

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

PHILADELPHIA, Pa.

ELDER H. C. KER—DEAR BROTHER IN CHRIST:—Submitted herewith for publication in the SIGNS is the experience of sister Hattie E. Willersdorff, written by her at the request of three of our people, whose names she gives. Without further comment on my part, it is yours to use as you deem best.

Yours in love and fellowship,
H. H. LEFFERTS.

DEAR BRETHREN:—Having been requested to write my experience for the SIGNS by sister Bessie Durand, brother Fenton and sister Rachel Bowen, I submit this to you to do with as seems best to you.

When I was but a child, Deacon Brook, an aged man in the Primitive or Old School Baptist Church at Warwick, would frequently climb a long hill to my father's house, on Sunday afternoon, bringing the numbers of the hymns read at the meeting at Warwick in the morning, asking my sister and myself to sing the hymns for him. On one occasion he said to my father: “While I know that the

sermon this morning was the sincere milk of the word, yet I need the singing of the hymns.” From that time it was my greatest privilege to sing hymns and anthems. The frivolous songs popular to the day were always unattractive, and I did not sing them. As the years rolled on the privilege of singing was taken away, a deep shadow came over me and I could find no comfort. Of Job's comforters I had plenty. Everywhere I turned for comfort the burden grew heavier; I was told to do this and that and I would feel better. There was nothing I could do, seeking bread I received but a stone, until I ceased to speak of my feelings and grew more and more alone. I had many afflictions of the natural life, and for years was out of the house very seldom on account of sickness and infirmities.

There was an appointment made for Elder Horace H. Lefferts to preach at the schoolhouse at Bellvale, about one mile from our house, on Saturday evening, August 25th, 1906. I had looked forward to the privilege of attending this meeting and the meeting at Warwick the next day. From about July 1st until about one week before this ap-

pointment I had been able, on account of a broken bone, to wear but one shoe. The second day before, I had the misfortune to injure the bone again by attempting to walk on the ground, making it impossible for me to attend the meetings. Elder Lefferts was at our house, accompanied by three of the Southampton brethren. There was only a short time from their arrival until the time of appointment at Bellvale. While other members of the family were getting ready to attend the evening meeting I thought I could go out on the porch and talk with the guests. Passing through the rooms on the way out I was vexed with myself that I had through my own carelessness been deprived of the privilege of attending the meetings, and thought, It is of no use for me to look forward to anything, I can have nothing. As we were sitting in conversation there came to me a mighty shock, which seemed to shake the foundations of the earth, and with a wail of agony I started on a journey, leaving the earth and its sorrows. I thought I was dying; I was conscious of leaving the form of the flesh sitting in the chair. I journeyed on a hillside; anxious, questioning voices kept calling me back. I seemed to come back and try to satisfy them, so as to be able to go on. The voices grew more and more distant, but they would not let me go, and I stepped aside and stood waiting. My sister called to me from the house, and I was conscious of the flesh and went into the house, and I scolded because of being called back; I did not want to come back. From this time I was conscious of being in two places; the better part stood waiting on the hillside, the part that was of the flesh seemed frivolous, and I was troubled about it. The next morning I asked for hymns to

be sung. After some singing I was asked if I had a favorite hymn. There was a verse that I had sung many years ago, when the shadow was first heavy and dark; I would sing it many times daily as I was about my household duties. My mother said to me one day, "Hattie, you sing that verse, I know, but when I hear you it sounds to me like a prayer." Her sympathy was a comfort to me. I asked for this hymn to be sung, and repeated the words of the verse:

"Show pity, Lord, O Lord, forgive,
Let a repenting rebel live:
Are not thy mercies large and free?
May not a sinner trust in thee?"

They were only words to me, they had lost all meaning. After the hymn was sung the people left the house, going to Warwick to attend the meeting there. Members of the family remaining at home went their several ways. Being left undisturbed I returned to the better part which stood waiting, and journeyed low down on the hillside of tribulation and despair, conscious that I had journeyed there before, but had not seen how fair it was. There was no sun, no moon, a soft, silvery light shining over all; there was much foliage, no high trees, but there was no shadow, the light was over all; a soft verdure, not like the pastures of earth, but much more fair. I journeyed far along the hillside, looking for the Savior, but found him not. I passed down into the valley of sorrow and tears, and journeyed there a long time, searching everywhere, but found him not. All was fair to see, the foliage, the verdure and the silvery light; there was no shadow. It was not a strange place, for I had journeyed all through this valley, but had not seen that it was a beautiful place. I passed down into the valley of the shadow of death. This was a broad pathway; low down on either

side there was dense foliage; rising from this there were high trees; overhead there was dense foliage, forming an unbroken canopy; out past the foliage on either side there were fair pastures, upon these there was shining the most beautiful golden light. In the pathway of the valley of the shadow of death there was no ray of bright light entering in, all was a restful shadow, all was quiet, perfect peace, and I knew it was good to be there. I journeyed there a long time, seeking the Savior, but found him not. I came up out of the valley of the shadow of death, and standing at the entrance considered, Where shall I seek him? How shall I know him? I noticed that I had nothing in my hands, I had nowhere else to go. Voices of the earthly life came to me, and I came to realize the natural life. My nephew, (who came home on Wednesday) speaking to my sister, said, "Aunt May, you have told me about the meeting at Warwick, but have said nothing about the meeting at Bellvale." Then I heard my sister's voice telling about the meeting at Bellvale. I seemed not to care about it until I heard her say, speaking of the Savior, "Elder Lefferts said he was like a root out of dry ground, which is twisted, crooked and unsightly, because the ground is devoid of moisture. So Jesus, according to the flesh a Jew, sprang from dry ground, the Jewish nation, as they were spiritually dead. He was unattractive to them, because his beauty was of the Spirit, and they, being carnal, could not perceive his beauty, so he was as a root out of dry ground. Christ is to be found indeed only by them that seek him in spirit. There is nothing about him that appeals to the natural man. If when we find him we expect to see a form, a body, a material substance, we

shall be disappointed. If we really are seeking him as one hungering and thirsting for righteousness, then in that very spirit of seeking him thus we have already found him." As I heard these words, from the depth of my soul I knew how the root grew, and knew that I had already found him, in having been made to look for him whithersoever I had gone. I had expected to see a material Christ, but instead I realized his spirituality, and that I would find him only in spirit. O, I had found his footsteps, this was the way. Wave upon wave of ecstasy came over me, and I sang a new song of "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever." Out in the valley of sorrow and tears I heard a sweet voice singing this song: These are they who have washed their robes in the blood of the Lamb. All through the valley there arose the voices of the little ones, singing, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever." I raised my eyes and looked out over the valley of sorrow and tears; it was peopled with white robed forms, and I wondered how I had journeyed all through the valley and did not see them. From the top of the hill there came a mighty voice, and it came from the Rock of truth; it supported the valleys, and the mountains rested upon it. Directly back of the top of the hill there was a high mountain peak; extending from either side there were unending mountains, but none so high as this one. At the sound of the voice saying, "These are they which came out of great tribulation," the whole earth trembled. As the voice ceased there arose upon the tops of the mountains a great burst of song of mighty hosts. Then the white robed

throng, passing over the valley and up the hillside, burst into a song of sweetest melody, wave upon wave of song going upward. On the hillside I heard a sweet voice singing, O how lovely, how lovely is Zion, Zion, city of our God; then sweeping over the valley and upward to the top of the mountains came wave upon wave of the same melody of "Blessing, and glory." I heard another voice singing, "The earth is the Lord's, and the fullness thereof." Then came wave upon wave of the same sweet song of "Blessing, and glory," ever sweeping upward, never descending, ever growing in strength and volume as it ascended. I heard another voice singing, In his hand are all the corners of the earth, and the strength of the hills is his also; over and over again swept the sweet song of "Blessing, and glory." I heard another voice singing, "The sea is his, and he made it: and his hands formed the dry land;" with the song of "Blessing, and glory," there came the soft sound of peaceful waters. I heard another voice singing, "I will not give sleep to mine eyes, or slumber to mine eyelids. Until I find out a place for the Lord, an habitation for the mighty God of Jacob," the song of "Blessing, and glory," ever sweeping upward. I clasped my hands and sang, "I shall be satisfied, when I awake, with thy likeness," and I was standing at the entrance of the valley of the shadow of death listening to the song of "Blessing, and glory," ever floating upward. O, one could never grow weary, there was perfect harmony, never any discord and never an amen. I came to a knowledge of the natural life, and my hands were paring fruit. I asked what day it was, and they told me it was Thursday. I was conscious of but a day and a night from the time the people

left the house on Sunday morning until Thursday in the afternoon. Following this there came to me perfect peace, the shadow was gone. With a full heart I wrote to Elder Lefferts, fearing to state my desire to come to the church lest I be mistaken, and had no place there. Reading between the lines, Elder Lefferts in his reply, in speaking of the subject, said, "It is your privilege and our pleasure," and the song of "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever," seemed to be present with me, and my desire was to follow in His footsteps and be buried with Christ in baptism. I was received by the Primitive, or Old School Baptist Church at Warwick, N. Y., October 14th, 1906, and baptized the same day by the pastor, Elder H. H. Lefferts. At baptism, as I stepped down into the water it seemed to be merely water, as we know it in every day life; as I walked out into it, it seemed a peaceful flood. When all preparation had been made I found my flesh eager to rest in it. Resting upon it the words, "Dying bed, soft as downy pillows," came to my mind. As it came up over my face it was not to me water in any sense, but a soft caress, like the cool velvet cheek of a little child. Buried beneath its surface the old life of pain, suffering and sorrow seemed of the past, from which I was shut away, made free, a sense of perfect peace. Being raised up and receiving the right hand of fellowship, it seemed a new world, a new life; it seems so still, the soft caress rests much on my mind. On Monday, the following day, the words, The Christ-child, "The Spirit of God moved upon the face of the water," came to my mind, and is a comfortable thought. I feel there never can be an-

other day in my life like the day I was baptized; the cares and trials of life that had seemed so burdensome were as nothing, the perfect peace nothing could disturb. O that I could ever be submissive to His divine will, could ever be enabled to say, "Thy will be done." Of myself I am nothing; only through Christ, the hope of glory, is life everlasting.

HATTIE E. WILLERSDORFF.

FAIRFAX, Va.

EDITORS SIGNS OF THE TIMES:—Please find inclosed two dollars for the SIGNS OF THE TIMES one more year. I do not know how I should get on without our paper; some cannot raise the money, but others can, but do not subscribe, yet say they like the paper and believe the truth it advocates, and I cannot understand why the SIGNS is not seen in their homes; but I am not here to judge, and can only say, I do not understand these things. I would write a letter to the saints abroad to send with this, but my mind is so dark I will not attempt it now. In looking in my desk for some paper to pen you this note, I found a letter written to sister Edna Ferguson years ago, and why I wrote it in my book I do not now remember, neither do I recollect why I did not send it, but the thought came to my mind while reading it over: Why not send it to the saints of like precious faith? You can look it over, and if there is a word of comfort in it to the little ones you can use it, but if not it will be all right with the writer. This letter was written a short time after my return from Baltimore, where I had been sent for medical treatment in days of suffering, both of body and mind, but the Lord was with me in that furnace, and the flames did not hurt me; not that I could behold his hand, but the

faithfulness in the watchcare over me was so striking I was forced to praise his name though he slay me, and I would talk of his grace even if it was not for me, and as I read this over to-day while the tears ran down my cheeks, I thought how good it was to be afflicted, and the mind called away from the things of time; I could almost wish I could have stayed in that place, for the transfiguration of Jesus was mine to behold, but I did not know that he was to be separated from me yet for a little season. The Lord has not seen fit to tell me why he has kept me here all these years since penning these lines (thirty years), but it has seemed good in his purpose.

The "friend James" referred to, was brother James Kerchevel, a brother of sister Ferguson; he was baptized some time after the date of this letter; both have long since passed away. I have many of their precious letters laid away, and think I will look them over this winter, they are too good to destroy, and I have no doubt would cheer the hearts of some, as they did mine.

Thank you for the subscription blank, it makes it easy for me.

Your brother, I hope,

ELI T. KIDWELL.

MONDAY MORNING, Sept. 18, 1876.

DEAR SISTER FERGUSON:—After reading over what I have written, I see that I have not touched your letter at all, and I have reread yours and find it so full of my own experience that I cannot send you my poor, unprofitable letter and leave the most important part of our correspondence unanswered, or in other words, remain silent on the subject so dear to me in all its bearing, viz., that of fellowship. In the very start in your reply to me you wrote a volume in the

few short words: "I am about to try to reply to your most excellent and acceptable letter," &c. The thought occurred to my mind that sister Ferguson had a feeling of fellowship for me, and as the little word "try" sounded through my mind I felt that it implied a possibility of failure. O, thought I, is it so that sister Ferguson has a fellow-feeling for me? Is it so that she who is old in the faith has so much doubt of ability to answer a few lines written by one of the least of all (if indeed one at all)? and these words came to me as though they were in answer: "For they shall all know me, from the least of them unto the greatest of them."—Jer. xxxi. 34. I therefore asked no more questions, but my heart said, Dear sister Ferguson, we have fellowship for each other, for it is even so with me. I am now trying to answer your letter, but there seems to be a possibility of failure. In days that are past I know I could have talked with you, but alas, this morning finds me dumb, empty and alone; my Redeemer's face I cannot see; darkness and gloom have settled down over me, and sinful thoughts are prowling about like so many roaring lions, seeking to devour me, but the few words by the mouth of the prophet referred to speak in silent yet solemn accents, "Know me." There seems to be a knowledge of the Lord begotten in all the children of the Most High that each one must have for himself, and while it is indispensably necessary that they all must know him as their salvation, there seems to be another knowledge of him that they must also have, which is the fellowship of his sufferings, and this knowledge brings about a drawing toward each other, excites love in them, and is the link in the chain of love that unites us to Jesus and our

brethren, for we must, like our living Head, suffer the loss of all things, and yet in him possess all things, for how sweet to reflect upon his precious words: All things "are yours; and ye are Christ's; and Christ is God's." What a treasure, to have this knowledge, each for ourselves, of the sufferings of Jesus our Savior; to be with him in trials, tribulation, sorrow and in tears, distress and affliction, suffer for food and raiment, thirsty and forsaken; yea, my sister, all these things are ours, we may "rejoice with them that do rejoice, and weep with them that weep." If Peter wept from an awakened conscience, we are enabled to weep with him, and if he tells us he has through the weakness of the flesh denied his gracious Lord, we can sympathize with him, and in love admonish him to go his way and sin no more, seeing his tears bear fruit of godly sorrow for sin; and if we are called to pass where there is a weeping Martha or a broken-hearted Mary, we can feel for them, and tell them of that blessed fellowship we have for them, and of the never-failing power of the Savior's dying love and sympathy, and how he as our Elder Brother will never fail to console and wipe away all tears from the eyes of Martha and bind up the broken heart of Mary, and at last bring forth that one beloved of the Lord from the dark confines of the grave, to live for ever with him in glory. So you see, my dear sister, all we suffer here in body or in mind is a blessing to us, and should even comfort us, but if these distresses came to our view in the light of comfort there would really be no comfort in them at all, and how necessary it is then for us to know all these trials each for ourself. Notice the reading of the words, "from the least of them unto the greatest of them." Now if the poor, little, doubting

one, who feels the least, will look at it in the proper light, he is blessed, first with this glorious knowledge of the Lord, and although least, it shows they are just as much cared for as the greatest; yea, they are greatest, for he that is least among you is greatest in the kingdom of heaven. Then are not the little ones, though afflicted and tried on every hand, and often come begging the crumbs from the Master's table, highly favored of the Lord, so they cannot fail to answer each other, although their efforts may be in groans and much weakness, and in their own estimation nothing and worse than nothing? If I were to ask you, dear sister, if you do not think such a feeling of humility, humbleness and self-denial was as it should be, you would answer, Yes. Then when we feel a failing on our part to reply to any of our dear kindred's letters of love, rest assured that our very groans find a loud response in the hearts of the loved ones far away, for when we have no words of our own the Lord is our mouth, and his word never returns void, but accomplishes that whereunto it is sent, whether to a prison-bound John the Baptist, or to a stout-hearted Peter, or a ship-wrecked Paul, or a dear son Timothy, or a poor Dorcas or Lydia, or a Martha or Mary, and thousands of others. I wish my dear friend James could think of these things.

I have seen brother Kearns since the Corresponding Meeting, and he told me he met you, and he seemed well pleased with making your acquaintance, but it seems that I have another field to labor in, namely, a field of bodily separation, and it may be that my race is nearly at an end. I feel that so far I have been an unprofitable servant, and if my whole debt is not already paid I am a poor, miserable castaway.

I have wearied you, and said nothing perhaps that will interest you; please forgive me if you can, you see I do no better as time goes on. Write whenever you can conveniently. My correspondents have all fallen off but eight or ten, and I miss their kind letters, and as this is the fourth very lengthy letter that I have just written, my fingers feel tired holding the pen, so I will stop. May the Lord bless and comfort you. Amen.

Yours to serve,

ELI T. KIDWELL.

OXFORD, N. Y.

ELDER F. A. CHICK—MY DEAR PASTOR:—I am sitting here this morning, thinking of my life all the way along, and how strange much of it has been. One week ago I was with my dear kindred at Hopewell, and now I am up here, and no Old School Baptists nearer than Otego that I know of. I had been with you at Hopewell a year or more, and I wish that there were words to express how in that time my poor, hungry condition was met. They that hunger and thirst after righteousness shall be filled, I know by my own experience. God has been kind and merciful to me in leading me in green pastures. I have been made to feel that the Lord is my Shepherd, and that I shall not want; he maketh me to lie down in green pastures, and to walk by the still waters; his rod and staff they have comforted me. How safe the little lambs are, and how they feel to rest from all danger, when their Shepherd is near and they can feel his presence. The Lord removed my idols, but still he has given me the oil of joy for mourning, and for the past fourteen months sometimes I have feasted upon the crumbs from the Master's table; yea, not only crumbs, but full meals; I have been blessed with the hearing ear.

Then sometimes I would think, O this is all too good for me, I am so unworthy and undeserving of the love and fellowship which has been bestowed upon a sinner like me. "What manner of love the Father hath bestowed upon us." Love is the golden chain that binds our hearts in christian fellowship; none save the children of the living God know anything about this love. I sometimes wonder, Do I know anything about it? I surely love the brethren and sisters in Christ, yet I feel so far behind them in the knowledge of the truth of our Lord Jesus Christ I feel like sitting at their feet.

Last summer you spoke of the words, "I was glad when they said unto me, Let us go into the house of the Lord." It was most beautiful to me; I must say that I think I have been glad always; I hope that I have been. I hope soon to come back to Hopewell, where I can be in my place in the dear old church again, but I feel that I ought to stay for a little time with my brother and niece; I know how sad they feel. My dear brother and sister Chick, I wish I could tell you of the many comforting things you have said to me when I have been in great sorrow, and down in the valley of Achor. It is, we are told, a door of hope. What a good place to be, and yet we do not want to be there; our flesh wants all good things, or at least mine does.

It is said in the Psalms, "Bless the Lord, O my soul, and forget not all his benefits;" but I am so often forgetful of his benefits to me; he has bestowed such great blessings upon me, and yet I forget him. O how ungrateful! I forget that it is the Lord who is leading me on, going before me; I find myself trying to walk in my own strength. But he that clothes the lilies will clothe his people, too. Not long ago I heard a brother

speaking about the lilies, how they toil not, neither do they spin, and yet they grow, and that Solomon in all his glory was not arrayed like one of these. What a beautiful comparison. The lilies are so pure and white and perfect. It is said in Solomon's Song, "My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the shadows flee away."

I have been reading the words, "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." Will you tell me what the foxes are, brother Chick? The Savior said, "I am the vine, ye are the branches."

My mind goes back this morning to my childhood, when I used to play under the beautiful green trees, and weave the green leaves into flowers; then a child of five or six years of age. Even then they seemed beautiful to me, and I felt so solemn, and as though I was too wicked to handle them, for they were so sweet and beautiful. I would look away to the hills, and they also were bright and lovely, and I would think that God made them all. God was to be seen in everything, and the creation of all these things was wonderful to me. Some time after that I remember a meeting at Hopewell, and Elder Hartwell was preaching; I heard him telling of the wonderful Lord; his text was, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you; and learn of me; for I am meek and lowly in heart: ye shall find rest unto your souls. For my yoke is easy, and my burden is light." If ever the scales dropped from my eyes, it was then. My blind eyes were opened, and I saw myself a vile, wretched, condemned sinner before God. I felt that the burden was more than I could bear, it was great, while Jesus said,

"My burden is light," and that his yoke is easy. O, I thought, if I only could be one of his, to come unto him and rest. There is no rest like the gospel rest, when we are enabled to rest in his love after we have wandered around in this wilderness, hungry and thirsty, with no water to drink, and weary and tired and footsore, he is the shadow of a great rock in a weary land, O how restful and cool. For many years I wandered in the wilderness, and what trouble I had, but he led me about and instructed me, and kept me as the apple of his eye. When I was ten years of age I felt a strong desire to come to the church; he said, "If ye love me, keep my commandments." I did not keep his commandments, and went on denying the Lord like Peter, and, like Peter, I, too, wept bitterly. I hated to give up the world, but there came a time when I could see no pleasure in the world. Eight years ago, at the church meeting at Hopewell, you preached from the words, "Go home to thy friends, and tell them what great things the Lord hath done for thee." You told my experience from beginning to end, and you told who my friends were, then, as you know, I came home to my friends and asked a home with them. I think the day I was baptized was the happiest of my life, I felt to say,

"This is the way I long have sought,
And mourned because I found it not."

Since then I have felt no more as a stranger or a guest, but like a child at home. The words are in my mind, "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." Now I am resting in the precious promises: "My grace is sufficient for thee;" and, "I will never leave thee, nor forsake thee." I feel to say with Ruth, "Entreat me not to leave thee, or to return from following after thee."

But I have written too much, and it is so mixed up that I fear you cannot make anything out of it, still I have written as my mind has been led. I hope to hear from you soon. I miss you all much. Give my love to dear sister Reed, if she is with you now, to sister Chick, and to the church.

With love and fellowship, I am, as ever, your sister,

(MRS.) MARY D. BREWSTER.

SOUTH RIVER, N. J.

