "lie down in green pastures" and be content. Jesus, the great Shepherd of the sheep, is always caring for them, and not one little, weak lamb shall perish; though one stray from the flock, Jesus will find him and bring him back safely into the fold. I can say, I enjoyed in a measure every sermon that was preached at the association, and especially yours on the "Ark." I had never looked at the ark in that light before, and it was quite a revelation to me and very interesting; I could feel the truth of every word in my heart, and feel to say, "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." On the last day of our meeting the subject was the love of God shed abroad in the heart, the love of the brethren for one another, and that is always interesting to me; it seems as though that is all I can talk or write about, for it is a wonderful love, a love I never dreamed of. I once thought the Old Baptists did not think nearly as much

of each other as they pretended; I did not think they could love one another so much, but now I know they do love as much as they express, and far more, they cannot show outwardly all the love they have in their hearts for the brethren. I feel as brother McConnell said of himself on the last day of our meeting; I often wonder if it is the right kind of love I have for my brethren, if I love them in the right way. I do not doubt the love of the brethren for me, but am I not deceiving them? God grant that I am not; I hope I love them with a pure heart fervently. I know I would not be satisfied with any other people, and when I look back and see all the way the Lord has led me I cannot help but have a little hope in the redeeming blood of Jesus. All of my relatives who are members of any denomination are Methodists, but I thank God that in his wise providence he saw fit to lead me in a different way. When I first became aware of my exercise of mind in regard to spiritual things I began to attend the Methodist meetings, and for six months I attended the meetings as regularly as it was convenient for me, but I could not find what my heart desired, they did not look like I felt; they seemed selfish one with another, each seemed to think himself better than the other; that was not the way I felt, I was hungering and thirsting after righteousness, longing to find some one like myself, or some one who felt as I did, that I might talk with. The Methodist preacher came to see me one day, but I soon found he did not feel as I did. He told me I would have to do something whereby I could be saved, that I could not expect God to do it all, I had to help him.

What! this poor, vile sinner help God? Ah no, what could I do? I felt that God must help me, that if he did not have mercy on me I was lost, lost forever, and I was made to cry for mercy day and night until he saw fit to calm the troubled deep, saying, "Peace, be still," and, "Fear not, trembling one, it is I." The first day I went to the Old Baptist meeting I knew I had found the people I was looking for; they looked like I felt, except they seemed so happy in each other's company, and I felt so miserable, and alone. I would like to have told them how I felt, but I dared not, something held me back, but my love went out to them and I knew I could love no other people as I did them. I have loved them from that day to this, if I am not deceived, but I fear I have deceived them, "For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

"I am 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."

I love to read the letters in the SIGNS from different brethren and sisters everywhere, from far away States; though I never had the pleasure of seeing them face to face, my love goes out to them, for they write of the same things I love to write and talk about, and I feel to say, Write on. If I could write like some of you, I would write, too, but I cannot, and I feel to say with brother Chick, (in his editorial in Oct. 15th SIGNS) O that more of the spirit of the meek and lowly One might be manifest in all our conversation.

O what a long, rambling, worthless letter; "please cast it aside, my dear brother, and forget you ever received it, it is so much like the writer. May you all be strengthened and kept by the hand of God, is the desire of my heart.

Your sister in weakness,

LENA HUNTT.

WARWICK, N. Y., Nov. 25, 1907.

DEAR SISTER HUNTT:—You request me to write you with regard to some things in the twenty-third Psalm. This Psalm is a most precious bit of Scripture, and has often been a comfort to many of the Lord's people.

"He leadeth me beside the still waters." One cannot lead another unless he goes before. Jesus, the great Shepherd of the sheep, is the forerunner of his people. They never are called to go but where he has already been: "Still waters" signify waters that are quiet, peaceful and deep. "There is a river, the streams whereof shall make glad the city of our God." This river, which is the water of life, flows from the throne of God and the Lamb; that is, it issues forth from the place of his power and dominion and is sent forth by his decree. Those who drink of this shall never thirst again (for earthly water), but it will subdue their murmurings and unrest, thus making them quiet, and will afford them a rest and peace which the world cannot bestow nor withdraw. But the stillness of these waters also shows they are deep. Nothing can be deeper or more mysterious than God's plans and purposes, his ways and thoughts. "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!" This water of life which God gives to his people is full of his rich wisdom, his rich knowledge, his unsearchable judgments and his mysterious ways, therefore it is deep water; and still, because it is deep. It is babes and sucklings that are hither led, not grown men. These things are hidden from the wise and prudent and revealed unto babes; they are to the weak, not the strong; to the foolish, not the wise; to the self-conscious sinner, not the boasting Pharisee.

"He maketh me to lie down in green pastures." Pastures are feeding-places for the sheep. Green signifies new, fresh and living. To lie down signifies contentment and satisfaction. The gospel of our Lord Jesus Christ is the pasture in which the sheep of the great Shepherd feed and lie down, it contains such nourishment and food as hungry sinners need. The gospel is green; that is, it is always new, always fresh, and is full of life; there is no death in it. Whenever this glorious news is proclaimed in the heart of a tempest-tossed and trial-ridden sinner it suddenly makes him contented, happy and satisfied, for it says: "It is I, be not afraid." We do not lie down of ourselves, but he maketh us to lie down, but it is in such a sweet, compelling way that we do not realize at the time that we are being forced into it. He constrains us by love, and moves us by the Spirit's indwelling, to lie down and be happy, contented and satisfied in what he has prepared for us. Such as has been given unto me, give I unto you.

Yours in love of Jesus' name,

HORACE H. LEFFERTS.

I JOHN III 1, 2.

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

These words, with the next verse, have been much in my mind for months past, and I have often felt a desire to give expression to some of the thoughts which have come to me.

John, the apostle, has often been called the apostle of love, no doubt because he so often speaks of that attribute of God. "God is love," and is John not often spoken of as "that disciple whom Jesus loved"? But he has very little to say about his love to God. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The love of God to his church and people seems to have been uppermost in John's thoughts when he gave expression to these words, "Behold, what manner of love," &c. Well might we ask the same question. The love of God is infinite, unchangeable, everlasting. "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "We change, he changeth not." Infinite love, because it changeth not. ("The same yesterday, and to-day, and for ever.") "The Father hath bestowed upon us." The thought fills one with wonder and amazement, "bestowed upon us;" how can you and I, my friends, claim to be among those whom the disciple describes as "us"? Is he not writing to those whom in the foregoing chapter he addresses as "My little children"? If then we can claim any relationship to John, can we not reasonably hope that we are included in the word "us"? A very small word, but fraught with much meaning if you and I are not found included in it. The Holy Spirit, by the pen of Peter, says, "And 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." Can you and I, my friends, say with the poet,

"My hope is built on nothing less
Than Jesus' blood and righteousness"?

Can we say with any degree of comfort, He hath brought us to see our helpless state by nature, and given us a faith's view of his finished work? And this embraces, not only the work of shedding his most precious blood, but also the electing love of God the Father, the gift of the Father to the Son, and the redemption of his people from their sins. "Thou shalt call his name Jesus: for he shall save his people from their sins." If, I say, we have had a faith's view of his finished work, and felt the operation of his blessed Spirit upon our hearts, bringing us to cry, "What must I do to be saved?" rest assured, my friends, nature does not bring a man thus to cry, but "He which hath begun a good work in you, will perform it until the day of Jesus Christ," and we will yet be brought into the liberty of the gospel of Jesus Christ, and claim the relationship, and by the Spirit cry, "Abba, Father," and have a hope which is sure and steadfast, and which entereth into that within the veil, and that we are his children, chosen in him before the foundation of the world; "and if children, then heirs; heirs of God, and joint-heirs with Jesus Christ." To separate a joint-heirship, both parties must be agreed to the separation. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors, through him that loved us." With Paul we become persuaded that nothing can do it, not even our sins, though they often bring us

into bondage, and at times we cry, "O wretched man that I am!"

"That we should be called the sons of God." Sons of God? Yea, sons by the new birth. Ye must be born again or ye cannot see the kingdom of God. If then we know anything experimentally of these things, we are sons of God. "Therefore the world knoweth us not, because it knew him not." "They are not of the world, even as I am not of the world," said the Master. "If ye were of the world the world would love its own," but I have chosen you out of the world, and ordained you that ye bring forth much fruit and that your fruit might remain. Here then comes the testing point: Does the world realize we are not of it? Are we so mixed up with the world that none can say whether we are children of God or of the wicked one? We who believe the doctrine of election according to the foreknowledge of God, and salvation by grace alone, are charged with looseness of living; I sometimes ask myself, Is there any truth in this? Are we always ready to "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven?" Can we be said to be doing so when we neglect God's house and worship? Do we neglect the assembling of ourselves together as the manner of some is? I have thought much of this point. Do I hear one saying, "Who art thou that judgest another man's servant? to his own master he standeth or falleth?" True, nevertheless, is a church or people who never meet unless a minister comes (who often are few and far between) be said to be letting their light shine, and does it not rather show to the world that we want to glorify the creature instead of the Creator? I often feel condemned.

"Beloved, now are we the sons of God," &c. We do not have to wait, however many doubts we may have: "faith cometh by hearing, and hearing by the word of God." We say faith is the gift of God; it is, and if we have grace at all in our hearts, we have faith, howsoever little it may be. Christ said to his little ones, "O ye of little faith." You and I will never be condemned for our great faith. If ye had faith as a grain of mustard seed, ye could say to this mountain: Be thou removed and cast into the sea, and it should be done. Why is it we are so filled with doubts and fears? Is it because we have no faith? We believe not; but because we look too much to self, and not to Him, the author and finisher of our faith. Looking within, we find nothing but a cage of unclean birds, looking to Christ we find our all in all, and the fairest of ten thousand to our souls. "Thou art all fair, my love; there is no spot in thee," saith the Bridegroom. The bride did not mourn because of her lack of faith, for did she not say, "My beloved is mine, and I am his"? but because she could not find Him whom her soul loved. Is this not often the case with us? But why this condition? Is it because we are so taken up with the world and looking after the things of time and sense? We can talk upon any subject but God's salvation; we are such poor, worthless creatures. Is it any wonder we feel our worthlessness when we neglect the word of God? Is it not said, "They that feared the Lord spake often one to another"? Why do we not, I say, when we are commanded to rejoice in the Lord always, and again I say, rejoice? Let your affection be set on things above, (where Christ sitteth) and not on the things of earth; "for the things which are seen are temporal; but the things which

are not seen are eternal." "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." If we believe not God we make him a liar. Why then go on doubting his word, which says, "Beloved, now are we the sons of God"?

"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." Look up, doubting one; look up, fearful one, your Lord shall appear for you in glory; yea, more, is there now interceding for his bride. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." May we, with the psalmist, say, "Bless the Lord, O my soul; and all that is within me, bless his holy name." "He knoweth our frame; he remembereth that we are dust," and, "Like as a father pitieth his children, so the Lord pitieth them that fear him."

"For we shall see him as he is." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Now we see as through a glass darkly, then face to face; now we know in part, then shall we know even as we are known.

My thoughts still run on. O the blessedness of these words of the apostle whom Jesus loved, what comfort for the poor, afflicted in Zion; and so I have found it during the past month, while being unable, through illness, to attend to my duties.

Yours in hope,

FRED SIMMONS.

BRANTFORD, Ont., March 16, 1908.

LAKELAND, Florida, April 7, 1908.

DEAR BRETHREN EDITORS OF THE SIGNS:—I have a letter in charge from Elder C. K. Haines to the Mt. Enon As-

sociation which I will send you for publication, as it was comforting to the brethren there, and I feel sure will prove the same to others. Elder Haines is an able gift, and a strong defender of the doctrine of unlimited predestination and salvation by grace alone.

Yours to serve in the gospel,

J. W. FUTCH.

PRINCETON, Ky., Nov. 2, 1907.

DEAR BRETHREN AND SISTERS:—And all the faithful in Christ Jesus, members of the Mt. Enon Association, when gathered together at your yearly meeting with the Mt. Enon Church, may God be with you. I did aim to be with you in body, but as in body I am far from you, my mind is with you, and I hope that all you do will be done to the honor and glory of God. Remember that as our God delivered Moses and the children of Israel from the Red Sea, so did he deliver you all from the bondage and evil of conditionalism, and placed your feet upon the rock of predestination, which is a rock that crushes all things that oppose it, and has done so in every age of the world. Men have tried to destroy that doctrine, but they have all failed, and to-day there is a remnant according to the election of grace who still proclaim that doctrine to a little flock, to whom it is God's pleasure to give the kingdom. Dear brethren, stand fast in the faith of God's elect, and compromise nothing. You know the devil offered to give Jesus all the kingdoms of the world if he would fall down and worship him, but the dear Savior would not do this. We may rest assured that our God hates the proud and boastful who boast of their good works and of great numbers, but remembers the little ones who follow the Savior. The truth was not popular

in his days on earth, and the truth is not popular to-day, and he who preaches the truth to-day is hated by the so-called religious world just as Jesus was hated by them in his day. It is a sure and positive fact that men who attempt to limit God's purposes and decrees do not believe in God, but deny him in all his attributes. Our God said by the mouth of his holy prophets that he had declared the end from the beginning, saying his counsel should stand, and he would do all his pleasure. He also said he had made the wicked for the day of evil, and that they should do wickedly and should not understand, and we find in this day of evil that bold and wicked men do wickedly, doubting God and limiting him, and offering to compromise the doctrine of salvation, by offering to men blessings for good works. This is conditionalism on the part of the creature, and denies the very rock of salvation by grace. In this God has given them up to a reprobate mind; this is why they do not understand. But our God has said the righteous shall understand, for it is given to them to know the mysteries of God. This is why they believe that all things work together for good to them that love God, and who are the called according to his purpose.

May God ever keep you all in his love, is my prayer.

Your servant in hope,

C. K. HAINES.

LA GRANGE, Ill., Oct. 16, 1908.

DEAR ELDER KER:—I am going to try to tell you, and any of my dear kindred in Christ with whom you may care to share this, of a meeting I attended here in Illinois last month. It was the Spoon River Association, and was held at the home of a brother and sister Myers, at Colchester, Ill., two hundred and sixteen

miles from Chicago. I attended the two last days; starting from home without knowing even one name of those I should meet, but never doubting a welcome. As long as life lasts the memory of that sweet season with God's children here on earth will stay with me. I was shown great kindness, but it was not that which made all the enjoyment. The unity of the Spirit, the freedom given individuals to tell of the loving-kindness and great mercy of God, and the power and liberty given the ministering brethren to reveal God's hidden truths, resulted in joy and peace that passeth all understanding. I had a great desire to go, but dared not hope for a feast such as I had. There were ten or twelve Elders present, some of whom I did not get to hear, as they preached before I arrived, or else they belonged to the association and gave place to the visiting preachers. Elder Scott, of Springfield, Ill., Elder Carnell, of Duquoin, Ill., and an Elder Frazee, (of this State also, but I do not know where) preached more than once each, and I found them taught by the same great Teacher. Had my eyes been closed I would have believed I was at our own meetinghouse at an association. They differ a little from us, in the fact of their having a custom of shaking hands at the close of a session; while the last hymn is being sung all travel to the pulpit, giving the right hand of fellowship to the right and left as they go singing, and then to the Elders. My heart went out in love to them, and I felt that I knew them all. I found no one who lives very near me, but a greater number who have been taught of God and are led by the Spirit than I expected. I have an address of a man who lives in Chicago, I think his wife and daughter with him are all Old School Baptists. I hope to hunt them up

soon. A few of those I met I had known by letters in the SIGNS: Mrs. Ella Parrott, Mrs. Susie L. Bloomfield, Sarah Runkle and brother Varnes. Mrs. Sarah E. Runkle is a sister-in-law of Deacon Myers. The preaching was held in a grove, and from one hundred to one hundred and fifty ate and slept at this home. It gave a chance for a sermon in the evening, and more thorough acquaintance. They are in the habit of holding the association at the home of a member or members each year. Sisters Bloomfield and Reece, of St. Joseph, Mo., invited me to their association next year, and I hope to attend that or some other. Is it not a kind mercy shown me that I can through Nettie get a pass once or twice a year and visit some church? I feel it is. I am not worthy, I am nothing, but God is my strength, and if I can be led by him I shall be safe. It is my wish that you give the brethren and sisters my love; I never forget them in my prayers. I neglect a duty in not writing sometimes to them, but my attempt is always so poor, and then the excuse of having so many home duties keeps me from it. Give my love to sister Ker and the children, and write me when you can.

With fellowship and love I am,

LUCY BROME.

[SISTER Brome, the writer of the above letter, is a member of the New Vernon Old School Baptist Church, situated in Sullivan Co., N. Y. She for the past few years has been deprived of church privileges, having moved from Fallsburg, N. Y., to La Grange, Ill. We are glad she could meet with the brethren mentioned in her letter, and that she enjoyed the presence of the Lord and communion of saints.—K.]

BIOGRAPHICAL HISTORY OF OLD SCHOOL BAPTIST MINISTERS.

Last appeal for photographs, with a request for subscriptions.

I have collected and am arranging for publication in book form between six and seven hundred sketches and about two hundred photographs. This book, if published, will also contain sketches and pictures of a few of our spiritually-minded and talented sisters who are well known by their writings, together with an appendix of much useful information in brief form that I have gleaned from various sources. I feel to say that the work will be fairly representative, reasonably correct and of unusual interest to every Old School or Primitive Baptist. I want to make it so, and I again ask those ministers who have not furnished me with a sketch and photograph to please do so without delay. However, if they will not, because of a feeling of modesty, &c., as is the case with many, will not some one write me a sketch of the life and labors of such Elders? Do you want your pastor represented? If so, ask him about this matter, and assist me in getting information at once. I hope to complete and have the book published this winter. It will cost me about a thousand dollars to do so, and I want all who read this and feel that they want one or more copies of the book to write me a postal card saying how many they will take. It will cost you but one cent to do so, and will enable me to know if I can afford to publish, and how many copies to have published. The book will be more representative, much larger and therefore more expensive than I first anticipated, but I want to make the price not over two dollars. A large edition will enable me to do so, I think. So please help me make the price cheap to all by ordering now and paying later when the book is published. If you will write me, please do so soon.

R. H. PITTMAN.

LURAY, Va.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1908.

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

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

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

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DEUTERONOMY XXIII. 2.

DEAR BROTHER CHICK:—If not asking too much I wish your views upon Deuteronomy xxiii. 2, which reads as follows: "A bastard shall not enter into the congregation of the Lord: even to his tenth generation shall he not enter into the congregation of the Lord." I am asked so often about this text that I am interested in it.

Your sister, (MRS.) E. J. HEARST.
CLARENDON, Ark., October, 1908.

In this chapter there are several prohibitions recorded concerning those who must not enter the congregation of the Lord. Some of these prohibitions are to be forever and some for a time. Eunuchs must not enter that congregation at all. An Ammonite or a Moabite must not enter there before the tenth generation. An Edomite must not enter there until the third generation, and an Israelite must not enter there until all uncleanness shall have been purged from him, if he has in any wise become unclean. All these things were ceremonial and typical. Of this we may be sure. It may not be that we rightly understand of what things these are typical, but still we may be sure that they are types of better things. Reasons are given in the connection as to why an Ammonite or a Moabite must not enter the congregation until the tenth generation, and why Israelites must not

seek their peace or prosperity forever. Reasons are also given as to why Israelites were not to regard an Edomite or an Egyptian as they were to regard the Ammonites or Moabites. Reasons are also given why Israelites themselves, who had become unclean, must not enter the congregation until they had cleansed themselves. Concerning all these things we may be sure they were enjoined upon that people for their own good and for the glory of God. Beside the fact that all these things were types of spiritual things, they were also needed for the moral and physical well-being of that people. Ammonites and Moabites were the hereditary enemies of Israel, and had before sought their destruction. One instance is specified in this connection: they had hired Balaam to curse Israel, unto whom, Moses reminds them, the Lord did not hearken, but turned the curse into a blessing. But the Edomites were their brethren, and they had received kindness at the hands of Egyptians in former times, and all this they were to remember, and not abhor them. Some have thought that this prohibition concerning the Moabites and the Ammonites related only to the males among them, inasmuch as Ruth, the Moabitish damsel, was afterward received into the congregation, and came to stand among the ancestry after the flesh, of the blessed Lord. But we do not purpose to enter into all the things contained in this chapter, merely calling attention to them.

The one chief thought all through is, that the people of God must not become defiled nor mingle with that which is opposed to God and godliness; they must take all care to avoid being ensnared by the idolatry and vice practiced among all the nations round about them. To them, in all their generations, there was to be

but one God, and among them there was to be no vile or idolatrous practices. With regard to the first two prohibitions named, one design no doubt was, so far as that people was concerned, to discourage the habit of making eunuchs of their children, with a view that they might be given places of honor in the houses of the rich and great, also from mingling in the common vices of the heathen round about them. That eunuchs and children born out of wedlock should not be allowed to enter into the congregation of the Lord would have a tendency to check the above named practices. We have suggested these things, although the question of our sister did not cover this ground.

But are we to suppose that the prohibition of bastards entering the congregation of Israel means that such as these will, none of them, be saved? We have no hesitancy in replying, no, to this question. Ceremonial uncleanness would forbid that one should enter the congregation, to enter into and partake of the ceremonial observances of their worship or their social life. But some of these uncleannesses were of such a nature that one who was possessed of the love of God in his heart, and who desired above all things to honor him and obey him, might unwittingly contract ceremonial defilement, and so be barred from the congregation, until he should be cleansed according to that same ceremonial law. Yet that one would still be a child of God, and a lover of righteousness, and to love God and righteousness is to be saved in the Lord; and so a eunuch or a bastard might be forever disqualified from partaking of the ceremonies of that worldly sanctuary, while yet he might be a child of God indeed. One such case, (the eunuch of Ethiopia) is recorded in

the Acts. Let us note also that concerning the bastard the prohibition is to continue to the tenth generation, to their children and grandchildren, who might themselves be born in lawful wedlock. Under the gospel dispensation these types and ceremonies are all fulfilled in Christ, and are done away, so far as the continued practice of them is concerned, and the general teaching of the text, and the whole chapter, is, as we have before said, that there must be carefulness and holiness in the house of the Lord. They that bear the vessels of the Lord must be clean. There must be purity in doctrine and in practice. Unchaste doctrine and unchaste men may dwell and reign in Ashdod, (see Zech. ix. 6,) but must not dwell or reign in the house of God. Principles and practices that are made up of a mixture of truth and of human falsehood have no place there, according to the word of God. If Israel sinned and allowed bastards to come into the congregation before the tenth generation, they did it at their own peril and in violation to the commandment of God; and so to harbor teachers of false doctrine itself brings harm to the children of God, and mars their service and worship. This seems to us to be the general lesson taught by this text, but there can be no thought connected with it that would show that those unfortunate men and women who have been born out of lawful wedlock may not have a part in the congregation of the first-born, either in earth or in heaven. C.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906; 07 means 1907; 08 means 1908, &c.

TEMPERANCE.