ELDER B. F. COULTER—DEAR BROTHER:—I can scarcely realize that six weeks have passed since your letter was received. I thought I would answer immediately, but every day has brought its cares and duties, and time goes so rapidly. I cannot tell you how much your letter was appreciated, but I am afraid you will think otherwise by the delay in answering. The inclosed letter for brother Stults I delivered the same day, also took mine and read it to him; he seemed interested, and when I came to these lines: "With me the question comes, Am I a part of that perfect body of Christ?" he said, "That is it;" he could scarcely talk for crying. His trial has been greater than any one can imagine, but he bears it well, and says it is right. I am pleased to have you express your feeling as you did for this little church at South River, and to know you enjoyed your visit among us. I feel that we also were profited by your presence and cheering words. How much I wish we could have such meetings oftener. You say, "Is it not well that we can rejoice that we are born to die?" I think so. Some time ago I said to a friend, "If I thought there was not an end to this life I would be unhappy." He said, "Well, I would not give much for your happiness." There

is very little in this life to cling to, all things seem so empty and vain, and without the hope that we have been born again there would be but little if any comfort. The question now comes to me, How do I know that I have been born again? "We know that we have passed from death unto life, because we love the brethren." If this is an assurance, I feel that I can claim it, for I do love the Old Baptists, and strange to say, I cannot remember the time when I did not. Some of my most pleasant recollections are the times I have spent with them. I am glad I have been received among you and can speak of you as my people, for I have been a wanderer so long, and why I cannot understand. I feel that I have been brought in a very peculiar way. If I knew it was my Savior that had been leading me in this way I would be satisfied, but I have made so many mistakes. I might have done differently, but how I do not know. I regret so much uniting with the New School Baptists. My greatest desire was to be among the people of God, and I thought it made but little difference as to the denomination. I still feel that some of God's dear children are there. I only remained with them two years; I was a member there at the time of the last association here; at that time Elder Durand said to me, "You are in Babylon, come out." Does it not seem strange that he should say that to me at that time, and I a stranger to him? He does not remember saying it, but with me it left an impression.

You have asked me to write you some of my experience, so I will try to comply with your request, but I feel my inability to express myself. It is a subject I love to hear, but one I can talk but little on. I cannot tell you of my first convictions; I had serious thoughts when I was quite

young, and a desire to be good, and had a very sensitive nature. When I grew older and went to any amusement I would enjoy myself for a time, but there would come such a depressed feeling that I would wish I had stayed at home; I would think, I will not go again. I did not want to be so different from other young people, and would try to overcome the feeling. I attended the Methodist revival meetings quite often during the winter, and would be much interested, but I did not understand them. At times I have heard them say, "How different you would do if you knew your soul would be required of you before the morning," and "If this was the last opportunity you would have to give your heart to God." I thought it would be no different with me, for I knew I could do nothing, I felt my utter helplessness so much. One night, after hearing that kind of talk, I was speaking to my mother, and how bitterly I cried; I said, if I knew this would be my last night on earth I could do no more. Some years after, when I was so burdened, I spent such a restless night, my sleep was so broken it seemed that I scarcely slept at all; in the early morning these words came to me, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Those words did not bring me comfort, I doubt if I understood them at the time. I said to my mother, "I would rather not have been born than to feel as I do." Soon I arose and went down stairs, I had been there but a short time when my burden was gone, and a sweet peace came to me; I can never forget it. I know it was peace that this world can never give.

Now this is some of my experience, and my hope that I have been born in Christ's kingdom. This was in February,

1880; the following June I was baptized, and united with the New School Baptists. The years that have intervened to the present time have been a mixture of doubts and fears, feeling I had no place either in the world or with the people of God. Have you ever been comparatively void of feeling? I scarcely think you have, and I wonder how any one can feel that way who has experienced such joy. The evening of September 26th, after I was baptized by Elder Durand, at my request he spoke from Ephesians ii. 19. It was an expression of my feeling after wandering so many years.

"There would I find a settled rest,
While others go and come,
No more a stranger or a guest,
But like a child at home."

I have tried to write you the best I can, and also to condense it as much as possible, but while writing on this subject many things came to my mind, and perhaps I have written too much.

My mother wishes to be remembered to you and your wife, also to sister Craven. I hope you will feel like writing me again. Adieu for the present.

Yours in a precious hope,

EMMA R. MARTIN.

NASHVILLE, Tenn.

ELDER F. A. CHICK—BELOVED BROTHER IN THE LORD:—With love for the cause of Christ, and in the fellowship of his sufferings, that his true followers may be blessed with his presence in this world of trials, while contending for the faith which was once delivered unto the saints, I feel thankful to our heavenly Father for the riches of his grace, and for the love of his cause. He has sent his servants among the poor of his flock to deliver the true gospel message to the redeemed sons and daughters of Adam's race, who were chosen in Christ before the foundation of the world. These serv-

ants are fitted and prepared to go forth in the strength of Israel's God, proclaiming that salvation is of the Lord, and that his beloved Son is our righteousness, and that in no other way can we be accepted with God.

I feel thankful to God that I was blessed with health and strength, with my dear companion, to go to our association, known as the Cumberland Association, of long standing, which, as our beloved Elder Thomas Taylor tells me, has been holding its annual sessions for about one hundred years. Through many trials and afflictions it has contended for the old landmarks against the enemies of truth which were in our midst, claiming to be instruments in God's hands to convert sinners, and, with other sects, causing great confusion among the true followers of the lowly Lamb of God. Such heresies as "conditional time salvation" also cause Zion to mourn; but thank God he has reserved unto himself seven thousand who have not bowed the knee to the image of Baal, and who have no confidence in the flesh. Thank God we were blessed with the privilege, if not deceived, to witness the presence of God in our midst; his predestination, purposes and decrees were proclaimed so plainly that all with an understanding heart were made to rejoice, and to feel that it was good to be there. It did my soul good to hear it explained so plainly; I felt to hope that I had the true witness within to know that it was the truth. I could see many of the old, gray-haired brethren, in advanced age like myself, rejoicing with me with tears of gladness to hear the doctrine of God proclaimed with fear and trembling; God was given all the praise, his faithful servants who visited us brought good news from a far country, which was a feast of fat things.

Your able editorial in reply to brother Waller was good and edifying, and according to Paul's teachings, if I am not deceived. How true it is, with reference to the old and new man, that they are in a continual warfare, and will continue to be so until it pleases God to separate the precious from the vile, then we shall know as we are known; all this shall be through Christ's suffering and resurrection. The church was chosen in him, and in his book were all of the redeemed written. As the psalmist proclaimed, "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." What wonderful wisdom and power, to fashion them when there were none; it is far above the conception of the fleshly or finite mind; it is all too deep without the inspiration of the Holy Spirit. Our beloved Elder from the Flint River Association, of Alabama, spoke so beautifully upon the deep mysteries of God that I felt God was in our midst.

My dear brother, God has a people scattered all over the world, and he has given them shepherds, or preachers, to go forward and proclaim his foreknowledge and predestination among them. His purposes and decrees are in all things, and I feel to thank God that it is so, and that we can worship God under our own vine and fig tree, with none to molest us.

Dear brother, this letter is quite lengthy, but my mind was full and I was made to rejoice, and I felt that I wanted to write you. The same God dwells with us in this strange land that I feel to hope does with you; an evidence of such is that we read it in the blessed SIGNS, which is laden with tidings of his wonderful love to the little ones, who are

brought by a way that they knew not. What great consolation it is to the believer to read so many good sermons published in the SIGNS, also such good experiences from those who have manifested it, by going home and telling what the good Lord has done for them, and not what they have done for him. Elder Coulter's communication upon the subject of "The Effect of Grace," I much enjoyed reading.

I will now close by asking you, if God will give you light, to give your views through the SIGNS upon Revelation xx. 5-8, as it is so deep I cannot comprehend it. I have heard some express their views, but I cannot see it as they do. I read of but two places, one of everlasting happiness for the redeemed of the Lord, and the other everlasting banishment from the presence of the Lord. It is claimed by some Old School Baptists that Christ will reign on earth a thousand years, and when the thousand years expire Satan will be loosed out of prison, and so on. This is one of the deep things that belong to God I think, but I do not understand it to mean that Christ is to dwell on the earth again. He was here in the flesh at one time, to do the will of the Father which sent him, and he fulfilled the law and shed his blood for his people. We read that he is to come again to gather from the four corners of the earth his redeemed, who were chosen in him before the foundation of the world.

I will leave this for your consideration. I hope God's grace will enable you to give your views, that I may have light on the subject, for I wish to know the truth as it is in Jesus. That the Lord may be with you in all your meditations with regard to the cause of Christ, is my prayer.

Your brother, in hope of eternal life,

O. B. HICKERSON.

OTEGO, N. Y.

DEAR ELDER KER:—I have felt a desire for several days to write to you; why it is I cannot tell, for I do not know what I will say, or why such a great sinner as I feel myself to be should even dare attempt to write to one of God's ministers, but I have you so much in mind, and thinking of the many good things you have said to my comfort in days past, I have a great desire to hear you again. A year ago you were with us here at Otego, I would be so glad if you were coming this year. I could not be spared from home to go away and attend any meetings the past year, for Mrs. Guernsey has been very poorly, and Mrs. Beesley is feeble, she cannot get out of bed or her chair alone.

Our dear pastor, Elder D. M. Vail, was with us last Saturday and Sunday, he comes laden with the good things of the Master's kingdom, and we have good meetings each month, and have no reason to complain. I like to hear the different gifts and ministers, and often wish I could go to meeting every Sunday. Dr. D. M. Leonard and wife were with us last Sunday, and said they were with you the fourth Sunday in October.

I hope you are well, and enjoying the presence of your Savior, which is far above anything in this world. I feel so dull and dead, I often wonder if I do really know anything of spiritual things; then my mind goes back about eleven years, when I hope the Lord did speak peace to my troubled soul, and all was joy for weeks and months; then after a time that season of joy gradually left me, and it seems that I keep sinking down, down all the time, and often wonder who or what I am; but still amid all the gloom I cannot, dare not, say I have no hope; there seems to be something that holds

me, a poor, weak, sinful creature, unworthy of the least of his mercies. There is such a gloom around and over me when I go to bed and when I awake. The other morning as I awoke these lines came to me:

“Weary of earth, myself and sin,
Dear Jesus, set me free,
And to thy glory take me in,
For there I long to be.”

I am a mystery to myself, and often wonder why I was born, and for what purpose? I am just good for nothing and the greatest sinner on earth, still I do believe God has a purpose in all things, and what he does is ever best, though I cannot understand it; but I do desire to be content with my lot and not murmur, for “the earth is the Lord's, and the fullness thereof; the world, and they that dwell therein: for he hath founded it upon the seas and established it upon the floods.” I love to hear the people of God talk on spiritual things, but I cannot write or talk myself; it is not given to me to talk, but I hope I am thankful to be given to understand even a little of the great and glorious plan of salvation by grace; truly what a great blessing to even be given to hope that I have a hope.

“What was there in me to merit esteem,
Or give the Creator delight?
’Twas ‘even so, Father,’ I ever must sing,
Because it seemed good in thy sight.”

I enjoy your writings in the SIGNS very much, and wish you would write more. The last SIGNS has much good reading in it.

I feel sure you will overlook all imperfections in this poor attempt at writing; it is only such as I have give I unto you. I felt I must write a little, and will not expect a reply, for I know your time is fully occupied with the work your Master has called and qualified you for.

From a sinner, saved by grace, if at all,
ROSE B. TAMSETT.

ROYAL, La.

DEAR BROTHER CHICK:—I will try, if the Lord is willing, to write some of my travels. I will first say that in the flesh I cannot agree to predestination, but in the spirit I see no other way. "Salvation is of the Lord." Not by the works of men, for I do plainly see "in me, (that is, in my flesh,) dwelleth no good thing," for "when I would do good, evil is present with me." So afflictions and troubles follow me all the days of my life; I am made to cry out on my bed of trouble. Dear ones, I know when I hear the word preached in its purity and sweetness; sometimes I have a joyous feast, then again I am in darkness, and made to say, Surely I am deceived in the whole matter, and in wonder ask myself, Are those good people deceived in me? Surely it is only pity they have for me, for they are as wise as serpents and harmless as doves, they show the brightness and graciousness of the Savior, and I cannot; I am not like Eve, she was deceived, but I am more like Adam, he was not deceived. I see myself in filthy rags; how can any one address poor me as brother? Sometimes I think it would be better if I were out of the church, so give me a seat in the back part of the house, or do not let me go to meeting at all. But notwithstanding this feeling, when I go I often have a feast, I see the love of the Savior in the faces of his children, and I am made glad. I know I love them, but I often ask, How can they love me? I am a poor, needy sinner, and "can't help it." Lord, have mercy on me. The fourth Sunday in last month I was at the Lord's supper; before I went I had decided not to go; but for some reason I did, I know not why. Elder J. R. Chandler's daughter went before the church and told what great things the Lord had

done for her; she will be baptized the fourth Sunday in this month.

Now I will speak of my past life. My mother died in 1866. I was carried to west Texas; there I learned to ride wild horses and to handle wild cattle, and was brought into a wild way of living; but still I had serious thoughts about the good Lord. I would love to write of this, but I must omit it. I knew not a, b, c, when I was nineteen years old, but I saved my money and went to school ten months, as I had a great desire to read the Testament, the letter, but I knew not Jesus and him crucified until he revealed himself to me as my Savior, then was made to trust in him, and not in the works of men, for I was made to see that in man dwells no good thing. Now you can see my mind is like the restless ocean, never still. I am not worthy any should come under my roof; why should they come to see me? O, so much Adam is in me I am no comfort to any one. I have in me nothing good to offer, no, not a good word, so I will close by asking you, Do any get along as I do? Please overlook all mistakes, and remember me in your prayers.

Your unworthy brother in hope,

B. F. PARKER.

WAVERLY, Pa.

DEAR BRETHREN, ONE AND ALL:—As I am not busy this morning I thought I would write a few lines to you concerning the churches I am serving, in answer to questions from brethren in several localities. They stand about as last year, a few deaths and a few additions, but at peace, as far as I know, among themselves, and as they are entirely separated from the daughters of the mother of harlots, Babylon, they have no trouble with them. There seems to be no inclination

among the brethren to join hands with the religious world in any of their works or their worldly affairs. I am glad they feel the force of the Scriptures more and more: Touch not, taste not, handle not the unclean thing. "Abstain from all appearance of evil." "Hold fast that which is good, [God-honoring.]" I am still preaching with the ability given me the soul-comforting doctrine of absolute and unlimited predestination, salvation alone by the grace of God, first, last and all the way, Jesus Christ and him crucified, the Alpha and Omega, the beginning and end, the resurrection and the life, and the brethren receive it with gladness of heart. We have had several ministers with us at our yearly meetings the past year, and they have faithfully preached the doctrine of Christ, and the brethren were comforted and strengthened. God be praised for every spiritual gift to his church.

A brother in the far west asks, Is it in order for one who has refused to commune with the church of his membership for a year or two to take any part in the affairs of said church? I answer, No. A church would be in gross disorder to allow such an one to make or second any motion, or act with the church until they take up their walk again with the church. I have no reference to those that do not commune with the church because of the common feeling among the saints of unworthiness, which is wrong in them to refuse, and they are always backward in taking any part in the business affairs of the church; but others who will not walk with the church, and at the same time are generally foremost in the business of the church, are the ones to be disciplined, and thoroughly, too.

Other brethren ask, When a church is called to order by the moderator, and

about to proceed to business, should two or three brethren leave the room without asking the consent of the moderator or church, could the church transact whatever business was brought before it and it be recognized as gospel order? Most certainly, and those that absent themselves purposely cannot be recognized in the order of the gospel, and should be dealt with by the church as transgressors.

There are several other questions that I will answer later, the Lord willing. My right shoulder has troubled me very much the past three or four months, so much so that I can hardly hold my pen to write, but I want you to know that I still love the precious doctrine so clearly presented by the saints through the SIGNS OF THE TIMES, and I love the writers, and readers, too, and I want to say, God bless the editors and publishers in writing the truth and publishing the truth.

Happy new year.

A poor sinner,

D. M. VAIL.

TOUCHET, Wash.

ELDER F. A. CHICK—DEAR BROTHER IN HOPE OF ETERNAL LIFE:—I feel that I am intruding on your good nature and patience, but this morning in reading your answer to brother Waller, of Liberty, Mo., I was made to rejoice and praise God for the fulfillment of his prophecy by Moses, in his last song before his brethren, when he declared that his (God's) doctrine should drop as the rain and his speech distil as the dew. As I read your explanation of the problem of the old and new man it seemed to me that God had sent it as the gentle rain, and I certainly felt it distil as the dew on my poor, drooping heart, which was, and had been for some time, cast down and blighted by the cold and chilly winds of doubt,

but as I read, it seemed to awake or open up to my mind a way by which I could see the Captain who leads and commands the army of this new man, and the moment faith caught the sight his gentle voice was heard saying, Fear not, for I have overcome, and because I live ye shall live also. It seemed to me that I was in union with the wise man and could say, He is the chiefest among ten thousand, and the One altogether lovely. At that moment my mind was called to our dear old comrade, Elder David Bartley; in the closest contest of this great warfare he surely must have rested his weary head, as John did, on the Captain's breast. O what a wonder and what a comfort it is to have even the least evidence that Christ is our all in all; while we realize that we cannot do the things we would, to will is present with us, but how to perform that which is good we find not; to realize that in Christ is the fullness for all our needs for the victory in this warfare; tongue cannot express, the soul can only wait in bright anticipation an explanation of that fullness.

Now, dear brother, I must stop, I only wanted to tell you how I appreciated that editorial. I pray God's grace may continue with you as long as you are in the warfare. I have not written this for publication, nor do I feel to tax you for an answer, although an epistle from my dear brethren is manna to my soul.

Yours in love,

JOHN T. BARNES.

WORTHINGTON, MISS.

DEAR BRETHREN:—I want to write you some of the thoughts and exercises of my mind. I feel unworthy to call you brethren, because of my sinful heart. I am here alone, and I mourn my absence from the dear people of God, and feel as

if I were a castaway. I cannot go to hear the Arminians, for I do not want to hear the name of the Lord mocked; it hurts my feelings, and so I stay away from them. The Lord knows that his name is precious to me, and that I mourn because my love is so cold toward him. O if I could love him more; but I know that he knows my thoughts before they are mine.

I do not know how I shall write you, but as my mind is guided, so I shall write; may it be filled with truth and grace; of this you must be the judge. When the dear Jesus shows his loving-kindness toward me, how can I but be joyful in it? It is something that I cannot express in words. I did think I would go to the eastern associations last spring, but the God of love directs my steps, and I cannot go where I please. It is not in man to direct his steps. I feel as did the apostle Paul when he said, "When I would do good, evil is present with me." These things are better felt than told, but the preparation of the heart and the answer of the tongue are sweet to one who has felt these things. I feel to say, Glory to Jesus, for he has taught me, a poor sinner, to know and adore his holy name, but my forgetfulness is great. I am ashamed when I find that I have forgotten him; I mourn in my heart and am amazed at myself; I grieve to see my evil heart so easily turned away by the ties of this world of sin. My thoughts run in this way: You are not called, or you would be with the church; God has sent you here to be alone, because you are not worthy to be near them, and he has cast you off. These and many other things torment me.

Your unworthy brother, if one at all,

HENRY JAMES.

PLYMOUTH, Illinois.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—As my remittance for the dear old paper is due the 15th of this month, I shall, if the Lord is willing, write a few lines, and send two dollars to you. I wish I could send you some new subscribers, as I think the dear old SIGNS ought to be in every household in the land, but as there are only a few of us scattered around over the country it is hard to get new subscribers for a paper that teaches the doctrine it contends for: the glorious doctrine of salvation by grace, and grace alone. It does my soul good to read the able editorials and the articles of all those who write and believe the same good old doctrine that Paul preached; but there are many these days who preach for doctrine the commandments of men, and who feel high and lifted up because they are doing such grand work, and never mention the work of our Savior; they say they are doing it; they seem to have no use for a God like ours. O, dear children of God, it is with the high and lofty One who inhabiteth eternity, whose name is holy, that we have to do. The more the Holy Spirit leads us into contemplation of the God of Israel the more insignificant we shall see ourselves, and the more contemptible will all the righteousness of our flesh be in our sight. By divine teaching our souls refuse the best of all our doings; we are not satisfied with anything we do. We cannot feast upon our own righteousness, for it is not bread; we cannot be clothed with it.

Dear editors and readers, and those especially who asked me to write, I fear I am getting this letter too long, and without any comfort or edification in it, but I want to tell you that I have been troubled with sickness, so that it is a task

for me to write, for I am such a poor writer, my hand trembles after I write a line or two until one can scarcely read it. I sometimes feel discouraged, and am almost ready to complain, but when I remember that "All things work together for good to them that love God, to them who are the called according to his purpose," and whom he loves he chastens, I take courage, and try to hope and believe all my afflictions and trials are in mercy sent. The child of God needs chastisements to keep him humble, but the good Shepherd knoweth his sheep: he calleth them by name, and he leadeth them out; sometimes it is through much tribulation, yet it is all for the best. I love the chastening rod when I can feel that our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory. Here we have trials and tribulation, but we are only sojourners, this world is not our home, we seek a city which hath foundations, whose builder and maker is God. When we get there and are in his likeness, then shall we be satisfied. Through him all the inheritance, all the blessings, graces, mercies, the eternal and unspeakable fullness of the everlasting covenant, ordered in all things and sure, flow unto all the heirs of the covenant, and by him all the worship of the children of God comes with acceptance before the throne of the Majesty on high. Our portion is in Christ Jesus our Lord, in him and with him we are blessed with an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us.

I have not written as I thought I would when I sat down, I wanted to tell you of our association, the second Sunday in September, 1906, which convened with Rock Creek Church, in Illinois. The

preachers all came laden with the good news of the gospel, there was no uncertain sound, and all felt it was good to be there, and they were all well taken care of by the members and friends of the church. I thought I never enjoyed an association more.

I love to hear of the good meetings and experiences through the SIGNS, and I wish more would write on those subjects. I would love to see something from sisters Sarah E. Runkle, Jennie Vanmeter, Laura A. Hamilton, brethren Samuel Koontz, John T. Neel, Elder John Scott, our dear pastor, Elder L. E. Frazee, and many others that I might mention.

Now I will close. May the Lord lift up the light of his countenance upon you, that you may be able to wield "The sword of the Lord and of Gideon" to the comfort and consolation of all the brethren and sisters, is my prayer.

(MRS.) S. G. FRAZEE.

TOUCHET, Wash.

DEAR BROTHER AND SISTER ALLISON:—I am under obligation to write and tell you how precious a season that meeting was to me. The heavens seemed to be filled with the glory of God, and in the midst of grief I was made to rejoice with joy unspeakable and full of glory. The past, the present, good and evil, the children of darkness and the children of light, things that are high and mighty, with joys too great to be uttered, made that a day of visitation from on high to my poor soul, and I found it good to suffer for his name's sake. How wonderful was that word picture you gave of the suffering Savior bearing the sins of his people, walking in these low grounds of sin and sorrow, cradled with the beasts, oftentimes hungry and athirst, having not where to lay his head, yet having the

power and might of Jehovah with him, making intercession for us, in the shedding of his own blood. The prayer he uttered, "Father, forgive them; for they know not what they do," should ever be the christian's strength and sure rock of defense. Yet we are often left to our own way for a brief moment, time that to us seems all too long, until his Spirit awakens us to a sense of the deadness, and we feel the darkness and cannot see one step of our way; then he sheds one ray of light divine, we look beyond the vanities of this mortal life and are embraced in that charity that hides the multitude of our sins; we rejoice that with God all things are possible, and we are made to see it is the Lord's doing, and it is marvelous in our eyes. This is the mystery of godliness: "The Lord knoweth them that are his." If we fulfill the royal law according to Scripture: "Thou shalt love thy neighbor as thyself," we do well, and happy are we if we pray unto him in a day when he may be found.

"The angel of the Lord encampeth round about them that fear him, and delivereth them." I had in mind to speak to you of this resting-place, but fearful things in righteousness seem to be the daily lesson, and I will only pause a moment to ask: Do you think, dear brother and sister, that I have broken off the jewels of Egypt? Have I tasted the waters of Marah? Did I pass over the sea dry-shod, and has it been my blessed privilege to camp with that wayfaring company at Meribah? O it would be a priceless boon to know of a truth that I have journeyed through that wilderness, and with that chosen company hated of the world but loved of God. I cannot claim immunity from their sins, if happily I am numbered in their transgressions and redeemed by him who is their re-

demption. How precious to me is the theme of christianity, the outward manifestation of an inward work of grace. "For the Holy Ghost shall teach you in the same hour what ye ought to say;" and give us to feel another's woe, to hide the fault we see (or seem to see) that we may rejoice as partakers of Christ's sufferings. "Because the darkness is past, and the true light now shineth." Also, "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."—Rev. iii. 10. I am thinking to-day, dear friends, of all the friendship of the world, a friendship that rests upon such vain things as gold and silver, a friendship that is bought and sold, as fashion or custom may dictate, and their rust is a witness, for it condemns and kills the just. But blessed day when "there shall be no more curse," we shall see him as he is, and the nations which are saved shall walk in the light, having the glory of God. It is my prayer that grace be given that we may keep "the sayings of the prophecy of this book."

As ever, your sister,

(MRS.) M. J. LEE.

ROMULUS, Okla.

ELDER F. A. CHICK—VERY DEAR BROTHER IN CHRIST:—Again I will attempt to write a few lines for our dear family paper, although I have thought that I would never attempt such a thing again, feeling my utter weakness and inability; but when I read so many good letters from the dear brethren and sisters I feel the impression so strongly that with fear and trembling I will try again. I know if I am guided by the Spirit it may edify some poor, little, weak one

like myself, but if it is of the flesh it will profit nothing, for "in me, (that is, in my flesh,) dwelleth no good thing." Dear brother, I am made to realize this many times in my sojourn in this unfriendly world, but it is sweet to rest in the promises of Jesus and be still and know that he is God, and beside him there is none other; he is the first and the last, the beginning and the end, the Rock of our salvation, our all and in all; he rules in the army of heaven and among the inhabitants of the earth. I do believe in the doctrine of election and predestination, and that God controls all events whatsoever come to pass; if I did not believe in such a God as this I would faint by the way. Sometimes the burdens of life seem too heavy to bear without the sweet assurance of an all-wise God who works all things after the counsel of his own will. I feel so low down, and* so poor and weak and vile, that sometimes I fear after all it is a delusion, and I am left out, and while feeling this way I am often made to cry, "O wretched man that I am! who shall deliver me from the body of this death?" Then again I feel so much comforted by his Spirit that I can say with one of old, "Bless the Lord, O my soul, and forget not all his benefits." I feel resigned to his will in all things, and if we could always feel thus how pleasant would be the way.

"Prisons would palaces prove,
If Jesus would dwell with me there."

Yes, dear little child of God, we can bear all the trials and afflictions, sorrows and disappointments, the struggles and strife, if we only have Jesus with us to smooth the way, and when we come to die to have his everlasting arms underneath to make it easy.

Dear brother, I did not think of writing so much when I commenced, I only

wanted to tell you how proud I am, and thankful, if not deceived, of the privilege of having the dear old SIGNS, and that the good Lord has given you and brother Ker the wonderful gift to be 'at the helm. I enjoy your editorials much, and brother Ker's letter was good and comforting; and the dear brethren and sisters who write for our dear paper have surely been taught of God, and they can tell my feelings better than I can, and when I read them I feel the sweet love and fellowship flowing in my soul. Write, on, dear ones, for you send glad tidings of great joy thousands of miles away.

I will bring this to a close. May the choicest blessings of high heaven rest upon you and brother Ker and all the household of faith, is my prayer.

Your unworthy little sister, if one at all,
(MRS.) M. J. RILEY.

ASHLAND, Ill.

DEAR EDITORS OF THE SIGNS OF THE TIMES, AND HOUSEHOLD OF FAITH:—The old year of 1906 is nearly gone, never to return, and soon the place that now knows us will know us no more forever.

Well, I do not expect to write much, and so I will get to the subject I intend to write about. I have wondered many times how many of the brethren and sisters who are taking the SIGNS are taking newspapers. I am taking the *Missouri Republic*, and a little paper in our home town, and when my time expires for the *Missouri Republic* I have to send them a dollar or do without the paper, and so does every one who takes a newspaper, so there is no one behind. Now there are some people in Middletown, N. Y., who print a paper called the SIGNS OF THE TIMES, and we call them brethren, and no doubt we want to be as honest with them as we are with other people.

Now if we do, let us show it by sending in our remittance in advance, then if they need it they will have it, and we can go to bed at night with that off of our minds, and feel a great deal better than to be behind one, two or three years. Do you not think so? That being the oldest paper of its kind, and the best, I think we ought to be ashamed to neglect it in this way. I do not write this to hurt any one. It is an Old School Baptist paper of the old order of Baptists, the very best kind; it publishes the truth, and that is what we all claim we want. Now the first of the year is right here, so all who are able send in your remittance and you will feel better, and the publishers will know you appreciate the paper; otherwise how can they? If you do not want it, drop them a card and tell them so, they will know what to do. If this paper has to go down on account of delinquent subscribers we may never get another one like it. I do hope the Lord may put it in the heart of every one to pay up, and thus sustain it, and may it be the Lord's will to keep the paper going, and give needed grace.

DAVID KOONTZ.

CLAYTON, Mich.

KIND EDITORS OF THE SIGNS:—It has been a long time since I have contributed materially to the support of the paper—the only paper that I have almost constantly read for more than forty years. I also acknowledge my debt for many years without paying for it, and have felt all that time like a beggar; yet I felt some hope to be able some day to pay up all arrears, and breathe more freely. Your charity has been so Godlike, without upbraiding me, that I have the more keenly felt the sting of regret at my seeming inability to pay. I have often

queried whether I had a proper excuse for not paying each year's subscription as it accrued; therefore please accept a little conscience-money without credit, leaving the old dates on the credit slip as they are. It may be I will some day be able to pay up in full. I inclose five dollars to the conscience fund. If you publish this as an expression of the gratitude of an insolvent debtor, both to God and man, it may find a kindred feeling in some other poor brother or sister who feels their indebtedness to grace, and the hope of having an interest in the precious blood of Jesus Christ, that cleanses from all sin, pays all their debts, will only make them feel their debt transferred from law to grace. "O to grace how great a debtor." * * *

LAMAR, Colorado.

DEAR EDITORS:—Inclosed you will find two dollars for the SIGNS OF THE TIMES for another year, also a report of the constitution of a church at Hatton, Kansas, and a copy of the minutes of the first meeting of the church, which please publish in the SIGNS. I am thankful to report that the Baptists are in peace and harmony in these parts, and firm in the doctrine of God our Savior, whose gospel is ably declared by Elders D. B. Nowels and W. C. Perdue, of this place, also Elders G. M. Fetter, of Raton, N. M., and J. B. Hardy, of Wellsford, Kansas, who visit us frequently. The church has also been blessed with a visit from Elder D. W. Owens, of Hersman, Ill., and more recently Elder J. B. Hardy, Jr., of Wellsford, Kansas, and Elder W. T. Brown, of Richmond, Mo.; all came telling the same old story. We will gladly welcome all who come among us who are sound Baptists, and who would know nothing among us save Jesus Christ and him crucified.

J. H. HARDY.

(See church constituted on page 30.)

CIRCULAR LETTERS.

The Juniata Old School Baptist Association, in session with the Sidling Hill Church, Fulton Co., Pa., October 12th, 13th and 14th, 1906, to the several churches and associations with which we correspond, sendeth greeting in the Lord.

DEAR BRETHREN:—Through the mercy and goodness of the God of Zion, he who, watching over Israel, neither slumbers nor sleeps, we are again favored with an opportunity to address to you our annual epistle of love and fellowship, that you may know that though comparatively few in number, according to the estimate of men, and unreckoned among the nations of the earth, we are, we trust, still contending earnestly for the faith once delivered to the saints, and through the grace of the great Head of the church endeavoring to keep the unity of the Spirit in the bond of peace. We have been made, we trust, dear brethren, many times during the past year to rejoice in the exceeding goodness and mercy of God to usward, and yet have also been made to mourn often over the hardness of our hearts, and to deplore our lukewarmness and the apparent absence of Him who is our life, in whose presence there is fullness of joy. When his presence is sensibly with us, and the glorious light of his countenance shines in upon our hearts, sorrow and sighing flee away, the time of the singing of birds is come, and our hearts and tongues cannot refrain from singing praises unto his matchless name for the wondrous mercy he has in divine love and pity bestowed upon poor worms of the dust; naught can then come near us to molest or harm, naught can then disturb us when we feel that the everlasting arms are around us, that the Lord our God has placed our feet upon a rock, even the Rock Christ

Jesus, has put a new song in our mouth, and brought us to sweetly trust and rest in him. It is then morning with our souls, the Sun of righteousness has arisen with healing in his wings, and the powerful radiance of heavenly love touches every fibre of our being with joy unspeakable and full of glory. Glorious indeed is now the condition of the rejoicing child of God whose Lord has again come to him with peace and joy and comfort and healing. "The morning cometh, and also the night: if you will inquire, inquire ye: return, come." Yes, although one night has passed away and the morning cometh, it will not while we are here in the flesh be always day, another night will follow, and another day, and so on and on until the end shall come. The night is as necessary for the child of God as the day; it is needful for him that his Lord shall ever and anon withdraw himself, and in tender mercy and compassion he will deal out to his dear children all those changes of which he knows that they have need. He has promised never to leave nor forsake one of his dear little ones, and whether in the night or in the day their Lord is not unmindful of them; he hears their cries, he remembers all their weakness, and he will safely guard and guide them through all their mortal pilgrimage until he graciously calls them to himself and they sweetly fall asleep to be satisfied when they awake with his likeness.

Dear brethren, we trust that you will receive this, our epistle of love and fellowship, in the spirit in which it is penned, to give all glory and honor to him whom we trust "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,"

and to his name be all praise, and honor, and glory, given now, and forever. Amen.

J. N. BARTLETT, Moderator.

J. C. MELLOTT, Clerk.

CORRESPONDING LETTERS.

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

BELOVED BRETHREN:—Correspondence through the Minutes of our association is a pleasant renewal of our love and friendship. As brethren in the church of Christ our hearts warm with greater love when we are permitted to receive your messengers, whose countenances beam forth the love that caused the people of old to exclaim, Behold how these christians love one another; and then a feeling of thankfulness arises from our hearts to our heavenly Father for the preservation of our lives, and health to attend this appointed meeting. We sat together in a heavenly place, and have been refreshed with the preached gospel of the Son of God, delivered with power and in demonstration of the Spirit; letters from the different churches setting forth the glorious doctrine of salvation by grace through the blood and righteousness of Christ, proclaimed and established by the apostles, and contended for in our churches to the present time, have been presented to us through this meeting, to our comfort and edification.

Our next association is appointed to be held with the Springfield Church, Huntingdon Co., Pa., to commence on Friday before the second Sunday in October, 1907, at 10 o'clock a. m., when we hope to receive your messengers and ministers in the love and fellowship of the gospel.

J. N. BARTLETT, Moderator.

J. C. MELLOTT, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1907.

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

As we stand upon the threshold of another year, and also the beginning of another volume of the SIGNS, it would be strange indeed did we not think of the past and of the future. It is often said that we know not what the future has in store for us, and this is true, and yet not altogether true; we indeed know not what the daily incidents of our life may be, but we do know that our life will be, as it has been in the past, in the hand of God, that all shall move as he has determined, that we shall not be at any moment beyond his care, that all his promises shall be fulfilled toward us, that our life shall be full of mixture of joy and sorrow, of loss and gain, of trial and deliverance, and that the same abundant mixture of shade and light, of night and day, shall be ours, as has been the case in the past. These things we know shall be mingled in our cup each day of the journey, and we know that the end shall come just as our Father has appointed for us; so it is true we do know what the future shall be, while yet our heavenly Father has hidden from us the details of each day's life, although all the steps we shall take and all the stations we shall fill are known unto God; yea, more, are appointed of him.

Of the past we only know in part. We

do know the events which can be chronicled, such as where we were such and such times, what we were doing, the friends with whom we mingled and conversed, the times when we gladly entered into the house of God, the sermons which were delivered in our hearing, some of the things that were said in them, or in prayer, or in the singing, or in conversation, some of the burnings of heart we felt as we listened or joined in the worship of God, or the conversation concerning spiritual things, and we know the losses and crosses which were ours to bear, the sickness and the sorrow which we were called upon to endure, together with many tokens of God's goodness and mercy to us sinners. But still even these past things we know but in part, for we do not know what all these things involved, or what shall be the outcome of them, either in their effect upon ourselves or upon those around us. We do not know the fullness of God's great designs in the very least event of our lives; we do not know whether this or that is to be the result of our most common words, or of the every day events of our life, which occur so frequently as to pass by us without attracting our notice. It has long been our thought that we do not, after all, really know the past any better than we do the future. Who of us can tell just how the events of the past year shall result for us? Who can tell which of all the things we have done, or said, or enjoyed, or suffered, or which others have done, or said, or enjoyed, or suffered, will redound most to the praise of God, and the good of Zion? It has long been a solemn consolation to us that all events, however they may appear to us, are alike in the hand of God, and that all shall be to the praise of his glory at the end, and we believe with all our heart that the words of the hymn are true,

“Great God, with thee there’s nothing great,
With thee there’s nothing small.”

Things on the earth look to us great or small, because we are down here among them. We have heard it said, and do not doubt it is true, that as men go up in balloons, hills and mountains grow less and less in size and height, and valleys rise, until at a sufficient height all the earth becomes a level plane; and we are sure that with the Most High God all the vain distinctions of earth are as nothing, and that when it is given us poor mortals to rise to some of the heights of Zion these worldly distinctions become as nothing to us also. When it is given us to realize what it is to be risen with Christ and some glimpses of the heavenlies in Christ are afforded us, then all that is below grows very small and mean in comparison; and while in such a state of spiritual communion with God we will not mind high things, and all the distinctions of earth will be as nothing to us. Then the height of Zion will be more to us than all other heights, and the King of glory will so come in and reign that all other princes will be dethroned. At such an hour what more to the soul is place, or power, or wealth, or fame, than obscurity, or poverty, or bondage? These distinctions may be counted for much among men of the world, but he who dwells in the heights of Zion is himself a child of the King, and the untold riches of heaven are all his.

As we think of the past we can but learn some things which are good to know, and of which it is profitable to think and speak. To the children of Israel it was said in the old time, “Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine

heart, whether thou wouldst keep his commandments, or no.” How many things they had to remember of all that journey in the great and terrible wilderness. First, they would be compelled to remember such things as would abase themselves, such as their pride, their rebellion, their unbelief, their relapses into idolatry, their murmuring against God and against Moses his servant, and all the folly of which they were guilty, many times over. They would by this be humble and abased in feeling, which is the only safe place for a believer; then they would remember the dealings of God with them in these times of their unbelief and sin; first, in judgment, to rebuke them and to show them his justice and holiness and indignation against sin, and then in his forgiveness of their sins, and the restoration of the tokens of his love and pity for them in saving them and delivering them from dangers and from all their enemies, and then they would be compelled to remember all the rugged road, with its stones in the pathway, with the burning sun by day and the cold darkness of the nights, and how toilsome was the journeying forward day by day. It must have been that they also remembered the resting-places, the palm trees and the oases that now and then were given them. These things they must experience for their good, and these things they should remember for their good still. Even so the pilgrim of Zion must learn to know himself and to know God. The one great blessing of this knowledge in this gospel day is that all such pilgrims come to know God in Christ Jesus our Lord; it is to them the knowledge of that salvation which is of God and of him who gives salvation to the needy. As it is given us to remember the past there is found encouragement for the weary and heavy

laden, because of the assurance that our God is the same. Jesus Christ is the same yesterday, to-day and forever; in all the weary past he has not forsaken us, and so we are well assured that however long and weary the future travel of our souls may be he will continue to abide with us and we shall not fall by the way. There was nothing in that people whom God brought up out of Egypt that could merit his esteem or give him delight; it was not for anything that he saw in them which was of themselves that he so chose and favored them. Indeed, Jehovah told them that they were the most stiff-necked and rebellious of all people, but our God chose them that in them his sovereign mercy and grace might be shown as it could not have been shown forth otherwise. In all the journey to the promised land they proved forgetful and ungrateful again and again, still the Lord their God bore with them and manifested all long-suffering toward them, and all this was a pattern to his spiritual people in all ages. It is also true of all his elect, that they deserve no favor from him, but rather reproach and condemnation forever. Thank God it is also true of them that their God is full of all long-suffering toward them, and saves them from all their sins, and saves them forever. Because of all that this God has been to his people under the old covenant, and to all his spiritual people under the new covenant, and because of what he has been to us in all our past lives, we are also encouraged for the future, and continue to hope in his mercy. For ourself we desire to say that we have come to the end of another year, and to the beginning of this new year, as we hope, with a deeper sense of all the faithfulness of God, and with some remembrances of his manifold tokens of loving favor toward us, and we desire that we

may be enabled to give praise to him to whom all praise is due. We feel that we have sinned day by day in deed, in thought, in service, rendered outwardly and in motive before God. This has been so all our life since we believed, and it is so still; for this we must be humbled before God daily and hourly. How shall we sufficiently exalt his name for all the providential mercies, and especially for all the spiritual blessings of the past year? Sometimes as we think over all these things the words come unbidden to our heart, "A sinner saved by grace," and sometimes the word "sinner" is emphasized in our mind, and sometimes the word "grace," but whatever word may come uppermost to our mind, "a sinner," or "saved by grace," the other also follows right after, so that the whole sentence rests with us, and upon the truth in it do we find our comfort and joy.

As regards our connection with the SIGNS, we desire to confess that we have never felt more unfitted for the place we hold than we have this past year. It is so easy to make mistakes, and to say and do things that seem hurtful to others, and that hurt the little ones; indeed we are not "sufficient of ourselves to think anything, as of ourselves;" may we dare add to this those other words of the apostle, "but our sufficiency is of God"? We have realized that each and every day we need to be led along, and that we cannot look into the future. Often to-morrow looks dark, but still when it has come there has been light; what is dark to us is light before the Lord. Often we have felt that we could write no more. In this it has been the same as has often been the case in our ministry in the pulpit. Again and again during these past forty or more years we have felt that the end had come, so far as preaching was concerned, yet we

do continue unto this present time, both in the ministry and in writing. We trust that we do feel thankful to God for all these, his mercies. His mercy has been shown us in enabling us to bear, and endure, and to still hold fast the profession of our faith. How great has been the forbearance of the Lord, and how great has been the forbearance of the readers of the SIGNS. As we think of these things we are encouraged for the future; indeed it all seems wonderful to us. We feel also to say that the publishers of the SIGNS, and brother Ker, our associate editor, have been most kind, forbearing and helpful, often speaking encouraging words. How much all who love God need each other. How good it is that the Lord has given us to each other for mutual edification. Heartfelt religion will cause forbearance one to another, because each one will see something of his own weakness, and the Lord will show such ones their own errors. We know that our readers have greatly appreciated the labors of the publishers in making the mechanical work of the SIGNS so free from errors as it has been. No one, save those who have filled such positions, can realize how much care and labor is needed to avoid serious mistakes, and to do creditable mechanical work. Beside this, the editors have had their earnest co-operation, counsel and advice with regard to the matter that has been published. We cannot be too grateful for this, and our readers have reaped the benefit.

For the future we can promise only this: that we shall still strive to make the SIGNS a medium of correspondence between brethren who know and love the Lord. We hope that all that could gender strife among the children of God may be avoided, both in editorial matter and in correspondence. We say strife, not in-

cidental differences of opinion and judgment; these will always be, so long as we are in the flesh, but let there be all forbearance if there be differences of judgment in anything; we know that most of our readers do not want direct controversy in the SIGNS, but we feel sure all are glad to see the views of truth as they may be presented by different brethren. The SIGNS has been made a blessing to many in the past, and we hope that the blessing of the Lord may attend it in like manner for the coming year. We still hold dear the doctrine of God our Savior as it has been loved and preached these many years past.

In conclusion, may the Lord be with and guide us all for the year before us. Paul besought his brethren to pray for him, and said once that their prayers helped him. We know that it is the desire of all who are engaged in the conduct of the SIGNS that we may also be helped in that way, as was Paul, and we also desire the richest blessings of the covenant of grace to rest upon all our readers, and upon all correspondents of the SIGNS. C.

AMOS VIII. II.

DEAR BRETHREN:—Please explain the eleventh verse of the eighth chapter of Amos through the SIGNS. The Scripture reads as follows: "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

Your brother,
KEENE, Ky.

ANDREW WOODS.

In attempting to reply to the above request we realize the importance of the subject and our insufficiency for these things. We have had, in days gone by, some pleasant meditation upon this text, and thought then we knew something of its primary as well as spiritual import. But our ability to reproduce what God

gave us in days past is very limited indeed. Many texts that we have used with liberty of soul, as we hope, now seem dark and mysterious, but the Lord is the same yesterday, and to-day, and forever, and is able to supply all our needs through the riches of grace in Christ Jesus our Lord.

In the preceding chapter of this book called Amos we read that he had prophesied against Israel and was rebuked by Amaziah, the priest of Bethel, and commanded by him to go elsewhere and prophesy, because that was the king's chapel and the king's court. Then Amos told him that he (Amos) was not a prophet, nor the son of a prophet, but was an herdsman and a gatherer of sycamore fruit, but while he followed the flock, the Lord said unto him, "Go, prophesy unto my people Israel." In this he gave his authority for his prophecy against Israel and the certainty of God's judgments upon that people according to his prophecy. Israel wanted and liked "smooth things" told them from the Lord, but hated his prophets and the words of the Lord, when they, as a people, were spoken against; they would not hear, and persecuted the prophets unto death.