THE Bible doctrine concerning temperance is important to be considered. The word occurs in the New Testament, but not in the Old at all. There are injunctions, however, in the Old Testament which cover the same ground as the New Testament word, temperance. The word is used only six times; in five of these places it signifies self-restraint, continence. In Titus ii. 2, it signifies sober, grave, prudent. In this last place it is not used as an injunction, but as a description of what aged men should be. In 2 Peter i. 6, it is used as an exhortation. In other places it is used to describe the christian life and disposition. It is never used in the Scriptures with special reference to intoxicating drinks. There, in all places where used, it is a word that covers all the life of men. Self-restraint, continence, sound-mindedness and prudence become the whole walk of believers; these things are enjoined upon believers as being such fruits as are becoming the christian profession which they have made. The state of mind or feeling which is described by the word temperance can only proceed out of the indwelling Spirit of the blessed Son of God and Son of man, in whom dwelt all that this word means; the opposite of temperance has always, since the fall, dwelt in the earth; men have not been self-restrained, continent, sound-minded, prudent. Read the first two chapters of Paul's letter to the Romans for an inspired description of what all men are, both by nature and practice, when left to follow out the evil that is in them. The true knowledge of the true God alone can produce real temperance. Men strive to produce temperance by working from without inward; the Spirit of God works in just the oppo-

site way, from within outward. Man's efforts fail because he cannot touch the heart, or produce love of all that is righteous there. God by his Spirit produces love of righteousness in the heart, and then comes the doing of righteousness by him in whom it is wrought. Man would dam up the stream and must fail; our God makes the fountain pure, and then pure waters flow forth. Man may enact prohibitory laws, hoping to cure some sort of intemperance, but at the most, such laws only express the opposition in the hearts of some men to some outbreaking evil, while those who love and practice those evils still love them, and seek for occasions to practice them. The evil passions of men checked in one direction burst out in other directions with greater violence. If the fountain remains untouched, soon the streams will flow forth in some direction; if not in one direction, then in another. With reference to the evil of intemperance in the use of intoxicating drink, we have seen men extremely intemperate in their opposition to it. If they indeed exercised self-restraint and prudence in avoiding strong drink, they went to great excess of intemperance in combating it. We have seen men carried beyond all prudence, and throw away all self-restraint in their arguments against men who failed to see that the course which they advocated was wise or prudent. This was and is in the sight of God as displeasing as what is commonly called drunkenness. Temperance in all things is enjoined upon all believers. Believers are to restrain themselves from all that would mar their profession. To use intoxicating drinks until the mind becomes blurred, and the body helpless and useless, is a violation of God's commandments, and a great sin, and its consequences are horrible. That man who

loves God will feel to flee from all such excesses as from an adder in his path; he will abominate the very thought of subjecting himself to such a master; he will desire that every faculty of mind and every power of body shall be held ready to serve and honor God. An intoxicated man cannot serve his fellow-man, how then can he serve God? The same is true of all other forms of intemperance; inordinate gratification of any desire weakens and helps destroy the usefulness of any child of God. Evil speaking is not prudent or temperate; so also of haste in speaking; and all extravagant expressions come under the same head. If we remember that by temperance is intended self-restraint and prudence, then to even touch some things is not temperance, but excess. Paul showed what he understood prudence and self-restraint to signify when he, out of consideration for his weak brethren, said, "If meat cause my brother to offend, I will eat no meat while the world stands." If eating would cause his brother to err and sin against God, then it would be the worst sort of intemperance for him to eat. This must be so if we understand the meaning of temperance to be given above. There was no rule in the church, no commandment laid down in so many words upon parchment, that commanded this of Paul, but there was a law of life in his heart, the law of love to God and to those who loved God, which led him to seek the welfare of them all above self-gratification, and so he would abstain even from things lawful to him, if his brethren were to be encouraged by his so doing not to sin against their conscience in the sight of God. Self always leads away from God, is always in opposition to God, if left to itself. Well is it that the love of God is shed abroad in the heart of his children, for nothing less than this can turn any one away from self and self-indulgence into the road of temperance. We share with all who love God in the abhorrence with which intemperance in intoxicating drink is regarded by multitudes. Yet we and all who love God feel an equal abhorrence to all other forms of intemperance. It is the constant desire of all who serve God in sincerity to be kept from all intemperance in thought, speech and action, but we have no hope that any form of intemperance will ever be banished from the world. In truth, the word of God teaches that sin shall continue to abound to the end of the world. Not only shall sin abound as regards its more gross outward forms, but also spiritual wickedness shall still more abound. Like the Athenians at Mars' Hill, as recorded in Acts xvii., men still remain "too superstitious," or as the word superstitious really means, too religious. All Pharisaical religion is intemperance, there is a lack of sound judgment in it, for a sound mind does not boast of its own righteousness. True temperance, then, takes a humble and lowly place, and seeks not its own exaltation. That man who regards himself as poor and needy, who is described in the word as being lowly and of a broken heart and contrite spirit, is the temperate man, so far as religion is concerned. Temperance excludes all boasting. When one hears any man boast of his own good and perfect work, and of the power that is in him to do good, he may know that this man is not sound-minded, is not temperate. Self in him may be restrained in some one or more directions, but it has leaped forth in some other direction; if outbreaking sin is held in check, religious pride and vainglory reign in him, and religious pride and

vainglory are as much in opposition to God as are crimes against the law of the land. Saul of Tarsus by nature, notwithstanding his religion, was as much the enemy of God as the thief on the cross. Believers desire a higher motive than the restraints of prohibitory laws made by men; they desire that the law of God shall be so wrought in their hearts that its righteousness may be fulfilled in them, and that they may walk after the Spirit and not after the flesh. This is to walk at liberty, and not to be governed as a slave. Men count it freedom if they do what they desire to do unhindered. It is freedom when believers walk obediently in the service of God, for they are doing what they want to do, therefore they need not the, "Thou shalt not," to govern them, but walk as those who have the mind of Christ, and so, as he walked at liberty, they also may be free. What infinite grace it is when men come to abhor evil, and so run from it gladly, and not because some law announces a penalty if they do not run from it.

In these remarks we have not desired to meddle with the strivings of the potsherd of the earth, but only with what the Scriptures say concerning the children of God. The Scriptures have nothing to hold forth to the natural man, but do come to the spiritual man, and to the spiritual man are all the promises and precepts addressed, and to the spiritual man these words of counsel and admonition come as dear and precious things. The law of God is not a bond to him, because it is his to say, "O how I love thy law!" Such have great peace, and nothing shall offend them.

C.

LUKE XVIII. 17.

WILL Elder H. C. Ker kindly give his views through the SIGNS OF THE TIMES on the words found in Luke xviii. 17?

Hoping the friends remember me at the throne of grace,
DONALD MACKAY.
SCOTSVILLE, Cape Breton, August 29, 1908.

The text reads as follows: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

We are glad to comply with the request of our friend, Mr. MacKay, as best we can. We are sorry to know of his affliction: paralysis, but glad his mind is clear and stayed upon the Lord. We also hope the spirit of reconciliation to the will of God may ever be with him. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all."

The text to which our attention is called is in the midst of many sayings of Jesus which seem to clearly show its import. The chapter begins with the parable of the unjust judge, and while it was spoken to the end "that men ought always to pray, and not to faint," the character opposite to that of a little child is clearly shown. The unjust judge was strong and opinionated, fearing neither God nor man. The second parable in the chapter was spoken concerning those who trusted in themselves that they were righteous, and who prayed with themselves. This is also contrary to the dependent child.

While Jesus was speaking these things they brought unto him infants, the most helpless and dependent of all living creatures, that he might touch them. The bringing of infants to Jesus was not by mere chance or accident, but in the purpose and plan of God to more fully establish the lesson in the minds of his disciples, who needed to be thus taught. Jesus had not before dealt with infants; it therefore being a new thing the disci-

ples rebuked those who brought them, but Jesus said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." This saying was no doubt a surprise to the apostles, and they wondered what it could mean. They themselves had manifested a spirit and disposition of importance in more ways than one. The very act of rebuking those who brought the infants said, We are the important and needful ones, Jesus has no time to devote to children. At another time the apostles were disputing among themselves as to which of them should be greatest in the kingdom of God. James and John desired the most prominent places in the kingdom, and the ambition of their proud mother desired it also. Under the old covenant some men held prominent places and were reckoned as superior to others. As leaders, judges, kings and priests, it was their right to demand of others what they would, and to command the people as it pleased them and fulfilled the law, but no such thing should exist in the gospel day. No one should be above another; equality, fellowship, must be the order. Therefore Jesus sought such means of teaching his disciples as would be most effectual. On one occasion he presented himself as an example, saying, "The Son of man came not to be ministered unto, but to minister." Notwithstanding that in him dwelt the fullness of the Godhead, his entire life, in the flesh, was that of childlike simplicity and humble-mindedness. He "made himself of no reputation, and took upon him the form of a servant." He, the King of kings, washed the feet of men; was the friend of sinners, dwelling with the poor and needy. He never manifested the slightest feeling of anger, malice or revenge. He confessed time and again his

dependence upon God. Every word he uttered, every step he took and the works he did were all of God. His dependence upon his Father brings us to consider the infant, which is utterly helpless. And except men receive the kingdom of God as little children they shall in no wise enter therein. How severe this lesson Peter must learn! He was sincere in his boasting, but was not manifesting that childlike trust and dependence. Jesus told him that at Jerusalem many things should come to pass; the Son of man must suffer and be put to death and rise again on the third day. Peter then rebuked the Lord. Again Jesus said to his disciples, "All ye shall be offended because of me this night." "Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended." And, "Though I should die with thee, yet will I not deny thee." In the first place Peter boasted of his power to prevent those things Jesus said should take place at Jerusalem. How strong he must have felt; how unlike an infant. In the second place he boasted of his ability to be more loving and faithful than any other one of the disciples. He felt sure he could keep alive his own soul and do whatsoever he pleased. How different from the poor, humble-minded child of God; how different from Peter himself after he had been sifted by Satan. Instead of preventing the sufferings of Jesus at Jerusalem he forsook him; instead of loving him more and being more faithful than the other disciples, he denied him even with cursing and swearing. He must have felt ashamed of himself when he realized he was doing the very opposite from what he had said he would do; but how much more ashamed and debased he felt when Jesus turned and looked upon

him, not with a look of anger or disappointment, but with pity and compassion. This was Peter's conversion from a proud, boastful man, to that of a weeping child. He then entered into the kingdom "as a little child," which kingdom is righteousness, joy and peace in the Holy Ghost, and is entered only through tribulation. After this he could out of his own dependence and nothingness strengthen his brethren. Each vessel of mercy must have just such a sifting by Satan as Peter had, to convert them from pride, self-righteousness and arrogance. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

In the midst of these sayings of Jesus, a certain ruler came and addressing him as "Good Master," asked, "What shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother. And he said, All these things have I kept from my youth up." In this assertion is manifested the righteousness of the scribes and Pharisees, which was in the law, and which must be shown to the children of God as not the righteousness of Jesus Christ our Savior. Saul of Tarsus was taught this lesson in such a way that he never forgot it, neither do we, nor did that "certain ruler." The Savior told him he lacked one thing: "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." That "one thing" (riches) kept him out of the kingdom of God. The poor are made rich through Christ; the poor have the gospel preached

unto them; the poor are with us always, and we can do them good; the poor inherit the kingdom of heaven. The rich are independent, as was the unjust judge, having need of neither God nor man. Such self-righteous souls can no more enter the kingdom of God than can a camel go through the eye of a needle.

The law of commandments was given by Moses, not that Israel could keep it, for none but the Lamb of God could keep that law; it was given to prove them sinners in the sight of God. Likewise, Jesus did not say those things to the rich ruler that he should do them and thereby enter into the kingdom, but in order to prove him a transgressor of the law he so assuredly said he had kept from his youth up. The law said, "Thou shalt not covet," and when Jesus told the rich man to sell all he had and distribute unto the poor, that man saw for the first time that he was guilty of the whole law because he had offended in one part. He was covetous, and could not therefore bear the thought of selling all his possessions and giving it away, hence he went away very sorrowful. Paul said, "I was alive without the law once: but when the commandment came, [Thou shalt not covet] sin revived, and I died," to self-righteousness, riches. In that death he was made alive unto the righteousness of God, and from that moment he hoped to be found having it rather than the riches or righteousness which was of the law.

Except we receive the kingdom of God as little children we can in no wise enter therein. By no effort of our own can we become little children in this peculiar sense, but the Lord makes us all little children in teaching us our utter dependence upon him, and our nothingness in the flesh, for in it dwells no good thing.

We now leave the subject for the consideration of our friend, and brother we believe, hoping he may find a little here and there to encourage him that he is taught of God.

K.

CIRCULAR LETTERS.

(Written by Elder S. H. Durand.)

The ministers and messengers composing the Salisbury Old School Baptist Association, in session with our sister church at Nassaongo, to the churches whose messengers we are, send christian salutation.

BELOVED BRETHREN:—The letters from the several churches have told us of their condition, and have expressed their steadfast adherence to the doctrine of God, our Savior, which has been briefly outlined in some of them. We are glad to see that each church is in peace in her own borders, and that there is no indication that any root of bitterness is springing up to trouble you; also we rejoice to feel assured that this family of churches still maintains toward each other the feeling of love and fellowship and brotherly kindness which is so becoming in the members of a family.

In writing this letter to you, according to the custom which has always prevailed among us, we wish to express only such sentiments as shall prove to be the sentiments of all the members, churches and sister associations represented by us, and, above all, according to the mind of Christ. Thus shall it appear that we are of those true believers who are of one mind and one soul. We regard this oneness of sentiment among the people of God as of the utmost importance, and something to be most carefully maintained. The apostles manifested this strong desire that the brethren should strive "to keep the unity of the Spirit in

the bond of peace." Naturally we differ greatly in sentiment concerning many things, but spiritually there is not one particle of difference, for we all have one spirit, one mind, one soul, therefore any difference there may be between two of the Lord's manifested people must be of the flesh. How very carefully, then, should we examine ourselves when any difference appears. We can very easily and very zealously examine the brother who differs from us, but can we as easily and faithfully examine ourselves? It is hard to feel the hurt of self-disapproval. We may be most honest and most diligent in striving to assure ourselves that we are right, and be well satisfied that we are, and then at an unexpected time, and in an unexpected way, we may find that the error is wholly, or in great part, with us. So the apostle says, Examine your own selves, prove your own selves. When we are enabled to take our own views on the subject under consideration, and look at them as from our brother's standpoint, and can feel assured that brotherly love for him is in our hearts, and that we have a prayer in our soul for the guidance of the Holy Spirit, how different are our own minds in the work of thinking. Self gets down out of sight then, and the flesh loses its controlling power.

Should there be any subject upon which there is important difference among brethren we would not feel that it would be best to make that a subject to discuss in a Circular Letter, unless we should be favored to become of one mind upon the subject. We think that even in a conference meeting we should feel well assured that the spirit of love and peace and of a sound mind is directing us when we discuss differences. The flesh is so apt to be overbearing and self-assertive.

We are so prone to think that our brethren ought to see as we do, and to feel honestly that they are to be blamed for not doing so. When we find our voice elevated in the conversation, and an inclination to say, Why, you do not believe so and so, do you? then, instead of regarding ourselves as strongly zealous for the truth, and most surely in the right, we would do well to fear that it is the flesh that is rising. The Spirit is quiet in its movements. One who is assured by the Spirit of the correctness of his position is apt to be patient, and is willing and desirous to hear and consider carefully whatever a brother has to say. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Psalms cxxxi. 1. When the psalmist said this he was moved, and enabled by the Spirit of Christ, to look into the gospel land, and to see what is referred to in Acts ix. 31: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Such a description of gospel goodness and prosperity is very sweet, it reminds one of the reference to gospel churches, under the figure of the new earth in the sixty-fifth Psalm, where the Lord is said to visit the earth and water it, and greatly enrich it with the river of God, which is full of water, watering the ridges thereof abundantly, settling the furrows thereof, making it soft with showers, causing his paths to drop fatness upon the pastures of the wilderness, while the little hills rejoice on every side. Those who are now dwelling together in unity have had varied experiences of trouble. The ridges and furrows tell how their hearts have been torn up by the ploughshare of sorrow and affliction.

Their cries and prayers have been answered "by terrible things in righteousness," and they have been scattered to the ends of the earth, and afar off upon the sea. But now the deep furrows are settled by the showers of grace, and the precious seed takes root downward, and the springing thereof is blest. "The pastures are clothed with flocks; the valleys also are covered over with corn: they shout for joy, they also sing." Thus the spiritual goodness and pleasantness of brethren dwelling together in unity is well described. The description is none too vivid to tell what has been felt and known in these churches of our association. All have had drawbacks; sorrow on account of sin and iniquity felt in our vile nature, backslidings, sore afflictions and deep heart troubles; but also there has been felt the solemn sweetness of repentance, the strong crying unto God with tears, and the blessed feeling of humility under the tender assurance of forgiveness. How good and how pleasant it is when brethren come together in love, and speak with each other of these wonderful changes, these dealings of the Lord with their souls. Thus the unity is manifested in which the people of God dwell together. Remember, it is in unity that they dwell together, not merely harmony. One Spirit has led them all; by one Spirit they have been baptized into one body. Not only are they one body, moved by one Spirit, but they are one bread; a very close union.

The psalmist says this dwelling together is like the ointment poured upon the head of Aaron. It went down to the skirts of his garments. The whole body is reached by the anointing. This represents the anointing of Jesus by the Holy Spirit of the Lord. This unction from the Holy One caused the saints to know

all things. They cannot learn in any other way. They have no need, John says, that any man teach them; for this anointing which they have received of him abideth in them, and teacheth them of all things (1 John ii.); and we are solemnly enjoined by the apostle to abide in Him who is our only Teacher. This teaching of the Holy Spirit which causes the brethren to dwell together in unity is like the dew of Hermon, abundant, refreshing, exalting; like "the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." The blessing was commanded; the power of God is in it. It is eternal life in all the saints. This makes them one; and how infinitely sweet and solemn is the thought, and how it causes the scattered people of God to be drawn in holy love toward each other, and as they experience forbearance toward each other, and forgiveness when it is required, and loving-kindness, and tender compassion, and mutual love, "which is the bond of perfectness," they illustrate this sweetest of all expressions, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

T. M. POULSON, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

APPOINTMENTS.

I WILL, by divine permission, be at Duart, Ontario, Canada, on Sunday, Nov. 29th; Dunwich, Tuesday, Dec. 1st; St. Thomas, Thursday, 3rd; Ekfrid, Sunday, 6th; Lobo, Tuesday, 8th; London, Thursday, 10th.
P. W. SAWIN.

ELDER J. E. Thornbury will, Providence permitting, fill the following appointments in Anderson County, Ky.: Thursday, Dec. 24th, 1908, Goshen, as suits; Friday, 25th, Salt River, 11 o'clock a. m.; Saturday and Sunday, 26th and 27th, Little Flock.

MARRIAGES.

By Elder F. A. Chick, at the residence of the bride, Wednesday p. m., Oct. 14th, 1908, Jasper Frazier, of Philadelphia, Pa., and Miss Edith I. Titus, of Hopewell, N. J.

By the same, at the residence of the bride, Thursday noon, Oct. 29th, 1908, Wilson B. Drake, of Pennington, N. J., and Miss Eva N. Reed, of Hopewell, N. J.

OBITUARY NOTICES.

Miss Emeline McEwen died at Hawthorne, N. Y., after a lingering illness, Oct. 25th, 1908, aged 69 years. She was the daughter of John and Frances Horton McEwen, and was born in Bullville, Orange Co., N. Y. Of her immediate family one sister survives: Mrs. Carrie E. Rockafellow, Montgomery, Orange Co., N. Y. She made no profession of religion, but her sympathy and fellowship were with those who have no confidence in the flesh. Shortly before her death she sent for the writer, and confessed to travel of mind never before spoken of to others. She knew the truth that by the deeds of the law there shall no flesh be justified in the sight of God. She believed God was able to justify the ungodly, and all her hope was in his faithfulness to continue the goodness and mercy that had followed her all the days of her life. The trial of her faith was a manifest token of the righteous judgment of God, counting her worthy of the kingdom of God. (Romans xi. 33-36.)

Interment in Kensico Cemetery, Oct. 28th, 1908.

JOHN McCONNELL.

Deacon Malcom McAlpin died Oct. 8th, 1908, in the township of Brooke, Ontario, Canada. Brother McAlpin was born May 6th, 1834, in the township of Euphema, Ont., making his stay on earth 74 years, 5 months and 2 days. In 1858 he was united in marriage to Miss Isabella McNab, and this death is the first break in the family. He leaves a sorrowing, lonely widow, six boys, three married, and two daughters, single, three brothers and two sisters, with a host of friends, who will greatly miss "Uncle Mac," as he was quite generally called. A great vacancy is made in his dear family home, also in the little Beulah Church, of which he had been a faithful member and deacon many years. I am told he was baptized by Elder McColl, but do not know the year. Brother McAlpin was faithful to his brethren, sound in doctrine, clear in the order and thorough in practice; he filled his place in the little church to the perfect satisfaction of all its members. O how I shall miss that dear man of God as an adviser and com-

forter, a dear friend and brother to me all the time I have been going to Canada, which is nearly or quite twenty years, but he has gone to his eternal home with Jesus and is in his likeness. As a citizen and neighbor he was held in the highest esteem; an honorable, honest, upright, God-fearing man in his relation to the church. He was a good spiritual gift, often opening and conducting the meetings to the comfort of his brethren. Who will supply this need? None but Almighty God can. May the dear Lord comfort, strengthen, uphold and guide his dear, lonely, sorrowful companion, with all of the dear family of mourning ones, is my desire for Jesus' sake. I believe that the whole family love the truth—a remarkable family. He was sick only a few hours; blood clotting between the heart and brain was the cause of death.

The funeral was largely attended Sunday, Oct. 11th, the writer officiating. D. M. VAIL.

DIED—Jerome Bundy, of heart disease, at his home in Bainbridge, N. Y., Sept. 20th, 1908. He was born in Otego, N. Y., Dec. 8th, 1833, the son of Moses Bundy, and was a brother to the late Elder Balas Bundy, whom many of our readers loved for the truth's sake. Brother Jerome united with the Old School Baptists nearly forty years ago; his life was consistent and his walk upright. He was highly respected in his town and community. The church of his membership (Otego) though some distance away was well represented at his funeral, thus manifesting its love and respect for him. A little more than a year ago he lost his faithful and loving companion, with whom he had held sweet communion and walked in the church many years. After that time he was sad and failed in health. He is survived by three daughters, one son and several grandchildren, who feel very keenly their loss.

The funeral service was conducted by the writer, from his home. The text used was 2 Cor. v. 1-5. The interment took place in the Bainbridge Cemetery, beside the remains of the companion of his youth and old age.

May "peace like a river" be ministered to the children by Him who is faithful. K.

MEMORIALS.

(Virginia Corresponding Meeting.)

We desire to give some expression upon our Minutes of our sorrow in the loss we, as an association, have sustained in the death of our brother, **George G. Galleher**, in the past year. He had been clerk of this association for many years, and none can know as we know the value of our dear brother as a man among men, as a citizen, neighbor and friend, a faithful follower of the Lord Jesus Christ. He was lovely in character, and manifested the love of Jesus in his

walk and conversation. We have full assurance that it is well with him forever. May the Lord give us grace and enable us to say, Thy will, O God, be done. Especially to his bereaved companion do we extend our sympathy. May the God of mercy sustain and comfort her.

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

Mrs. J. W. Rockafellow, New York, \$1.00; "A Friend," Maryland, \$1.00.

M E E T I N G S .

THE Olive and Hurley Church, of the Roxbury Association, has changed the date of its two days meeting from Nov. 21st and 22nd, to be held Nov. 18th and 19th, Wednesday and Thursday before the third Saturday, commencing at 10:30 o'clock a. m. on Wednesday. All who love the truth are cordially invited to meet with us. Nothing preventing, we expect Elder F. A. Chick to be at this meeting.

J. B. SLAUSON.

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

IN

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

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2:30 P. M.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76. MIDDLETOWN, N. Y., DECEMBER 1, 1908. NO. 23.

POETRY.

WHY?

A GLOOM of thick darkness obscures the dim vale
Through which lies my pathway below,
And surges on surges of sorrow assail,
Till hope sinks in fathomless woe.
Amazed and affrighted, my soul is oppressed;
Despairing, to Jesus I cry,
Shall troubles forever thus rob me of rest?
If thou art my Lord, tell me, Why?

The evil I hate prevails in my heart,
The good which I would is not done;
When I seek from the mazes of sin to depart,
To folly that moment I run.
Led captive, in sin's heavy bondage I groan,
To God for deliverance I sigh;
Yet from his salvation to wander I'm prone;
If thou art my God, tell me, Why?

Reproach and oppression embitter my days,
Nor can I in sleep find repose;
Deep groans interrupt each attempt at thy praise,
My heart is o'erwhelmed in my woes;
My trust is thy grace; I have hoped in thy name;
To thee in each trial I fly;
From thee, hitherto, my deliverance came;
If now thou withdraw, tell me, Why?

But hark! from the word of his grace the reply
Is given in mercy unknown;
The wisdom of Him whose bright throne is on high,
Hath chosen this path for his own.
His love is assured in the gift of his Son
To suffer, to bleed and to die
That sinners might live, with their Savior made
one—
His mercy alone can tell, Why?