God by Amos told of certain days in store for that rebellious and stiff-necked people, days of mourning and bitterness, days of famine to hear the words of the Lord. They who had rebelled and hated the messages should long to hear the words of the Lord, but should not hear them. In verse nine of this same chapter, and in immediate connection with our text, Amos said, "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." This was to be fulfilled at a time of joy and prosperity, and it was

the beginning of the famine. There is no record in the word or elsewhere that the natural sun ever went down at noon; it did stand still once during a certain battle, that God's army should have the victory, and that his mighty power and glory should be made manifest. If the natural sun is not meant, what could have been the meaning of God's word? is the question. We are told that the path of the just is as a light that shineth more and more unto the perfect day. Christ is the just, and all records of him, his coming, his sufferings and the glory that should follow, were brighter and brighter from the first mention of him in the garden, by the Lord, as the seed of the woman, to the end of the prophets. Malachi was the clearest of all the prophets regarding Christ; this was because the time drew near for the "perfect day" to be ushered in. Right in the height or brightness of that day of prophecy the Lord took away the prophets; thus the sun or light went down or ceased at noon. A long period of time elapsed without any word from the Lord to that people. It was then that their feasts were turned into mourning and their songs into lamentations; it was then that sackcloth was upon their loins and baldness upon their heads. This was a bitter day to Israel, the famine was then fully upon them, not "of bread, nor a thirst for water, but of hearing the words of the Lord." But no word was sent them; they who had had prophets to speak to them the words of the Lord, and through whom they inquired of God, were then left desolate. In that condition they remembered the mercies of God in days gone by, and in that strait were made to repent their rebellion against God; they mourned sore and wandered from sea to sea, from the north even to the east, in search of a

prophet of God or the words of God, but found none. The end of that long silence or famine was broken when John the Baptist came preaching in the wilderness of Judea, in the name of the Lord, saying, "Repent ye: for the kingdom of heaven is at hand." John called their attention to what the prophets had said, as was then being fulfilled, concerning Christ and his forerunner. So eager were the people, who had endured the long famine, to hear again the words of the Lord, that Jerusalem and Judea, and all the region round about Jordan, went out to hear John and were baptized of him in Jordan, confessing their sins. Weeping endured for the night, but joy came in the morning.

The above is, we believe, the primary application of the text; the experimental view is better understood, no doubt, by our brother than we are able to state it. We will say, however, if Israel was a type of spiritual Israel, there must be at times and in some way a hatred in us against the words of the Lord. This hatred is made manifest by our rebellion against him, and who is it of his children that has not more or less of that spirit? We, like Israel, enjoy smooth or pleasant things said to us and of us, but we are sinners nevertheless, and the Lord commands his servants to show Israel, his people, their sins. This offends, and we want to hear that man no more, but the man who tells us of our sins, in the name of the Lord, is our friend, and the man who shuns to do this is not faithful to God or to his people. We are often shut out from the presence of our God, our days are days of mourning and darkness, the sun has gone down, we go to and fro seeking the words of the Lord. In the Bible, in the hymn-book, in the meetings of the saints, in prayers and in praises

we seek them, but find them not; the whole land is desolate, the famine is indeed sore. Why is all this? The word answers, Your sins have separated between you and your God. Sin is the direct cause of all misery and woe, and who knows it as well as the child of God? He knows without being told that "the way of the transgressor is hard." The man who lives after the flesh dies, the man who hates his brother is a murderer, the man who is covetous is an idolater, the man whose conversation is filthy, grieves the Holy Spirit. Men who lie, get drunk or commit adultery, shall not inherit the kingdom of God. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. * * * For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." If these things are not true now concerning spiritual Israel we do not just understand why the apostles should have said so. May the Lord give us light and liberty in his word and grace to do his will.

We hope that our aged brother and our readers generally may be able to glean a little here and there from what we have written. We feel that our efforts are very imperfect; our brethren therefore must not expect great things of us; we are willing, however, to do the best we can. K.

CHANGE OF ADDRESS.

BROTHER W. M. Little has changed his address from Holland, Bell County, Texas, to Groesbeck, Limestone County, Texas, and desires his correspondents to address him at the latter place.

OBITUARY NOTICES.

Mr. Joshua A. D. Holloway, son of the late Elisha Holloway, was born in Wicomico (then Worcester) County, Maryland, April 6th, 1850, and died in the hospital in Quincy, Ill., Oct. 28th, 1906. He was never married, but left an aged mother (since deceased) two brothers, two sisters and a large number of nieces and nephews, by all of whom he was held in very high esteem for his amiable disposition and many admirable traits. He never made a public profession of religion, but was a firm friend of the Old School Baptists, and we hope and believe a lover of truth. His life was spent principally on the old homestead, the place of his birth, until about twelve years ago, when he moved to the State of Missouri, and later to Arkansas, but in August last started to return to his native place, and had reached Quincy, Ill., where he had relatives, and was there compelled to go to a hospital to be treated for what he supposed to be rheumatism, but it proved to be something more serious, the surgeons deeming it necessary to amputate the limb, from the shock of which he soon passed away.

His body was brought to Salisbury, Md., where a funeral service was conducted by the writer on Nov. 1st, a large number of relatives and friends being in attendance; after which the remains were laid to rest in the soil of his native State and County.

ALSO,

Mrs. Sally Holloway (mother of the above) entered into her eternal home Dec. 4th, 1906. She was born August 31st, 1821, in Worcester (now Wicomico) County, Maryland, being 85 years, 3 months and 4 days of age. Her life was spent within a few miles of the place of her birth, never having lived further than ten miles from that spot. She was the widow of the late Elisha Holloway, who preceded her to "the better country" about twenty years. She was the mother of ten children, two of whom died in infancy, and one son, Frank, at twenty-four years of age, two others in middle life, leaving large families; there are only four surviving the mother. There are also thirty-eight grandchildren, forty-one great-grandchildren and five great-great-grandchildren; thus she lived to see her descendants to the fourth generation. Sister Holloway was baptized in the year 1860, in Salisbury, and continued a steadfast and faithful member of that church until called to her eternal home, always being held in high esteem by all who knew her. Truly she was a good woman in all respects, loved by her own family, and also by all her neighbors and acquaintances. It was my privilege to know her well for the past thirty years or longer, and I can testify from personal knowledge of her many excellent qualities. As the time of her departure drew near, she expressed resignation to the will of the Lord, desiring to depart and be with

Christ. Her all was above; this world held nothing more for her. Now she sleeps in Jesus, that blessed sleep, whose waking is without sorrow or weeping.

May the Lord minister the blessed consolations of his word to all the bereaved.

A. B. FRANCIS.

Caroline Leach, widow of William Leach, and daughter of Jacob and Rachel Wood, was born near Washington C. H., Fayette Co., Ohio, Sept. 21st, 1818, and died at the home of her daughter, in Hammersville, Brown Co., Ohio., Sept. 11th, 1906, aged 87 years, 11 months and 20 days. She was brought to see her sinful condition when young, and was soon after baptized and united with the Old School Baptist Church at Rockville. She was married to Wm. Leach Jan. 8th, 1846, and came to Brown County. She soon began to look around for some Baptists, and finally put her membership in with the Clover Church. She then rejoiced that she had again found a home among the people she loved, and took great pleasure in attending the meetings. A few years after her husband's death, in 1878, she moved to Washington C. H., again finding a home with the Rockville Church. She was of a quiet disposition, always ready to deny herself for others. As she grew weaker her faith in Christ grew stronger, and she was ready and anxious to go when she felt that her time had come, and passed peacefully away, as one going to sleep. She was one of a family of thirteen children, of which but one survives her. She leaves one sister (a twin), two daughters, six grandchildren and one great-grandchild. Her husband and two sons preceded her to that home beyond. She took the SIGNS OF THE TIMES perhaps forty years; it never got old to her, and was a great pleasure to her. During the summer she seemed to feel that her time was soon to come, and repeated a great many verses, parts of hymns, &c.

M. J. WEST.

DIED—Matilda Bender, at her home, 276 Penn St., Brooklyn, N. Y., Dec. 1st, 1906, of pneumonia. She was born in Rexinger, Wurtemberg, Germany, March 3rd, 1835, and came to this country at the age of seventeen. She was married to George Bender in January, 1859; to this union were born thirteen children, of which the following survive her: Susanna Barden, James, George, Matilda Dunne and Martha H. Bender. Her husband, brother George Bender, died some years ago. Sister Bender united with the Middletown and Wallkill Church, at Middletown, Orange Co., N. Y., in January, 1860; was baptized by the late Elder Gilbert Beebe, and continued a steadfast member to the end of her sojourn upon the earth. She loved the place where God's hour dwells, where the gospel is preached in its purity; the fellowship of saints was most precious to her. Her

life was a manifestation of grace, which saves the sinner. Less than two weeks prior to her death she came to Middletown to visit the church, and was very happy and cheerful until Friday night, Nov. 23rd, when she was taken with a chill. She rallied from that, and returned to her home on Monday, Nov. 26th; there she was stricken with pneumonia, and passed away as above stated.

We conducted the funeral service Dec. 3rd, at her late home. She had selected the text for the occasion, it is recorded in 1 Cor. ii. 9, 10. Hymns 704, 746 and 1289 were read. The interment took place in Catskill, N. Y. We all mourn our loss, but hope the Lord may reconcile us, together with her children, to his will.

K.

CHURCH CONSTITUTED.

CONSTITUTION of a Regular Predestinarian Baptist Church, at Hatton, Hamilton County, Kansas.

According to previous arrangement, the brethren hereinafter named, in response to a call from the brethren of this place, met at the residence of brother Henry Q. Holdren for the purpose of constituting them into a church body.

Those present were: Elders W. C. Perdue, D. B. Nowels, brethren L. E. Thompson, J. H. Hardy, sisters Ellen Nowels, Susie Hardy, Malinda Lay, of Bethel Church, Prowers Co., Colo.; Elder G. M. Fetter, sisters E. H. Boggs, Lavina Dawson, of Shiloh Church, Colfax Co., N. M., who organized themselves into council by choosing Elder G. M. Fetter, of Raton, N. M., Moderator, and J. H. Hardy, of Lamar, Colo., Clerk.

After prayer by Elder D. B. Nowels, and singing hymn commencing, "Glorious things of thee are spoken," proceeded to business in the order following:

Those holding letters and presenting same were brethren A. G. Hurst, Henry Q. Holdren, sisters Mattie Holdren, Martha Holdren, Myrtle Holdren and Maggie Grissom, all from Bethel Church, Prowers Co., Colo., and brother Thomas J. Crist, from Little Flock Church, Clay Co., Ind.

On motion and second, all letters presented were received by the council.

Articles of Faith read and approved by the council.

On motion and second, they were declared the church of Jesus Christ in order called Providence.

On motion and second, the hand of church fellowship was extended by the council and by the members one to the other.

Benediction by the Moderator.

G. M. FETTER, Moderator.

J. H. HARDY, Clerk.

The church went into immediate council for business by choosing brother H. Q. Holdren Moderator *pro tem*, and brother A. G. Hurst Clerk *pro tem*.

The Moderator invited visiting brethren of our faith and order to seats in council.

An invitation was extended for the reception of

members. Sister Maggie Crist came forward and gave a reason for her hope in Christ, and was received as a candidate for baptism and baptized the following day by Elder D. B. Nowels, of Bethel Church, Colo.

The church proceeded to adopt Rules of Decorum and to the election of permanent officers.

Brother A. G. Hurst was chosen Moderator, and brother Thomas Crist Church Clerk, and Elder D. B. Nowels, of Lamar, Colo., to serve the church as pastor.

The church requested the Clerk to send a copy of these minutes with the minutes of the council meeting for publication in the SIGNS OF THE TIMES and *Messenger of Peace*.

Minutes read and approved.

Adjourned in order.

H. Q. HOLDREN, Moderator *pro tem*.

A. G. HURST, Clerk *pro tem*.

HATTON, Kansas, Nov. 10, 1906.

ORDINATIONS.

IN answer to a request from the original Hickory Creek Church, of Jasper County, Illinois, Elder John Neal, from the Middlefork Church, in Franklin Co., Ill., and Elder C. C. Mitchel, from Nine-mile Church, Perry Co., Ill., met with said church and joined themselves into a presbytery.

Elder John Neal was chosen Moderator, and Elder C. C. Mitchel Clerk.

Ordained brethren Joseph Bartley and John Laws to the office of deacon. Then the church chose brother John Laws spokesman for the church, and then presented brother Marion Bartley, who was ordained to the full work of the gospel ministry by prayer and laying on of hands. Prayer by Elder C. C. Mitchel, and charge given by Elder John Neal.

THOMAS M. BARTLEY, Church Clerk.

HUNT, Ill., Dec. 1, 1906.

At a meeting of the Schoharie Church Dec. 16th, 1906, opened with singing and prayer. Elder D. M. Vail preached from Matt. viii. 19-27, after which, by vote of the church, brother George A. Miers was ordained deacon, by prayer and laying on of hands and charge by Elder D. M. Vail.

Next appointment for preaching third Sunday in February, 1907.

E. R. KINNEY.

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

Wm. Allen, Okla., \$3.00; Sarah Hawk, Ind., \$2.00; Thurston Knight, Mo., \$1.00; Richard Waller, Mo., \$1.00; Lavinia Morgan, Mo., \$1.00.—Total, \$8.00.

MEETINGS.

THE ALBANY AND TROY OLD SCHOOL BAPTIST CHURCH.

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H. SEWARD, Clerk.

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2:30 P. M.

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**BI-CENTENNIAL
CELEBRATION
O F T H E
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The bi-centennial of the Welsh Tract Church, Newark, Del., was celebrated Oct. 20th, 1903. After some delay it is now published in pamphlet form, and is now on sale. Price 15 cents. The pamphlet contains photographs of the Welsh Tract meeting-house and Elder J. G. Eubanks, the pastor, the proceedings of the anniversary, letters of greeting from sister churches and a historical sketch written by Dr. B. F. Coulter, of Philadelphia, Pa., and read on the occasion. Some of the brick in the meeting-house was brought from Wales to this country, and hauled on mules' backs a distance of ten miles. The pamphlet is very interesting and full of information.

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D. BARTLEY.

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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. 75. MIDDLETOWN, N. Y., JANUARY 15, 1907. NO. 2.

POETRY.

CHRIST MY STRENGTH.

I KNOW I'm weak and sinful,
My very nature's vile,
But Jesus Christ will guide me,
And lead me as a child.

His special care engages
To be my strength and shield
Against the wiles of Satan,
In all the doubtful field.

My strength is often banished,
And I'm left alone to mourn,
But then I'm made to witness
The strength of God alone.

His strength is only perfect
When all my own is gone,
And I am less than nothing,
Bewildered and forlorn.

My sins will not allow me
To merit one kind word;
They make me know my weakness,
And rob me of all good.

I must rely on Jesus
For all things here below,
And all my hope of heaven
His goodness must bestow.

I stretch my arms to Jesus,
And crave supplying grace
To lead, uphold, support me
Till I have run my race.

J. G. EUBANKS.

CORRESPONDENCE.

NEWARK, New Jersey.

DEAR ELDER GRAFTON—MY BELOVED BROTHER:—Ever since I read your short but interesting letter in the SIGNS of October 15th, 1904, I have had a strong desire to write you, but feeling a great deal of the time the past winter like my dear brother B. F. Coulter, that the hopper was empty, and that it was useless to start the mill-wheels, I have thus far refrained from writing. I read your letter to my sister Jane as she lay upon the lounge quite an invalid, and she remarked, “That is good, it sounds just like Elder Grafton.” I want to say to you, my dear brother, that others beside those who were immediately represented in person or by letter on the last anniversary of your birthday, also hold you in kind and loving remembrance, and would have felt it a great pleasure to have been one of the favored ones who made up the pleasant group on that very appropriate and festive occasion. The anniversary of the birthday of one of Zion's gifted and very comforting servants is certainly a very fitting occasion for the modest display of a brother's or a sister's love to

their faithful and loved pastor; a pleasant and an appropriate time for brethren, kindred and interested friends to manifest their unfaltering love and warm feeling. I hope, my dear brother, that this is the inauguration of a pleasant, and, I will say, profitable interview; profitable aside from a pecuniary point of view, that will annually take place at your home, for it is well designed to cheer you and afford you and your dear family circle a notable day of pleasure that is well calculated to leave its impress upon the mind by many pleasant incidents that will render the day memorable, and bring some pleasant thoughts and make some pleasant feelings perhaps in some lonely moment in the future. I trust the pleasure and comfort that was yours to enjoy by the kindness and love of your brethren, kindred and cherished friends on your last anniversary birthday may be yours to enjoy again on the next recurring one. May each one of those who felt it in his or her heart to desire to encourage you, and thus contribute to your happiness, as well as to that of your dear fireside circle, fully realize and feel in their own souls the sweetness of that remarkable as well as comforting declaration of holy writ: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I would not have you infer for a moment that I intend to convey the idea that these dear brethren and friends in bestowing this kindly and brotherly act upon you, did do it "unto one of the least," no, not by any means; very far from that are my feelings. Called with an holy, heavenly and an eternal calling, you have had very distinguished favors and mercies conferred upon you by your Lord and Savior, in that you have been made peculiarly comforting in your

preaching, as well as in a social way, to the dear children of God, while it may be in your experience during your long and useful life to feel at times like David, to ask the Lord if his mercies are clean gone forever, and if he has forgotten to be gracious? But very likely, my dear brother, this has been the very time, in the providence of God, when the hope of some very disconsolate soul has been brightened, and the warm fire of christian love has welled up again in his or her bosom, and they have leaped for joy. The Lord has said he has set watchmen upon Zion's walls, and that they should never hold their peace day or night. Yes, whether basking in the sunlight at noon-day, or struggling and groping in the darkness at midnight, his dear servants are called to stand up in defense of his truth, and O how trying it must sometimes be, you, I dare say, very well know, for your experience is not unlike that of your faithful brethren who have finished their course upon earth, and have preceded you to their heavenly home. Perhaps a little allusion to the experience and testimony of two of them, one of whom I know you were well acquainted with, will not prove uninteresting to you. Dear Elder Gilbert Beebe, who was one of the ablest ministers that ever graced an Old School Baptist pulpit, as we are all ready to acknowledge, whose deep, powerful, unanswerable and very edifying editorials of former years so comfortingly enrich the columns of the ever welcome SIGNS at the present time, once said in my hearing: "My experience has been such that I have seen times in my life when called to speak, that had I any reasonable excuse to give to be excused, I would gladly have done it;" and again: "There have been times in my life that seemingly I have been so reduced in my

bundle of evidences that in former years had afforded me a comfortable hope, that I had but one prop to fall back upon to save me from despair, viz., 'We know that we have passed from death unto life, because we love the brethren.'" In a beautiful letter written by him to a young member of the New Vernon Church, more than forty years ago, these significant lines occur: "O, I could tell you, my young sister, of fiery trials and sore temptations which I have been passing through for more than fifty years, and even to-day I feel that I am a poor sinner, more and more sensible that in me (that is, in my flesh,) dwells no good thing; prone to leave the God I love, or the God whom I hope I love above all things. But ah, how often the consolation of knowing that I love him is opposed by my wretched unbelief. I can hardly think it possible that I do not love his dear children; if I do not, why do I so much desire their company and companionship?" And yet the power of his eloquence was such, at times when it pleased the Lord to open wide his gigantic mind and give him full liberty in preaching, that "it was so sweeping and overwhelming that it seemed as though nothing could stand before it," wrote Elder Durand once, whose high privilege it was to hear him under such wonderfully favorable circumstances. Again, that "he was so broad and comprehensive in the discussion of a subject that nothing seemed to be left unsaid, and yet instead of exhausting his subject, he appeared only to have opened a door and shown you that it was inexhaustible."