Dear Lord, can thy kindness forgive my complaint,
Ungratefully doubting thy love?
O suffer me not under trials to faint,
Nor from thy salvation to rove.
Kept in thy pavilion, and trusting in thee,
No terror my soul shall come nigh,
Assured by thy love that whatever may be,
The God of my life knoweth, Why.?

DECEMBER 8, 1881.

[The foregoing poetry was written by the late Elder Wm. L. Beebe, and is republished by request of his sister, Mrs. Harriet M. Larue.—ED.]

Why should we shrink at death's cold river,
Or dread the dark and silent grave?
A little while these frail forms shiver;
God takes the spirit that he gave.

While weeping friends mourn o'er their loss,
He cometh soon to our relief;
He teacheth us to bear the cross,
He doth assuage our deepest grief.

Though long they suffer, and severe,
The sweeter there shall be their rest.
Death and the grave he came to cheer;
The weary are forever blest.

No more to sigh, with pain to groan,
The night is changed to brightest day;
To worship neath the great white throne,
To dwell with Christ the Lord away.

Soon shall we meet to part no more,
To praise forever with the blest
His sacred name, whom we adore.
How sweet shall be our peaceful rest!

(Composed forty years ago by M. J. Rhodes, Hinchburg, N. Y., now Miriam J. Brehm, Logan, Ohio.)

CORRESPONDENCE.

DWELLING TOGETHER IN UNITY.

"BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!"—Psalms cxxxiii. 1.

How wonderfully precious this sentence is to read; how far more precious it is to feel. It goes down into the deep places of the heart, and makes its power and effect and sweetness to be felt there, and then it goes out to all the ends of the earth and recalls the varied experiences of sorrow, condemnation, affliction and loneliness there felt by those who are now dwelling together in unity. These brethren who have now been gathered together in the name of Jesus, were first scattered to the ends of the earth. They were made to feel their need of salvation, and sought for it by the works and ways of men until they came to the end of all their earthly strength and wisdom and righteousness. Then from the end of the earth they cried unto God, who heard their cry, and made bare his holy Arm in their sight, and caused them to see the salvation of God. (Psalms lxi. 1; Isaiah lii. 10.) What a blessed season it is for these subjects of God's wonderful grace when they first find others of like experience and learn the inexpressible sweetness of gospel love and fellowship. When these "ends of the earth" are first brought together how easy it seems for them to love one another; how impossible it appears that anything could occur that would cause discord or separation. It seems to the child of grace, when first breathing the fresh and fragrant air of this spiritual morning in this new gospel world, as though there is, and must be always, absolute agreement between all these dear people of God in all things. How startled and grieved, then, must each one be when he finds a difference

arising between any of them, and especially when he sees in his own mind opposition arising against something said or done by a dear brother, and perhaps a feeling of anger stirred in his heart. Then comes a sense of opposition and a conflict within himself, against himself, which causes a feeling of astonishment and of self-aborrence in his own soul. How much each child of God has to learn through suffering before he is prepared to know in any great measure how good and how pleasant it is for brethren to dwell together in unity. In Adam this unity is not to be found. Although all nations of men that dwell on the face of the whole earth were made of one blood, yet there is not unity either of body or mind among them, but infinite diversity. Unity is only found in the family of God; in Christ, and not in Adam. All of them have been born of the Spirit of God, and are, therefore, "of one heart and of one soul."—Acts iv. 32. But each one of those who have been born of God has still a fleshly, sinful nature, and soon must experience sadly that that which is born of the flesh is flesh still; that the fleshly nature has not been changed to a spiritual, sinless nature in the new birth, but a new, sinless nature, the divine nature, has been given and is made manifest by contending against the sinful inclinations of the carnal nature, which is "enmity against God." So the apostle says: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Gal. v. 17. Now when one has experienced some of these bitter conflicts within himself, and has had some sad conflicts with brethren, and has known the sweetness of forgiving and being forgiven, then he begins to

be able to appreciate the goodness and pleasantness of brethren dwelling together in unity. How poorly off we are when alone; how sad and sorrowful we are when separated from those we love in the Lord, but how infinitely more so when at variance and angry with them. We cannot live to ourselves alone; we need our brethren all the time; we need their help in difficulties; we need their sympathy in our trials; we need their daily experience. We are one with them in the living things of the Spirit, and we must have them in our lives as we have them in our hearts. So the apostle says, "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 1-3. In the Spirit we are one. "Baptized by one Spirit into one body." Our spiritual desires are the same. But what a wonderful work this is, "endeavoring to keep the unity of the Spirit in the bond of peace." Because we differ from each other so greatly in the flesh, what longsuffering is necessary, what self-denial, what forbearance. Because we are one in Spirit we know that every difference must be in the flesh. But how difficult it is to allow that this difference may be in our flesh instead of in that of our brother. It is for us to decide this important thing ourselves, if the decision is that the blame is in our flesh. The grace of meekness and lowliness comes in to help us here. But if the fault is most surely with our brother, then what longsuffering is necessary, and what forbearance. We cannot insist upon the legal standard, "An eye for an eye." We cannot insist upon acknowledgment always, but must wait till the Spirit causes

him to see and feel the wrong in himself. Forbearance! We cannot forbear where there is nothing to forbear. Sometimes one will not acknowledge the wrong that he sees in himself. Pride and a stubborn will prevent. But love tells us what to do: We must wait the Lord's time. Forbear one another in love. Love saves the fellowship. Love insists that we wait till the Lord works meekness and tenderness of conscience in him. The bond of love and union grows stronger as we have more of these bitter struggles with our own unruly natures, and more need for the exercise in our own souls of these fruits of the Spirit. Now we are learning how good it is, how valuable; how mutually helpful and serviceable it is for brethren to dwell together in unity, as well as how pleasant, how sweet and full of heavenly comfort and peace. The psalmist makes a wonderful comparison here in saying that this dwelling of brethren together in unity is like the precious ointment that was poured upon Aaron's head, and went down the skirts of his garments. But this brings to the view of faith the anointing of Jesus with the Spirit of the Lord, by which he was prepared to bring all the infinite blessings of the gospel to the poor. This anointing is as the dew that descends upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore. This is the unction from the Holy One by which the saints know all things concerning the spiritual life. It is the anointing which they have received of Jesus Christ, as the apostle John declares: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall

abide in him."—John ii. 27. How greatly important it is that every one of this family of God should carefully guard the unity of the Spirit, so far as it can be guarded by human effort. The apostle implies that it can be guarded in a sense, by exhorting the brethren to endeavor to keep it. It is over himself particularly that each one is to watch; it is his own words, and acts, and thoughts, and emotions, that each one is to guard; it is his own self that each one is to prove. Where each one is thus laboring with himself there will be found but little need for him to labor with any other member of the dear family. While all are in this state of mind this sacred unity is, without conscious effort, kept in the bond of peace. This is dwelling together in unity.

Love is said by the apostle to be "the bond of perfectness," and we are told to put it on, and to walk in it. How easy that is, at times. How easy it is to bear and forbear in the case of one we dearly love. How easy it is to forget or deny self when the welfare of a dear child is involved.

The word "good" means all that is valuable, substantial, beneficial and absolutely suitable to our need, while the word "pleasant" means all that is agreeable and gratifying to our purest, most exalted and most sacred desires. For those thus dwelling together nothing more can be wanted for this time state. They shall be abundantly satisfied with the goodness of the Lord's house. The longer we dwell upon the earth, and the more of trials and afflictions we endure, the more highly shall we value and prize this sweet fellowship and unity, and the more ardently shall we endeavor to keep it. The greater also will be our desire, and the more earnest our prayer, That

we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we may be filled with all the fullness of God. (Eph. iii. 17-19.) Whatever we do, and say, and comprehend, when thus dwelling together in unity, we do and say and comprehend "with all saints." No discord, no division here. In this is realized as fully as can be in this mortal state the fulfillment of the dear Savior's prayer: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—John xvii. 21. And so, as this mortal life goes on, with the trials and deliverances, the sorrows and joys, which are appointed unto us here upon the earth, the sweeter and more precious to us will be these blessed words of the psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

SILAS H. DURAND.

SOUTHAMPTON, Pa., Oct. 27, 1908.

DRAIN, Oregon, June 16, 1908.

BRETHREN EDITORS:—My two precious sisters in the flesh (and I trust in the Spirit) have written their travels out of darkness into God's marvelous light and sent them to me as a gift upon the passing of my fortieth milestone. What a precious gift to present; I could cherish no other so highly, unless I am indeed one of the heaven-born heirs of grace, and Christ has given me the gift of an inheritance eternal. I hold a precious hope that this may be true, but dwell so much in doubting-castle that I am almost overthrown, yet I cling to this little ray of hope as I can cling to nothing else. Many beautiful thoughts flit across my

mind as I speak of these letters of experience as a birthday gift. Think of the precious gift our Father has given for the redeemed of the Lord: the gift of his only Son, that Son so precious, and caused him to bleed and die the shameful death of the cross. Think of the beautiful gift of love, uncontaminated with sin, given such worthless sinners as we. The love of that Son so tenderly picks up all the broken threads of our sore, aching hearts and binds them together in sweet unity and fellowship for the dear saints, that we long to clasp the hand of every true born child of God over this wide universe. O what grace God does bestow, as we look back and see how he has led us to see ourselves sinking in sin. I remember a time when I was employed to impart knowledge to children in the schoolroom; as I stood before my pupils there was a divine Teacher speaking to me constantly of my sins, and I was led to see the dear Savior hanging on the cross.

The past five years have kept me continually under the shadow of sorrow, so much so that at times I almost despair, but God has as often come to my rescue. We have given up in death our three precious children; one after another we have had to give the parting kiss; our hearts are nearly crushed, and we sometimes feel that we long to put forth our empty arms and beg Christ bid us come. We know we should rather ask for strength to bear our sorrow, looking ever unto Jesus, the author and finisher of our faith.

Dear brethren, I cannot close without telling the household of faith what a glorious meeting we have just had in our little church of Coast Fork. Our precious old Elder and pastor, W. S. Mathews, was very ill, and my own

brother, Elder C. F. Morningstar, only just started in the work of the gospel ministry, felt his weakness very much without the help of our dear pastor, but God showed His gift to His children, my brother's mouth was filled, and he preached an able sermon upon God's grace, leaving all to grace as the precious gift of God, and plainly proving that none can be saved but by grace. At the close of the meeting one dear sister, Mary Heaton, one very precious old brother over eighty years of age, Thos. Stephens, and dear young brother James Brookhart, offered themselves by experience for baptism, and were gladly welcomed. Now again we trembled, as my brother is very badly crippled, having but little strength in his right arm; but O how gloriously did God show to us that not the arm of man was needed only; I never saw a more beautiful baptism. That loving arm of Christ was above, about, beneath, how could any wrong befall?

I will add that we three writers are daughters of Deacon and Sister A. and S. Morningstar.

I would kindly request you to take our letters according to our ages; I am eldest, then sister Dollie Walker, last, sister Sibyl Morningstar. If you find them unworthy of notice, cast them in the wastebasket, and all will be well. Sister Sibyl is now Mrs. Fletcher England.

Since writing the above I have the consent of another precious sister to add her letter (another gift to me), so you may kindly place it among the list.

Yours, unworthily, in hope of Christ,
(MRS.) OLIVE M. POWRIE.

WALKER, Oregon, April 13, 1908.

DEAR SISTER:—As I have often wanted to write of my experience, or the

Lord's dealings with me, and my hope in Jesus, now in my feeble way, if it is the Lord's will, I will tell the dear brethren of my feelings.

When I was a little child other denominations had their exciting meetings, and my little friends would join them, some being baptized at night, for fear they might die before morning. Children sometimes asked me to join, and I told them if I ever joined any church it would be the Old Baptist, but in my own mind I felt I never would be good enough. I had dear, good parents, A. and S. Morningstar, who were Baptists, and I felt I would be ever so glad if I could be only half as good as they. I went to Coast Fork Church with my father and mother when I was very small. Though children, we enjoyed having the brethren come to father's home, and loved to hear them talk. Dear father and mother Walker, Elder Allison, Elder Williams, dear old, Elder Mathews, who is our pastor now, are the ones I remember best from childhood. Then the church meetings were moved down the valley farther from our home, and we did not hear preaching except when brother Walden came to our home, and that was not very often. My husband was at that time going to school at Drain, near my girlhood home. We were boat-riding, and the subject came up how our parents loved the church and brethren, we said maybe the church would meet again. He had told me his experience, which was dated as far back as the thirteenth year of his age. He said, Will you come into the church? It was as if a knife had pierced my heart; for me, a vile sinner, without hope and without God. I told him, no, I was not good enough to join the church, and my warfare commenced from that time. I was sixteen years old. Some-

times it would leave me for a few days, then come back with double force; it seemed my sins were so heavy they would crush me to death. I would steal away alone and try to pray, but I knew not how to pray. I would steal the SIGNS OF THE TIMES out and read it; I did not want my folks to know. We had only one very large Bible, that I could not conceal and carry out. My mother had a small one I would read when I got a chance, but she was a great Bible reader and always read at night. They would gladly have bought me a Bible if they had known I wanted it. I visited at father Walker's house; on Sunday they said Elder Walden would preach about two miles from there. George (now my husband) knew I was under conviction, and was eager to provide a way for me to go. I thought I never had heard such a sermon as Elder Walden preached. I do not remember his text, but his preaching went to my heart; the first Old Baptist preaching I had heard since a little child. I went on this way until after we were married, in November, 1893. Elder Walden married us and preached a good sermon after the ceremony. All this time I was in great darkness; I cannot express what my poor soul suffered. I would cry, O Lord, have mercy on me, a poor, lost sinner. I would read the Bible and cry myself to sleep. My dear, faithful companion would tell me the Lord came not to call the righteous, but sinners to repentance. His words were comforting, but they were not all I needed; still he was so loving and kind to read and talk to me.

In the summer of 1894 we went to hear brother Walden preach again, and that night was one of my worst nights; I could not sleep, nor did I let my husband sleep, for I thought I was sinking down

to hell and could not get out. I cried, O Lord, have mercy. I do not know whether I said it aloud or not; my burden was gone, and the brightness that shone around me I do not know that I can ever express. It was a lovely night, the moon and stars seemed to be praising God, everything I could see seemed to be praising his mighty name. I thought I would never sin again. I flew as on eagles' wings, I read the Bible and thought I would grow in grace. I went on in this way until our little baby girl was born. November 29th, when she was three days old, I had company all day, and in the evening my mother told me I had better go to sleep, I was tired, and she left the room, and as I closed my eyes it seemed I was in a coffin. My first thought was, I am going to die, and I was very happy, I was going to heaven. I opened my eyes and shut them again, and felt that I was going down, down into the bottomless pit. O the darkness of my poor soul at that time. The third time I closed my eyes I saw Jesus and a group of angels. O how I did rejoice, for I was like the children of Israel crossing the Red Sea; the Lord had given me light, but I had not done my duty; then I wanted to be baptized.

The Coast Fork Church commenced holding meetings near our place in May, 1895, and in June of that year my sister, Mrs. Olive Powrie, united with the church; I wanted to offer myself at that time, but felt too unworthy. The second Sunday in October I offered myself, and to my surprise was received, for I could not tell one word of my experience. That same day sister and I were baptized by Elder N. B. Walden. The water was beautiful, it being a lovely place and a bright day. I never again have had that burden come over me as it did before I

was baptized, although I get very low. It seems I am in darkness more than light. If I ever am in the strait and narrow path, it is just when I cross it. When I am done with this world if I enter the home eternal it is by grace, and grace alone.

For many years I have often been comforted by the correspondence from the brethren scattered over the broad land, and the able editorials in our dear, old family paper, the SIGNS OF THE TIMES.

Your unworthy sister,
(MRS.) DOLLIE S. WALKER.

DRAIN, Oregon, Feb. 27, 1908.

DEAR SISTER OLLIE:—When our sister Dollie was here visiting we were speaking about a remark you had made to mother, which was to the effect if each of your brethren and friends would write you a letter for your birthday you would appreciate it more than any other gift. She (Dollie) made the suggestion that we each write our christian experience for you. I promised if God gave me sufficient strength I would try to write my reason for claiming a hope, which at times seems very small, yet dearer to me than all the gold of this world. I cannot remember when I did not dread to do wrong, for fear the God in heaven would wreak his vengeance upon me. I used to look at my schoolmates, and wonder if they, too, had such thoughts as I. It seemed that my mind was so depressed on account of my sins, I felt there was not another whose heart was burdened with such unworthiness.

Time passed on; I succeeded as well as I could with my studies, but still I could not shake off my dark thoughts. As you will remember, I used to sing for all the entertainments of our school, also

in the M. E. choir, and received much praise, and everything looked bright before me, as far as worldly prospects were concerned, yet I could not find one ray of light as to spiritual things. Once when mother was away from home, caring for sister who was ill, you were staying with us, keeping house in her absence. I arose one morning with my old, weary burden bearing very heavily upon me. You were assisting me with my toilet when everything became very bright, and upon looking out of the window on the mountains I could see bands of beautiful angels descending and ascending to and from heaven. I remarked to you, "Don't those mountains look nice?" You answered, "Yes, they look homelike." But that was not what I meant, and I longed to tell you then what I saw, but was afraid to, lest you would think me foolish. I was very happy for a time, but my old burden soon returned, and I was plunged into deeper darkness than ever before. Once while riding in the wagon with my father and brother on my father's farm, I again saw those beautiful angels ascending and descending from heaven. This was in the tenth year of my life; then I passed through much darkness, with occasionally a "wee bit" of sunshine, when I could sing, "How sweet the name of Jesus sounds in a believer's ear." I loved to go to meeting, but O I did feel so unworthy. It seemed to me God had shown me those beautiful angels to show me the difference between a pure being and my own impure self. When the sixteenth year of my life began, it found me prepared in my work to enter the Normal school, but my health was very poor; I was told by our family physician that if I went on to school I would die. It was a sore trial for me to give up my

school-work, which I loved much, but the thought came to me, What if I should die while in this guilty state? One night I dreamed I was at the resurrection morn and Jesus appeared very plainly to me in a cloud of light in the east. The skies were beautifully bright, but the earth was blacker than night, and it seemed all my loved ones were ascending to heaven, while I was sinking down in an unfathomable depth of darkness, down deeper and deeper in this earth. I tried to cling to the garments of those going upward, but I could not touch them. I awoke in a very depressed frame of mind, and remained so for several days, when Jesus saw fit to relieve my torture. Mother being away from home, I was sleeping in the spare bedroom, so as to be near the room of my father and brother downstairs, for it was lonely while mother was gone. I had retired for the night, but I could not go to sleep because of my weight of sin. The shade of the east window had not been drawn, and I was looking out into the night, gazing at the moon in her first quarter, when suddenly (as if by magic) the skies became brighter than the noonday sun, my room was lighted with what seemed a sacred light to me, and upon looking again at the moon the Savior appeared standing on its downward point. I thought I had never seen anything so lovely; my heart was very light, and I felt so happy I wanted to sing, but laid very still, drinking in every detail of the lovely scene, not knowing when I fell asleep; but when I awoke next morning my burden was gone, and I felt that Jesus had pardoned my sins. I had many serious thoughts about offering myself to the church; I felt so unworthy that while I longed to go forward it seemed I could not, but God in his own

time gave me courage to join his little band, and, as you know, I have been numbered with them a little more than a year, and am happy to say my meeting with the brethren is always afterward a green spot in my memory. I still feel very unworthy, and pass through many dark hours, but my ardent prayer is ever unto Him who doeth all things well, that he may lead me in the path he would have me follow. Many times of late these words (sung by a dear friend) come to me,

“I need thee, precious Jesus,
For I am full of sin;
My soul is dark and guilty,
My heart is dead within.”

These words seem to fit my case. May God lead us in the paths we should follow until he sees fit to take us unto himself, and may you, dear sister, have many happy returns of your birthday.

Your loving sister in the flesh, and I hope by the grace of God, a sister in Christ,

SIBYL C. MORNINGSTAR.

WALKER, Oregon.

MRS. OLIVE POWRIE—DEAR FRIEND:—I am sorry you seem so down-hearted, but you cannot be more so than this poor, unworthy writer; I do believe I am the most miserable being on earth. O how I used to try to find some way out of this world without falling into the hands of the just and holy God, and how often have I wished I had never been born, or could have died in my infancy, and even wished I had died instead of my infant twin sister. How wicked of me to have a desire to lay my burdensome life on another. I tried O so hard to get rid of this terrible burden which was so hard to bear; even went to the mourner's bench (of which you are not guilty) and would try to do as the christians, as they called

themselves, told me to do. They almost made me crazy with such talk as this: Put your trust in God; believe on him; you can, if you will; it is your own fault if you are not saved; only trust Him; He is calling now; believe, &c.; but if I have to depend on anything I can do to be saved, I will have to give up in despair. If I am saved it will be by grace, and grace alone, and that grace the gift of God, for there is no good in me. I would try to pray to become a christian, generally wishing to begin with a new year of my life. It did grieve me to find I could not pray, as I thought we had to put our thoughts into words and repeat them, asking the desires of our hearts. The thought that the dear Lord knew the innermost thoughts of our soul did not come into my mind until dear Elder Mathews preached at our schoolhouse on christian experience, saying that a child of God can pray even though his tongue move not. O what a comfort that sermon was to me; he told my feelings better than I could.

On Christmas eve of the year 1882, I believe I spent one of the most miserable evenings of my life. My sister with her children had come home, so I walked out into the orchard to hide my troubles and try to pray, but all I could do was to wring my hands and cry, God, God. (I wanted to say my God, but feared to.) I thought if the earth would only open and close above me, (at one time it did appear as if there were a great gaping gulf just in front of me, why I did not fall in I know not,) but then I would have to fall into the hands of the just and holy God, so I gave up in despair, dropping down on the ground beneath a tree, as I feared, never to rise again. I felt I had not a friend on earth or in heaven. I did not want to live, but was

afraid to die. It being dark, and I subject to sinking spells, I knew the folks would grow uneasy and be looking for me, so I dried my eyes as best I could and went straight to my room. When I passed through the sitting-room I felt all eyes were turned on me. I was taken ill and confined to my bed for some two weeks. Father got the doctor against my wishes, for I did not believe that to be the kind of physician I needed, but I could not tell father what was the matter with me, but I believe he suspected, for he would sing those Old Baptist hymns. I longed to ask him to pray for me, but could not. When any one came into my room I would try to be very cheerful, but when left alone I would begin to weep. One night during my illness (I do not remember the date) it seemed to me I was robed in white, perfectly calm and happy, two white-robed angels came, one standing at my feet and one at my head to bear me to my immortal home. Dear Olive, if I have a hope in Christ, right here is where it sprang up. I have passed through many dark and trying hours since then. My thoughts run in this way: My walk, thoughts and talk are already marked out for me, and I cannot change them. I often wonder if any one agrees with me.

The above I never dared tell any one before. This is a subject I have often longed to talk on, and would think if I could meet some certain person I would talk upon this precious subject, but when I would meet with that one my lips would be sealed. I have longed to talk with you, but when with you could say but little, as you well know.

Yours affectionately,

MARTHA.

NOTE.—This letter has been in my possession over eighteen years. It seems to me too good to be held as private

property. It belongs to neither the writer nor myself, but to the household of faith. The writer has long since connected herself with our church, viz., Coast Fork. She is the daughter of brother and sister J. F. Walker, and beloved wife of Riley Wiseman, and held very precious in the bonds of christian fellowship by all.

O. M. P.

BLASPHEMY AGAINST THE HOLY GHOST.

“WHEREFORE I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.”—Matt. xii. 31.