Now an incident or two in the life and experience of the other brother, Elder Wilson Thompson. Did you ever see him or hear him? If so, I very well know, from what I have been told, that

you have not forgotten him. I was quite young, but I remember well his appearance in 1848, when he attended the several eastern associations. He came all the way through from Indiana to Orange County, N. Y., in his own conveyance, accompanied by his wife. After the close of the Delaware River Association, which was held that year with the Kingwood Church, at Locktown, N. J., they came to our house, and father accompanied them to the Warwick Association. He was a large man, standing over six feet, and well proportioned. The power, ability and liberty given him in preaching at all these associations were truly wonderful. His sermon on Sunday (last day of association) at Locktown, which was listened to by an immense congregation, was from these words: "Ought not Christ to have suffered these things, and to enter into his glory?" The memory of that sermon will ever remain fresh, I presume, in the mind of sister Lizzie Boggs, who heard him at that time with unusual satisfaction and comfort. In 1810 he moved from Kentucky to Missouri, then a Territory, and on January 11th, 1811, he and his wife commenced housekeeping in his uncle's kitchen, with very few worldly possessions. In a new and strange country, among strangers and surrounded by a very rough element, we can judge a little of the hardships endured, the trials met with and the persecutions (which were many) suffered. On the fourth Saturday and Sunday in August, 1812, he preached for the Bethel Church, and it was a time of a special outpouring of the Spirit upon that favored people. On Saturday sixteen persons came forward and related the dealings of the Lord with them, and on the next day, Sunday, they were baptized after preaching. Elder Thompson

spoke of this occasion as one that ever remained memorable in his mind; he said: "If ever I did preach with the Holy Ghost sent down from heaven, it was on this memorable day." There was an immense congregation assembled, and deep solemnity prevailed. He said: "I can give but a faint description of the joy of that day." His overflowing soul seemed to be full of the melodious song of redeeming love. He returned home after baptism extremely joyful in his soul, and from that time till bedtime there was a constant flow of praise and adoration springing up from the melodious chambers of his enraptured soul unto God. He laid down to sleep and rest, but could not sleep, he was too happy; but lo, what a change came over that dear brother's mind in the short space of a few hours. From the rich, interesting and soul-reviving pasture that he had been roaming and feasting in, he was suddenly led into as fruitless and barren a desert as could possibly be imagined, into the very labyrinths of black despair. He said: "After lying awhile I finally dropped into a sleep and forgot my pleasing reverie. I awoke in the morning shrouded in a gloom thick and dark, and agitated with as tempestuous storms as can possibly be conceived of. I had lost sight of every promise, and every assurance that I had enjoyed was turned against me." What a sad picture of his mind is here presented. He did not doubt that it was the hand of the Lord in removing him from Kentucky to Missouri, and that it was the power and grace of God that were so wonderfully displayed in the reviving of the church at Bethel and the gathering in of his people there, but he felt that he himself was only a rod in the Father's hand to carry out his own wise purpose, and that he was no child; he

thought the Lord had made use of him as he did of Cyrus, Belshazzar, Judas and Pharaoh and many others, as a rod to carry out the purposes of his own eternal mind. Now he felt that the Lord was done with him and was casting him aside, just as the scaffolding to a building is removed when the building is completed. He told his wife and others that he had made the last appointment to preach that he ever expected to make, that he was nothing but a rod in the hands of the Lord, and nothing else could be made out of him. He said: "I had often doubted my call to the ministry, and the vital interest of myself in the Savior, but never before had both been presented and sustained with such an array of argument. The image of the rod was so depicted before me that I could not view myself in any other light. Now the Lord is done with me, and I can see clearly that he is dropping me out of his hand." Poor, disheartened and crushed-to-earth brother. But his love for Jerusalem was not disturbed, for he says: "But I do feel glad that the family (the Bethel Church) is in such a prosperous state." That spiritual life never becomes entirely extinct, does it? But the clouds that had hung over his devoted head, and seemed so threatening in their aspect, were removed as suddenly, and he was permitted to take hold of the promises as firmly as they were so unexpectedly taken from him. How mysterious are the dealings of the Lord with his people! While it was the pleasure of the Lord to bring him through very severe trials and persecutions on account of his religious belief, yet he was also pleased to manifest himself to him in that manner that enabled him to confide in his hope that the Lord was his Shepherd, and that he should not want. Being poor, and located with a

poor people, he received but little help from them, and therefore he had to earn his bread in the sweat of his face; and so he was often found at the midnight hour swinging his axe vigorously in the woods, when all was hushed to silence save the sound of his axe as it echoed through the forest, with his mind so engaged in the contemplation of the Scriptures and the deep things of God revealed in them, and also on the visible glories of the Creator stamped on the bespangled firmament above him, and the earth and its productions around him, that he scarcely had any idea of the time that was passing. I have thought and reflected much upon these two distinguished brethren as I looked upon their early birth into the kingdom, the important place they so well filled in the providence of God, and the fierce conflicts they had with the religious world, and particularly so in the early part of their ministerial career, and the all-sustaining and all-supporting grace and power of God that enabled them to so signally gain the victory over all their foes, single and combined. The Lord took these two brethren at a very tender age in life, one at eleven and the other at thirteen, one from the east and the other from the west, and turned their youthful minds away from the vanities of time and sense to the contemplation of heavenly and divine things. He called them and sent them forth while striplings to declare his truth. Relying upon the unfailing word and promise of their glorious Commander they went forth with humble boldness to fight the battles of the Lord; his everlasting arms were underneath them throughout an eventful, long and useful life, and with "the sword of the Lord and of Gideon" they fought earnestly, incessantly and untiringly in the all-conquering armor of King Im-

manuel and his blood-stained banner; they fought a good fight, and finished their course with joy, having come off victorious in every conflict. When their earth-walled cottage was being gently taken down, and the last rolling billow of recorded time with each of them had dashed and broken upon the heavenly shores of the eternal world, these conflicts that had raged so fiercely within and without, while here in the house of their pilgrimage, ended, we have no doubt, in everlasting and unclouded rest.

The unusual length of this letter admonishes me that it is high time to bring it to a close. We have had a long, cold winter, literally, and I have felt it to be such within. When I did sing I felt to sing in a suppressed tone:

"Out of the depths of woe
To thee, O Lord, I cry;
Darkness surrounds me, but I know
That thou art ever nigh."

Or,

"O for a glance of heavenly day,
To take this stubborn stone away,
And thaw, with beams of love divine,
This heart, this frozen heart of mine."

But the clouds are brushed somewhat away, and the storms have abated, and the vernal air of spring blows softly over me again. I had no idea when I sat down to write you that my thoughts would run as they have, neither did I think of writing you a letter of any such length. If "brevity is the soul of wit," I certainly cannot lay any claim to that excellent quality, as I have well demonstrated to you in the length of this letter. I trust you will cast the mantle of charity over all my imperfections.

I hope that heaven's best and choicest blessings are attending you and yours; that the smiles of your heavenly Father are upon you all.

Your sincere friend and brother, in hope,
GEORGE D. CONKLIN.

CHAGRIS, Ind. Ter.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—Again through the tender mercies of God I will send my little mite to the SIGNS. The dear old SIGNS is a welcome visitor to me, it comes laden with the gospel of peace. O how sweet it is to read after the Lord's dear children, as they tell of the dear Savior; it carries me back to my childhood days, and from then up to the present time. The Lord has been my staff all the journey of my life, let me praise the Lord for this.

When I wrote last for our dear paper I gave you a little sketch of my experience; whether it was an experience of grace I cannot tell, but I am still traveling, and hoping for that blessed rest which abides in Jesus forever to all his children. It is said, "We know that we have passed from death unto life, because we love the brethren." "There is none other name under heaven given among men, whereby we must be saved" than the blessed name Jesus. So the Lord has led me, and I trust in him for all things. When I found that the Lord was my Savior, and that he had pardoned my sins, I wanted to have a name among the dear saints. I went to the Missionary Baptists, and asked a name there, and they took me in. I was not among them long before I began to wander around, and to think that I was deceived; many doubts began to arise in my heart. What they preached was to me no food then, I felt to be a castaway; I listened to all they said, but they could tell me nothing that did me good. I united with them in Covington Co., Miss., in 1875, and remained with them seven years; they called me a "Hardshell," but I did not know what they believed, for I had never heard one talk; but one Saturday on our

regular meeting day there was a visiting preacher who came, and he concluded the meeting with a short discourse, and under it my soul was filled with praise; I could hardly keep from praising the Lord aloud because of his precious words. If he were a "Hardshell" he was the only one that I had ever heard; I remember his text yet, and it is still sweet to me; the text was: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." I thought as I listened, This is the doctrine of the Savior, and at times ever since I have feasted upon that sermon. O dear friends, for I feel that you are my friends, my cup did run over with praises to the Lord. Soon my husband sold out and moved to Franklin Co., Ark., and I was glad, for I thought, Perhaps I shall find people who believe as I do, for I could not believe the people among whom I had been living; but I did not find any there. We remained there three years, and then moved to Texas, but I did not find the church there. I felt that I was deceived, and a deceiver, and was still in my sins, and that there was no hope for me; but my soul was still longing for the preached word, for I knew that all my works were as filthy rags, and that I could do nothing to justify myself before the Lord: I felt that if I was justified it was by the imputed righteousness of Christ. My soul was sick nigh unto death with longing for the truth.

Now, dear friends, I want to go back to my first experience, and tell you a dream that I had, which was a great comfort to me. I had read my little Testament, and feared, and cried, and tried to pray to the Lord to forgive my sins, they seemed to be legion. All you that have traveled this way will understand me, for I was sick of sin unto death. When I would look at the people or at the beasts

of the field, or the birds of the air, I would feel, O that I were as good as you are. I would have given all the world for the sweet smiles of the Savior. One night I went to bed crying over my lost condition, and in the night dreamed that I saw the Lord in the heavens holding a stone in his hand, and there was writing on it. When I awoke it seemed that my burden was gone, and that the Lord had appeared unto me and I could praise his name.

We came to Texas in 1884. I was glad my husband was moving about, for I wanted to find a people who believed the doctrine of Christ. We moved here in 1887, and put our letters in the Missionary Church, and a member gave us the right hand of fellowship. O how I felt! It seemed as though something said to me, What are you doing this for? I was bowed down with a great burden. Then another dream was given me: I dreamed that I saw the Father and Son in the heavens, and a crown on their head. I wondered in my dream if the Lord Jesus was making intercession for me? This thought was a comfort to me. Then after this I dreamed that I had to serve three years in prison, and in three years from that time I found the true church of Christ. That was in 1890. There were a few others who believed as I did, and we heard of brother A. J. Gilbreath, and invited him to come and preach for us, and he did so. O what a refreshing in my soul, I was full of joy unspeakable. It seemed to me then that I could sing the songs of Zion. "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. 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. I have

set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope." The apostle Paul said, "Hope maketh not ashamed; because the love of God is shed abroad in our hearts." This precious hope is Jesus, who strengtheneth us, and whose banner over us is love. After this we organized a little church here, and I asked a home with them, and they gave me my desire. I told them a little of what I have here written. I went forty miles to find a home with them; I did not feel that I was worthy to be there. Brother Gilbreath baptized me in the fellowship of the church called New Hope, and he also introduced the SIGNS, and it has been all the gospel preaching I have had in eight years. After I united with the church such a burden came over me that I thought I must sink in despair. One day I took my Bible and laid down on my bed and tried to read to obtain comfort, for I felt fearful that I had deceived this good people, and thought if I could only have a little evidence given me that I was a child of God I would be happy the remainder of my life. While lying there it seemed as if there was a tent came over me and hid me from the world, and again I was made to rejoice in my Savior; then I could sing: "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom will I trust; my buckler, and the horn of my salvation, and my high tower." This is a glorious theme to talk about and to meditate upon. I am not gifted in writing, as are many of the dear saints, to whom I would say, Write on, for your words comfort me, as your writing is nearly all the preaching I have. Remember me in your prayers.

Dear editors, may the Lord bless you and all the household of faith with grace to keep you in the way of peace, so that in every trial and trouble you and we all may look to the Lord, who is our help and salvation, our all. O praise the Lord and laud him, all ye saints. Now read this carefully, and publish it, if according to your judgment. In any event all will be right with me. If the Lord shall give me a mind, I will write again for the SIGNS.

From a poor sinner, saved by grace, if saved at all,

NANCY CREEL.

[SUCH letters as the above give us assurance that our labor in publishing the SIGNS is not in vain in the Lord. Our sister says that it contains about all the preaching she receives. We know that others also are situated in a similar way. It is a rich blessing to speak or write one word to the comfort of the poor and scattered of the flock. But the Lord has been good to her, as her letter abundantly testifies. We trust that her consolations may continue to abound through Christ Jesus. It is good to live in the companionship of saints, but it is infinitely better than all else to realize the presence of the blessed Master. Without his presence even the presence of his own dear children can afford no real consolation. All the blessings of the new covenant are blessings, because they are in him. Jesus is all our light and all our salvation.—C.]

RANDOLPH, Maine.

ELDER F. A. CHICK—DEAR BROTHER:—I have been wishing to tell you that the Lord has restored unto me the joy of his salvation, and now I can write easily of the things I love so well. It was such a dark, desolate and dreary place I was

in for a long time, and it made me feel that the rest of my journey here would be in darkness, with a ray of light now and then. I tried to be content, and although at times I said, "Though he slay me, yet will I trust in him," it was usually with eyes full of tears. It is good to be lifted above my enemies and have the new song put in my mouth again, and I feel and know well that it is the Lord's work.

I left Lawrence the first of June for Maine, and the meetings at Bowdoinham were full of good things. I was glad to meet the loved ones again and be with them in their assemblies. We have meeting even if Elder Beal is not able to come, and the promise has never failed, for we have felt the presence of the Lord with us. The association at South Gardiner was a season of joy to me. The preaching was a feast of fat things, and we were very glad to have brother Badger and brother Coulter come among us. I hope they will want to come again, and that it will be the Lord's will for them to come. I went to Whitefield from the association, to visit the loved ones, and thought three weeks would be enough time, and now it is eight weeks and the visits not all made yet. I wish I could tell you how much I have enjoyed every visit, and how pleasant and profitable it has been in telling how the Lord has led and upheld me, singing hymns and reading the Bible. It has been a continuation of the association, for we have had meetings right along; our hearts have been revived, and each one has spoken of the same precious gospel we heard at the association. I have thought of you as I visited each one, as you know them so well, and how glad you would be to meet with us. Sunday all would come who could to the place I was visiting, and we

would have meeting, although we had no minister, but the spiritual gift of each one was brought into exercise, and we have been comforted and edified. The love and sweet fellowship in our hearts draw us more closely together in these assemblies, and the memory of these visits will be like incense and sweet perfume. Last Sunday we met here with brother and sister Hubbard, and all felt it was good to be here. Next Sunday, if it is the Lord's will, we meet with brother and sister Weeks, in Gardiner. After I make my visit there I go to South Gardiner for a week or two, and expect then to return to Bowdoinham. As long as my sister remains well I shall not hurry about returning to Lawrence. If you have the time to write, a letter sent to Brunswick, Maine, will reach me safely. I have felt it was a good thing to give thanks unto God, and tell of his loving-kindness and faithfulness. In speaking of his kingdom and power my heart has been made to rejoice. Jesus is precious to those who believe, and no one can say he is Lord except by the Holy Ghost. What great things the Lord has done for us in revealing the truth to our hearts, and making us to know Jesus Christ, whom to know is life eternal. We have been taught that we are not saved by works of righteousness which we have done, but according to his mercy. What a sweet and delightful theme salvation by grace is; every note of praise is given to the great I AM. It seems to me I have been led in a way to understand more fully how sweet the song of praise is. I do not know that I can express it so you can tell what I mean, but I was so long destitute of the evidence of spiritual exercise, and seemed to be one alone, and could not even recall one crumb of comfort from a sermon, and saw so much

sin and evil in me, which caused deep mourning, and I knew the accusations of my enemies were true. I cannot express how helpless I was, and now to know that the Lord has made me to triumph over my enemies, has filled my heart with praise to him, made me know the place I had been in was for my good, and only his chosen ones were led in that way. Truly I must say, "What shall I render unto the Lord for all his benefits toward me?" "I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord." His people only can understand what I am trying to tell you, and it has been a great satisfaction and enjoyment while I have been with the people of God at this time to speak of God's salvation; it is the walls and bulwarks of Zion; nothing can hurt or destroy the city of our God. "Who shall lay anything to the charge of God's elect?" The blood of Jesus has cleansed them from all sin, they are clothed with his righteousness, and he is their worthiness, wisdom, strength and refuge; the name of the Lord is a strong tower. How blessed we are in being made to know the joyful sound of the gospel, for we shall walk in the light of his countenance. His eye is ever upon us, and the darkness cannot hide from him. We cannot flee from his presence, cannot get below the everlasting arms, for they are underneath us; what God does is done forever. He does not know even a shadow of turning; knows what things we have need of before we ask him, and teaches us how to pray. When we are made to rest in the promises of God we praise him with our whole heart; no room for anything else but praise.

I have wished many times to write for

the SIGNS, and have attempted it several times and had to lay aside my pen, for no words were given even to form a sentence. I love the truth it contends for, and love those who write, and have often felt when reading a letter that I must write and tell that one how glad I was they wrote as they did; but when I had the time to write, that sweet feeling had left me, and I was in the desert again, shut up, and could not come forth; it humbled me and brought me down low.

I felt I had many things to write you, but I did not think this letter would be so long. If the Lord has enabled me to write anything that you feel will be of comfort to the saints, if only one sentence, you know I would not withhold it. I hope your visit among the people was pleasant and profitable. We all missed you here, and hope another year you will be with us. Did you know Elder Ker came to Woburn, Mass., and they had a two days meeting this month? Brother Hubbard read a letter to us Sunday from brother Ford, which made us rejoice. I know they all enjoyed having Elder Ker there; all of us would have been glad to have been there to listen to the gospel, but we could not.

I know how busy you are, brother Chick, and do not want you to feel you must write to me, but it has been a pleasure to write out of the fullness of my heart, and I know you will rejoice with me. Remember me to all the household of faith you meet. Brother and sister Hubbard send love, and so would all the saints in Maine if they knew I were writing to you. My love and fellowship are all through the letter for you and your family. May God bless and keep us, is the desire of your unworthy sister,

ATTIE A. CURTIS.

BRANTFORD, Ontario.

ELDER F. A. CHICK—MY DEAR FRIEND AND BROTHER IN THE HOPE OF THE GOSPEL OF JESUS CHRIST:—I desire to express my thanks for your answer to my letter of November 14th, 1906.

You have fully covered the ground in which my mind has been exercised for some years, and have strengthened my convictions. In the first place, I have believed for years that baptism was the entrance into the church of God upon the earth, even as faith is the door by which all must enter into Christ, before any comforts of his blessed gospel can be experimentally felt; therefore being justified, by faith we have peace with God through our Lord Jesus Christ. You will note I have put the comma after the word "justified," for in the ninth verse we are told we are "justified by his [Christ's] blood," and by faith we enter into the peace of it.

In the second place, I have held for years (in fact years before I had any hope in the finished work of Christ) that to be a valid baptism there must be a right candidate, right administrator and a right manner. I also believe that all baptisms are not gospel baptisms. These subjects open up a very wide field for thought.

In the third place, I agree with you in saying, "If indeed any one has been baptized according to the revealed will of God in all respects, that one has no right to again receive baptism at the hand of any one." I do indeed feel this to be a most important matter, as you express it, and have entered upon it, I trust, in the spirit of humility, wanting to know the revealed will of God, and not in any spirit of controversy, and were it not for your personal letter, stating you would be pleased to hear from me, if all should have not been made plain to me, I should

have let the matter drop right here by simply sending a few words of thanks.

If I understand you correctly, you base re-baptism upon Acts xix. as being taught in that Scripture. I have not so read that Scripture to teach any such thing as re-baptism, but in order that you may see I have given this matter much thought, I will give you the incident (if you will pardon me) which led me to go into the subject of Acts xix.: Mr. John Leitch asked me some four or five years ago to give him my thoughts upon that Scripture, and I told him at the time that I had not given the matter thought, but would look the passage up and give him my thoughts, which I did. But whether I may be led to fully give them to you at this time, I know not. You will notice that Paul found disciples (followers, believers) in Ephesus. Followers of whom? Believers in whom? Disciples of Jesus; believers in Jesus; followers of Jesus. Do we not see at Jordan when Jesus was baptized, the Father, Son and Holy Ghost? The Father's voice, calling Jesus his well beloved Son, and the Holy Ghost descending in the form of a dove and lighting upon Jesus? Now did not this take place at John's "baptism of repentance" when our blessed Lord was being baptized? Did not Jesus set his seal upon "John's baptism" being valid baptism? In no place do we read that any of John's disciples were re-baptized, neither do we know of any of those whom John's disciples baptized having been called upon to do so. The question arises, What does this Scripture teach if not re-baptism? which in my humble judgment it does not. The question of Paul: "Have ye received the Holy Ghost since ye believed?" (Please note the first disciples of Jesus did not receive the Holy Ghost

with power for months after they were baptized.) They answer, "We have not so much as heard whether there be any Holy Ghost." This answer shows this, that they had not fully come into a knowledge of the full meaning of "John's baptism." Such a question as Paul puts to these early disciples or believers, "Have ye received the Holy Ghost since ye believed?" if put to the weak ones of the flock of God, even in this age, how many would be able to answer, who would give a very clear view, even though they may be true believers in Christ? Paul, to my mind, does not wish to teach, either those to whom he addressed his searching question, or us, that they had not been truly baptized, but wished to open up to their minds the true meaning of "John's baptism;" when they, in answer to his next question, "Unto what then were ye baptized?" he said unto them, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus," and in the next verse states a fact about those who heard John's preaching and were baptized, to my mind, does not teach that those to whom he was speaking were re-baptized. I will admit that at first sight that thought may be taken out of it, but it does not so teach me, for had Paul intended them to be re-baptized, the Holy Ghost would have led him to speak some word of condemnation of their first baptism, but on the contrary, he in kindness laid his hand upon them, and they received the Holy Ghost with power, for they began to speak with tongues and prophesied.

Now what was the difference between "John's baptism" and the baptism which Christ's disciples administered? To my mind it was this: John taught of the

“Christ Jesus” to come, while Jesus’ disciples taught of the “Christ Jesus” who had come.

Now, my dear brother, if my mind has been led aright (and I verily believe it has) and that this Scripture under consideration does not teach re-baptism, unto what word of truth may I turn for light? I know of no other which gives the slightest hint of any being re-baptized. In my experience I find very few men who agree, or see eye to eye upon every subject, any more than the denominations. When the denomination to which I now belong was founded upon the word of God, and taught the doctrines of that word, which you hold, and the man who led me into the water also taught them, for he was not a young man but an old man, a Scotchman well taught in the doctrine of grace, his name was Elder Gray, and he preached in Clinton, Ontario, at the time, but baptized me in Wingham, Ontario, and was a brother of good report, and, as I believe, was called of God to preach, and because of that belief I am convinced he was a right administrator of the ordinance of believers’ baptism, so that in so far as God has led me I am a subject of God’s grace, therefore am a right candidate; and as to the right mode, I was dipped in the water in the name of the Father, Son and Holy Ghost.

My case seems hopeless at times, and last night my heart groaned within me: What shall I do? I cannot get any spiritual food where I am, shut out from a people whom I love for the truth’s sake, and have a desire to come to the Lord’s table with them, yet I know they have no right to ask those whom they think are not fit subjects for it. The Scripture comes to my mind you preached from the first time I ever heard you, and I this

morning read a sermon from the same text by J. C. Philpot, now dead, of the Strict Baptists of England: “Ye are they which have continued with me in my temptations. And I appointed 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.”—Luke xxii. 28-30.

I again thank you for your interest in my welfare, and for your desire to be of help to a perplexed one. I must now close, hoping that if I am wrong God in his love will show it to me, and that if I am right he will open your eyes to see it. I was much impressed by the loving spirit of your answer, and trust God’s richest blessing may rest upon you.

Yours in christian fellowship, though not church fellowship to your mind,
FRED SIMMONS.

ROLAND PARK, BALTIMORE, Md.