The Jews were a chosen people unto God. “For the Lord’s portion is his people; Jacob is the lot of his inheritance.”—Deut. xxxii. 9. The Lord manifested himself unto his people in many ways. He delivered them from the famine by the hand of Joseph, and when the Egyptians made their lives bitter with hard bondage he delivered them by the hand of Moses, and what proved their salvation was the destruction of their enemies. “And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.”—Exodus xiv. 31. Then it would seem from the song which Moses and the children of Israel sang unto the Lord, that these things would forever dwell in the hearts of God’s people; but soon we find them forgetful: “And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.”—Exodus xvi. 2. Then the Lord said, I will “prove them, whether they will walk in my law, or no.”—Verse 4. O the many ways in which God made this test: he fed them in the wilderness, he guided their footsteps, he led them into the promised

land, he fought their battles for them, he delivered them out of the hand of their enemies; every blessing that man could wish was bestowed upon them, and every opportunity was given to test them to the uttermost; but alas! "All day long I have stretched forth my hands unto a disobedient and gainsaying people."—Romans x. 21. Still there was another trial for them; as it is written: "But last of all, he sent unto them his son, saying, They will reverence my son."—Matt. xxi. 37. How good and how loving the Lord had been to his people all the days of their rebellion, and now he would send his Son, as they had rejected all others, and see if they would receive him. They had slain the prophets and all that were sent unto them. O vain man, who art thou that wilt say, God is still giving opportunities to man to see if he will accept them or no? When he sent his only begotten Son, "He came unto his own, and his own received him not."—John i. 11. "But though he had done so many miracles before them, yet they believed not on him."—John xii. 37. They had sinned against God, times without number, and it was forgiven; and even now the Son, who was sent last of all, said, "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. xii. 32. All legal means had been used, and all to no avail; they had disregarded every one of them. Now, as all legal means had failed, there must be a better covenant established; there must be a power to work within man, as it had been thoroughly demonstrated that man had no power of his own. This power is the Holy Ghost. He does not work from

without, as was the workings of the old covenant, He enters the house. (Matt xii. 29.) This is the difference between the old and the new covenant. The first was to try man and to prove whether he would serve God or no, and it was found that he would not. "O generation of vipers! how can ye, being evil, speak good things?"—Matt. xii. 34. Man must be born again before he can serve the Lord. This new kingdom is a kingdom of power, and was prophesied of from days of old, and now this kingdom had come, and was manifested by Christ casting out devils, as he said: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."—Verse 28. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; 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."—Hebrews viii. 10. In this new kingdom it is not left with man whether he will walk in God's law or not, for it is written: "Thy people shall be willing in the day of thy power."—Psalms cx. 3. Surely this is making the tree good, and it manifests who are the children of God and who are not. In this new kingdom God is working in the hearts of his people, he is making them willing; and now, if a man is untouched by this Spirit, and denies the power thereof, saying it is Beelzebub, the prince of devils, it is evident that he is not the Lord's. In this new kingdom every one is taught of the Lord, as it is written, "And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." So then, if the Jews, who were the typical people of God, are still unbelievers, after so much had been done for them outwardly, it

shows they have not his Spirit. "For the tree is known by his fruit."—Matt. xii. 33. "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believed 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."—John x. 24–27. We see then who it is that blasphemes against the Holy Ghost. It is not God's sheep, for they are taught of the Lord, yes, every one. For they shall all be taught of the Lord, and, "They shall all know me, from the least of them unto the greatest of them, saith the Lord."—Jeremiah xxxi. 34. It must be those who are not included in this new covenant, for it is written, "And as many as were ordained to eternal life, believed."—Acts xiii. 48. No man has ever blasphemed against the Holy Ghost who has not heard with the natural ear the gospel of this new kingdom. It was after Jesus had preached this gospel that the division of the Jews took place. The Jews were divided when they saw the power of God manifested in opening the eyes of the blind, some saying, "This man is not of God," and others said, "How can a man that is a sinner do such miracles?"—John ix. 16. Then Jesus preached the election and security of his sheep, and taught that he had other sheep that were not of the Jewish fold, and that he would lay down his life for his sheep, saying, "I have power to lay it down, and I have power to take it again."—John x. 18. This is the power of the Holy Ghost, and wherever this power is preached, it manifests who are

the sheep, and the others are thereby separated from the sheep, as it is written, "There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him?"—Verses 19, 20. Surely this was blasphemy against the Holy Ghost. "Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"—Verse 21. Here was the elect of God made manifest; and this division has attended the gospel that is preached with power and in demonstration of the Spirit since it was first preached by John the Baptist. Some said he had a devil. (Matt. ii. 18.) This was blasphemy against the Holy Ghost. When the gospel was preached on the day of Pentecost, some mocked and said, These men are full of new wine. But some gladly received the gospel. (Acts ii. 41.) Thus there was a division manifested. So when the gospel was preached among the Gentiles, some of the Jews were filled with envy and spoke against those things which were spoken by Paul, contradicting and blaspheming. Paul had preached of the hidden mysteries of the kingdom, the workings of the Holy Spirit, and it was this they blasphemed against. But when the Gentiles heard the word they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed. Here is the foreordination of God set forth in its beauty. None that are ordained to eternal life are allowed to sin against the Holy Spirit, but they are made to believe and rejoice in His power; and not only are they made to believe, but their fruits are also ordained of God. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Ephesians ii. 10. How

different from the old covenant that was to prove man and see if he would walk in the law of God or not. As it is written, "Who in times past suffered all nations to walk in their own ways."—Acts xiv. 16. Notice that he saith "in times past," and also that he suffered them "to walk in their own ways." God has ever been the ruler and disposer of all things, but now is the day of his power, when men are no longer suffered to walk in their own ways. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."—Jeremiah x. 23. And again, it is written, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh [yes, maketh] it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. lv. 8-11. The time of man's choice to do good or evil is past; his ways are at an end. He must now travel in the ways which God hath ordained. Even the wicked can do no more nor less than whatsoever his hand and his counsel has determined before to be done. (Acts iv. 28.) God placed in Zion a stumbling-stone, and gave the Jews eyes of slumber that they should not see, so that they stumbled, but their fall was not the height of God's purpose. As it is written, "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall sal-

vation is come unto the Gentiles."—Rom. xi. 11. "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 for ever. Amen."

Humbly your brother in the faith,
ROBERT S. PACE.

NACOGDOCHES, Texas, Nov. 8, 1908.

DADE CITY, Fla., Oct., 28, 1908.

DEAR EDITORS AND BRETHREN:—I inclose you the experience of sister Deshong for publication, if you can find space in the dear old SIGNS for it. This dear afflicted sister is one of the most faithful and uncompromising in the provisions of our salvation and the sovereignty of God that I have ever met. She cannot sit still and hear any preacher who claims to be an Old School Baptist say that our salvation is based upon creature conditions, or that any obedience flows from the volition of the flesh. She, as well as all who are taught of God, knows that all obedience, all righteous acts, are the fruit of the Spirit. Should one say that our spiritual joy and comfort depend upon our obedience, we can as truly say that our obedience depends upon the Spirit. We control not the Spirit, but the Spirit controls us. "There is no man that hath power over the Spirit, to retain the Spirit."—Eecl. viii. 8.

Your brother in hope,
M. L. GILBERT.

PORT TAMPA CITY, Fla., Aug. 10, 1908.

ELDER M. L. GILBERT—MY DEAR BROTHER:—As I am hungry for com-

pany, and lonesome for a good talk with some one who is congenial to me, I will write you some of my experience to relieve my mind. I hope the Spirit of God may prompt me, if not, I know what I may write will be good for nothing. When I meditate on the goodness and mercy of God to his people I am made to rejoice and my hope is more established, yet surely I feel to be a stranger in this world, having no abiding city here, but my hope is of a better place. When I can give my Redeemer praise for his goodness and mercy with a clean heart, unmixed with sin, I feel blessed indeed. No one knows better than I do the depravity of human nature, and my proneness to sin. I am made to mourn on account of my sins, and have no righteousness of my own to claim; but indeed if Jesus is formed in me the hope of glory, I can claim the imputed righteousness of him. What a glorious hope it is. But what am I that I should make such claim? Sometimes I am afraid I am mistaken, but I cannot give up my hope. Now I want to tell you the reason of my hope as well as I can; I do not think I have ever told you. I was raised by Methodist parents, who believed that we can work ourselves into favor with God. I believed as I was taught by them; in fact, I thought I was a very good girl, and I was going to do better and earn a place in heaven when I got older. I will tell you more than I have ever told any one except in an indirect way; I will try not to keep anything back. When I read the Bible, I thought Jesus was an impostor, and I hated him in my heart with an uncommon hatred. I can hardly write this for my tears. Surely I was the most wicked of sinners, but thought I was all right until I was overtaken by the justice of God. I do not know that I had ever

heard a christian experience, and if I had I did not know it in my godless state. When I was about fifteen years old I attended a protracted meeting, and during that time God showed me my sins. I went up to the altar one time to be prayed for, but I got worse, and never went again. The women at the house where I was staying met one afternoon in a room to pray for the meeting, and I was among them, miserable, without God and without hope in the world. They asked me to pray. In the agony of my despair I laid down and groaned, (words here fail to tell the story) but I saw that I was ruined and lost forever. Suddenly I thought of Jesus, who is able to save to the uttermost, and my prayer was, Jesus, be merciful, to me, a sinner; and my sense of condemnation was all gone. (Here again words fail.) I was so happy, with my heart full of praise to my God for the gift of his Son. Many doubts and fears have I had since that time, but I have rejoiced in the hope given me then. I know I love the things I once hated and hate the things I once loved, and have learned that in my flesh dwells no good thing. When I would do good, evil is present with me. But God, who is rich in mercy, has given me some seasons of rejoicing, which seem to my poor soul like glimpses of glory.

I want to tell you an experience I had about two months ago. I was in one of my doubting spells, and was almost ready to give up hope, but I earnestly prayed that if I were a child of God that he would in some way confirm my hope; and that night I dreamed that I was on the bank of a river, I was on bluffs, the roughest place I had ever seen in my life, and all at once I came to a beautiful, smooth bank, and I stood on the edge, and a company of angels came over

the river and Jesus with them, the most beautiful of all. My first thought was that he was coming for me, and it meant death for me, and I flinched for a moment, (you see my sinful flesh is carried with me continually,) then I stood and held out my arms and begged him to take me, for I realized that I could never praise him as I should while I lived here; I longed to praise God unmixed with sin. Standing there with Jesus, as I believe, in the Spirit, he answered my prayer, and I was able to praise God with a clean heart for a little while. It was a most glorious experience. If it is a presentiment of my death, how glorious it will be if I can feel His loving presence when I come to die, as I did then. The first thought when I awoke was praise to my God; and I do not think I can ever forget his goodness in remembering me in such a way; it is a great consolation to me. I love the people who give God the praise for their salvation, and look to Jesus who is able to save, and have no confidence in the flesh. I know I am not worthy, but I am thankful for a home among such people, and if they will only let me live among them while here I will be thankful for the blessing.

I trust I will be able to get to our next meeting, but will have to get a great deal stronger than I am now. You know my strength has been failing for some time.

Dear brother, you can show this to my kindred in the Spirit if you are so inclined, but I only wrote it for you. It is my most sacred experience of life. Please excuse my blundering way of writing, I seldom ever write. May God bless you with all needful blessings, and give you abundantly of that grace of Jesus Christ, that you may ever serve and praise him, and be a comfort to his dear people.

Your unworthy sister, I hope,
LEAH DESHONG.

NORTH YAKIMA, Wash., Aug. 14, 1908.

ELDER H. C. KER—DEAR BROTHER IN CHRIST:—I herewith send you a short communication written by our dear old brother, Elder I. N. Newkirk, who is now in Julietta, Idaho. He is very much afflicted in body, but his mind is still occupied with things of the kingdom of Christ, and the impression to contribute his mite to the upbuilding of the Lord's dear people seems to grow stronger, while the body is slowly wasting away. These incidents that come under our almost daily observation only prove to us that the Lord prepares and leads the minds of his servants to fulfill the office to which they are called, not for reward or filthy lucre, but of a ready mind. This self-sacrificing spirit leading the true servants of God and causing the crucifixion of the flesh, proves again that the work of conformation is going on to the image and likeness of God's beloved Son according to God's predestinated purpose. This gives us strength and encouragement that the work of the Lord is still going on in the preparation of his people for all the trying ordeals of this life. The God of the Old Baptists is always present, for he has declared, "I will never leave thee, nor forsake thee," and his faithfulness is proved to us in so many different ways that the evidences are complete to the spiritually taught mind, yet the unquickened world cannot see it. In their blindness they invent many different ways to accomplish what they think is the Lord's will, but the great difficulty is that the Lord's will is only made manifest to them that fear him, and he will shew them his covenant. (Psalms xxv. 14.) And again, "For the froward is abomination to the Lord: but his secret is with the righteous."—Prov. iii. 32. God's discriminating grace has

wrought all these wonderful works, and it is marvelous in our eyes. The only reason that I can give that it is so is this: "Even so, Father: for so it seemed good in thy sight."

Submitting the inclosed to the good judgment of the managers of the SIGNS OF THE TIMES, I remain your unworthy brother in hope of a better life,

W. H. GILMORE.

THE MINISTRY OF THE SPIRIT.

"Now concerning spiritual gifts, brethren, I would not have you ignorant."—1 Cor. xii. 1.

The ministration of the Holy Ghost was with the apostles exclusively. Said Jesus to the twelve, "Ye shall receive power, after that the Holy Ghost is come upon you." "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke xxiv. 49. We see in these Scriptures that this ministered gift was with the apostles as witnesses. The power of the apostles was judicial, testimonial and administrative over and in and through the whole church, with the keys of the kingdom to bind and to loose on earth, consequently the very office and functions of the Spirit were in their hands, and what they bound on earth was bound in heaven, and what they loosed on earth was loosed in heaven. Thus was established the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, and they were endued with power from on high, as is said in Luke xxiv.

Briefly considering the fourth to the sixth verses of the twelfth chapter of 1st Corinthians, let us notice the seventh verse: "But the manifestation of the Spirit is given to every man to profit withal." This connection clearly shows that every member of the church over

which Christ is the head (the church being his body) is given a measure of the Spirit to profit. All do not have the same gift of the Spirit which was bestowed upon the apostles. All the measures and gifts of the Spirit constitute the ministry of the Holy Ghost in the world, and for all succeeding time, and in all the world, until the end of the world. The Lord has said, "And lo, I am with you alway, even unto the end of the world." These words declare the perpetuity of the apostolic churches in the order of Christ and his apostles till the world shall end and time be no more. Consequently it is not possible for any other order or church to be set up with the approbation of God, and in the fellowship of Christ and the apostles. Hence all reformations of the church are deformations instead. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of the laying on of hands, and of resurrection of the dead, and of eternal judgment." All these principles and doctrines are perfect in Christ, who is the foundation laid in Zion, the atonement by his blood perfecting them that are sanctified. He is the chief corner-stone of the apostles' ministry in the spirit, including all the manifold operations of the Spirit in the gifts and measures and dispensations of it to every man in Christ, to perfect them withal. We are also taught in the above Scriptures the perfection of Christ in redemption, the complete fullness of the Spirit in the ministry of the word, and the effectual working of God's mighty power through the blood of Christ, and the heavenly calling by the Spirit of them who shall be heirs of salvation through the name of Christ.

Now, concerning the coming of the Holy Spirit, Jesus said just before his departure, "If I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." This shows that the ministerial work of the Holy Ghost did not begin until after Jesus had finished his work and gone above. And Peter, testifying of him, says, Whom the heavens must receive till the restoration of all things spoken by the prophets. The conclusion therefore is that the ministry of Christ, as Mediator and Intercessor, and the ministry of the Spirit, are two ministries. The first ministry, that of Jesus Christ, is a finished and perfect work, and the second, the ministry of the Spirit, is a successive and as yet unfinished work to be continued to the end of this material world of earth, sun, sky and water. This includes the fulfillment of all the prophetic Scriptures, thus including the perpetuity of the apostles, both in faith and practice, and hence the perpetuity of the church to the end of time, that she may be presented to the Lord as a chaste virgin at the appearing of the Lord Jesus Christ.

Until the prophecies concerning Christ are fulfilled, the church must stand united in one in Christ, who is her Founder. In the Spirit Jesus Christ is himself the chief corner-stone, in whom all the building fitly framed together groweth into a holy temple in the Lord. Now if these scriptural principles and ordinances do not establish the truth that the Primitive Baptists are built on Christ, the Rock of Ages, and on the apostles' doctrine and practice, there is no other ground upon which they can stand.

I will proceed with this subject no

further, but will leave the readers of these thoughts to judge them for themselves.

Your brother,

I. N. NEWKIRK.

[We take pleasure in commending these thoughts to the careful perusal of our readers. If we mistake not, Elder Newkirk is now the oldest living correspondent of the SIGNS. We mean that no one else now living has been writing longer for our columns than he. We are glad that he is still able to write, and to travel and preach the word of God. As the infirmities of age press upon him may he find that the solid truth which he has loved and preached is a sure foundation to his feet. May his bow abide in strength, and the arms of his hands be made strong by the hand of the mighty God of Jacob. And may he still bring forth fruit in old age to show that the Lord is upright. If it be the will of God, we hope that he may be spared to the cause that he loves yet many years.—ED.]

ALVINSTON, Ont., Oct. 8, 1908.

DEAR EDITORS:—We have a letter from brother Case which we believe to be from the abundance of his heart, and if it seemeth good to you, we ask that it be printed in the SIGNS.

ROBERT WATT.

LONDON, Ont., Sept. 17, 1908.

MR. ROBERT WATT AND FAMILY:—I write to say that your short but welcome letter came to hand this a. m., and we both were indeed glad to hear from you, as you are often in our minds, and, I hope, our hearts; and if my last poor letter to you did you any good, or stirred up your pure mind by way of remembrance of that pure love and sweet fellowship which exists in and between all

the children of God, then I say, I have gained all that I desire, remembering that John says, "And truly our fellowship is with the Father, and with his Son Jesus Christ." As I read your letter these words came into my mind with a measure of comfort and love, As poor, yet possessing all things, and the thought came, Can it be that poor, groveling, hell-deserving creatures are possessed of all things? What a wonder, dear brother! So poor are we that we have not even a rag to present before our God; full of wounds, bruises and putrefying sores from head to foot; not able to present the good will of men nor the religious world. In a word I may say, such as our lives are, such is the life of all the children of God, always bearing about in our body the dying of the Lord Jesus; truly we are poor, there is no thinking, no imagination about it. But blessed be that dear name which is as ointment poured forth. To be poor in themselves, is the lot of all God's children; but to be poor is not all their lot, for I think it is Paul who says, As poor, yet possessing all things. Is there anything, dear brother, outside of the all things of God? Something in me says, No; and I think you will agree with me. I will state a few of the all things that we are in possession of. We have been given to know our lost and undone condition before the holy and righteous God; that we cannot better our condition; the sentence of death has been written in ourselves; we die daily; we have been given repentance, so that we can hate sin, and also our lives because of sin, and our sins as a thick cloud have been blotted out by rich and sovereign grace, and we know that He is mighty to save; that he does not cry, nor lift up, nor cause his voice to be heard in the streets like the beg-

ging, pleading creatures we hear at every turn; "For he spake, and it was done; he commanded, and it stood fast." "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." Dear brother, read the whole of the thirty-third Psalm, and may the opening word of it be the language of your soul. I feel to bless God with all my soul that he is not such an one as I am; that as high as the heavens are above the earth, so high are his ways above our ways and his thoughts above our thoughts. O what a wonder of wonders that poor sinners such as we should feel constrained to break out in the language of one of old: "Bless the Lord, O my soul, and forget not all his benefits." O that they may be in our hearts from day to day, constraining us to love him (and one another) because he first loved us.

We had Elder Ker here a short time ago; we all, I think, enjoyed his visit. I think Elders Chick and Coulter will be at the October meeting.

With love and best wishes from my wife and myself to you and sister Watt and children, I am your brother in the blessed hope of the gospel,

R. CASE.

WAVERLY, Pa., Nov. 5, 1908.

DEAR BRETHREN EDITORS OF THE OLD FAMILY PAPER, THE SIGNS OF THE TIMES:—And truly "The sword of the Lord and of Gideon." Inclosed you will find a letter from our dear deceased brother, Malcolm McAlpine, written last February. In it he speaks of desiring to hear Elder Ker preach, which desire was granted in September. The sermon filled his soul to overflowing. Several brethren

who saw him after that said it was a great comfort to them to hear him talk. I was there in October, and heard a great many speak of the sermon as being a most wonderful and glorious one to them. Gospel preaching is gospel teaching, and subjects of God's grace are taught by it as they are qualified to understand it by the Spirit of God.

I will now give a short account of the churches I am trying to serve. There are ten of them, one in New Jersey, four in Pennsylvania, four in New York State and one in Canada; also five other places of meeting where there is no church organization. There have been a few additions and a few deaths the past year. The two days meetings of the churches were pleasant, the preaching excellent, no jargon. Elders Lefferts, Ker, Slauson and Eubanks preached for us the unadulterated gospel of the Son of God. The Delaware River Association was held with the church that I am now serving, at Locktown, N. J., called the Kingwood Church. We had some good preaching there, a fair congregation and a number of preachers. This is the only church I am serving that belongs to an association. Elder Lefferts preaches for them every first Sunday, except the months following the fifth Sunday. The third Sunday is my regular appointment with them. Elder Lefferts preached for the Otego Church in September and Elder McConnell in July. Their preaching was enjoyed very much by the brethren. Elder Ker preached the funeral sermon of brother Jerome Bundy in September. Brother Bundy was a member of the Otego Church, living at Bainbridge, N. Y. The brethren and friends were very much comforted by the precious truth presented to them by the servant of God at that time. We are always glad when

we can have visits from gospel ministers and brethren generally. Friends of the cause of truth, come and see us, we will try and use you as well as we can. We need you; God bless you.

A worm,

D. M. VAIL.

AUGHRIM, Ontario, Feb. 10, 1908.

ELDER D. M. VAIL—DEAR BROTHER:—I feel I must answer your letter; I should have written before, but neglected it. I was very sorry to hear of you being so sick, but glad to hear you were better again. I saw your appointments published in the SIGNS OF THE TIMES, and am glad the Lord has spared you to declare the unsearchable riches of Christ. I met Elder Lefferts at Duart a week ago, and he told me you were sick with "la grippe," and unless you were better you would not be able to fill these appointments, but I hope you are better by this time. I wanted to go to Duart to hear Elder Ker, so I left home the Friday before and went part of the way over. It was fortunate we did; it stormed Friday night and all day Saturday, so if we had not started that day we would hardly have gone the next. We got there for the morning meeting. Elder Lefferts preached, and I felt it was good to be there. Elder Coulter preached in the afternoon. On Sunday morning Elder Lefferts spoke from Numbers xix.; it was a wonderful sermon to me. We had a good meeting. I would like to have heard Elder Ker, but he could not be there; he had a good article in the last number of the SIGNS OF THE TIMES.

We are all as well as usual, and I hope this will find you feeling better and your family all well. My wife and family join me in love to you.

I remain your brother,

MALCOLM McALPINE.

YOUNGSTOWN, Ohio, Sept. 9, 1908.

DEAR EDITORS:—Please give through the SIGNS the articles of faith of the Old School Baptist Church. I ask this for the benefit of my friends.

Yours in hope,

JOHN C. HAMILTON.

SIGNS OF THE TIMES, devoted exclusively to the Baptist cause, maintaining inviolably the following scriptural sentiments:

1st. The extensive sovereignty, immutability, omnipotence and eternal perfection of the great Jehovah—the revelation which God has given of himself as Father, Son and Holy Ghost. “These three are one.”—1 John v. 8.

2nd. The absolute predestination of all things.

3rd. Eternal and unconditional election.

4th. The total depravity and just condemnation of fallen man.

5th. That the atonement and redemption of Jesus Christ are for the elect only.

6th. The sovereign, irresistible and (in all cases) effectual work of the Holy Ghost in quickening and regenerating the elect of God.

7th. The final perseverance and eternal happiness of all the sons of God, by grace.

8th. The resurrection of the dead and eternal judgment.

9th. That the church of Christ is composed exclusively of baptized believers; that to her are given able ministers of the new testament; that the Scriptures are the only rule of faith and practice to the saints of God.

10th. That there is no connection between church and state, and as touching the proposition of a marriage between them, the Hon. R. M. Johnson, in his re-

port on the Sabbath Mail question, has amply revealed our faith.

The SIGNS OF THE TIMES will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath School Unions, &c., &c., waging war with the mother Arminianism and her entire brood of institutions.

Plan.—The paper will be divided in two parts, viz.:

1st. Jesus Christ set forth.

2nd. Antichrist exposed.

[THE above articles are copied from the first number of the SIGNS OF THE TIMES, and have ever been the articles of faith of the Lord's people.—ED.]

TOUCHET, Washington, Sept. 16, 1908.