DEAR BROTHER KER:—How great is the mercy of God to sinners! It is the sweetest theme of the Bible. How poor sinners (made poor by their afflictions of soul) rejoice in every evidence of the mercy of the God of heaven; they know by sad experiences that they are not worthy of the very least of his natural blessings of which they have partaken every day of their natural lives, and then when they have evidence upon which to hope that the Father foreknew and predestinated them in his Son Jesus Christ unto eternal life before the foundation of the world, they feel that such mercy is too much for them; it is the sight of their own imperfections and the perfections of Christ that makes them feel so unworthy of his tender care, or even notice, but these doubts and fears, caused by a clear view of themselves as they are, are

good evidence of the work of the Spirit of Jesus, for no one can see themselves as they are, except it be shown by the Spirit of truth. Jesus said, "Blessed are your eyes, for they see: and your ears, for they hear." What a mercy of God to sinners that they should both see and hear the things of his most glorious kingdom. Well did the apostle say that it is unspeakable and full of glory; no tongue can tell or pen describe the loving-kindness and tender mercy of God to sinners; he foreknew them, he predestinated them, he called them, he justified them, he glorified them, not because of their merit, but because of the great love wherewith he loved them, even when they were dead in sin. Can the carnal mind fathom the depth of such love? No. "It is not subject to the law of God, neither indeed can be." To bring sinners justly condemned to death and dead in trespasses and sins, to life and understanding, and make them abhor self because of sin, and love God because of holiness, is wonderful indeed; and then to give them to find and mingle with kindred spirits is also a mercy. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Is it not a wonderful mercy which we should greatly appreciate that he has given us to know and love the church of Jesus Christ, and blessed us with the affection of the brethren, also love in our hearts for them? For by this "we know that we have passed from death unto life, because we love the brethren." Loving them, their words and very presence are comforting to us, and we feel now that we have found home and friends, and what mercy is greater than to be at home among loved ones who love us and will do and say what they can to make us feel at home and comfortable? "Go home to thy

friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Many places in the Scriptures teach us that the Lord directs his children home, but no place teaches us that he directs them from home; how is it then that some who run well at first, seem full of spiritual life, receive and give comfort, by and by grow cold and turn away or cease to attend the public worship of their God? Have they grown so strong that they do not need the society of the church any more? Or has Jesus become less precious than at first? Or have they lost confidence in some of those they formerly loved? If the first state mentioned be true, they are pharisaical; if the second, they have lived after the flesh and are dead; if the third, they have made a mistake in neglecting the house of God, on account of their lack of confidence in men and women. The apostle says, Do all things as unto God, and not to men. Do we not know enough about ourselves yet to be able to cast the mantle of love and sympathy over the imperfections of others? Our Lord said, "He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." The Lord can punish them more severely than we can; let us be sorry for them, and if possible restore such an one in the spirit of meekness; considering ourselves lest we also be tempted. If I have not done as bad as any one else it has not been because my nature is better, but because of the great mercy of God which I started out to talk about; if one can truly feel this he will not be harsh in his dealings with others. What hast thou that thou didst not receive? O what a mercy is God's preserving care in our every day life; what would we do, dear ones, without it? I

feel that I should not stand one day. Better is it if the will of God be so that we suffer for well doing than for evil doing. Paul suffered even on account of false brethren; we are no better than he; let us have love and sympathy for each other, be loving and faithful to our Lord Jesus Christ, praying for his mercy, that endures forever, upon ourselves and one another, and the God of peace shall be with us.

Your brother in hope,

JOSHUA T. ROWE.

LOVELAND, Colorado.

DEAR BROTHER CHICK:—It is under very trying circumstances that I attempt to write at this time. For some time I have had a desire to write through the SIGNS to the saints scattered abroad; for various reasons I have not done so. If I only knew that I could write to the comfort and edification of the saints, and to the honor and glory of God, I would write oftener than I do. I have very often taken up my pen with a view of writing to the SIGNS for publication, and, on reviewing what I had written, I could see so little in it calculated to comfort any one, or that would be to the honor and praise of God, that I would commit it to the flames, and no mortal on earth ever knew what I had written.

Jesus asked the question, "Are not two sparrows sold for a farthing?" (A farthing is a piece of money of very small value.) The Savior tells his disciples: "One of them shall not fall on the ground without your Father." He said, "The very hairs of your head are all numbered." Also in this tenth chapter of Matthew he tells us that whosoever shall confess him before men, that one he also will confess before his Father in heaven; but whosoever shall deny him

before men, him will he also deny before his Father in heaven. I doubt not that very many of God's little children are denying him, who do not realize that it is so; they feel like the little sister who wrote me, the only excuse they give is that they feel too unworthy. She wrote that she felt too unworthy to go home to her friends and tell them what great things the Lord had done for her in giving her to hope in his mercy. I think that I know how to pity such poor and doubting ones. When the command: "Arise, and be baptized" came to me, I cried out in anguish of soul, O my unworthiness! my unworthiness! and for eight years I lived in disobedience to the command of the word. I learned in much sorrow of heart the truth of the declaration of the apostle Paul to his son in the faith, Timothy, "If we deny him, he also will deny us." During those eight years I was denied comfort and peace of mind, which I did after receive when I took my cross and followed him, and now in my old age I seem to be forgetful of the goodness and mercy of God to me; it is an amazing wonder that I am permitted to live. It was the faith which the poor blind man had that made him whole, and on receiving his sight he followed Jesus. O that all the children of God could possess and make manifest this faith, and ever be found at the feet of Jesus. This is my earnest prayer. Let us encourage the weak; there are some of the little ones of the flock who are wandering out of the fold (the church) because of their feeling of unworthiness; do not these need to be encouraged? The church Jesus while here in the flesh ordained or set up is a home or resting-place for his children, separate or apart from the world while they sojourn here in the flesh. The joys and comforts of

the fellowship of the church and of her ordinances they will never know until they are united with the church. It is good to stir up the minds of such ones to walk in the way of duty, and to them duty is also a privilege.

But I am writing at too great length. May the Lord lead us all in the path of righteousness at all times.

I remain yours in hope,

J. H. YEOMAN.

[WE know that it is indeed good to speak words of encouragement to the poor, halting, trembling ones who desire the privileges of membership in the church of God. We know this from personal experience in our early life, and the greatest encouragement that can be presented to all such fearful ones is to preach to them the finished work of Jesus, and the Bible evidences that one has passed from death unto life. It is for this very purpose that the gospel is to be preached at all times; and there is blessed comfort in it when the Holy Spirit shall apply it to the soul of the fainting ones. It is good to be reminded of these things, as our brother has done in the above letter.—C.]

BRANTFORD, Ontario.

ELDER F. A. CHICK—DEAR BROTHER:—The inclosed letter came to me last night, quite unlooked for; I feel all I can do is to send it to you for the benefit of all who may have felt a spiritual love for the late Elder W. Knifton.

Yours, (MRS.) J. STREET.

DUDLEY, Muskoka.

MY DEAR SISTER, MRS. STREET:—With a sad heart I take my pen in hand to let you know that my dear father, Elder Wm. Knifton, entered into eternal rest on Tuesday, November 27th, having

taken to his bed about two weeks or so before that time. He had been much impressed all summer that his time of departure was near, and often expressed a desire to depart and be with Christ, which is far better. His only hope of salvation to the last was in the living and dying of the Lord Jesus Christ, in whom he had unwavering faith, although at times greatly assailed by the great enemy of souls. He gave himself to prayer to a very great extent, and read his Bible constantly, which seemed to be his chart and compass at all times. He loved preaching, but met with much opposition, both from within and without, and often felt like giving up, but "Woe is unto me, if I preach not the gospel," seemed to impress him so that he dared not do so. It seems almost impossible to us that he is gone, but we know that our loss is his eternal gain. He was much drawn to Elder Chick, and highly appreciated his kind letters to him, which seemed to have a stimulating effect on him, and the love in Elder Chick's letters to him was certainly reciprocated, for he would say, "We know that we have passed from death unto life, because we love the brethren." Salvation by grace alone was his theme, and he shunned not to declare the whole counsel of God to the utmost of his knowledge and ability, which you also know. His poor old house was terribly shaken by the invasion of disease, and his sufferings were intense, his complaint having developed into dropsy; the water reached his lungs and brain, which caused his breathing to be just gasping, until the last two days, when the water left his lungs and brain and he breathed easier, and although he appeared to be conscious, was too weak to speak to any one, remaining in that condition until the last, when he smiled, closed his eyes and

was gone, without even a sigh. Previous to the water touching his brain he had truly prayed without ceasing, and I know his prayers were fervent, effectual prayers, inasmuch as they were the effects of the Spirit of God within him. Truly the memory of the just is blessed. We grieve over losing him, but not as those who have no hope, for we have indeed a glorious hope within us that we shall also reach the desired haven into which all the tried, tempted and afflicted family of God shall enter when their appointed time shall come.

Will you kindly let the rest of our Brantford friends know, and give our kind love to them? There is nothing up here but absolute famine, so that we almost faint with hunger and thirst for the courts of the living God. I shall be pleased to get a letter from you or any of the friends at any time. We often used to speak of you all, and wished we were nearer a few who worship God in spirit and in truth. May God in his mercy keep us from all the hypocrisy and form of godliness without the power, of the present day, and keep us looking unto Jesus, the author and finisher of our faith, steadfast unto the end. Please excuse all imperfections.

Yours in christian love,

(MRS.) J. P. MAY.

[It is with sorrow that we learn of the departure from this life of Elder Wm. Knifton. A good and gracious man has fallen asleep. We desire to express our sympathy with the family in their bereavement, and also something of the feeling of loss that has come upon us as we learn of his death. Many of our readers who read the narrative of his experience of grace and of his call to the ministry during the year past will also be sad at the news of his death; and yet we do not

sorrow as those who have no hope. We doubt not that to him to live was Christ, and to die is gain. He longed to depart and to be with Christ, and his desire has now been granted; and this is far better than to abide in the flesh.—C.]

THORNTON, Ark.

EDITORS OF THE SIGNS OF THE TIMES—
DEAR BRETHREN:—I have often felt that I would be glad to have a talk with the family of God, as I am much comforted by their talks to me, if I know anything about it. My mother was a widow, and a member at old Lebanon Primitive Baptist Church, Troup Co., Ga. The old brethren and sisters were faithful to visit us, and I enjoyed the talks they had about Jesus. At the age of twelve years I was much troubled at heart about my condition before God, but I did not want any one to know my mind. After suffering for a time with this burning sorrow for my sins, I concluded that I could not live if something was not done. I was afraid to ask any one to pray for me, as that would expose me, and deceive others, as I was in a doubtful mind about my case. I knew no one knew my trouble, for I had said nothing about it. One Sunday morning in May, 1858, I went to seek a place in the woods some distance from home to confess my sins before God, and I laid on my face and prayed the Lord to have mercy upon me in the forgiveness of my sins that were past, and I vowed that if he would forgive me I would never violate his law again. When I arose I felt much better, the tears of sorrow that had flowed from my eyes were wiped away, and my burning heart had been relieved, and I went to the house. Just before reaching the house the thought came, What shall I do to keep mother from knowing anything

about my trouble in the past? I went into a room and laid down for some time, and then arose, thinking that all would be well with me, but instead, to my surprise, trouble had but just begun with me. I would get the Bible and read secretly, and every verse would seem to condemn me, and I had the same bitter thoughts as before. I read that the thought of foolishness is sin, and such thoughts would trouble me daily. I would try to pray every time I could be alone, but felt no better.

I had a brother four years older than I, he understood the Bible as well as most any one I ever heard talk about it, it was a comfort to me to hear him; he saw I was hungering and thirsting after righteousness, and would talk to me often. He preached me many comforting discourses, advising me how to walk through life, telling me that there was nothing for me to do to better my case, although it was right to pray always, for such things were according to the will of God. My faith was strengthened by this. It was a custom with young people in this section to have their fortunes told; I had no faith in any statement of men or women, but went to myself and asked the Lord to show me my life. I did not want it to be as it had been; I wanted to live free from temptation and sin and trouble of every kind; but in a short time it was revealed to me what sort of a life I was to lead. I was to have cares, toils, afflictions, joys and sorrows equal to any others. Doubts would often make me feel that all this was vain imagination, but I am now sixty years of age, and it has been as it was shown me, yet I always wanted stronger evidences of being a child of God, and I asked for my faith to be tried as was Paul's. In the spring of 1883, I was shown that I was to see the church

with the water of life taken away from her, and she left in a dying condition, and it so came to pass, and my faith was sorely tried. I feel thankful to be able to say that I was blessed of God to say of those by whom my faith was tried, "Father, forgive them; for they know not what they do." I am glad I can say of a truth that I am satisfied with the blessings of God here, and I believe I shall be after death; he is first in all things, and to his name be all the praise.

Yours, in hope of eternal life,

A. HOLLOWAY.

WAVERLY, Pa.

DEAR EDITORS:—You will find two letters inclosed, one from Mr. A. B. Ostrander, not a member of the church, but a lover of the truth; his mother is a member at Cammal, Pa.; his father is also a lover of God's eternal truth, and as Mr. Ostrander lives at Altoona, Pa., I thought there might be some one living there who took the SIGNS, and seeing his name and address would hunt him up; the other is from Elder C. C. Purvines. I do not now remember seeing his name in the SIGNS, and as he writes like one of our kind of preachers I thought you would be perfectly willing, yes, glad to record his name in the SIGNS, by publishing his letter when you have space. Elder Ker, I wish you would answer the request of Elder Purvines, it is too much for me, I give it up.

Your brother, D. M. VAIL.

1628 TWENTIETH AVE., ALTOONA, Pa.

ELDER D. M. VAIL—DEAR FRIEND:—I received your most welcome letter some time ago, and should have written you before this, but have felt entirely too unworthy to do so; to-night I will try and acknowledge its receipt, if nothing more.

I have often wished I could tell my feelings and experience like you can tell them for me; that is, when you tell your own you tell mine. I never felt I was as deep in the pit of sin as I have for the past few days, and how often I have wondered how God can ever have mercy on such a vile sinner as I. Yet I cannot give up all hope, and I do wonder how much longer it will last, and how much a person must suffer in this world on account of sin. I sometimes go to "church," as they call it, but I go empty and come home empty. The minister (Presbyterian) is a lovely man, as far as that goes, but somehow what he says does not seem to apply to my case at all. During the course of the sermon I often sit and think of the good sermons I have heard in the little meeting-house over by the creek at Cammal, Pa., and imagine I can almost hear Elder Vail's voice proclaiming the truth in all its fullness. I expect to visit my parents before long, and will then try and arrange to go when you are going to have meeting; I hope it may be the Lord's will for us both to be there at the same time. I had a letter this week from mother, saying father was feeling quite well, but of course it is only temporary. I am glad to know the members of your family are all well. I will be glad to hear from you any time you find it convenient to write.

I am your unworthy friend,

A. B. OSTRANDER.

GLENARM, Ill.

ELDER D. M. VAIL—DEAR BROTHER:—No doubt you will be surprised to get a letter from me. Although nearly twenty years have passed away, you are still remembered by me, and I will call your attention to our first meeting and last parting, which were at the Sangamon

Association, in 1887, if I remember right. You and Elder Bundy failed to come on the early train that was met, but came on a later one, and as I had promised to meet a man on that train, who failed to come, I was sitting in my buggy and saw two strange men get off and make some inquiry about the meeting. Some one who knew me pointed me out, and you both came to where I was; you did not introduce yourselves as preachers, still that was what I set you down for. There were a few words passed in regard to the meeting, which was about three miles south of New Berlin, where you got off. You first proposed for me to take your satchels, as I was in a one horse rig. No, I said, get in, I will risk the buggy, and it was not long until we reached the place of entertainment, brother A. J. Hudson's, one of my old homes, having had the care of that church (Fancy Point) before and since, over thirty years. I remember when we got in sight of the house you said to Elder Bundy, "That begins to look like an Old Baptist Association." Breakfast was all over, but it was not long until yours was prepared, after which we all repaired a short distance to the meeting-ground, where you both proved yourselves to be what I set you down for at first sight. Now, brother Vail, I have no reason to assign for writing to you as I have, only because I have so many times felt a desire to do so, and seeing and reading so many of your letters in the SIGNS, and the afflictions you have met with in the loss of those who were near and dear to you, I not only can sympathize with you in words, but in experience, having suffered the same afflictions in the loss of two daughters who were near and dear to me. Although several years have passed, it comes to my mind as fresh as if it were but yesterday,

and yet I cannot say, Come back. Your letter in the last SIGNS fully expressed my views in regard to the resurrection; although short, it expressed a great deal. It is not always the most preaching or writing that proves to be the most profitable; five words written or spoken with the understanding among the churches are better than ten thousand in an unknown tongue; outside of Jesus and him crucified legal testimony cannot be found, and a well disciplined church in understanding will not receive anything else, every semblance of conditionalism they will let pass to the wastebasket to be consumed with all such like rubbish. Any man (or set of men) who preaches a conditional salvation, in any sense of the word, preaches something that no man can sustain by the Scriptures, only by putting his own constructions upon it, in which he changes the truth of God into a lie, and worships and serves the creature more than the Creator, and from such we are told to turn away. The very idea of a finite creature working on a conditional principle, with an infinite being such as the Scriptures represent the great God of heaven and earth to be, is entirely too feeble even to be worthy of consideration. But since there are some of late risen up among us working right on this line, my plan and advice have been for several years to treat them with all due respect when they come among us, invite them to preach, try the spirits, give them a chance to prove themselves, which they will be sure to do, and if they prove themselves to be taught of God, say amen, but if otherwise, keep your pocket-book in your pocket, and I will assure you they will not bother you very much; there is too much fire in God's word for their combustible matter to stand long. I have heard old shepherds say the best

way to protect sheep from dogs and wolves is to hang up a light in the inclosure, and if that be true literally it is also true spiritually; so Christ says, If the eye be single, the whole body shall be full of light. Now as the eye is the light of the body, and in the head, and Jesus being the Head, when he only is preached that body or church will be full of light, and there is no place for conditionalism, which brings discord, to get in, but will be found walking in the light, as He is the light, and enjoying that fellowship which is with the Father and his Son Jesus Christ, realizing his blood cleanses them from all sin.

Brother Vail, as you write a great deal for the SIGNS, I will request you to give your views through the SIGNS in regard to the justice in an innocent being suffering for a guilty one. I would like to read something from you on this subject, if you can feel a desire to write upon it.

Yours in hope,

C. C. PURVINES.

HALCOTTSVILLE, N. Y.

ELDER H. C. KER—DEAR BROTHER:—I inclose a letter from sister Faulkner for publication, if you think it worthy of a place in the SIGNS. I think she has written in the Spirit of the Master, and it may be of comfort to the readers of the SIGNS. This leaves us all well. I hope to see you before long. Love to you and family.

Your brother, in darkness,

JOHN B. SLAUSON.

LEXINGTON, N. Y.

ELDER J. B. SLAUSON—DEAR BROTHER:—I received your kind letter, and was glad that one so unworthy as I should be remembered. I feel that it is a wonderful blessing to be remembered by those

we love and esteem for the truth's sake, and I do not think I ever felt such a longing in my poor heart for the love and fellowship of my brethren and sisters in all my life as I have in the past year. I have been shut off from them by sickness and suffering for years, and I feel that they know so little of me, and I have always felt my unworthiness so much, that I have hardly dared to approach them when I have had opportunity to meet them, until I fear they think me cold and indifferent. I certainly think there is no one like me; I am dissatisfied with myself, I seem to be such an empty-hearted, indifferent creature, so changeable, and if I have a little glimpse of heavenly things it seems so fleeting, and then my thoughts are carried away with vanity, and I feel just as helpless as the apostle Peter did when he cried, Lord, save, I perish. I often pray to be delivered from the vanities of this world; only today when I sat down to dinner my mind was filled with such thoughts, and then I was made to realize the only way possible to escape, for one of old said, I shall be satisfied when I awake with thy likeness.

You spoke of my attending your yearly meeting; I am glad I attended, for I heard preaching there that certainly did me good, and it was the last time I met dear Elder Hubbell; how sad and yet how sweet, for I believe he is at rest, freed from the prison of clay. Dear brother, please turn to hymn No. 1253, in Beebe's collection, and read it. I have thought ever since Elder Hubbell's death that it ought to be copied and published in the SIGNS in memory of him. I enjoyed that meeting very much, and I think I felt just as much at home there and down to Olive as one so unworthy as I feel myself to be can when they meet

with those they esteem better than themselves, and I certainly do feel myself to be the least of all, and would feel as thankful as I know how if I could feel certain I am a child of God at all. But this gives comfort: "We know that we have passed from death unto life, because we love the brethren." If I know my own heart I do love them, and sorrow because my love seems so cold, so faint, to the dear Redeemer and his children, when his love has been so great to me, for he has blessed me in sickness and in health, and when I have been in danger that I could not see he has saved me, and watched over me all through life's stormy journey, and I can see where he has been a ready help in every time of trouble.

I was reading Elder Ker's letter in the May number, and what a blessing I feel him to be to all the household of faith. He seems to be filled with such wisdom and humility; always seems to be down in the valley, but when he is preaching it seems to me he brings up many rich treasures with him for us. How I love to go down in that valley with all the loved ones when I am reading their articles in the SIGNS. I love that valley, it seems preferable to the treacherous calm that has been over me so much all along the way.

Now I must close, hoping to meet you at Middletown in June, if not before; my health has been very poor all winter, but Providence permitting I shall attend. Those meetings last year were the sweetest of my spiritual life, except my deliverance from sin and guilt. Come when you can.

Your unworthy sister,

(MRS.) G. H. FAULKNER.

SILVERTON, Texas.

DEAR BRETHREN EDITORS:—Time, that waits for no man, has rolled onward and brought another subscription due. Please send me the dear SIGNS for another year, it is such a comfort to me I feel I cannot do without it. I want to say something by way of encouragement to all the dear writers, but feel my weakness in trying to write anything that would comfort the least of God's children. I am so cast down and so much in darkness that I fear it will only be a failure, yet I have the desire, and it seems I cannot resist it, so I submit all to the judgment of the dear editors, whose patience I fear has already been tried with my former yearly writings. I want to tell you all that I have, if not mistaken, sweet fellowship for you, and would like to take you by the hand in token of the same. I feel you are all testifying to the truth of the Scriptures, as I see it, which gives poor, unworthy me some hope that I am favored of the Lord, yet when I turn my eyes within, all is so different from what I feel it should be that I often feel I am unworthy to live, and am made to wonder if this wretched state will be mine until life shall end.

We have a little church here, and have preaching every third Sunday, and Saturday before, by Elder W. J. Stephens, our pastor. Elder J. R. Hardy, of Greenville, Texas, has recently located here. I feel to thank the Lord for sending such able ministers. Our little church seems to be passing through a cold and wintry season. Such times come undesired, I know, yet they do come, and who can hinder?

I feel this to be my last attempt at writing; I am so imperfect, my mind so void of all good that others write of, that it would be wise for me in such a state of

mind to keep still, but God who gives the will can alone give acceptable words to comfort and build up the lowly minded in this dark world of sin and distress, and I feel this is why I want to write and tell you all how much I love to read your good and instructive letters, and the editorials also. May the Lord keep us all from every harm and danger, giving us perfect understanding in all things, restoring peace in Zion at his own good time and in his own way, is the prayer of your most unworthy sister, if one at all,

E. C. FOGERSON.

WARRENTON, Oregon.

DEAR BRETHREN EDITORS OF OUR BELOVED OLD SIGNS OF THE TIMES:—The time has come to renew my subscription, and gladly would I forward to you more than the price if I were able financially. How wonderfully blessed you seem to be in your good work, for your work is ever well done, seldom a mistake on your part, and the paper always on time at our door unless the mails are delayed. O the glad tidings it always brings to comfort and encourage many who seem to be so far from home; but blessed are they who know the joyful sound, then are they no more strangers and foreigners, but fellow-citizens with the saints and the household of God, and how rejoiced are they to hear the good news, the glad tidings of great joy, which is for that peculiar people, that holy nation, that wonderfully blessed nation, whose God is the Lord. To this most blessed people every day is a day of thanksgiving to Almighty God, who inhabiteth eternity, whose mercies endure forever.

Since I started to write, the dear old SIGNS has come, and how I have enjoyed it all, and especially the editorial by the

late Elder Gilbert Beebe. O how very interesting and instructive is every sentence of that good article; although he has gone from his labors here, he yet speaks to comfort and instruct us, keeping his usefulness so fresh and lovingly in our hearts, and how glad we are that God provides others to take up the good work which he so faithfully and lovingly performed until his dear Lord called him to lay his armor by and come home to the glory that awaited him in that beautiful forever. May the grace of God be with you in all your trials, giving you strength to overcome all difficulties, which you surely must encounter very often, and may his rich blessing attend all who may be engaged in the good work which you seem well able to carry on, is the sincere desire of yours affectionately,

S. L. H. STUART.

CIRCULAR LETTERS.

(Selected by Geo. R. Tedford, of the Bowdoinham Old School Baptist Church. Written by Elder Ambrose Dudley, of the Licking Association, Kentucky, 1822.)

The Maine Old School Baptist Association, to the churches and associations with whom we correspond, Greeting.

DEAR BRETHREN:—Through the providence and tender mercies of God we have been spared and permitted to meet together as an association once more, for which we would be thankful, and although there has been no particular revival of religion among the churches in our immediate connection, yet there have been some additions to some of them of such as we hope will be eternally saved; and we would rejoice that love and unity, both in principle and practice, seem to prevail among us as churches in a good degree, for which we ought to be the

more thankful to God when we consider the abounding of error and false doctrine of almost every description in our country and among the people professing our own name, viz., Baptists. Let us remember, dear brethren, that the Lord Jesus said to his disciples, Mark iv. 11, 12: "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables," &c. And again, Matthew xi. 27: "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Again, John xvii. 2, 3: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Again, Luke x. 21: "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." Here we may discover that eternal life stands immediately connected with this knowledge of God, and the Lord Jesus Christ, and the kingdom of God, and also how any poor sinner comes by this knowledge. Then it is, and never until then, that he discovers and understands God to be such a God as he has been pleased to represent himself to be in the Bible, by the prophets, apostles and in the Psalms—a God of divine perfection, without beginning or end, self-existent and self-dependent, omnipresent, omniscient and omnipotent, that nothing can be hid from his all-seeing eye. See Psalms cxxxix. 7-17: "Whither shall I go from thy Spirit? or whither shall I

flee from thy presence?" That God knows all things in heaven, earth and hell the Scriptures abundantly declare. Acts xv. 18: "Known unto God are all his works, from the beginning of the world." It is said of Jesus Christ that he did not need that any should testify to him of man, for he knew what was in man; that by nature we are enemies to God; haters of God and of the Lord Jesus Christ; that the carnal mind is enmity against God. The apostle Paul says in the fifth chapter and twelfth verse of Romans, "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." David also observes in Psalms li. 5: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." The Scriptures inform us that in a state of nature men are dead in trespasses and sins. See John v. 25: "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." Also Ephesians ii. 1: "And you hath he quickened, who were dead in trespasses and sins." See also fourth and fifth verses: "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 now, dear brethren, what a wonder of love and mercy that God should ever stoop down to notice such sinners, and how he ever should save such creatures, must have been forever hid from us had it not been his good pleasure to make it known in the Scriptures, and particularly to reveal it to his children by the Holy Spirit; that God should give his Son to live and die for sinners; to make atonement for their sins and redeem them by his blood, is truly a wonder, for it is said by the apos-

tle John (1 John i. 7): "And the blood of Jesus Christ his Son cleanseth us from all sin." The apostle Paul tells us in the second chapter to Titus, fourteenth verse, speaking of Jesus Christ, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The apostle Peter, speaking of Jesus Christ, in his first epistle, second chapter and twenty-fourth verse, says, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." These are the persons Jesus Christ says were given him of the Father: his own words, John vi. 37: "All that the Father giveth me shall come to me." Again, same chapter, forty-fourth verse: "No man can come to me, except the Father which hath sent me draw him." These Jesus Christ calls his sheep, and himself the good Shepherd; his own words are, John x. 11: "I am the good shepherd: the good shepherd giveth his life for the sheep." See also fifteenth verse: "And I lay down my life for the sheep." These are his redeemed ones, of whom God by the prophet Isaiah speaks, fifty-first chapter, eleventh verse: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion." These are the people Jesus Christ lived and died for, not only of the Jews, but of the Gentiles also. These are they whom he says, "I must bring." See John x. 16: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd." These are they of whom the apostle Paul speaks, 2 Timothy i. 9: "Who hath saved us, and called us with an holy calling, not according to our works, but according to

his own purpose and grace, which was given us in Christ Jesus before the world began." This is the material of which Jesus Christ builds his church, and to effect the same he called his apostles and preachers to life from the dead, converted their souls, brought them to the knowledge of the truth, as he has continued to do, and sent them forth to preach the gospel, with the promise, "Lo, I am with you alway, even unto the end of the world." Thus commissioned they went forth, and continue to go forth in the name of the Lord Jesus, preaching the gospel of the kingdom of God, charging on the people their sins, their guilt and the justice of their condemnation, and proclaiming life and salvation through our Lord Jesus Christ to poor, guilty, perishing, penitent sinners. See Acts xx. 21: "Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." And when it is the pleasure of God to accompany his word by the operations of the Holy Spirit, then it is that poor sinners are brought to life from the dead, then it is the eyes of their understanding are enlightened, and they are brought to the knowledge of God and themselves, then it is they discern their sin and guilt and the justice of their condemnation, and cry to God for mercy, finding that it is impossible for them to do anything that can in the least recommend them to God. The Holy Ghost having brought the sinner thus far, he will never leave him, but leads him to a knowledge of Jesus Christ, the way, the truth and the life, in whom the poor sinner believes with all his heart, and sooner or later is made to rejoice with joy unspeakable and full of glory. And now, dear brethren, seeing that salvation, from

first to last, in all its parts, is of the Lord, what can we or what shall we render to God for all his mercies? Let us remember the words of our Lord Jesus Christ, he said: "If ye love me keep my commandments," "ye shall abide in my love." Again, "Let your light so shine before men." Again, "Herein is my Father glorified, that ye bear much fruit." Again, the apostle exhorts "to keep the unity of the Spirit in the bond of peace." And again, "Let brotherly love continue." How careful ought we to be of the feelings and fellowship of one another, and remember that they who touch the children of God touch the apple of his eye, and that Jesus Christ lets us know that whatever is or may be done to one of his children he takes as done to himself, whether it be good or bad; let us then be sober, and watch unto prayer, and contend earnestly for the faith once delivered to the saints, and remember it must be done in the spirit and temper of the gospel, otherwise our exertions in support of truth will be in vain, and that the wrath of men worketh not the righteousness of God. And now, dear brethren, let us be patient a little while longer, and try to rest in the faithfulness of God, who hath said he will never leave thee nor forsake thee; and may we all be watching and waiting for the coming of our Lord Jesus Christ, who will say to them he places on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And now may Almighty God grant that this be the happy lot of us all, we beg for Jesus' sake. Amen.

Z. M. BEAL, Moderator.

GEORGE R. TEDFORD, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1907.

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.***GOSPEL BAPTISM.**

It will be recalled by our readers that in the last number of the last volume of the SIGNS we presented some thoughts in reply to a request of our friend Fred Simmons, of Brantford, Ontario, upon the subject of what constitutes valid gospel baptism. In this number we gladly publish a letter from him, and now will endeavor to comply with his wish that we should say something more upon the same subject. It will be seen from reading his letter that his mind is not at rest upon the matter, and that he is not satisfied with his present situation. We are sure that he cannot feel at rest, and desire to express the true sympathy which we feel with him in the perplexity of his mind. We have long felt that all these things were too solemn to be dealt with merely as matters of argument. Paul and other writers in the Bible do indeed argue at times, but still what they present is more than mere argument. The word of God to be of any real benefit to the spiritually minded must always be made living bread to them; the truth must come sealed with the presence and power of the Holy Spirit if it is to do them real good. We do not feel like saying these additional things about this important matter upon the ground of continuing an

argument, but we feel sure that the dear friend whose article we publish in this number (and perhaps many others) wants the approval of God, and desires to walk according to the testimony of his word above all things. Many desire this who yet are perplexed as to what is the will of God concerning them, and as to what certain Scriptures do mean. It is one thing, and indeed a most blessed thing, to desire to do God's will, but it is quite another thing to always know what it is that the dear Lord requires. This must be learned from his word, as revealed in the Scriptures. The Scriptures are the only rule of faith and practice for all who are called by grace. This has been one thing that has always distinguished true Baptists in all ages, that they demand a "Thus saith the Lord" for all that they believe and do as professed followers of Christ, and we desire that this may be our purpose always. We are glad to see, from the letter of this dear friend, that this is his mind also, and that he cannot be satisfied with anything short of this. O that all of us might at all times be actuated by this spirit. We trust that it is our prayer to God that what we may here write may not be mere controversy, or written with a controversial spirit, but simply upon the ground of desiring to know the will of God as it is plainly revealed in the Scriptures, or as it is plainly deducible from the Scriptures.

Our friend does not feel satisfied with the allusion in our editorial to the narrative recorded in Acts xix. As we have read what he has written regarding that Scripture we think that we ought to have added in our former article a few more reflections, and will now remedy our failure as best we can. To save space we will not here quote the narrative in Acts xix., but hope all our readers will turn to

and read it. It will be noted that those whom Paul found at Ephesus were not baptized by John the Baptist himself, but unto his baptism. It seems evident that had they been among those baptized at Jordan by John they would have said so directly, but it was "unto John's baptism." We cannot doubt that they had been baptized by some of the disciples of John at some other time and place; this ought to be specially noted. Further, John's baptism was gospel baptism, for we read at the beginning of the gospel by Mark that John's preaching and baptism were "the beginning of the gospel." (Read the first chapter of Mark.) Still further, all baptism up to the time when, after the resurrection of the Redeemer, he gave the great commission to his disciples to go preach in all the world, and to baptize "in the name of the Father, and of the Son, and of the Holy Ghost," was valid baptism, to be received in his kingdom. We read that Jesus made and baptized more disciples than John, "(though Jesus himself baptized not, but his disciples.)" Unquestionably this was all good work and acceptable in the kingdom of God. All this, we repeat, was good and valid up to the time when the great commission was given; before that time, however, baptism was not done "in the name of the Father, and of the Son, and of the Holy Ghost;" now, for the first time, was such a commission given to the followers of Jesus. After this time any baptism not administered upon this authority, and with the use of this form of words, was not gospel baptism. To-day, for instance, should any one be baptized without the use of the formula of words: "In the name of the Father, and of the Son, and of the Holy Ghost," though all else might be in order, still his baptism would not be according to the word of God, and

therefore not valid baptism. It was the same immediately after the Savior gave this rule, as well as now that hundreds of years have elapsed.

But why refer to all this? We have done so because it has always seemed plain to us that these disciples spoken of in Acts xix. were not baptized unto John's baptism before this commission of the Savior was given, but afterwards; and, being afterwards, it was not valid baptism. Those who performed this office, although no doubt gracious men, still were not qualified as gospel ministers to perform the ordinance, because they were not aware, perhaps, of the order now established by the Redeemer, or at least did not follow his commandment in performing the ordinance. If they knew of his commission and did not follow it, then they should, if they were disciples indeed, be beaten with many stripes; while, if they did not know of the commission, they should be beaten with few stripes, according to the word of the Lord in Luke xii. 47, 48, and the disciples whom they had baptized would be beaten with but few stripes also, because they had done what they had ignorantly. These disciples of John, therefore, though no doubt gracious men, yet were not now qualified to baptize, because they were ignorant of the commission given by the Savior, and these disciples had not been really baptized in the sense of the gospel, because it was not done in the name of the Father, &c. Had they been baptized before the commission was given it would have been valid, but not afterward.

Now we come to another thought presented by our friend. Upon the same ground, in one respect, of which we have just now been speaking, it was the custom of all our churches in the States, so far as we have any knowledge, to receive

all who came among us from the New School Baptists (if they had been baptized before the division, which culminated at Black Rock, Md., in 1832) upon the baptism which they had already received. We know of one or two instances where some came to us twenty, or even thirty years afterward, who yet had been baptized before the division, and they were received upon that baptism. But if any came to us who were baptized among the New School Baptists after that division, their former baptism was not considered valid, because done by those whom we could not recognize as true churches of Christ. Indeed, could we have believed them to be true churches of Christ, and that what they did was according to the rule of the gospel, we should have been very inconsistent to have declared non-fellowship for them at all. If we could receive one thing done by them in the name of the Lord, then we must receive all. We mean that if they could baptize in righteousness for the true church of Christ, then they could have broken bread for us, and their members could have come to the table and have partaken of the supper with us; that is, there can be no half fellowship recognized by the disciples of the Lord; if men are not for him they are against him.

If it be admitted that the Old School Baptists, in America, and the Strict Baptists, in England, did what was right, and what had the approval of God, in separating themselves from the New School Baptists, in America, and from the General Baptists, in England, then henceforth they could not recognize what was done by those from whom they separated, as having the approval of God. It has seemed clear to us at all times that so long as we can recognize any body of people as being a true church of Jesus

Christ, notwithstanding all the failures and weaknesses that may be among them in faith and practice, we have no right to withdraw from them, but must walk with them, though we may, and ought to, be faithful in trying to show them the things in which they are doing wrong or contrary to the order of the gospel; but when a church has so far departed that we can no longer recognize them as a true church of Jesus Christ, but rather antichrist, then withdrawal means that we do not henceforth recognize that what they do as a professed church has the approval of God in any way, and, if disapproved and disallowed of God, we ought not to receive its work. In the first place, any such withdrawal as declares nonfellowship for a church or people that has once been walking in the order of the gospel ought to be well and long considered, and not be the result of hasty conclusions. That this was the case in the withdrawal in America and in England in the thirties we feel sure all Old School or Strict Baptists will admit, and indeed fully believe. We need not do more than to call attention to this here. If then we had the mind of God in these declarations of non-fellowship, that work must be considered final. It was not a light thing, to be as lightly set aside, but a solemn work, which must be abided by. We feel well assured that hundreds of gracious men and women abided with those who departed from the Lord, and continued as members of their churches, yet it is manifest that such as these could not be received at our communion, much as we might have fellowship in Christ for them, any more than any others in those churches could be thus received. So some ministers among them were regarded by almost all of our people as being gracious men, yet these could not be received any

more than others whom we could not so regard, and their work could not be received by us any more than the work of the others just named. A citizen of another country, however much he may love our country, cannot be allowed the rights of a citizen so long as he continues under the other government. It may be hard for him to see why, and he may be very sorrowful for all this, but yet it cannot be otherwise if a nation throws any safeguards around the right of citizenship. Our God has placed the citizenship of Zion upon high grounds, and commands complete separation from all others. Thus Israel was a separate people in all their polity, and the church of Christ on earth is *ecclesia*, or "called out." This our dear friend recognizes.

We are glad to believe with him that the minister by whom he was baptized in Canada was a good and gracious man, and that he preached the gospel of the grace of God. We feel like suggesting this for the consideration of our dear friend, and for all who are in like troubled condition: Suppose that this minister so well loved by our friend was living still, and preaching salvation by grace alone, while still retaining his place as pastor of a church not in fellowship with the Covenanted Baptist Church, in Canada, and, on the other hand, in association and fellowship with those who are not to be recognized as churches of Christ by our people, and our friend should now desire baptism, with the understanding of the truth that he now has, would he feel willing that this minister, pastor of this church not walking in the order of the gospel, should baptize him? Could it be thought in order that any such minister, however much we might love him for the personal experience of grace we see in him, should be asked to administer the

ordinances for the church of Christ? If not now, why should the baptism performed by him fifteen or twenty years ago be thought valid baptism? If not now, it could not then be valid. If valid then, it would be so now. Then it would follow that the baptism of all ministers in that body of people could come to be considered valid, because those baptized by them might feel, as does our friend, that they also were God-called and gracious men; and if this were admitted, where would the matter end? The conclusion would sooner or later have to be drawn that we ought not to have separated upon grounds of nonfellowship from them at all; and then the necessary conclusion would be that we ought to seek to come together, admitting our fault in the withdrawal from them in the first place. Let our friend examine his own heart and see if now he would be willing to receive baptism at the hands of his former pastor and friend.

In a private letter our friend asks if all who came out in the division in 1832 were required to be baptized again. We can answer at once, that not one of them was required at that time to be baptized again. It was the mind of the brethren who came out that the Baptist Church as a whole must, up to that time, be admitted to be the church of Christ on earth, and that all her ordinances were valid up to that time. Corruptions were creeping in, until at last the departures were so great that men of God who really loved the order of his house felt that they must come out and be separate, and touch no longer the unclean thing. When the salt was separated nothing but that which was perishable remained, and corruption ruled supreme in the order of their churches. After His people heard, and heeded the call to come out, then the or-

dinances of the people who were thus forsaken could not be valid, according to any scriptural rule, and so all baptisms administered after that among them were not valid. These were the facts, and it is our mind that this course was consistent with Bible order in the churches, and that the opposite course would have been inconsistent.

We have now presented as clearly as we are able the additional thoughts which the letter of our friend has called forth. As said at the beginning, we have not desired to be actuated by the spirit of debate, but that we, and all who may read, might come to consider this subject prayerfully and sincerely, looking to the Lord for light, and for strength to walk in that light.

In conclusion we will say one more thing of the Scripture in Acts xix., viz., that if those baptized had not heard that there was any Holy Ghost, and those who had baptized them did not know of any Holy Ghost, and therefore did not baptize them in the name of the Holy Ghost, as well as in the name of the Father and of the Son, it seems clear that they were not really baptized at all. In that case baptism certainly would be necessary to the fellowship and order of the church. In this case the administrator was not a proper one, and neither were the candidates prepared for gospel baptism. See what we have said before regarding this matter. We are glad that this matter came up in this way; it is important, and cannot be too well understood. May God lead our dear friend, and all who, like him, feel perplexed, into peace and light in the gospel.

C.

MARRIAGES.

By Elder J. T. Rowe, Nov. 11th, 1906, at the residence of Mr. R. P. Ennis, 2105 Orleans St., Baltimore, Md., Thomas W. Johnson and Miss Elizabeth P. Ennis.

By the same, Nov. 27th, 1906, at the residence of Dr. Samuel Moore, in Alexandria, Va., Lawrence Beckley and Miss Harriet L. Grehan.

By the same, Dec. 11th, 1906, at the residence of Mr. Charles Cole, Butler, Baltimore Co., Md., Harry K. Gill and Miss Ella Royston.

By Elder A. B. Francis, Dec. 19th, 1906, at the residence of the bride's father, Denard Q. Adkins, near Salisbury, Md., Ralph Hamblin and Miss Florence L. Adkins, both of Wicomico Co., Md.

By the same, at the residence of the bride's father, W. S. Marvel, in Delmar, Del., Dec. 25th, 1906, Prof. C. Norman Jefferson, of Kent Co., Md., and Miss S. Blanche Marvel, of the former place.

By Elder John McConnell, Thursday noon, Dec. 20th, 1906, at the home of the bride, P. W. Koebig and Miss Elvira E. Tuthill, both of New York city.

By Elder F. A. Chick, Thursday p. m., Dec. 20th, 1906, at the residence of the bride, John F. Fritz and Miss Bertha M. Leming, both of Hopewell, N. J.

By the same, Tuesday p. m., Jan. 1st, 1907, at the residence of the bride, Edward A. Briggs and Miss Ada M. Hunt, both of Hopewell, N. J.

By Elder H. C. Ker, at his residence, 21 Broad St., Middletown, N. Y., Dec. 26th, 1906, Herman Hess, of Shohola, and Miss Agnes Greening, of Shohola Falls, Pike Co., Pa.

OBITUARY NOTICES.

SISTER Nannie Henshaw was born Dec. 12th, 1838, and died at her daughter's, Mrs. J. Bush, Dec. 4th, 1906. She was born near Richmond, Madison Co., Ky., and moved with her parents to Missouri in 1856; married James Henshaw Nov. 11th, 1860, and with her husband moved to Kansas in 1884. Her husband died Oct. 26th, 1886. She united with the Primitive Baptist Church, near Mt. Vernon, Kansas, in 1887; in 1898 she came to Oklahoma to live with her daughter, Mrs. J. Bush. She by letter was in the constitution of Bethel Old School or Primitive Baptist Church, in Kay Co., Okla., May 6th, 1906. She was truly a mother in Israel, faithful and sound in doctrine, and died in the full triumph of faith. We miss her, as she was the first one taken of our little number, but we sorrow not as those who have no hope, for we believe that Jesus died and rose again, and that all who sleep in Jesus will God bring with him.

Her funeral was attended on Dec. 6th, 1906, by a very large, solemn and attentive concourse of neighbors, friends and brethren, at her daughter's house, where a discourse was delivered by her pastor.

W. A. THOMPSON.

Lois Gilbert, our dear little girl, was called from us the 15th of last April, lacking only 5 days of being 12 years old. Lois had not been able to attend school for some two weeks, yet able to be up most of the time. I left home Friday morning before she died (Sunday) to attend one of my churches some ninety miles away, not having a thought that her sickness was unto death. When I received the news that she had passed away, I could not be reconciled at first, but when I looked upon her sweet face, cold in death, the thought came to me that she was now resting in His love, and the question, Would you call her back to natural life had you the power? The answer in mind was, No, for she would then have to meet the ills of life and again die. She is better off than her parents, four brothers and four sisters, who are left. I often recall her many virtues that I had not specially noticed or considered during her life. She never murmured, but appeared to be satisfied when her mother or I refused to grant what she desired. She would readily give up her playthings to the other children before she would contend with them. I believe the Lord saw a "good part" in her, which her life manifested, and so took her young life from this sin-cursed earth. The Lord gave and hath taken, blessed be his holy name.

M. L. GILBERT.

DADE CITY, Fla.

DIED—Dec. 6th, 1906, **Mrs. Nancy Jane Carpenter**, of Frank, Putnam Co., W. Va., daughter of John and Acenath Bird, in her 70th year, after a short illness of heart disease. She had been a devoted member of the Old School Baptist Church for many years, and was a faithful attendant at the meetings. She leaves to mourn, two sons and three daughters, one brother and one sister (my mother), with many friends. The church feels that it has sustained a great loss, but we hope it is her eternal gain. During her illness she often prayed to go and be at rest, where she would be done with the trials, troubles and sufferings of this world. She seemed to rejoice to know that she was born to die.

May God bless her sorrowing relatives and friends.