DEAR HOUSEHOLD OF FAITH:—This being my eightieth birthday, I shall try to write a short communication. I am not only lame on both feet, but also full of wounds, bruises and putrefying sores; I am altogether out of joint; there is no soundness in me; all is darkness, yes, darkness that can be felt; I seem to be altogether shut up. O if it be but for a small moment that He hath forsaken me, if only in a little wrath he hath hid his face from me, then will he return with everlasting kindness and have mercy, that the floods of waters overflow me not, for like a bubble of the ocean I am tossed, and well-nigh broken. O let me cry, “Set a watch, O Lord, before my mouth: keep the door of my lips. Incline not my heart to any evil thing.” “Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.” “But mine eyes are unto thee, O God the Lord: in thee is my trust, leave not my soul destitute.” Again, “I looked on my right hand, and

beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge, and my portion in the land of the living." Let no man enter into judgment with thy servant, for in thy sight shall no flesh living be justified. What is man that the Lord taketh knowledge of him? What is the son of man that the Lord taketh account of him? Man indeed is vanity; his days are as a shadow that passeth away. It surely appears that as the winds cause the falling of the autumn leaves, and we say winter is at hand, so also we realize the saying of the Lord that there must first be a falling away before the second coming of the Lord. It seems to me that this time is near, for there is much falling away and falling out by the way. Sometimes it would appear as the apostle said, "For the mystery of iniquity doth already work." So I would only use these words: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." Dear household of faith, this is my prayer, that we may be established in the faith, not seeking words to battle over. Thus far I hope that I have kept the faith, yet I do not seem to have done as the apostle who said to the brethren, "I have fought a good fight, I have finished my course, I have kept the faith." I have stood still, perhaps, while others fought the battles.

I cannot go forward unless the cloud removes. My christian love, with charity to all the tried ones.

Your sister,

(MRS.) S. J. CUMMINS.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, in session with the church at Nassaongo, Wicomico Co., Md., October 21st, 22nd and 23rd, 1908, to the several associations and meetings with whom we correspond, sendeth love in the Lord.

BELOVED BRETHREN:—Through the abounding mercy and loving-kindness of the Lord we have met, according to previous arrangement, in this, the one hundred and twenty-sixth annual session as an association of churches. You will see by our Minutes that ten of the churches are represented by messengers, and all report peace and quietness within their borders. The several associations of our correspondence have been fairly well represented, a number of ministers have been in attendance, and we can truly testify that they have all come in the fullness of the blessing of the gospel of Christ. The preaching has been in demonstration of the Spirit and of power.

Our next session is appointed to be held with the church at Indiantown, Wicomico, Co., Md., to begin on Wednesday before the fourth Sunday in October, 1909, if the Lord will, when and where we hope to again have the privilege of receiving your messengers and communications, and greet you in the Lord.

T. M. POULSON, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1908.

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

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

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

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"AND the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen."

It is a wonderful blessing if we are prepared to receive the words of the apostles, not as their own words, but as they are indeed, the words of God. Once the apostle commended his brethren for so receiving his teaching among them. Well it is for us at this day when we have this mind in us. Having this mind, we shall come to this Scripture with full confidence that it all shall be as it is written here by the apostle. He has stated not only his own mind, but the mind of God as well. Let us all read these words as the words of God. We speak thus here because there has gone out into the world in these later years a spirit of denial of this great truth that all that is written by prophets and apostles is of God. It is denied that holy men of old were moved by the Holy Ghost to write. It is said that the Bible is, very largely at least, only the product of the opinions and reasonings of the writers. All these assertions are making light of the Scriptures, and the tendency of them is to weaken the faith of the hesitating and tempted. If it can be shown that any

portion of the Scriptures is of man, and not of God, at once the one important question is, What portion is of God? Who shall decide what is of God and what is not of God? In such a case every man will have a right to his own opinion, and all may be equally wrong. If it be admitted that any sayings of Moses, the prophets or the apostles might have been mistaken sayings, then the poor and unlearned will read all portions of the word with the awful fear that they rest upon no other foundation than the fallible opinions of men. In such a case the Bible is entitled to no more weight as our authority for doctrine or for practice than any other book written by wise and good men; then, when we quote some Scripture to prove this or that doctrine, we can never be sure that that Scripture is truth and not error; the children of God then could have no certain foundation for their faith. No one can be sure that there is any such thing as sin or redemption, guilt or atonement, hell or heaven, any future life, or even that there is a God at all in such case. We speak here of these things because this leaven of unbelief not only exists in the world at large, denying the most sacred truths of our holy religion, but because this same leaven assails the children of God. It is a dreadful fact that there is no evil among men from which the people of God are safe if left to themselves even for a little time. Therefore the Bible is full of solemn warnings to beware of false teachers and of the leaven of worldliness, of unbelief or of heresies. When prophets or apostles wrote or spoke of things past, present or future, they only declared what the all-seeing mind of God embraced from the beginning. When prophets or apostles declared that Satan, or evil men, or the

people of God, said or did certain things, it is sure that they all did say or do just what is declared of them. Satan's words, the words of evil men, and sometimes the words of God's children, were not inspired of God, but the record of them was inspired, so that it is sure that they all did say or do just what is recorded of them, and when Moses and the prophets say, "Thus saith the Lord," it is God's word that they speak forth. When apostles wrote the New Testament they also wrote just what Jesus did and said in the gospels, and just what the Holy Spirit indited in them as they wrote the epistles. Holy men of old did not write as ministers now speak or write, viz., simply from the authority of God's word in the Bible, but from direct breathing forth of the Spirit, who in them wrought so that they were inspired and also so that the very words they used were inspired. Unless the Bible was verbally inspired we cannot be sure of the facts concerning any statement in the Scriptures. For instance, when the sacred writers declare that Jesus said, "My sheep hear my voice," &c., or that he raised up Lazarus from the dead, we know that he did say just those words, and he did do just that thing. The Holy Ghost so dictated in the mind and in the hand of the writers that the words which they used were not the product of their own judgment, but of the will and mind of God. These words therefore are not mistaken words; they are not words used unwisely or loosely, but are just such words as the Holy Spirit put into the mind of him who wrote. We may misunderstand the language used, but when we do come to understand it we have the mind of the Lord revealed to us. How good it is to read the Bible, knowing that it is of God in word as well as

in thought, and that all that it declares is plain truth, without any mixture of error. Believing that the Scriptures are the infallible word of God, the believer is more certain that the Red Sea was divided literally, as is recorded, though he himself saw it not, than he is of anything that he ever looked upon with his eyes. Our eyes may deceive us, but the testimony of the Lord cannot deceive. The believer is more sure that there is a heaven and hell beyond this life than he is of any pain or pleasure here, because his senses may be so perverted as to deceive him, but the word of God cannot lie. And because the Scriptures are not the words of man, but the word of God spoken and written by man in the very words that God gave to men, believers can rest upon every word of promise as being absolutely sure, and believe that all shall be fulfilled as the Lord has said. And so the promise given in this Scripture is one upon which the children of God can rely; it is sure of fulfillment. It was a sure promise to the brethren at Rome, and it has been a sure promise to all who fight against the great adversary of souls in every age. This declaration assures them of victory complete and glorious at such time as it shall please God to bestow it upon them.

There is, no doubt, reference in these words to the first great promise, given in these words: "It shall bruise thy head, and thou shalt bruise his heel." The same truth is also taught by the apostle Paul in these words: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." As Satan is presented in the beginning as the arch-enemy of God and man, and as being the tempter through whom all that is evil has entered into the world, and as he who constantly distresses and

perplexes and deceives the children of God, so here the apostle comforts his brethren by declaring that the God of heaven shall shortly bruise or tread him under their feet. This last expression is strongly figurative, meaning that God will shortly deliver his children, and give them the victory over this greatest of all their foes, and that they shall enjoy the triumph of conquerors. It was thus that in ancient times the conquered became the footstool of the feet of their conquerors. We are informed in history that it was a common thing for him who had conquered to signalize the completeness of his victory by literally compelling the conquered king or ruler to bow before him, and to place his foot upon his neck. Nothing could more completely show the abject humiliation of the conquered king than this act. Thus it was declared before all who witnessed this act that he was made a slave to him who had conquered him. This figure the apostle makes use of to show to his brethren the completeness of the victory which God should give to them. We desire to notice that it is the God of peace who shall do this. He is the God of peace in direct contrast to the divisions which were among them. These divisions were the work of their great adversary, the devil, who went about as a roaring lion, seeking whom he might devour; and as the roaring of the lion would scatter the sheep, which would flee in every direction in their terror, so the assaults of the tempter had tended to divide these brethren from each other, one saying, "I am of Paul," and another, "I am of Apollos," &c., as is recorded of the church at Corinth. In the seventeenth verse, the brethren are exhorted to mark those who would cause divisions among them, and avoid them. Satan

would always stir up strife, taking advantage of the lusts of our own flesh to produce wars and fightings. But our God is the God of peace in contradistinction to this; his work in the heart tends to peace. Making through Jesus Christ peace with God, he produces also peace one with another. He is the God of peace, in that he has made peace through the blood of the cross, first unto uniting Jew and Gentile together in one, then making peace in the heart with God, and then making peace in the churches. Peace with God wrought in the soul will produce peace with each other, and if there be warfare one with another it is sure that peace with God does not reign in such hearts. Peace has been indeed made through the blood of the cross, but where warfare and strife exist among believers that peace is not reigning in its fruits. Now christians realize this warfare within and among themselves with sorrow and shame. They earnestly desire a better state of things, but how shall we attain to this better state? We deplore the evil, but how to attain to that which is good we find not. Will it always be so? we say. Will there never be a victory over the wiles of the devil? And here the blessed words of the text come in. Yes, there shall be a victory. It is not by might or power, but the God of peace shall bruise Satan shortly under your feet. Through grace you shall be able to rise from the dust of the conflict, and your proud foe shall be humbled, and God shall place him under your feet. His wiles shall all fail; his malice shall prove innocuous; his boasting shall be put to shame. He who has bruised the heel shall be put down, and in Christ, our conquering Redeemer, we shall bruise his head. Thanks be to God, Satan only touches the heel, he cannot

wound in a vital part. But he shall be crushed, and his works in us shall be destroyed. The victory is the Lord's, and we shall reap its fruits. This promise is good for all seasons and all times. It takes in all temptations, and all sorrows, and all conflicts of the spirit, and gives security against all that men or devils can do against the children of God. "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." For wise purposes our God allows his servants to be tried and tempted here below. Satan is loosed for a little time. But all this is for the lifting of Jesus on high. In the end it shall be shown clearly that the victory is the Lord's. It is good to come to know how weak and ready to sin we are, that we may be made watchful even unto prayer; and that when the victory shall be given we shall know that to God belongs all the praise. These temptations come to us in manifold ways, but so do the times of victory come in ways that are suited to our need, and in ways that always exalt the blessed Lord as the God of victory and salvation.

This bruising of Satan under our feet seems to us to apply chiefly in two ways. First, in the victory of that faith which reveals Jesus and his finished work in redemption. Satan brings many charges against believers; there is but one answer to them all, and that is, Jesus died. This is the victory of faith, that faith which overcomes the world. What a triumph it is when the believer is given to see, even in the presence of his enemy, that Jesus has paid all his debt, and that the sin which Satan hurls against us as that which must condemn us is covered by

the dear Redeemer's righteousness. What a victory when the soul is given to say, True, O mine enemy, my sin is all that thou declarest it to be, but know, O thou mine enemy, that I have righteousness in another, even the Lord Jesus Christ, and that not one of these my sins shall ever appear against me before God. True, I am a sinner, but I am justified before God. How completely, to this man of faith, is the text verified. Satan is now indeed bruised under his feet. In the second place, this text is fulfilled not only in point of justification before God, but also with regard to daily temptations to depart into the ways of evil, against which the apostle continually warns his brethren. Satan would always lead the children of God into open transgression, and this he seeks to do in a thousand ways, and by myriads of suggestions. How often the warfare seems to go against the believer! Looking back over the most perfect day that he has ever lived, each child of God sees many failures; he has been overcome by temptation, and has sinned in thought, in purpose, in word and in deed. This is his grief and shame. From this proneness to sin he desires to be delivered. "Who shall deliver me from the body of this death?" is his cry. This must be his cry as long as he lives in this mortal state. But also concerning this warfare, the promise is sure that the God of heaven shall soon deliver him. In this also Satan shall shortly be bruised under his feet. This is fulfilled in some measure here and now, but the complete fulfillment will be when we shall see Jesus and be like him. At the longest it will be but shortly.

The truth contained in the closing words of the text is that through which both present and future victory is secured. "The grace of our Lord Jesus Christ be

with you." All, all depends upon grace. The desire for this victory is of grace; the fulfillment of this desire is of grace. For this grace Paul prayed that it might be with them always. What more can the believer desire than this? And so our God shall cause grace to abound toward his people. Faith beholds this grace in Christ, and so the soul obtains the victory daily. Beholding this victory in Christ, he can say, Rejoice not over me, O mine enemy; though I fall, I shall rise again. And until that day when the God of heaven shall finally bruise Satan under our feet this grace shall be with us. How blessed the promise! How glorious the assurance! C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

I CORINTHIANS III. 16, 17.

"KNOW ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Among the numerous figures employed in the Scriptures by the Holy Ghost and applied to the church of God, this of the temple of God is of frequent recurrence, and, like all others, is appropriate and full of instruction. The temples in Jerusalem, both the first and the second, were types of the church of the living God, and are applied to her as the body of our Lord Jesus Christ, in which the fullness of the Godhead dwells. The same apostle who wrote our text has shown in Eph. ii. 18, 20, that all the election of grace, Jews and Gentiles, are built upon the foundation of the apostles and prophets, in whom all the building fitly framed together groweth unto a holy temple in the Lord, a habitation of God through the Spirit. Peter also uses the same figure. (1 Peter ii. 4-7.) The history of the

building of the temple by Solomon, and also by Zerubbabel, the selection of the materials, the places where they were found, the manner of their being gathered and brought to the building, their preparation for the places which they were ordained to occupy, the perfect harmony in bringing the parts together, the arrangement, consecration and appropriation of the whole, beautifully illustrate the glory of that house whose maker and builder is God. In his application of this figure in the text on which our views are desired, Paul calls our attention to the foundation on which the temple rests, the sanctity of the building as the temple of God, its consecration as the dwelling of God by his Spirit, and the fearful consequence of a desecration of it. The foundation is Jesus Christ, and no other foundation can any man lay. No other foundation can sustain the building. This foundation is of God, it stands sure, having this seal, "The Lord knoweth them that are his." He is the foundation and chief corner-stone, in whom all the building fitly framed together groweth into a holy temple in the Lord.

This temple of the Lord is holy, for God has consecrated it and set it apart as a habitation of the Spirit; nothing unclean is allowed to enter it. It is a place for worship, a house of prayer. In it God has placed the ark of the covenant, the mercy-seat, the cherubims of glory, the golden pot of manna, the fruit-bearing rod of the priesthood, the golden candlestick, the shewbread and all the holy furniture belonging to his house. Thither the holy tribes of the Lord go up, and here the God of Israel meets his chosen ones and communes with them over the mercy-seat, between the cherubims. It is no light matter then to defile the temple of the Lord. By reference to

the types in the ceremonial law we learn in what manner the sanctuary of the Lord was defiled. See Lev. xv. 31; xx. 3; Num. xix. 3; Psalms lxxix. 1; Ezek. v. 11; vii. 22; xxiii. 38, 39; Zeph. iii. 4. Those who defiled the sanctuary of the Lord under the Mosaic law were to be put away from the congregation of the Lord, or put to death, and under the gospel dispensation they are to be destroyed, at least so far as relates to their privileges in the church of God. By a careful reading of the passages referred to above, it will be seen that the Israelites defiled the sanctuary by their own uncleanness, by their contact with things which were unclean, by idolatry, and by a profligate priesthood or ministry. As God's sanctuary was holy, and the Israelite was required to keep his foot when he went into the house of God, so God's church, which is his true or antitypical sanctuary, is a holy and consecrated place, and no spiritual Israelite is allowed to defile it by his own inventions, issues, doctrines, plans or works, nor by holding fellowship with things unclean. There must be a coming out from the world, a separation from antichrist, and a renouncing of false doctrines, ordinances, and of all religious institutions which are not clearly authorized by the law of Christ. The temple of the Lord is not to be used as a place of merchandise or traffic. When the carnal Jews had made void the law of God by their traditions, they were charged with making God's house of prayer a den of thieves. Their excuses for thus defiling the temple were as plausible as the excuses made by the Pharisees of modern times. The Jews from distant nations were required to bring their offerings to the temple on certain occasions, and as it was inconvenient to bring their oxen, sheep, lambs,

kids and doves so great a distance, the pious Jews and accommodating Levites had conceived the idea of having a stock of offerings on hand, which they could supply to the worshipers for a small percentage, and so make the temple-worship more convenient, and the hardship of complying with the divine command more easy; so a market was established in the temple. And as the money to be put into the Lord's treasury ought not to bear the superscription of a Roman prince, it was a great accommodation to the pilgrim Jew to find money-brokers in the temple ready to exchange, for a small discount, their uncurrent funds, so the tables of the money-changers were allowed a place in the temple also. But all these pious pretenses did not avail them when our Lord entered the temple with a scourge of small cords, and drove the traffickers out, and overturned the tables of the money-changers.

"My Father's house, said he, was made
A place for worship, not for trade;
Then scattering all their gold and brass,
He scourged the merchants from the place."

Answering well to this figure, in modern times a great amount of religious merchandise is carried on in what is claimed to be the temple or church of God. Almost everything is offered for a price. Salvation, grace, justification and a passport to heaven are offered conditionally to all who are disposed to make a bid, and memberships, directorships and honorary titles and positions are crowded into the market, while a very brisk trade is carried on in Sabbath Schools, Mission, Tract and Bible Societies, Theological Seminaries and other wares of the kind; all of which, if brought into the temple of the Lord, would defile that holy place. Mystery, Babylon the Great, is described in Revelation xviii. as a great market; her mer-

chants drive a heavy and lucrative trade in merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and horses, and chariots, and slaves, and souls of men, and of fruits which their souls lusted after. But the value of Zion's commodities is far above rubies; they never were bought nor sold, all are freely given and freely enjoyed by the people of God without money and without price.

But the solemn warning in our text seems to be given to the saints who belong to the building. They are under a solemn charge, lest they should defile the temple or church of the living God; they are not permitted to bring in anything that defileth; they who bear the vessels of the house of God should have clean hands, and all the members of the church of God are required to put off the shoes from off their feet, for the ground on which they stand is holy. They are to crucify the flesh with its affections and lusts. Their hearts are sprinkled from an evil conscience, and their bodies washed with pure water. They are the circumcision who worship God in the spirit, rejoice in Christ Jesus and have no confidence in the flesh. They put off the old man with his deeds, and put on the new man, which after God is created in righteousness and true holiness, and they are called to walk in all the ordinances of the house of God blameless. Such is the high vocation wherewith they are called.

"If any man defile the temple of God, him shall God destroy." This admoni-

tion seems to have reference to their works. Paul says he has laid the foundation, and warns the saints to take heed how they build thereon; for every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire. If any man's work abide (or stand the fiery ordeal) he shall receive a reward. If any man's work shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire. To attempt then to build on this foundation hay, wood and stubble, is to defile the building; but God will try every man's works by fire, and all that will not stand the test shall be burned, consumed, destroyed. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Yea, and the prophet says he shall sit as refiner's fire and as fuller's soap, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

We understand then that God will, by his dealings with his children in Zion, in subjecting them to fiery trials, bringing them through the furnace, burn up all their hay, wood and stubble, and if any are found in the christian profession who have nothing but hay, wood and stubble, they shall be utterly consumed, according to Malachi iv. 1. It shall leave them neither root nor branch. But God's own children, though they suffer loss, so far as their works are concerned, shall themselves be finally saved, yet so as by fire. The discipline of the house of God, the laws of the kingdom of Christ, shall separate from the communion of the saints those who walk disorderly, and their expulsion from the fellowship of the saints

and from the privileges of the church of God, will answer to the figures in the ceremonial law, wherein the offenders were put to death, or separated from the congregation of the Lord. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" There was no evasion of Moses' law, neither shall the saints evade the law of Christ. He will visit their transgressions with the rod, and their iniquities with stripes; nevertheless his loving-kindness he will not utterly take from him, nor suffer his faithfulness to fail. "My covenant [saith God] will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me."—Psalms lxxxix. 34-36.

In conclusion, let us bear in mind the distinguishing grace bestowed on us in assigning to each his place in the house of God, as component parts of the building, as lively stones built up a holy temple in which God has condescended to dwell, and where he has said he will dwell forever, for he has desired it for an habitation. What astonishing dignity has he bestowed on us, how high and holy the calling, how honorable the position! Consecrated and set apart for a habitation of God by his Spirit. With what reverence and godly fear then does it become us to serve him in all things, and let us beware that we defile not the temple of the living God.

MIDDLETOWN, N. Y., August 1, 1863.

OBITUARY NOTICES.

Mrs. Susan E. Dill, of Gardiner, Maine, departed this life August 10th, 1908, aged 32 years, 7 months and 1 day. Our sister when a girl united with the Methodists, and for a time was satisfied with her religious profession among them. In the year 1895, while carelessly handling a revolver she shot herself in the breast. This confined her to her bed for some time, and during this time I visited at the home of her mother, where she was lying wounded and sick. I did not see her, though I stayed there one night and nearly all the next day. Her mother told me she did not like the Old School Baptist doctrine, and she thought on that account she would not wish to see me, and she suggested that we should not speak too loud lest she should hear our conversation, and that it should prove an annoyance to her. So nearly an entire day was spent in conversation with her mother and her sister, Mrs. Mabel Weeks, talking about the precious things of Christ, but in rather suppressed tones of voice lest the wounded, sick one should be disturbed. Two years later, in 1897, at the Maine Association, held at South Gardiner, I saw her for the first time. I remarked to her, "I was once quite near you in your mother's home, but I did not see you." "Yes," she replied, "I well remember the time; I lay there in bed, in the next room, listening with all attention to every word you were saying to my sister Mabel, and I think I heard every word you said; I was feeling I was a poor, guilty sinner, and I was sorely troubled before God, and what you were saying to my mother and Mabel was so comforting to me, and since then I have been wishing to see you to hear you speak about these things." "Why," I replied, "I was endeavoring all the time to speak in an undertone so that you might not hear." "But I," she replied, "got my ear as close as I could to the wall to listen to you through the plastered partition between us; it was such a comfort to me." "God moves in a mysterious way, his wonders to perform." She then, through the kindness of the Lord, had come to a trembling hope that Christ was her Redeemer, but was yearning for some further confirming evidences of her acceptance in the Beloved. On Sept. 20th, 1900, she was received into the fellowship of the church at South Gardiner, and was baptized by the writer. Now she has departed this life to be with Christ, which is far better. She was loved by the church, and had their fellowship and sympathy in all her trials and sufferings. She left a husband and two children, mother, brother and sister, but we sorrow not even as others which have no hope.

At her funeral I preached from the words: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he

might be Lord both of the dead and living."—Romans xiv. 8, 9.

FREDERICK W. KEENE.

NORTH BERWICK, MAINE.

It has been my sad duty, frequently recurring of late, to send for publication in the SIGNS obituaries of our precious brethren who are rapidly being gathered home, leaving sweet memories it is true, but sadness and desolation in our hearts as we realize the places which knew them once shall know them no more forever. This time the little band at Ebenezer is called to mourn the loss of another of its members. **Mrs. Susan E. Chamblin** fell sweetly asleep in Jesus, we believe, at the home of her daughter, Mrs. John Chamblin, in Hamilton, Loudoun Co., Va., Oct. 6th, 1908, aged nearly 76 years. Sister Chamblin was the widow of brother Albert Chamblin, who died several years ago. Their home was near Bloomfield, Loudoun Co., and their house had been the hospitable home of their brethren in Christ for more than two generations. Sister Chamblin's maiden name was Humphrey. Both her family and that of her husband belong to a class of people which is a blessing to the land which gives them birth. It was my privilege to baptize sister Chamblin in the fellowship of Ebenezer Church, Loudoun Co., in July, 1899, and her husband in August; both in old age. Sister Chamblin was one of those whose lives seem consecrated to the service of God almost from their birth. If I remember rightly she dated her experience back to early life. Contemplating the life of such a woman one might ask, Wherein is the lack of any christian virtue? All that can be seen seems combined to make a complete christian character, yet what called forth the love and fellowship of the Lord's people was not so much the noble and lovely traits naturally distinguishing sister Chamblin, as the Spirit which taught her to say and to feel she was "less than the least of all saints." In that sweet spirit of humility she reflected the image of her Master and won a lasting place in the love and esteem of her brethren. For many years she had been in feeble health, a constant sufferer from the infirmities of a frail body. She attended a two days meeting at Mt. Zion in September, after which she went to her daughter's home at Hamilton, where she expected to spend the winter. Not being even as well as usual when she arrived, she failed rapidly until the end came. She sank into unconsciousness a few days before she died, quietly falling into that sleep which knows no waking. Two sons and one daughter, with three sisters and numerous relatives and friends, with her brethren, not only of Ebenezer Church, but all who knew her, are left to mourn their loss.

J. N. BADGER.

MANASSAS, Va., Nov. 10, 1908.

MEMORIALS.

RESOLUTION passed by the Mount Olive Primitive Baptist Church, October 24th, 1908.

Forasmuch as God in his wisdom has removed by death from us our beloved pastor, **Elder J. S. Corder**, who had been a consistent and orderly member of this church for seventy-three years, who had labored with us and for us in the cause of our blessed Redeemer in the gospel ministry for sixty-eight years, and was wonderfully gifted as a gospel preacher; who had served us faithfully as a pastor of this church for twenty-eight years, even unto the time of his death; he preached unto us the word of God, the doctrine of Christ and his apostles; he gave us instruction in the way of truth and righteousness and in the order of God's house; he stood the storms of persecution and false representation which God's ministers have been subjected to in all ages, and amid all this he was steadfast, unchangeable, always abounding in the truth; therefore

Resolved, That we as a church in his death have suffered a great loss, but we believe that our loss is his eternal gain. While we miss him in our assembling together to worship God, and we will hear his voice no more on earth, we desire to set forth as a solemn duty our sincere and heartfelt respect, love and true devotion to the memory of our beloved pastor. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

We, the members of the Tygarts Valley River Association, are made to mourn the death of our former moderator and father in Israel, **Elder J. S. Corder**, who died on the 26th day of August, 1908, aged 88 years, 6 months and 11 days, having been a useful and devoted member of the Mount Olive Primitive Baptist Church seventy-three years, a sound, orderly and faithful minister of the gospel of Christ for sixty-eight years. He was pastor of the Mount Olive Church for twenty-eight years and moderator of this association for thirty-three sessions. With this wonderful record before us we recognize that God in his wisdom has taken from among us to himself a good and useful man; one whom we loved for the truth's sake; one who was strong in doctrine and wonderfully gifted as a preacher of the gospel; one with whom we often took sweet counsel; one who served us long as a faithful moderator of this association. In consideration of these things we desire to set forth as a solemn duty our sincere and heartfelt respect, love and true devotion to the memory of our beloved father in Israel.

CHANGE OF ADDRESS.

BROTHER J. T. Barnes has changed his address from Touchet, Wash., to Dayton, Wash., where his correspondents will hereafter address him.

APPOINTMENTS.

I WILL, by divine permission, be at Duart, Ontario, Canada, on Sunday, Nov. 29th; Dunwich, Tuesday, Dec. 1st; St. Thomas, Thursday, 3rd; Ekfrid, Sunday, 6th; Lobo, Tuesday, 8th; London, Thursday, 10th.
P. W. SAWIN.

ELDER J. E. Thornbury will, Providence permitting, fill the following appointments in Anderson County, Ky.: Thursday, Dec. 24th, 1908, Goshen, as suits; Friday, 25th, Salt River, 11 o'clock a. m.; Saturday and Sunday, 26th and 27th, Little Flock.

MEETINGS.

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH,**

IN

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11:00 A. M.

2:30 P. M.

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**1315 Columbia Avenue,
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at 10:30 o'clock.**

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W. D. BALL.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 76. MIDDLETOWN, N. Y., DECEMBER 15, 1908. NO. 24.

CORRESPONDENCE.

HELENA, Okla., Oct. 21, 1908.

DEAR BRETHREN:—Very much has been written since the beginning of the gospel day upon the subject of the resurrection of the dead. It must be conceded by Bible readers that the apostles were inspired of God, hence their testimony cannot be doubted. As to how it shall be accomplished, will always be a mystery to mortals, yea, even to angels. The literal meaning of the word “resurrection,” is a rising again from the dead, resumption of life by the dead. According to this meaning of the word there can be no resurrection of anything only of that which has died. To comprehend how the bodies of the saints shall be brought forth from death and the grave is an impossibility by mortals, but it is ours to believe that they shall come forth to a state of glory into the fullness of immortality. I feel satisfied that it is the Adamic man, the man born of the flesh, the man born of a woman, that dies and that is laid in the grave. To him death has a sting, because he has sinned; over him the grave has its victory. But the hope of believers in the Lord Jesus Christ is that the sting is

taken away from death, and that the victory of the grave is not everlasting. It is certain that all who possess this hope shall be conquerors through the Redeemer of sinners, and they shall be able to sing the song of victory that was written in olden time: “Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?” This is certain to come to pass, because the Lord says by the prophet Hosea: “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.” This man who rises a conqueror over death and the grave is the man who was of the earth, earthy. He is the man who sinned against his Maker, but was redeemed by his Maker. He is the man who received the sentence of death for sinning. He is the man upon whom the sentence was executed; he dies and he is put in the grave. This man in the grave shall hear the voice of the Son of God, and he shall come forth. If there be any other man or being that sins and is sent to the grave besides the Adamic man we cannot find him by reading the Scriptures. This man is operated upon by the Holy Spirit,

and he is the character, or person, pointed out by holy writ who was "once enlightened," and "tasted of the heavenly gift," and made partaker of the Holy Ghost, and "tasted the good word of God, and the powers of the world to come." Though he be a sinner, and vile before God, yet the Lord is merciful to him, and more than kind in giving him a foretaste of the powers of the world to come. He is not forgotten by the Lord, nor forsaken by the Most High. The manifestations to this man who sinned are not the man, but holy principles imparted to him for his instruction, comfort and sealing to that great day of redemption, which is still in the future. These manifestations are called by different names throughout the Scriptures. These names indicate the great latitude of the Spirit's teaching. I shall take notice here of some of the most important names in connection with this subject: "The new man."—Eph. iv. 24; Col. iii. 10. "Inner man."—Eph. iii. 16. "The inward man."—Rom. vii. 22; 2 Cor. iv. 16. "The hidden man of the heart."—1 Pet. iii. 4. "New creature."—2 Cor. v. 17; Gal. vi. 15. "An unction from the Holy One."—1 John ii. 20. "Treasure in earthen vessel."—2 Cor. iv. 7. "The firstfruits of the Spirit."—Rom. viii. 23. "The earnest of the Spirit."—2 Cor. i. 22; v. 5; Eph. i. 14. Called a "seal."—2 Cor. i. 22; Eph. i. 13; iv. 30; 2 Tim. ii. 19; Rev. ii. 17. "Christ in you the hope of glory."—Col. i. 27. "Mystery of God."—Rom. xvi. 25; Eph. i. 9; iii. 3-5; Col. i. 26, 27; ii. 2; iv. 3; 1 Cor. ii. 7. "Secret of the Lord."—Psa. xxv. 14; Prov. iii. 32. "Circumcision."—Rom. ii. 29; Phil. iii. 3; Col. ii. 11; 2 Cor. iii. 3. "New covenant, or law in the heart."—Psa. xl. 8; Jer. xxxi. 33; Ezek. xi. 19; xxxvi. 26; 2 Cor. iii. 3; Heb. viii. 10.

"Spirit."—Num. xxvii. 18; Psa. xxxii. 2; Isa. lvii. 15; Eccles. xii. 7; Matt. xxvi. 41; Mark xiv. 38. All these names, and some others given in the Scriptures, are identical in meaning; they are names given to the holy principle imparted to man in the second birth, or birth of the Spirit, or the birth from above. According to the mention of this work recorded in John iii. 6; Heb. xii. 9; 1 John iii. 9; v. 1, 4, it is the product of the Spirit of God, a begetting from on high. This holy gift unto man never needed redemption; it never was subject to death, neither can it ever be. It is eternal life, or eternal life principle, which shall blossom on until the ripe fruit of immortality shall appear in perfect order. The resurrection of the dead is so very important in the doctrine and in the arguments of the apostle Paul that without it the hope of the saints is vain; without it all the preaching of the apostles and preachers of the gospel is also vain. He sets it forth as the crowning work of redemption. His arguments lead to this conclusion: If the dead rise not, then there has been no atonement for sin. If the dead rise not, then the sins of the saints remain. "For if the dead rise not, then is not Christ raised."—1 Cor. xv. 16. "If Christ be not raised, * * * then they also which are fallen asleep in Christ are perished."—Verses 17, 18. Just so sure as Christ was raised from the dead, so sure it is that the dead will be raised; and that Jesus Christ was raised from the dead there can be no doubt in the minds of those who have living faith in the Lord and in his testimony. Peter testified on the day of Pentecost before a great multitude: "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Peter, refer-

ring to King David, speaks of the psalmist's knowledge of this important event: "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." When Peter says, "we all are witnesses," it must embrace the testimony of the prophets as well as that of the apostles. Paul also refers to the Psalms for proof of the resurrection of Christ. We suppose that Paul was not an eyewitness of the resurrection of Christ, but he bears testimony as though he were a witness of that great event, for on every occasion where it is needful for him to speak of it he uses the strongest language to establish the fact. "But now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Cor. xv. 20. Because that, "Since by man came death, by man came also the resurrection of the dead." God's way of doing his will is all of perfect order. So in the resurrection of the dead there is order, "Every man in his own order; Christ the firstfruits; afterward they that are Christ's, at his coming." There is a firstfruits from the dead; this firstfruits secures all the crop of its kind from the dead. There can be no doubt about this as being established by Scripture teaching. It was ordained before the world was that the Head of the church should be the first begotten of the dead, that he should be the first that should rise from the dead, that he should be, The firstborn from the dead. (Acts xxvi. 23; Col. i. 18; Rev. i. 5.) Viewing Christ as the first that should rise from the dead, bringing immortality to light, inspiration could say this: He is "the firstborn of every creature."—Col. i. 15. It can be truly said in the sense that he is absolutely the

first to rise from the dead, that he is the firstborn, the Elder Brother, in the new Jerusalem. There is no doubt of many persons coming back to natural life who had died previous to the coming of the Holy One, but it was reserved for Jesus, the Elder Brother, to be the first that should pass through death and come up victorious on the other side of the grave, thus bearing the palm: "firstborn from the dead." Being the first one to enter his kingdom of glory, he is really "the firstborn of every creature." The experience of the saints cannot be complete until they shall experience that change in their bodies that brings them to glory. It is through the resurrection that perfection comes to the saints. Now we see as through a glass darkly, now we know in part only. We prophesy in part only; but when that which is perfect is come, then that which is in part shall be done away. Now we have the Spirit of adoption, but in the resurrection we shall have the full adoption, the last and crowning work of redemption, to wit, the redemption of our body. There is nothing too good for those for whom the Savior died, because they are blessed with all spiritual blessings in heavenly places in Christ Jesus. But they must suffer with their Lord and Savior on earth before they enter into their inheritance, which cannot be corrupted nor defiled, neither can it fade away, because it is secured by the resurrection of the Lord Jesus. He is the firstfruits of that incorruptible kingdom. The firstfruits secures all that shall ever enter the clime of immortality. (See 1 Peter i. 3; iii. 21.) Basing all our information upon the testimony of the word of God, we fail to find that angels, or any beings, can aspire to the great height of immortality, except sinners who have been redeemed by the precious

blood of Christ. The redeeming power of that blood is beyond the conception of mortals. These things angels have desired to look into. That blood of the everlasting covenant, the blood of the Lord Jesus, is holy. There never was and never can be any like it; it came from the body of the first begotten of the Father. This first begotten is called the Word. In the beginning was the Word; the Word was God; the Word was made flesh and dwelt among us, full of grace and truth. He took not on him the nature of angels, but he took on him the seed of Abraham. His blood which was shed for the cleansing and the redemption of his people was the blood of the Word, the blood of the Son of God. How sacred and solemn to contemplate the mighty power of redemption through the blood of the Lamb. The redeemed of the Lord, only, shall reach the exalted height of immortality, which is the adoption of children by Jesus Christ to himself. This adoption is the redemption of our body. The saints are sealed by the Holy Spirit "unto the day of redemption." One place the seal is called "that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." In these two passages let it be noticed that the sealing, or preservation, is "unto" and "until," the future redemption. I have always thought that Job had a view of that final redemption where he asks the question: "If a man die, shall he live again?" Though he does not answer this question directly, he continues his discourse as though an affirmative answer was well understood; for without answering, or without any apology, he continues, as it were, in the same breath, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."—Job xiv. 14, 15. In another place Job speaks freely upon the same subject; his language is simple and plain, so that there ought not be any doubt in the mind of the believer in the Lord Jesus as to the truth of the quickening of the bodies of the saints in the great day of the resurrection, which shall manifest "who are Christ's, at his coming." Job is in great anguish of soul, as well as in bodily affliction; hear him cry: "O that my words were now written! O that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! for [because] I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job xix. 23–27. In the above, where he says, "Though after my skin, worms destroy this body," &c., the margin reads: "After I shalt awake, though this body be destroyed, yet out of my flesh shall I see God." If his body be destroyed, how could he see through his body unless it be quickened or revived? "Mine eyes shall behold, and not another," or, as in the margin, not a stranger's eyes. He was certain that he should be able to reach the height of immortality through his living Redeemer. Some object to accepting Job's language here as having reference to the resurrection, where he speaks of seeing God: "Yet in my flesh shall I see God." As I have quoted from the text and the margin, both set forth the fact that the body is first destroyed before he has the power to see God through his resurrected body.

I will give my opinion why he uses the word "flesh" in connection with his sight of the Redeemer. Because he uses the word flesh does not signify that in the resurrection morning he shall be flesh, as he was at the time he uttered these words; but to establish the fact of his individuality, or identity, or that not another man should be able to see for him the wonders of the crowning work of redemption, but that he (Job), the afflicted, should stand in his lot in that day. 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. Death and the resurrection of God's people are set forth in the Scriptures as falling asleep in the Lord our Savior, and awaking to life from the dead in Him, even in him. Daniel had a view of the final, wonderful work of redemption. He is firmly assured of the safety of the Lord's people "at that time," or "at that day." For, "at that time," the great Prince shall stand up for the delivery of the Lord's people. There is still another reason of the safety of these "little ones," and that is because their names are written in heaven, or as stated by Daniel: "And at that time thy people shall be delivered, everyone that shall be found written in the book." Is not the writing of their names in "the book" a seal from on high? Surely they are sealed "with that holy Spirit of promise" until the day of final redemption, or deliverance. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. xii. 2. It appears from the above that the prophet had a view of the resurrection of the "just and the unjust." I do not understand that the rising from the tomb

in any way separates, or prepares to separate, the righteous from the wicked, but that the separation is made before this appointed day. Election secures the vessels of mercy afore prepared unto glory. The others of mankind are blinded by the god of this world. Jesus says the sheep are placed on the right, but the goats on the left; this is all done before the King calls his sheep to their final inheritance: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The righteous shall go away into life eternal; the goats shall go away into everlasting punishment. There is proof in the Scriptures that the unjust, or the wicked, are resurrected, but this cannot affect in any way the title of the righteous to their kingdom of glory. Neither have they the right to ask their Lord and Savior why the goats are resurrected unto damnation. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation."—John v. 28, 29. The testimony of Paul before Felix, the governor, on the resurrection, agrees with the above: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts xxiv. 14, 15. This great apostle understood that the law and prophets taught the resurrection of the dead, both of the just and unjust. We must accept the truth. I feel safe in say-

ing that the sheep shall be glorified before the goats have their final sentence pronounced against them. How long a space between, as we count time, I know not; I have noticed, however, that where the righteous and wicked are spoken of in regard to the future, that the righteous go first in the order of language. The most elaborate instruction on the resurrection is contained in 1 Cor. xv.; I think the apostle here speaks wholly in regard to the resurrection of the saints. It is all-important for them to know what is revealed in regard to their future blessedness. It is not so important for them to know much about the future of those who know not the Lord Jesus. The wrath of God abideth upon all workers of iniquity; God alone can mitigate or increase his displeasure as he sees fit. The resurrection of the saints is in view where Paul uses the language: "If in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. xv. 19. But his teaching leads us to have hope in that resurrection life which is to be manifested "at that day" to all them that love His appearing. The precious hope in the Redeemer of sinners will not be consummated until the resurrection life is experienced. If our hope falls short of that life, then we are of all men most miserable, because the resurrection life is the acme of our hope which we have while here in the flesh. As the saints fall asleep in Jesus their "flesh shall rest in hope" of the resurrection. As we count time, with some it may be for ten thousand years, with others it may be for a thousand years, and with some a hundred years, or less; but that holy sleep in the Lord shall be a peaceful rest to every one who has been sealed by the Holy Spirit. Ten thousand years shall not be more to some than one night to

others. That there is a set time, or great day, the day of the Lord, is plainly taught throughout the Scriptures. It is not given unto the saints "to know the times or the seasons, which the Father hath put in his own power." Jesus says: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."—Matt. xxiv. 36. Paul in 1 Thess. v. 2: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." From this it seems that the early saints knew perfectly, or that it was well understood by them, that the day of the Lord would come as a thief in the night, unannounced. This agrees with the testimony of Peter. "But the day of the Lord will come as a thief in the night."—2 Peter iii. 10. We who are alive and remain unto the coming of the Lord shall not prevent them which are asleep from rising in the power of the Lord. "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."—1 Thess. iv. 16, 17. To me this is positive proof that mortals shall put on immortality. Again: "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."—Rom. viii. 11. This mortal must put on immortality, this corruptible must put on incorruption; mortality shall be swallowed up of life. We are exhorted to comfort one another with the precious promises of deliverance from the bondage of corruption into the glori-

ous liberty of the children of God. It seems evident from several places in the Scriptures that there shall be a time for the gathering together of the saints from all parts of the earth and heaven. Is this to be the great congregations spoken of by inspiration? (See Psalms xxii. 25; xxxv. 18; xli. 9, 10.) "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. i. 10. "Behold, the Lord cometh with ten thousands of his saints." And; "Ten thousand times ten thousand stood before him." And, "The Lord my God shall come, and all the saints with thee." And, "When the Son of man shall come in his glory, and all the holy angels with him." (See Dent. xxxiii. 2; Dan. vii. 10; Zech. xiv. 5; Matt. xxv. 31; Jude 14.) I appeal "to the law and to the testimony." It is from this source I have tried to set forth the power of Christ in the resurrection of the dead. That power was declared by the apostles, so that the Sadducees were "grieved that they taught the people, and preached through Jesus the resurrection from the dead." Paul said: "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." Closely following the above language Paul declares that the Lord Jesus Christ "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."—Phil. iii. 21. The power of our Savior is such that he is able to subdue all things unto himself. There will be no power lacking in the resurrection. When our Life shall ap-

pear then shall we also appear with him in glory. As wise as the apostles were by the personal knowledge received from Jesus, and by inspiration, yet they could not tell us what we shall be; they could not enter into any details of the future life, they could only point us to the Lord Jesus Christ, the Perfect. That all saints shall be perfect in him is the assurance of the prophets and apostles. John tells us, "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." Dear brethren, may we all be satisfied in the precious promises of a better life.

In hope of immortality,

J. F. BEEMAN.

WOODSTOCK, Ont., Nov. 15, 1908.

DEAR BRETHREN:—With the permission of the editors, I feel like addressing you all as fellow-travelers through a wilderness world, in which I feel to be a stranger and a pilgrim, as I believe all the children of God ever have been, wanderers in the wilderness of sin, led about and instructed by God in a manner contrary to all their expectation or their wishes, feeling they are led in a lonely and sorrowful path; oftentimes, nay, most always, with the writer, being afraid they are on the wrong road, and not in the highway of holiness, not knowing whither they are drifting, and in that respect are like old father Abraham, who, it is said, went out, not knowing whither he went. O how many, many times do I feel that I know not whither I am going; I am all alone, no company, no fellow-travelers, all is darkness around me; I am full of doubts and fears as to my own standing, and, worse still, doubts as to the reality of religion, and whether there be any God or no, for how do I know there is a

God except when he reveals himself to me? People talk of believing in Jesus, but I can just as easily believe I am a millionaire as believe in Jesus unless he makes himself known to me and comes into my heart with the visits of his love, chasing away the darkness and doubts which often perplex and environ me; and as my daily needs and necessities make me to know I am not rich in this world's goods, so my perplexities in spiritual things, my doubts and fears and the many questionings constantly coming up in my heart make me realize that I am a poor, helpless sinner, and I must have God's grace and presence every day of my life or I will sink in despair or run into all kinds of wickedness and vanity. I have thought a great deal lately of the case of Peter, whom we read was always a prominent disciple of Jesus, and who felt sure he would never deny his Lord, even though every one else did, but Jesus said to him, "Satan hath desired to have you;" and O I think how often this is the case with me, Satan, who dwells within me, constantly desires to have me, and often I feel I am completely in his power. There seems no way of escape, my way seems inclosed with hewn stone, which I believe represents God's eternal purposes hewn and fitted so tight that there is no escape except by the same hand that incloses me. As one of old says, He kills and he makes alive, and there is none that can deliver out of his hand. But Jesus said to Peter, "I have prayed for thee." O what mercy to have Jesus pray for us, he who said to his Father, "I knew that thou hearest me always." If we could only feel and believe that Jesus has prayed for us how our hearts would rejoice, and we would be able to realize that all our afflictions are but for a moment. What does it matter what we

suffer or endure here below if it is only for a moment? It may be for years, but it is only for a moment in comparison with the endless ages of what we hope will be a blissful eternity. What a wonderful thought that our whole life is but a moment in God's account, and is but as yesterday when it is past. But further, the Lord Jesus said to Peter, "When thou art converted, strengthen thy brethren." Now the world's estimate of conversion generally is, I think, to be made the children of God, but I will not enlarge upon that; but here was one who was before a subject of God's grace, for Jesus had before told him that flesh and blood had not revealed to him the Christ, but my Father which is in heaven, so we know he was a subject of God's grace; but he was strong, and I rather think had many other objectionable traits of character, shall I say, as alas, I feel I am full of such; but now he had to be weakened, converted from a strong, selfish man, to a poor, weak, dependent creature, and made to know that all his strength was in God, that he had none of his own. What was all this weakening and stripping for? So that he could strengthen his brethren, so that he could feed the lambs, the little, weak lambs, and the sheep, as Paul did when he said, "I was with you in weakness, and in fear, and in much trembling." O how much weakness and fear and trembling does the poor child of God have as he stumbles along through this wilderness of sin. So Peter, after his conversion, could come down right where I often am and tell how strong he had felt, but O, now I know I am weak, and unless God keeps me I will go down to destruction. Just think what a wretch I am to deny my blessed Savior, and that with oaths and curses. O the amazing power of grace

and the longsuffering of God to give me repentance and manifest his loving-kindness to me. Thus he was led in a way that he could strengthen his brethren, which he could never have done had he not been left to fall, being handed over to Satan, as it were, to be sifted as wheat, but only the dross was consumed, the pure gold (the love of God) remained, and he was now in a condition to comfort the poor, weak ones with the same comfort wherewith he himself was comforted of God. How often it is that when a minister of God gets way down in his feelings and feels so weak and poor and ignorant that he cannot say anything profitable to God's people, that even this very poverty of spirit is what comforts them, and they feel they are not alone.

I was reading a circumstance about Mr. Gadsby to-day, who was a wonderful preacher in England the forepart of last century. He owed twenty pounds, and had promised to pay it in a week, and as he had much more than that owing him he felt sure he could collect it, but could not; then he thought he could borrow it from among his friends, but again he failed. The week passed away, leaving him in terrible trouble, fearing that he could not fulfill his promise and that the man would prosecute him. (The law was very different then from what it is now, as he could be thrown into jail without a trial.) Saturday night came, and he was unable to raise the money. He went to his room and fell on his knees, but all he could say or think of was, "Lord, help me," and in the morning, after having passed a sleepless night, that was still all he could think of, and he preached three times that day from the words, "Lord, help me." He had good liberty and preached with power, and in the evening after meeting was

over a young man came to him and wanted to speak to him, and he, supposing he wanted to talk about his soul, took him into the vestry, and the young man then told him that his mother had died a short time before, leaving him all her money except five pounds for a poor woman and twenty pounds for Mr. Gadsby. He had paid the five pounds, but decided to keep the twenty pounds, as no one but himself knew that his mother had left it for Mr. Gadsby, but the sermons had such a weight and effect upon him that he had to come and pay it and tell all about it. Mr. Gadsby (they were not called Elders in England) received it, trembling from head to foot; he went home and told his wife that he then knew why he could not get it any other way, for God had it all prepared for him in his own way, and he hoped he would praise him as long as he lived. What a refuge in time of trouble! I have read many of Mr. Gadsby's sermons, and they are very comforting to a poor, tried child of God, as he was tried and tossed on the waves of temptation, sorrow and trial, and certainly seemed to know the plague of his own heart, and knew by painful experience how weak and sinful and ignorant he was, and thus was able to comfort others in the same trials and sorrows. If he had not been tried and tempted as he says, and often fell, not outwardly, but in his heart, how could he have comforted others? But above all, I think of the dear Savior, who was tempted in all points like unto his brethren, or, as the apostle says, as we are, and then I think, O no, it cannot be that he was tempted like I am. I dare not tell of many temptations I have, but God knows them all, and I hope I am glad he does, for how could he suffer for and forgive what he never knew? There have been times when I hope I have

poured out my heart to him, telling him what a miserable wretch I am and how unworthy of his mercy, and there has come a peace and quietness into my soul that the world could not take away, but O, it has been so short that no sooner had it come than it was gone again, and I left to barrenness, coldness and indifference, so I know not whether I am in the way or not, and until Jesus comes to me and makes me know that he is the Way and that I am in him, I will wander in the dark, not knowing where I am drifting.

But I must stop, feeling I have not written as I intended or as I could wish, and hesitate very much whether I should send it, but I know if it is not right, or you think it not profitable, it will not be published, and I shall be satisfied. I realize that it is like the writer, poor and unprofitable, but you know God says, by the mouth of the apostle, that he hath chosen base things, and things that are despised, and things that are not, to bring to naught things that are; so the Lord can make my poor writings profitable to some poor soul that may be in trouble like myself. I suppose I have written because I had to.

Unworthily, your brother in sorrow,
R. SCATES.

DUNCAN, Okla., Oct. 26, 1908.

DEAR EDITORS:—As another year has about passed, and my unprofitable life has been spared through the mercy of the Lord, who has abundantly blessed me, I feel to thank him for all his goodness and mercies, who is the giver of every good gift. It is now time for me to renew my subscription for my good paper, the SIGNS OF THE TIMES, which contains all the preaching I get, and, dear friends and kindred in Christ, it seems a wonder

that one so unworthy as I should be permitted to read the sweet messages that come to me in our paper; it does seem a great blessing. O what comfort and consolation I receive reading after the brethren and sisters, just leading me along and dropping handfuls of delicious fruit that the Lord has given them for the comfort of the feeble and poor ones, and I feel to be the poorest of the poor, but "out of Zion, the perfection of beauty, God hath shined." It does seem to me that the writers of our paper speak in the spirit of truth; they all bear testimony to the truth as it is in Jesus, for surely they could not write as they do had they not been taught of the Lord. Goodness and mercy have been over and around us all our journey of tribulation and sorrow in this world. Jesus said, "In the world ye shall have tribulation:" but in me ye shall have peace, and, dear brethren and sisters, his shall are sure; when he speaks it is done. O glorious faith that he has all power in heaven and in earth. Where would my hope be if I did not believe he had this power? Bless the Lord, O my soul, while persecution, pestilence, famine, nakedness, peril and sword may be ours to endure, yet "in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." How true nothing can separate us from him, for our life is hid in him, therefore we have hope. Many troubles and sorrows we have, but our hope is in God; our hope is Zionward, where the Fore-runner for us hath entered, and at times

our hope is delightful; we are carried away with exceeding joy, and made to skip, and sing the sweet songs of Zion, the city of our King, and say he is our Deliverer, for he hath fought all our battles. Dear friends, when we are given this spirit we can say, "Tis a heaven below the Redeemer to know." Then we run with patience the race set before us; the Lord is our buckler and high tower. We also say, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel; my reins also instruct me in the night seasons. * * * Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. * * * Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore." I sometimes ask myself, Do I believe this? Yes, I believe this language belongs to the children of God, and they can sing it as they go along through this dreary wilderness. My dear kindred, how can we have hope and not sing praises to the Lord? "The secret of the Lord is with them that fear him." "Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net." But my cry is, O Lord, examine me, and prove me by my reins. "For thou art my rock and my fortress: therefore, for thy name's sake, lead me and guide me. Pull me out of the net they have laid privily for me; for thou art my strength." Yes, my friends, when I am weak then I am strong, for the Lord strengtheneth me. I know if it were not for the mercies of the Lord I should fall by the way, for I find in my flesh there dwells no good thing, for when I would do good, evil is present with me. I find in my daily walk evil is present with me. O times and times I have tried to keep

my mind off of worldly things, and could not for a moment; in this I am taught my dependence. Then, again, I have tried to read my Bible, or sing some spiritual song, and could not do either. Dear friends, tell me, have any of you ever been in such depths of wickedness? O what sorrow fills my soul; maybe I will remain in this dark dungeon for days; then all at once, like the sun that springs from behind a cloud, some word of Scripture will come into mind, and great peace and comfort fill my soul, then I can read my Bible and my paper and sing,

"Prepare me, gracious God,
To stand before thy face;
Thy Spirit must the work perform,
For it is all of grace.

In Christ's obedience clothe,
And wash me in his blood;
So shall I lift my head with joy
Among the sons of God.

Do thou my sins subdue,
Thy sovereign love make known,
The spirit of my mind renew,
And save me in thy Son.

Let me attest thy power,
Let me thy goodness prove,
Till my full soul can hold no more
Of everlasting love."

Dear brethren, I will close, for I am so cast down. You can judge by my writing that I am in the dark, or I have never seen the light of eternal love, but all the writers of the SIGNS have seen the light of the Most High. Praise ye the Lord, for salvation is of the Lord here and in eternity; he will keep the feet of the saints. If I have an experience of grace it is a free gift from the Lord. The one hundred and thirty-ninth Psalm seems glorious to me. O that I could walk as a dear child of God.

Now I will send this; please criticize it well, and see if it deserves a place in the SIGNS; but do not let it crowd out other

matter. When I get my paper I most always read it over twice, for it builds me up on our most holy faith. Remember me at the throne of grace. Let our faces be turned toward Jerusalem, asking the Lord to keep us in the way of peace.

Your sister, I hope, in the bonds of love,
NANCY CREEL.

NASHVILLE, Tenn., Oct. 11, 1908.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—Your editorial in the present number of the SIGNS is a great treat to me; I trust the good Lord hath given me to understand it. Worldly religionists cannot feed upon such food as is given from God; it is too pure, is not mixed with the works of men; but such food is given to us poor worms of the dust to feed and strengthen the inner man, and it builds us up on our most holy faith in the Lord Jesus Christ. The questions which were propounded to you to be answered were answered, I believe, by inspiration of God, as also the first, formerly answered by the late Elder Wm. J. Purington; no natural or self-righteous man could pen such wonderful expressions. But there are some who know God, according to what I understand by Paul's teaching in 2 Tim. iii. 7. Paul there said to Timothy that he should be partaker of the afflictions of the gospel, according to the power of God and the grace which was given him in Christ before the foundation of the world. The true followers of the meek and lowly Lamb of God will have to pass through many afflictions and trials in standing firm upon the doctrine of God's absolute decrees embracing all things. The lovers of God's truth, because of false prophets which come in sheep's clothing, but inwardly are ravening wolves coming

among the flock to spoil them, must be careful. Paul, speaking of the wickedness of the last days, said, perilous times should come; and that men should be lovers of their own selves and haters of the cause of God, having a form of godliness, but denying the power thereof. From such he said turn away. They are ever learning and never able to come to the knowledge of the truth. Jude in his epistle also admonishes in love to constancy, saying "Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These [he said] be they who separate themselves, sensual, having not the Spirit." I believe that this has reference to those spoken of by Paul who are never able to come to the knowledge of the truth, but only have a form of godliness. Paul also said to Timothy, Thou hast fully known my doctrine, and what persecution I have endured, from which the Lord delivered me. This is true of the faithful among Old School Baptists today. He did not trust in the law for righteousness, but to be made wise unto salvation, through faith, which is in Christ Jesus. God does not look upon the outward appearance of man, but on the heart. Nature's works are always opposite to the ways of grace, and this grace is given of God. This house is not made with hands; the maker and builder is God. We trust by faith that God has given us his Son Jesus Christ, and so we have no confidence in the flesh. All the work of our covenant-keeping God according to His purposes and decrees was embodied in his covenant of redemption of His chosen sons and daughters, chosen out of Adam's race. He did foresee all

things in the fullness of His Godhead, even the narrow compass of our hearts. He declareth unto man just what his thoughts are. The Lord of hosts is His name. He possesseth all power and wisdom, and being supreme, He knew what was in man before it disclosed itself in action. The hidden things of darkness were open to him also; all was present to his eye. Also the unthought of revelation of distant ages, the dissolving of nature and the awful processes of everlasting ages he clearly foresaw and foretold. He overrules the operations of the soul. Those who appear to be so zealous, like the Pharisee, setting up bars of fellowship against those who feel their nothingness in and of themselves, and who are trusting in God to fight their battles, are not fighting against men, but against God. David said to the Philistine, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." All the Lord's true followers shall know that the Lord saveth, not with sword and spear, for the battle is the Lord's, and he will give the victory through the Lord Jesus Christ. All hearts are in His hand, and he turns them as the rivers of water are turned. Every way of man is right in his own eyes, but the Lord pondereth the heart. In the days of His flesh He spake and it was done, and all whom he called were constrained to come with love, and in the assurance that Jesus was with them. Yet His people are sneered at by idolatrous worshipers in their self-righteousness. The thoughts of those who claim that they have part in the saving of the soul are lighter than dust compared with the words of Jesus of Nazareth. The conquests of the glorious gospel declare

his dominion over the world of mind as well as over the world of material nature. All is open to His inspection and subject to his control. He is the great Mediator. He opened the eyes which were closed and sealed in the tomb; he bade the heart to live which had forgotten its vital motion in the tomb; the crimson blood, long congealed by the icy hand of death, circulates again through veins and arteries in its order; the spirit which had taken its flight into the invisible state returned at our Redeemer's signal again to the mouldering clay, and thus proclaimed His absolute sovereignty over those unknown realms. He admits into and recalls from those abodes of eternal happiness. Our Jesus treads upon the powers of darkness; he receives his children as the angels of light. Darkness is the abode of those who are ever learning and never able to come to the knowledge of the truth. Such as these are causing sorrow among Old School Baptists now. Paul's admonition to the Corinthian brethren was that they all speak the same things, and that there be no divisions among them, but that they be perfectly joined together in one mind and judgment. It seems that there were great divisions with the brethren then, some claiming to be of Paul, some of Cephas, and some of Apollos, and some of Christ. He asks of them, "Is Christ divided?" What a revolution there will be some time in the religious world, with the destruction of antichrist; then shall the Lord Jesus be manifested in unspeakable glory in his omnipotence. What then will be the horror of hell, the joy of heaven and the wonders of eternity! The trumpet will then rend the universal vault of death; all the dead shall hear his voice, whether in the deep or in the earth, and shall come forth,

though worms have destroyed the body. Then shall the unnumbered departed arise from death through the power of him who is the Resurrection and the life. His word is settled; his immutability seals, and eternity executes whatever he decrees.

Dear brother, my mind has led me to give my thoughts as I trust the Lord has instructed me. I believe that His sacred word bears me out in the above. I know that our God does not accept the wisdom of men; therefore it becomes us to ask for instruction from Him who giveth liberally. I truly know that in myself dwells no good thing. Unless it pleases our covenant-keeping God otherwise, I am but as sounding brass and a tinkling cymbal. When it is well with you, dear brother, remember a poor sinner at the throne of grace.

Your brother in hope,

O. B. HICKERSON.

WHITEFIELD, Maine, Oct. 3, 1908.

ELDER F. A. CHICK—DEAR BROTHER:—Inclosed you will find a letter written by our beloved pastor, Elder Z. M. Beal. I think it too good for me to keep myself, so I send it to you to be published in the SIGNS if in your judgment it seems best.

We were much disappointed that you could not come to our association this fall. It seems a long time since you came among us to declare the wonderful works of the Lord. When we heard that you were not to be here, I felt as though I could not enjoy the association, but Elders Slauson, Beal and Keene all preached so good of the wisdom, power and goodness of God, of his election, love, predestination and foreknowledge of all things, that those bad feelings left me. I think that we were all given the hearing ear and the understanding heart

as the precious truth of the gospel of Christ was preached in its purity. I felt the love of the Spirit of Christ as the truth flowed from the lips of those who preached. The love of the truth was shining in their faces, and it was not of earth, and we felt that we loved them for the truth's sake, with that love which is stronger than death. This love the world cannot give, and neither take it away. It was a heavenly sitting together in Christ Jesus; love, joy and peace flowed like a river whose streams make glad the city of our God. O what a great and wonderful love is the love of God that is shed abroad in our hearts; it is boundless; we have no control over it. The love and gladness that I felt in my heart all through the meeting, and most of the time since, was like a well of water springing up within my heart and going out to the children of God. I am talking with them in my mind through the day, and even at night when awake it is the first thing that comes to me. Sometimes I awake singing, or praying, or praising the dear Lord for his goodness and mercy to such a poor worm as I. Songs in the night he giveth. "He maketh me to lie down in green pastures: he leadeth me beside the still waters." This is my hope, that I have been washed and cleansed in the precious blood of Christ and made white, yes, whiter than snow; and though I am black with sin, yet I am comely in his Son. My righteousness is of him. My own righteousness is as filthy rags. As the days and years roll around I learn more and more of self, of this poor depraved heart, and the hidden evils within, which are ready to creep forth at any time, unless restrained by the love of God, which alone keeps me. Without this love I must surely fall daily, for my own strength is perfect weakness. It is

the desire and prayer of my heart daily that I may honor my profession by a well ordered life and godly conversation. I desire that all the household of God may walk as becometh the children of God. May we all be meek and lowly in heart, forbearing and forgiving one another in love, each esteeming others better than self. As for myself, this is no hard command, for they all seem good but me; yes, I feel to be the black sheep of the flock, if one at all. I want to be made willing to suffer, if need be, and to bear patiently whatever our blessed Lord is pleased to lay upon me, knowing that he is too wise to err and too good to be unkind. In his love and pity he sends every trouble. There is no place to which he calls us but where he has been there before; he clears the way. He was a man of sorrows and acquainted with grief. He was tempted in all things as we are, yet without sin. He trod the wine-press alone, and of the people there was none with him. How can we ever praise him enough with these sin-polluted lips for the many manifest blessings that he bestows upon us? If numbered, they are more than the hairs of our head; they are numberless. O how great a God is our God; when he speaks it is done, when he commands it stands fast. How dare I, who am such a poor, insignificant creature, less than the least of all saints, hope in such a great God as this, who knoweth the end from the beginning? The thought makes me tremble, and yet, notwithstanding all this, I have a hope which is as an anchor of the soul, both sure and steadfast, that I shall one day meet him face to face, and reign with him above, with all the blood-washed millions surrounding the throne of God and the Lamb, crying, Grace, grace unto him.

Wednesday p. m.—Dear brother, as I

have not sent this letter I feel I must talk with you a little longer, and tell you something about the cold, dark and barren places through which I have been called to pass. In this shall I say that I was led by the Spirit? It is said of the Savior that he was led by the Spirit into the wilderness to be tempted of the devil. During this past year, as it seems to me, I have been led to see that during the cold and barren states of mind in which I have walked the Lord had a purpose, if for no other thing, I feel sure to burn up the dross, for the most fine gold had become dim. We need a cleansing sometimes, that the dross may be consumed and the gold refined. I lost all interest, at times, in the meetings; except at times when I would feel if I could only hear such an one preach I would be glad. I did not feel that drawing of love to the people of God that I had in days past. I did not have any interest in reading the Bible, and only read it out of a sense of duty; but it was a sealed book to me. Sometimes it seemed as though it was sealed with seven seals. I forgot to pray; life was almost a burden; I was restless and discontented and filled with murmuring at my lot, because I was sick and had to suffer. I contrasted my life, within and without, with that of others, and sometimes felt almost hard toward the God I love. This makes the tears flow from my eyes, and they almost blind me as I write these lines. I would say to myself, God has all power in heaven and in earth, why then will he not change things? Why must I be sick and shut in all the winter? If we had a meeting I could not go to it, even should I feel as though I would like to. Sometimes I would think this is all just, for at times I would feel sorry to hear that Elder Keene was coming and I so poorly. At times I

seemed to lose all interest in everything, even in my home, for it seemed lone and dreary. I was tossed to and fro, and felt to cry out as our Savior at one time did, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." I felt alone and forsaken, and often I cried out, "My God, my God, why hast thou forsaken me?" I would sometimes feel that I would like to write to you, and others, but could not. I have commenced many letters only to have to give up writing; not a word would be given me. At times I would question in my mind, Is there a God, or any reality in anything? I sometimes think that I was given over to Satan to be sifted as wheat; but, my brother, I think I needed the siftings, they showed me my faults. I began to think that I had had my day, and that there was no more spiritual enjoyment for me on earth. I knew that I did not deserve the least of mercies from his hand, yet I could not help crying to the Lord that I might feel his love and presence in my heart, and with Job I felt to say, O that I might plead with him as a man pleadeth with his friend, and that I could pour out my heart to him in prayer and supplication. O Lord, thou hast searched me, and art acquainted with all my ways, for there is not a word in my tongue but, O Lord, thou knowest it altogether. With all my shortcomings, how glad I am that God sees and knows me exactly as I am.

One year ago I went to our association so cast down that I thought there could be but little enjoyment for me; but the Lord heard the cry of the destitute and restored to me the joy of salvation, and I never enjoyed a more precious season. It seemed like our old associations, such as we used to have in my youthful days, when in Christ I walked in the light of

his countenance and his banner over me was love. The ministering brethren came to us in the fullness of the gospel of Christ. Elder Coulter I had never met before, but when he began preaching he was no stranger; he came to my heart, and I loved him fervently for the truth's sake. The love of God cannot be separated; hearts where it dwells run together as two drops of water. That was a season long to be remembered. Your daughter, dear sister Bonnie, was with us, and how we all enjoyed her sweet talk. The truth just flowed out of her mouth. Her talk carried me back to my childhood days in Christ, when I wanted to and did talk all the time, and did not want to hear anything else; Jesus was my theme. How we all love her, and we hope to see her with us again. Dear brother, since then I have felt my spiritual strength renewed day by day; I have had a feeling of trust given me, so that I could trust all in his hand. Everything has seemed to turn right about; gladness and joy fill my heart, and everything is all right, for all is in the hand of God. Jesus comes and talks with me, and by times I feel my heart burn within me as he talks with me by the way and opens to me the Scriptures. So I have no time to be lonely, but feel to praise him for ever and ever.

I have written a long, mixed up letter, but it has relieved my mind, and I hope it will not weary you to read it, for I could not rest night or day, and if it has been given by the Spirit of Christ, I trust you may also be given the same Spirit to receive it.

I remain yours in hope of a blessed immortality,

(MRS.) F. A. PULSIFER.

BOWDOINHAM, Maine, March 2, 1908.

MRS. ELLA L. PULSIFER—MY DEAR SISTER:—I have been feeling for some time past that I ought to write to you, and now I will make the attempt to do so, but the question in my mind is, What shall I write? God's people are a peculiar people, there is none like them on earth; neither do the children of this world (that is, the children of the bondwoman) know them, but they are known of God, for known unto God are all his works from the beginning of the world. He showed his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord.

I do not know that I can write anything that will be interesting to you or any of the redeemed of the Lord. I am getting old and stricken in years; soon, if I should live, I shall be seventy-three years old. It is written, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away."—Psalms xc. 10. When a few years are come, then I shall go the way whence I shall not return, and then what will be the state and condition of this poor old sinner? My only hope is in Jesus, who came into the world to save sinners. No, dear sister, I cannot deliver myself from sin, nor from the body of this death, but, thanks be to God, there is One who can and will deliver all that the Father gave to him. Whether I am included in that number God knows, and in this thought I rejoice: "For since by man came death, by man came also the resurrection of the dead." What a wonderful thought, I cannot attain to that wisdom which is pure, and that com-

eth down from above; I cannot elect myself into that company which Christ died for; I have no righteousness of my own that exceeds the righteousness of the scribes and Pharisees, neither can I redeem my soul from death, nor unto God. Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, (which I think must be the love of God in the heart) it profiteth me nothing. The children of God do hunger after righteousness; they want to be holy as he is holy; they cry for wisdom, not the wisdom of this world, but that which cometh down from above, which is pure; they desire to be freed from their sins. By their strivings and vows and prayers they cannot attain (in this flesh) to what their tried souls desire. Hear the testimony of one of the witnesses of Jesus, one who preached Christ crucified: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." But all of him (God) "in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." In all the foregoing Scripture God is glorified and man is abased. Man has nothing to glory in. In the foregoing it is all declared to be the work of God. There are some things that the children of God do glory in; they glory in tribu-

lation, they glory in the cross of Christ, by whom the world is crucified unto them, and they unto the world. Dear sister, you need not that any man teach you of these things of Jesus, for the anointing which you have received of him abideth in you, and teacheth you all things, and is truth, and is no lie.

I presume that you would like to know how we are getting along temporally. My wife and I have been at home alone so far this winter, except when some of the children came home on a visit. Neither of us are very well, but we have gotten along quite well. I have had one sick spell, and had a doctor to see me once; have been able to do my work so far, except about one week. We have not been from home except once I went to West Bowdoin to the sawmill with a load of logs. I have not been to meeting since last fall, and am getting homesick to see some of the flock of God, which he hath purchased with his own blood. At times I feel that I know something of what I have written to you. God knows, and in this I rejoice. Give my love to your husband, and may you, with all the church, grow in grace and in the knowledge of our Lord and Savior Jesus Christ; to him be glory both now and forever.

I am, I hope, your brother in Christ,
Z. M. BEAL.

HAWLEY, Texas, Oct. 25, 1908.

DEAR BRETHREN EDITORS:—As my time has expired for the SIGNS I will remit. Inclosed find two dollars, for which extend my subscription another year. Thank you for your forbearance with my neglect. The SIGNS is all the preaching I get, as I am a long distance from any Old School Baptists. There are none in this part of the State, and I feel to be alone, and sometimes think there is

no one like me, but when the SIGNS arrives I find it full of good news, as it were, from a far country, which fills my poor soul with unspeakable joy to know that there are a few scattered abroad to speak of God, their Maker, having no confidence in the flesh. Dear brethren and sisters, you who contribute to the columns of the SIGNS, may the God who declared the end from the beginning forever guide and direct your pen, that the poor of the flock scattered abroad may be edified and our God glorified; may the God of peace rest and remain with the editors, together with the household of faith, is the prayer of your unworthy brother,

A. M. WILKINSON

FEARNS SPRINGS, Miss.

DEAR EDITORS:—If we could write, we would try to tell how we appreciate the SIGNS OF THE TIMES; we do not think that we could hardly get along without it. Our little church has no minister living near, and in the winter season it is impossible for us to have preaching regularly, and when we get the SIGNS we can read the many good letters from God's dear children, who, though they be many miles from us, can tell our feelings better than we can ourselves. We are often made to shed tears while reading the many comforting and upbuilding communications from different ones scattered abroad over the land. Hoping that the good Lord will enable you to live long and to contend for the faith once delivered to the saints, as you are now doing, we will say no more, except to ask an interest in the prayers of God's people.

Your brother and sister in hope,

B. L. AND L. A. BOYDSTON.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1908.

Entered in the Middletown, N. Y., Post Office as
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Elder F. A. Chick, Hopewell, N. J.

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

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JOHN IV. 24.

“God is a Spirit: and they that worship him must worship him in spirit and in truth.”

There is no sentence more pregnant with meaning in the word of God than are these sentences. The first declares the essence and the being of God, the latter sums up all that belongs to a proper worship of him by man, and these truths were spoken, not to an Israelite, but to a Samaritan; not to one who could boast that she attended upon the worship of God in the temple at Jerusalem, but to one who was regarded as an outcast, because she belonged to a people which worshiped in Mount Gerizim; not to one well spoken of for good works, but to one whose life had been filled with evil. Here is another witness that Jesus came to seek and to save the lost, that he came not to call the righteous, but sinners to repentance. To this woman not trained in the forms of Jewish worship, to this woman not a good woman, but living in adultery, Jesus uttered the deepest truths of religion, and to this woman was given a heart to feel the power of his words and to understand the mysteries of his kingdom. Here was fulfilled the testimony of Jesus: “I thank thee, O Father, Lord of heaven and earth, that thou hast hid

these things from the wise and prudent, and hast revealed them unto babes.” Jesus did not teach as men think it needful to teach; he began by enunciating the most profound truths; that God is a Spirit, and that they who worship him must worship him in spirit and in truth, was the beginning as well as the ending of his teaching. These truths were the milk as well as the meat of which Paul afterwards spoke. To the beginner in the knowledge of grace they are the milk, and to the fathers in Israel these same truths are as meat. The little child of days and the old man of a hundred years, both are fed by the same truths; to the one it is milk and to the other it is meat. Let us be sure that what we call the strongest doctrine is what the child must have, and the aged need nothing more. If in our preaching either the little child or the aged man fails to understand, the fault is not in the doctrine, but in ourselves who present these things; we have failed to choose right words. The deepest truths are presented in the simplest language. Those who are heaven-born and heaven-taught will know the true bread when it is given them. The little child is warmed by the same sun and sees by the same light as does the aged man. The little child beholds the same landscape, the same moving things and hears the voices of the world around him just as does the aged man; and these things are sweet to the child, as well as to the man of full stature. The truths of the word of God are all sweet to children in grace as well as to the pilgrim of many years.

But let us consider the first truth of the text. “God is a Spirit.” He is a Spirit preeminently, as no creature of his can be. Angels are said to be spirits, but of none of them can it be said, He “is a Spirit.” Men have spirits, but men are

not spirits; believers are spiritual, but they are not spirits. "God is a Spirit," he has not earthly substance; he has not parts as we have, such as hands, feet and face. True, God is spoken of as having a heart, ears, face, hands, feet, throughout the sacred word, but all these things are but figurative, and are used to set before our finite minds some feeble understanding of his love, power, favor and salvation. None of these expressions can be understood to contradict this one great truth, "God is a Spirit." Here is truth stated in plain terms, to which all that is figurative must be moulded in our thoughts and understanding. "No man hath seen God at any time," but the Son of man has declared him. He is the invisible God. In this he differs from all the idols of men. It is sure that whatever can be seen or handled is not God. Herein is the one essential difference between God and all else: he is unseen, but all his creatures, animate and inanimate, can be seen or touched, can be heard or felt by some of the senses. In this truth that he is a Spirit many things are included. He is omniscient; that is, he sees all things in all the universe at all times. He sees the mote that floats in the sunbeam as well and as perfectly as any of the suns that roll in their mighty spaces. He sees or perceives the inmost thought of all hearts as well as the loudest roar of crashing thunder. In this is infinite consolation to the repentant and the sorrowful, to the tried and the tempted. He beholds him that is in the pit as well as him who is upon the mountain-top; he sees those who stumble in the darkness as well as those who walk in the full sunlight. The blind are with him, as well as those who see with clear vision. He not only knows the thoughts of our hearts who love him, but also the thoughts of evil men who

seek to destroy those who love him. But how can we describe his knowledge? We must say, "Such knowledge is too wonderful for me; it is high, I cannot attain to it." He knoweth our downsitting and uprising; he knoweth our thought afar off. All this belongs to him, because he is a Spirit. He is omnipotent. No creature can grasp this truth: all power. As we cannot put our hand upon anything and say of it, This is not known to God, so we cannot think of any power aside from his power. It is vain to undertake to measure that which is omnipotent by any combination of thoughts that we may be able to put together. To omnipotence a world is no more than a mote. The poet has well said of this, "With thee, great God, there is nothing great, with thee there is nothing small." His name is "Almighty;" and in this truth also is wonderful consolation to the weak and impotent. Why do not all weapons prosper against us, who have no might against them? There is but one reply: Our God has all power in heaven and in earth. How often have saints of God confessed before their inward and outward foes, We have no might against this great company that comes against us; neither know we what to do; but our eyes are unto Thee. Here is safety and here is rest; especially when we remember that our Savior said, "All power is given unto me in heaven and in earth," do we find strength and help as our need requires. This could be true of God only because he is a Spirit. In this truth is also involved this other truth that he is omnipresent; not only does he behold all, but he is with all. So David could say, Whither shall I flee from thy presence? And the Master could say, "And, lo, I am with you alway, even unto the end of the world." Not a sparrow falls to the ground

without Him. Sometimes the children of God miss the force of this last sentence by thinking of it and speaking of it as though it read, Without His notice. It is most blessedly true that not one does thus fall without His notice, but the deeper truth stated by the Savior is that not one falls to the ground without Him. He holds the sparrow in his hand as well in its fall as in its flight; he holds us in his hand as well when we die as when we live; and it is in him that we live, move and have our being. Now all this could be true only as God is a Spirit.

As a Spirit, he also is unchangeable. Change and decay belong to that which is material. We say decay as well as change, for all that can change must decay; in fact, all change on earth but leads to dissolution. Our God is eternal, and he is eternal because he is immutable. Of Jehovah alone is eternity predicated; all other beings began to be, all other beings were created, therefore change can come to them, but our God never began to be. The thought is incomprehensible to the finite mind. We may apprehend all these truths concerning the being and nature of God, but we can never comprehend them. Here again we must say, Such knowledge is too wonderful for me, I cannot attain to it. And when it is said that he changes not, this signifies that there is no change in his will, his purpose or his knowledge; he is the same yesterday, to-day and forever. All this also belongs to him who is a Spirit. Because he is a Spirit he abides the same in all his being. There can be no increase in his knowledge; there can be no decrease in it. Nothing can surprise him; nothing can disappoint him. He is infinitely above and beyond all that causes creatures disappointment, grief or surprise; and

all this is involved in the truth that he is a Spirit.

Still further, because he is a Spirit he is all-wise and holy. He is called in the word, the all-wise God. Again and again he is declared to be the holy God. All-wise he is, not because he has acquired wisdom; then he could never be all-wise. While we must acquire wisdom it is innate with him. So also of holiness. He is holy, we are made holy. We are made wise unto salvation, and we, as men and women, grow in wisdom and understanding. There is, therefore, a limit to our understanding, but there is no limit to his; perfect wisdom and perfect holiness belong to him who is a Spirit. Of no manner of being can they be predicated, save of him who is a Spirit.

This God who is a Spirit is also declared to be love. God is love. He that loveth is born of God. Love is of God. We receive of this love which is shed abroad in the heart by the Holy Ghost, but he is the source of love. A christian loves, but he is not love. God is love, and because he is love he loves. Here is the vast ocean, while in our hearts are the little springs which are supplied by the deep fountain, and which send forth their streams back to the ocean from which they came. Our love needs to be kept alive, as does every other heavenly grace. The sun does not need to be fed with heat or light, but our earth does. Our God is the Sun and we are the earth. This fountain cannot be decreased by its outflowing nor increased by any inflowing of love; this could not be true of any material substance, it is true only of "a Spirit." So also the infinite fullness of the divine love declares him to be a Spirit. As this one great truth is received and perceived, we shall find that as we go on to know the Lord it will appear that all

we come to know of him declares him to be what he has declared himself to be, a Spirit. Now out of this first truth follows the second truth: they that worship him must worship him in spirit and in truth; and the first thought, as it seems to us, presented in these words, is that his worship is not confined to place nor to any form. Neither in this mountain, nor at Jerusalem, shall men worship God, said the Savior. That is, they shall not worship him in either of the places exclusively, as Jews and Samaritans thought. Men must worship him in spirit, and the spirit is not confined to any place. As God is everywhere, so his worship may be anywhere. Where God is, there is holy ground. Where he is manifest to a soul, to that soul that place is holy ground. It is holy because God is there; the presence of God is its holiness. Where God manifests himself to any soul, in that place does praise and prayer arise; and praise and prayer constitute all worship. Where there is a praying soul there is a temple of God, and in this temple does true incense arise before him. As this worship is not confined to any place, so also it is not confined to any form. The outward form may indeed be the true expression of what is felt within, but even if so, God looks not at the form, but the spirit within. Jesus said to the woman that the hour was coming, and that it had then come, when all true worshipers should worship in spirit. All the old forms were now to be laid aside; the temple-worship was to cease with its sacrifices and its waving incense; something richer and better was to now be realized. In this gospel kingdom, worship should be the communion of a soul with its Maker and Redeemer.

What is worship? It is to confess that our God is what he is. It is to ascribe to

him all power, praise and dominion. It is to remember his attributes and acknowledge him to be Lord of all; and this not with words only, but truly, or "in truth." The worship that is in the spirit will be also in truth, for the spirit is the spirit of truth. Reverence, fear, love, praise, prayer, adoration, these are all inseparable elements of true worship. Out of love, fear and reverence will spring up adoration, prayer and praise. The convicted sinner, as he confesses his guilt and his just condemnation before God, is rendering worship, and when to that sinner comes the voice of pardon, and unutterable praise and gratitude spring up in his heart, in these things also is worship. He that sits in silence because he is a man of unclean lips, deep down in his heart worships God, and the reverence and fear that is in him, which in the sight of God is true worship, are the very things that make his lips to be dumb. Then when these inward emotions break forth into speech, that speech is in truth, and God owns and blesses his own word. Then the "heart is inditing a good matter," and the soul speaks of the things that it has made touching the King. But here also language fails, and our highest thought cannot attain to the wonders of the worship of God. How wonderful it is to every believer when he feels within the uprising of the spirit of devotion.

C.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 99 means 1899; 19 means 1900; 01 means 1901; 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906; 07 means 1907; 08 means 1908, &c.

CLOSE OF VOLUME SEVENTY-SIX.

FOLLOWING our usual custom, we shall make a brief statement regarding the success of the SIGNS OF THE TIMES during the year 1908, and also call attention to some things of importance relative to its future welfare. The SIGNS has now lived and prospered six years beyond the allotted time to man on the earth. One after another of its editors has passed away, yet, like the Levitical priesthood, another of the same family (sons of God we humbly hope) has been raised up to serve, or minister, in the sanctuary. Perhaps we would be pardoned if we relate just here a coincidence in connection with the SIGNS. In the summer of 1832 our mother, who was then a girl of fourteen years of age, now deceased, in company with her father, Elder Daniel Davis, then pastor of the Baptist church of Salisbury, Md., visited her brother, Noah Davis, who lived in Philadelphia, being connected with the Baptist Publication Society. During their visit her brother remarked to his father that Elder Gilbert Beebe, of New Vernon, N. Y., had started a paper called the SIGNS OF THE TIMES, and that a division was to take place among the Baptists. Our mother told us this a few years ago, and said, with tears of joy stealing across her cheeks, "And I have lived to see my youngest son, of a family of eight children, ordained to the work of the gospel ministry, serving the same churches then served by Elder Beebe and an editor of the SIGNS OF THE TIMES. O how wonderful are the works of God." If seventy-six years ago, twenty-eight years before we were born, the Lord had in his plan and purpose that we, together with Elder Chick and all who have preceded us, should occupy this position on the SIGNS, why not trust him for preparation and

continuation of the SIGNS seventy-six years to come?

During these seventy-six years the SIGNS has perhaps had the largest circulation among Old School Baptists of any paper of its kind in the world, having ever received the kind support of the brethren, for which we all feel grateful.

With this number we finish our labors, in this direction, for the year 1908. At the beginning of the year we looked forward to the work before us with much anxiety, and while in some respects we have all been much burdened and perplexed, yet as our day so has our strength been. The desire of Elder Chick and ourself has been, not to offend our subscribers and writers in any way, and to answer as best we could all questions regarding the Scriptures. If in the first place we have failed, and any have been hurt, we assure them it was not intentional. If, in the second place, we have failed to respond to requests, or our views have not met with approval and indorsement, it was because of our lack of wisdom and knowledge. We have served to the best of our ability, and therefore hope the brethren and friends may forgive all that has been said amiss.

The circulation of the SIGNS has decreased slightly during the year, owing to our desire to comply with the new postal law, viz., that no subscriber shall be carried on our list who is more than three months in arrears, except we pay extra postage on all such mail. This law is now being enforced, and if our subscribers do not pay up promptly we shall suffer great loss in the next few months. Please remember, brethren, that we cannot trifle with the laws of our land, therefore examine the date of your subscription, which will be found on the little pink slip on each number of the SIGNS,

and send in at once all that is due us, that we may be enabled to continue the SIGNS in accordance with the law, which must be kept even though it should cause us to discontinue the publication. After a short time, allowed us by the post-office department to get the SIGNS on a cash basis, we shall be compelled to discontinue the paper to all who are behind on their subscription; therefore if any fail to receive their paper they may understand why. In such cases the fault will be yours, not ours.

In conclusion, we desire to thank our brethren for their articles for publication during the year, and ask that the same favor be conferred upon us during the year 1909. K.

OBITUARY NOTICES.

Donald A. Campbell was born in Argyle, Scotland, and came to Ontario, Canada, early in life, died at his home in Ridgetown, May 21st, 1907, in the 74th year of his age. Mr. Campbell never united with the church, but was a firm believer in the principles of the faith and doctrine as held by the Covenanted Baptist Church of Canada. A deep sense of his unworthiness and unfitness kept him away. He was a very quiet man, honest and sincere, attending to his own business and providing things honest in the sight of God. He gave abundant evidence of grace in the heart; grace that reigns through righteousness unto eternal life. He began failing in health some months before his death, but bore all his suffering with patience and godly resignation, without a murmur or complaint, often speaking of his hope in Christ and of the blessed assurance of heaven and immortality. He was married to sister Emma Leatherdale in 1864. To them were born four children, two sons and two daughters, who survive him, together with our dear sister, his devoted wife and companion in sorrow and joy for more than forty-four years, with her aged mother, dear old sister Leatherdale, now past ninety years, two brothers, I think, and many friends and relatives, who mourn their loss, yet feel their loss is his gain. "To live is Christ, and to die is gain."

May the Lord in his tender mercy remember them in the abundance of his grace to comfort and support the weary, lonely one as she journeys onward to fill up the remainder of her days, is my prayer.

ALSO,

Mrs. Altha Walker, of Muirkirk, Ontario, was born in 1838, died Oct. 17th, 1908, in her 70th year. The subject of this notice was a woman of wonderful character and disposition, one who commended herself to all who came in contact with her. It can truly be said of her that she heeded the apostle's admonition, laying aside all malice, guile and hypocrisy. Her lips seemed forever sealed and her tongue silent in speaking unkindly or reproachfully of any one. She was a good neighbor, motherly and kind to every one. Her maiden name was Ford. She had been twice married, but had been a widow many years, and a widow indeed, chaste in all her ways. Sister Walker had perfected arrangements to visit friends in St. Thomas, I think, and to spend some time with them. Having her grip packed, she went across the railroad tracks to procure a one cent stamp to mail a card before leaving. Returning, in avoiding one train she crossed the track in front of another, and was so nearly out of the way that it is supposed only the cylinder head of the engine struck her, killing her almost instantly. It was a severe shock to the community. This beloved sister was received in the church at Duart at the February meeting, and baptized by Elder Pollard at the May meeting in Dunwich, in 1889, and ever lived a faithful, devoted member. I have listened in solemn thought and wonder as many have narrated to me her spiritual and heavenly conversation in the past few months. It has seemed to us as the ripened harvest to be gathered in. She was a mother indeed to the children she took the care of in her last marriage, two daughters and one son. They were truly devoted to each other to the end. Two sisters and three brothers survive her; all but one were present at the funeral on the 21st. It seemed remarkable that she should have prepared herself for burial, there being but a slight change made in her apparel when laid in the casket.

Short services were held at the house, after which her remains were buried in the cemetery at Duart, and it can of a truth be said, as of Stephen, devout men carried her to her burial. After burial the large concourse of people gathered at the Duart meeting-house, where I endeavored in a feeble way to declare the wonderful works of our God, from the words, "What hath God wrought!" It was a solemn assembly; all seemed to be in deep sympathetic mourning. Believing our loss is her eternal gain, we can only sorrow that we shall see her face no more.

May God sanctify this dispensation of his providence to our good, and enable us to see his hand in it all, and bear witness to his living truth in our hearts. "Thy will be done." P. W. SAWIN.

Mary A. Danks, my dear sister, died at Fresno, Cal., Oct. 31st, 1908. We moved to California early in October, and soon after our arrival sister Mary took a

cold, which seemed slight at first, but would not yield to treatment, and it finally developed into typhoid pneumonia. We were visiting our two brothers in Fresno at the time, and everything that medical aid, loving hearts and willing hands could do was done, for we loved our sister dearly, but we could not stay death's hand, and after great suffering for over a week she quietly passed into the great beyond. We felt willing at last to let her go, that her sufferings might cease. Sister Mary was born in New Jersey, in May, 1846. In 1864 the family moved to Cincinnati, Ohio, where she had lived ever since. She was the eldest daughter of a large family, and upon her fell the chief burden and cares of the household, for our dear mother was not strong, and cheerfully did our sister bear the responsibility. Many years ago she was baptized in the fellowship of Mill Creek Church, near Cincinnati, and remained a devoted member there until her death. While she was so ill she told me that the text, "My presence shall go with thee," was with her through all the preparation for and through all the journey to California, and once with feeble voice she sang the verse through: "The Lord my Shepherd is," &c. When struggling hard for breath she said, "I am going to breathe a purer air: life forevermore." She sent loving messages to all the absent ones, and expressed her willingness to depart, telling us not to grieve, that it was all right. At her own request she was buried in Rosedale Cemetery, Los Angeles, and never did the grave receive a better woman. She had been failing in health for some time, yet was very cheerful and patient with it all. It has made the entrance into our new home a very sad one, yet we feel comforted in the thought that she has reached a home where she will suffer no more, and is forever with the Lord.

HANNAH E. DANKS.

ONTARIO, Cal., Nov. 14, 1908.

SISTER **Mary R. Tompkins** died in East Millereek township, Sunday evening, Oct. 18th, 1908, in her 70th year. Funeral services were held at the residence of Mr. W. R. Kelley, Buffalo Road, Tuesday afternoon at 2 o'clock. Interment at Wesleyville. She passed away very peacefully, and longed for the time of departure to come, having no fear of death, desiring to depart and see Him as he is and be like him. Some thirty years ago she came to Roxbury, N. Y., and went before the church, related the exercises of her mind, was received by the church and baptized by Elder Isaac Hewitt. For one year she had the privilege of meetings; since then the greater part of the time she has been deprived of the company of the saints. The SIGNS OF THE TIMES was a constant companion, which she enjoyed very much during this time. She was a consistent Baptist, steadfast in the faith, and remained firm unto the end. She leaves one sister and many relatives to mourn their loss.

D. M. LEONARD.

Ruby Narelle Myers, daughter of George W. and Gertrude Myers, was born March 10th, 1906, died Oct. 16th, 1908, aged 2 years, 7 months and 6 days. Ruby was an unusually bright child, very affectionate and of a gentle disposition, and tender-hearted to that degree that she required very gentle treatment from all with whom she mingled; love ruled her into obedience and held her close in the affections of all. She, being the youngest grandchild, was a family pet, hence her demise is keenly felt by more than the home family, and while we are not able, without the assistance of our heavenly Father, to be reconciled to the inevitable, yet we pray God may give us strength to bear his stroke with christian fortitude, trusting that in some way unknown to us it is best. She came into our lives a little spark of sweet sunshine to light life's pathway and to inspire our hopes to fight life's battles for a little while, and then her light went out of this life, and, we trust, was borne to that heavenly paradise where all of God's children sleep in Jesus until the glorious morning of the resurrection, when the dead in Christ shall rise first, and we that are alive shall not prevent them that are asleep.

Elder McGlade was present and preached a comforting funeral sermon from the text, Jesus took them in his arms; chosen words, well suited to the occasion. We learn from this stroke how hard it is to say, God's will be done, except by God's help.

NEWTON PETERS.

CHURCH CONSTITUTED.

RIVERSIDE, Cal., Oct. 18, 1908.

At a meeting held in accordance with a call issued at a meeting held at this place on July 19th, 1908, for the purpose of organizing a church, the following is the record:

After singing, and prayer by brother J. W. Carter, brother Carter was made moderator, and O. P. Speirs continued as clerk.

The object of the meeting was set forth, and the call for the committee's report, which follows.

Claremont, Cal., Sept. 27, 1908.

We, the committee to draft a form of confession of faith, constitution, rules of decorum, &c., for the organization meeting to be held at Riverside, Cal., on Oct. 18th, 1908, beg leave to report as follows:

Being convinced that the presence and counsel of J. W. Carter, of Covina, would be of service to our work, we invited him in council with us, as all other brethren of our faith and order. We met at the residence of O. P. Speirs, at Claremont, Cal., on above date, and formulated the constitution and rules of decorum for the consideration of the brethren who are interested in the organization of a church.

We believe that the time is at hand to organize a regularly constituted Old School or Primitive Bap

tist Church, composed of properly baptized believers of our faith and order, and to this end we hereby proclaim that we have this day perfected such an organization, to be known as the Little Flock Old School or Predestinarian Baptist Church of southern California. To all lovers of the truth who may be sojourning in reach of our meetings, we extend an earnest invitation to come and go with us. "For the Lord hath spoken good concerning Israel."

W. D. BALL, }
G. A. DUNDAS, } Committee.
O. P. SPEIRS. }

ORDINATIONS.

PURSUANT to the call of the Old School or Primitive Baptist Church of Christ called Bethel, Kay County, Okla., for a council to take into consideration, and, if expedient, to ordain brother W. T. McCann to the full work of the ministry, the following brethren responded to the call on Saturday, Nov. 14th, 1908:

From Ebenezer Church, Alfalfa Co., Okla.—Elder J. F. Beeman, brother O. S. Womack, sister Mary E. Beeman.

Sandy Creek Church, Putnam Co., Ill.—Elder W. A. Thompson.

Shiloh Church, Logan Co., Okla.—Elder Thomas Veach.

1st. Organized the council by choosing Elder W. A. Thompson moderator, and Elder Thomas Veach clerk.

2nd. Called on the candidate for a relation of his experience and call to the ministry, when he responded in a clear statement of the work of the Lord in his heart to the satisfaction of the council and all the brethren present.

3rd. The council agreed to proceed to the ordination of brother Wilson Thompson McCann in the following order: Elder J. F. Beeman to speak in prayer, Elder W. A. Thompson to give the hand of fellowship and the charge, with the laying on of the hands of the presbytery.

This was a solemn day for all present, who stood near witnessing the most solemn ordinance among the children of men.

At the close all the brethren present gave Elder McCann the hand of fellowship.

W. A. THOMPSON, Moderator.

THOMAS VEACH, Clerk.

Bethel Church, of which Elder McCann is a member, is located near Eddy, on the Frisco R. R., southwest of Blackwell. This meeting was another token of God's care for his people, and shows the wonders of his grace, in that brother McCann is put in the ministry at sixty-three years of age.

J. F. BEEMAN.

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

Attie A. Curtis, Mass., \$1.00; Norman Brown, N. Y., \$1.00.

APPOINTMENTS.

ELDER J. E. Thornbury will, Providence permitting, fill the following appointments in Anderson County, Ky.: Thursday, Dec. 24th, 1908, Goshen, as suits; Friday, 25th, Salt River, 11 o'clock a. m.; Saturday and Sunday, 26th and 27th, Little Flock.

MEETINGS.

EBENEZER OLD SCHOOL BAPTIST CHURCH,

IN

NEW YORK CITY.

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

11:00 A. M.

2:30 P. M.

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

SALEM OLD SCHOOL BAPTIST CHURCH.

1315 Columbia Avenue,
PHILADELPHIA, PA.

Meeting every Sunday morning
at 10:30 o'clock.

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

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