G. B. BIRD.

DIED—**Enoch M. Duley**, Dec. 25th, 1906, at the home of his son, W. W. Duley, near Hampton, Ky., in his 90th year. He was born in Livingston Co., Ky., where he lived and died. He had been blind for some years, but bore the affliction with patience. He had been a faithful member of Zion Church since it was organized. He often said he would have greater reason to give glory to God than any one else, because he was such a great sinner. Thanks be to God, he had a great Savior. He was a firm believer in the sovereign power and grace of God. He was a constant subscriber to the SIGNS more than forty years, and enjoyed it very much, especially in

his declining years, when cut off from church privileges. He leaves children, grandchildren and great-grandchildren to mourn their loss.

May God sustain them, together with Zion Church, is the prayer of his nephew,

J. M. DULEY.

Mr. John P. Howard was born in Knox Co., Ohio, Nov. 9th, 1826, and died July 10th, 1902, aged 75 years, 8 months and 1 day. The deceased was married to Sarah J. Blaine, August 24th, 1850; to this union were born six children, of whom two survive him. Mr. Howard moved to Paulding County about twenty-five years ago, and resided there until the time of his death. He had been confined to his bed for some time with consumption, and during this period of suffering and waiting displayed cheerfulness, and hope in an eternal home beyond the grave. He leaves his widow, two children and a large circle of friends to mourn their loss.

The remains were interred at the Chapel cemetery July 12th, Mr. Silvat officiating.

Sister F. J. (Deanna) Adams was born in Knox Co., Tenn., Nov. 11th, 1837, moved with her parents to Missouri in 1850, and in 1851 settled in Johnson County, that State. In 1861 she was married to F. M. Adams; to this union eight children were born, five girls and three boys; three girls preceded her. She leaves three boys, two girls, with the father and grandchildren, to mourn their loss. Sister Adams joined Charity Church of Regular Predestinarian Baptists, in Johnson Co., Mo., about the year 1887. The writer was personally acquainted with her for eighteen years, being her pastor for twelve years, and can truly say, A mother in Israel has fallen. Sister Adams was of a quiet disposition; her noble qualities were better known by her humble walk and kind deeds than by her tongue; she possessed better control of that unruly member than most of God's dear children; in all the conflicts of life which she had I never heard her utter a harmful word of any one in all the eighteen years of our acquaintance. She moved with her husband to this State (Washington) in 1901, then a new country, and located in Adams County, on a homestead, and while spending this lonely life her greatest complaint was being separated from the association of her brethren and church, but God, who is rich in mercy, called her from this vain world of sin and disappointment to that fair clime above, where there is fullness of joy; so let me say to the bereaved, Weep not, but rejoice that God has remembered her in mercy; and we, too, rest in hope of the same great deliverance. Her death came Dec. 17th, 1906.

I, by request of her family, tried to speak of the comfort there is in Jesus for all our sorrows; after which her body was laid away to await the great call for the graves to give up their dead.

ALSO,

Miss Rosa M. Baker, daughter of D. F. and A. M. Baker, was born in Washington Co., Ore., June 20th, 1883, and died at Walla Walla, Wash., Nov. 7th, 1906. I was called to attend the funeral, which was held at her father's residence, and I tried to call the minds of the bereaved ones to the precious promises of God in Christ Jesus our Lord. We do not weep as those who have no hope, for if we believe that Jesus died and rose again, we believe those that fall asleep he will bring with him when he comes; so comfort one another with these words.

JOHN T. BARNES.

TOUCHET, Wash.

DIED—At the home of his daughter, in Cammal, Pa., **Jeremiah Campbell**. He was born June 12th, 1827. Although not a member of the visible church, he was a firm believer in the Creator of all things. His daughter, with whom he made his home, was kind and attentive to all his wants. Mr. Campbell was the father of thirteen children, ten of whom survive him. The Lord spared his life to the ripe old age of 79 years, 5 months and 16 days.

The remains were laid to rest in the Cammal cemetery by the side of his wife, who passed away several years ago, to await the resurrection.

ALSO,

Sister **Jane Oakes** passed away Saturday morning, Dec. 15th, 1906. She was the wife of James Oakes, who died several years ago. Sister Oakes was born at Cammal in the year 1832, and died near Ansonia at the age of 74 years, 4 months and 15 days. She was the daughter of John and Mary Campbell, who were the father and mother of nine children, three are still living. Sister Oakes was baptized with her husband at Cammal, by Elder S. H. Durand, about thirty years ago, but did not have the privilege of meeting with the brethren as often as she wished on account of living so far away and not being in the best of health, but she was always ready to give a reason of her hope. Her last illness was short; she lived with her two sons, and was taken sick in the night and sat up for a time. One of the sons went for the doctor; she told the other one to help her back to bed, and as he did so she calmly passed away. The remains were laid at rest by the side of her husband in the Ansonia cemetery to await the final resurrection.

J. T. BADGLEY.

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Elder H. J. Redd, Ala., \$1.00; F. A. Park, Ga., \$1.00; Mrs. E. B. Jones, Miss., \$.50; J. A. Tandy, Texas, \$1.00; Mrs. Lewis Cudney, N. Y., \$1.00; Isaac Larowe, N. J., \$2.00; J. K. Yerkes, D. C., \$1.00; Mrs. H. E. Scarsborough, Md., \$1.00; B. P. Earle, Ky., \$2.00; 1st Independent Baptist Church, Mass., \$5.00; Mrs. Elizabeth Beesley, N. Y., \$2.00.—Total, \$17.50.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 75. MIDDLETOWN, N. Y., FEBRUARY 1, 1907. NO. 3.

CORRESPONDENCE.

FRAGMENTS.

WHERE to begin in writing upon the wonderful work and the wonderful experience of salvation, is sometimes a serious question. We cannot begin with the Lord's purposes and work, because we know nothing of that until we experience it. The rescued lamb, if it could talk, would not begin by talking of the wisdom and power of the Shepherd, of his ownership of the lamb and his work in redeeming it, but would begin with its own remembrance of its painful, hungry, helpless condition, and then of its surprised delight in being taken up into the bosom of this wonderful man whom it came afterward to know as its shepherd. We can know nothing of the Sun of righteousness until his healing beams touch us; we see him only in his own light.

In the case of Joseph's brethren, the beginning of their knowledge of him as having been sent before them to save them, was a famine called for by the Lord upon the land where they dwelt. So the beginning of the knowledge of salvation on the part of the Lord's people

is an experience of a famine upon all this world; not a famine of bread and worldly riches, but a famine of righteousness. (Psalms cv.) The mountains and hills of human power and wisdom are made waste, and all the herbs dried up, so that we find nothing growing there any more to feed our souls that are hungering for righteousness. Instead of rivers of salvation, which we had formerly thought of as flowing from the exaltations of worldly and fleshly power and goodness, we see only islands; no water at all, but the opposite, and all the pools of human wisdom and merit, at which we had before satisfied our thirst, dried up. (Isaiah xlii. 15, 16.) O what a terrible thing sin is! and this we are going to learn more and more while we live in this mortal state.

My thoughts are much upon my unworthiness in the sight of a holy God. Unworthiness is too mild and weak a word to express what I feel concerning myself. "Behold, I am vile," said Job, but he was one pronounced perfect by the Lord, therefore we know that this expression, and the one that follows: "I abhor myself," tell only what is experi-

enced by a child of God. When one, however, sees in his own heart and mind what I am seeing in mine, it seems to him very questionable whether such an one can possibly be a child. The feeling of anguish of one in such a condition is unspeakable. He will be thinking that he is one who, like Esau, has sold his birthright; nothing that he can do can restore it to him; or that he is the one who has sinned wilfully, and now there is only a certain fearful looking for of judgment and fiery indignation; or like one who has trampled under foot the Son of God by thoughts and acts of disobedience.

It is true that Esau could not have had a birthright as Isaac's son to sell if he had not been a son, and that his sonship he could not lose, whatever rights he might sell; and so one cannot sell a birthright to the spiritual blessings, privileges and enjoyments of the church of Jesus Christ unless he has been born of God, for none other can have them to sell, and that relationship of a son cannot be sold. This may and probably does save the disobedient child from despair, but it does not take from him the terror of the Lord, nor restore to him the joy of God's salvation. So in the other cases alluded to by the apostle, we know that the one who is convicted in his soul before the Lord of having sinned wilfully, and of having trampled under foot the Son of God, by disobeying his sweet commands, is a child of God. The natural man is not "under the law to Christ," and cannot sin against that law, nor do despite to the Spirit of grace, for he is not "under grace," but is under the law of Moses, and is dead in sin under that law. It is because one is a child, and under grace, and under law to Christ, that disobedience and wilful sinning cast

him so terribly into the depths, which close him about "even to the soul," and cause him such fearful suffering. The man who has not been quickened by the Spirit of God does not know that kind of suffering; there are no bands in his death; his strength is firm, he prospers in his worldly religion, and has more than heart can wish. (Psalms lxxiii.)

But while we are shut away from spiritual enjoyment, and feels that the Lord has made our chain heavy very justly, and has shut out our prayer, there is a kind of relief in reading our state and condition of mind in the inspired Scriptures of truth, and in the hope, which cannot entirely lose its power as an anchor of the soul, that deliverance will come to us some time and in the Lord's own good way. The Lord's love and tender care will never leave his erring, wandering, disobedient child, he watches over him, he looks upon the one who says, "I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living."—Job xxxiii. 27-30.

I have been thinking of the great goodness of the Lord toward such as I, who have to say:

"O Lord! how vile am I;
Unholy and unclean!
How can I dare to venture nigh,
With such a load of sin?"

But when I think not only of his wonderful long-suffering and goodness in causing this vile creature to suffer such keen humiliation in order to withdraw him from his purpose, and hide pride from him, keeping back his soul from the pit, and his life from perishing by the sword, but also of his glorious goodness in giv-

ing him, when the trial is complete, prevailing faith to see and feel his sins all gone, washed away in the cleansing fountain of Jesus' precious blood, how can I but rejoice and say, "I thank God, through Jesus Christ our Lord," I have by faith a deliverance from the body of this death? More than forty-two years ago my soul rejoiced in this expression of the psalmist: "O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues."—Psalms xxxi. 19, 20. What a sweet rest is here for the poor soul who has been found by the Shepherd, helpless and undone in the mountain of worldly strength and righteousness, lost in the bewildering mazes of worldly vanity, and has been tenderly brought back upon his shoulders and hidden from the world in the secret place of the Most High, where he shall abide under the shadow of the Almighty.

✓ IT is now the seventh day of December, 1906. Forty-two years ago a council met at my former home in Herrick, Bradford Co., Pa., in accordance with the request of the Middletown and Wallkill Church, in Orange Co., N. Y., to consider the question of ordaining me to the gospel ministry. On account of the inability of my father and mother to travel a distance, the meeting was appointed at our home, about two hundred miles from the church of which I was a member. Of the six ministers who constituted the presbytery only one is now living. Elder Gilbert Beebe was the moderator. The examination and a sermon occupied the

first day. The ordination services were on the 8th. The weather was pleasant, and there was a very large congregation both days. What my feelings were at the time, a mingling of hopes, doubts, fears, zealous desires, I would like to tell, but cannot. As I look back how short the time seems, which would have appeared so long to look forward to at that time. How little I thought I should live forty-two years. Though the time seems so short to look back to, yet how few of those who were present then are living now; of those who were the council I do not remember of but two now living. Of my father's family and the families of two brothers living near, there were eleven who were members of the church at Vaughan Hill in 1865; only two of these are still on earth: my sister Bessie and myself. What questionings were mine at the time as to whether the Lord had called me to preach, and what questionings have been mine many times since. I was baptized on the second Sunday in June, 1864, by Elder Beebe, in Middletown, N. Y., and from that time I had but one subject to talk about, and that was salvation by grace. But it was near the last of August that I was told by the Spirit that I must preach. I had listened to a sermon in which there was no gospel, but error from beginning to end. My desire was to get up in that congregation and tell the people that this that they had heard was not the truth; that if they knew what the text meant it would comfort them. I had been a member there, and would have felt no hesitation in speaking, but the Spirit suffered me not; but in an instant it was made known to me that I must preach. My one desire was (and has been ever since) to go and tell to all the ends of the earth that salvation is of the Lord. I wrote

Elder Beebe, and asked him what such feelings meant. He replied that the church had thought I had a call to preach, and was waiting till the Lord should let me know it. Well, sometimes I feel that my work has been of the poorest kind, not worthy to be called preaching, and sometimes it seems to me that it has been a glorious work, and that all the praise belongs to Jesus, the dear Savior, who has at times filled my heart with love to him, and has filled my soul with laughter and my tongue with singing. But O, the dark nights, the terrible afflictions, the awful desolations of soul that have been mine to experience; they cannot be told. During these years I have traveled much, and spoken often, and met many kinds of people, and experienced many wonderful things. There are many of these experiences and incidents that would be of interest, I know, to the brethren, and I have sometimes thought I would try to tell some of them, and recount some of the circumstances of my travels, and tell of the ministers I have intimately known. I know of only one now who has been ordained a longer time than I. How poor appears my work, and myself. Truly I can say I feel to be the least of all saints, if I am one. But how sweet is the fellowship of the saints to me. If I ever write of these things I hope it will surely be by the direction of the Lord, so that I may write nothing that will hurt the cause of truth or any of the Lord's people.

“Go, stand and speak in the temple to the people all the words of this life.” This is what the angel said to the apostles when he had brought them out of prison. “All the words of this life.” What a solemn and sweet expression this is! This is the divine life; this is the

life that was in the Word, and which is the light of men; this is the life which Jesus is to his people, and in which they are all one with him. “He that hath the Son, hath life.” Our natural life has to do with the things of this world, and the words of this natural life tell of the wisdom and knowledge of this world, and of its interests and activities and pleasures of every kind. All of these shall come to an end with the end of this world; they are all corruptible, defiled, and shall soon fade away. But the words of this divine, holy, spiritual life tell of all that pertains to God and the things of God; they tell of infinite wisdom and knowledge and power, and of love and mercy and grace, and of salvation and all spiritual blessings; they tell of the wonderful love of Jesus, which passeth knowledge, which caused him to die for his people that they might live; they tell of his glorious resurrection and his ascension to the right hand of God; they tell of all the precious things which he hath prepared for them that love him, and of the inheritance which he hath begotten us unto by his resurrection from the dead, which is incorruptible and undefiled, and that fadeth not away. To feel these spiritual things, to know their power and blessedness, is better than all this world can give; and how inexpressibly good and pleasant it is to be given this grace to speak all the words of this life, this holy, pure and infinitely exalted life, and what an unspeakable blessing it is to any one in this world to be favored with power to hear and understand these words, to hunger and thirst for them and the things they tell, and to find that they are spirit and life to us, and are living in our hearts and lives.

✓SILAS H. DURAND.

SOUTHAMPTON, Pa.

“REMEMBER LOT’S WIFE.”

(Luke xvii. 32.)

A DEAR sister wrote me to-day, saying the above Scripture had been on her mind much of late, and expressed a desire to hear some one explain it, and strange to say, the same Scripture was resting upon my own mind this morning before I received the letter. However, this is no evidence that the thoughts I may present are the correct interpretation of this Scripture. In writing or speaking I do not set myself up as authority, but simply leave the thoughts for the consideration of the brethren, knowing that “the ear trieth words, as the mouth tasteth meat.” We have no authority outside of the book of sacred truth and the witness within. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Since the apostles fell asleep no one man is any better authority than another. But let us examine the words of Jesus, as quoted above, and see if we can come to a conclusion as to what he meant. It is a warning to us, and we should take heed and be profited by it. There are other characters spoken of in the Scriptures that we do well to remember. Achan, for instance, also Ananias and Sapphira; of these I may speak before I close. There are also characters that we have known in our day and time who stand as monuments of warning, whom we do well to remember. The apostle said, “Warn them that are unruly.” There is no better way of warning them than to point out the fate of disobedient and unruly children, who stand here and there as monuments of warning.

“Remember Lot’s wife.” Jesus had just been speaking of the day in which the Son of man is revealed. He said it

was like the days of Noah; they did eat, and drink, and married wives, &c., until Noah entered into the ark, and the flood came and destroyed them all. Here let me ask those to whom Jesus has been revealed, Do you not see a resemblance between your experience and that of Noah and his family when they were housed safely in the ark, and all the rest of the world perished? Would it not have been very presumptuous and ungrateful for any one of Noah’s family to have tried to take in the ark some favorite heifer, or pet lamb, or drag in some special friend, contrary to their wishes, and thus try to spoil, as it were, the beauty and completeness of the salvation of God? They did not need anything outside of what God gave them. “My God shall supply all your need, according to his riches in glory by Christ Jesus.” “Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.” Here is a wonderful salvation for Lot and his wife and two daughters; is it not reasonable to believe, hope and trust in the God who so miraculously delivered them from the wicked city he was about to destroy? If he would do this for them, would he not also take care of them ever afterwards? Would he burn anything that would be of real use to them? In turning back to save their goods their lives would only be imperiled, as Jesus shows further on in this chapter. “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” “Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and

his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." I presume that most readers, like myself, do not take the pains to refer to the Bible and see the connection, so I have quoted the connection above to make it plain what the Savior was talking about. The leading idea is, "Be content with such things as ye have;" do not seek after those things that God has not given you, and does not intend you shall have. Trust in the Lord, he preserves your life; why seek to help him? but rather seek to know and do his will.

"Whosoever shall seek to save his life shall lose it." What is life to a redeemed soul? It is that which is death to a dead sinner. The word "life" here means happiness, or contentment. It is natural for us to seek those things that we think will make us happy and contented, and in seeking those things we become more and more discontented and unhappy, and you may seek and seek, and keep on seeking, and the further away from happiness you get; and so in seeking to save your life you lose it. "Remember Lot's wife." The trouble is that our ideas of what bring life and happiness are all wrong. Perhaps we were happy when we started out, perhaps we were enjoying spiritual meditations; we loved to read the Bible, we loved to meet with the brethren, we loved to converse upon spiritual things; those who have lost their taste for and interest in those things should not say that the Lord has taken them from them, but that they have turned back from them, and in turning back and seeking those things the world seeks we leave the church behind, and

we leave the dear Savior behind. "Remember Lot's wife." But what about those who will lose their life and so preserve it? Ah, here is a brave soldier, one who is willing to die at his post; he patiently runs the race that is set before him, he expects no great things, he believes that bread will be given him and his water shall be sure, he expects trials and temptations, he says:

"Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?
Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy word."

"Though he slay me, yet will I trust in him." Remember Job. "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Hezekiah said, "I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit." Thus Hezekiah acknowledges that it is affliction that preserves his life. Moses by faith chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. This was a very wise choice, for it was a God-given choice; this choice would bring more happiness to Moses than all the treasures of Egypt, had he have chosen them. There is a crown of life for the people of God, which is worn by them here below, sorely tried and afflicted though they are. Where is the interest and treasure and life of the true, obedient children of God? Is it not in the church, which is their home? O how careful each one should be not to trouble the church of God. Remember Achan, he was the one that troubled Israel, and was stoned

to death by all Israel; even his own near kin joined in the stoning. This is figurative of one who troubles the church and must be stoned to death by the whole church, or in other words, excluded from the church. Remember Ananias; when Satan filled his heart to lie to the Holy Ghost, he died at the rebuke of Peter, and great fear came upon all them that heard these things. It seems to me that this should be the case with us all when we witness cases like the above, where brethren live after the flesh and die, that great fear should fall upon us all lest we should fall into the same temptation. Remember Sapphira, who was affiliated with Ananias in his sin; she, too, suffered the same fate. When we tolerate and uphold brethren who sin wilfully we become involved in the same sin, and in this way a whole church may become in disorder, and so go the way of Ananias and Sapphira.

EDWARD F. ROUNDS.

NEWARK, Del.

MACOMB, Ill.

DEAR ELDER CHICK:—Once more I ask you to bear with me while I, in much weakness and a feeling sense of unworthiness, try to write something for your personal. I have a desire to contribute a little to our dear paper, and add my feeble testimony of God's grace to a poor sinner, for if I am saved, or have a sweet hope in his name, it is only through God's grace and mercy to the chief of sinners. I have been a subscriber to the SIGNS for many years, and in all that time I cannot see where it has turned aside from the "good old way," or deviated from the "faith once delivered to the saints;" but it has continued steadfast in the apostles' doctrine, turning not to the right or the left. The editorials by yourself and

Elder Ker are ever instructive and comforting to God's poor, tempest-tossed children, sojourning in this world of sorrow. You are firm and unwavering in principles and doctrine, yet you write in a kind and brotherly spirit, which strengthens fellowship and increases our love and esteem; may you long be spared to the precious cause of Christ and to the consolation of Israel. The contributors, all, seem to desire God's glory, and testify that salvation is of the Lord; they all seem led by the Spirit of Christ, so are members of one family of the household of faith. My dear brethren and sisters, I have been reading your dear, sweet letters, many of them over and over, and have felt like saying, Write on, for you know not how you cheer and comfort poor, weak ones, like the writer, groveling in the dark valley. Many times I enjoy a feast of fat things when I read the dear SIGNS, and then I want to tell you all about it. When I consider all the great things that God has done for his people, and remember all the way he has led Israel, how he found him in a waste howling wilderness, led him about and instructed him, and kept him as the apple of his eye, and led him to his banqueting-house, where his banner over him is love; yes, when I get only a faint glimpse of these glorious things I feel to say with the psalmist, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" What are the wonderful works of God? I am too weak, sinful and ignorant to attempt to speak of them, I know so little of his ways, which are past finding out. The mysteries of God knows no man; revealed things alone belong to his children; enough of his greatness is manifest to call forth all praise and honor to his holy name. "The earth is full of the

goodness of the Lord." "The goodness of God endureth continually." His providential care is over all his creatures, his sun shines on the evil and on the good, his rain falls on the just and the unjust; all the blessings that mankind enjoys—life, health, prosperity, friends, freedom, are only a few of the great natural blessings from the hand of our heavenly Father. When we look forth we behold some of his works in nature: the great and glorious sun that lights and rules the day, the moon and stars that shine and beautify the night, are a source of endless mystery and admiration, the great seas whose waves are stilled at his command, the grand and lofty mountains, the fruitful valleys, the mighty rivers, the great trees of the forest, the fish of the sea, the beasts of the field, the fowls of the air, even down to the tiny blade of grass, are God's handiwork; without him was not anything made that is made. The planets roll around in their orbits, the seasons come and go, seedtime and harvest, summer and winter, cold and heat, were ordained of God and fulfill some deep design, and work his sovereign will. All God's works are great and wonderful, and as far above the works of man as the heavens are above the earth. Though mankind, who is also one of the wonderful works of God, is endowed with great natural talents, so that he has achieved marvelous things in science, yet with all his boasted power and learning he cannot create an atom, or form the tiniest blade of grass; he cannot give to the rose its color, or to the lily its perfume. God's work in nature extends from the creation of the universe to the worm that crawls upon the ground, and when we contemplate these, which are only a part of his ways, we are lost in wonder and amazement, and are made to exclaim, "Great

and marvelous are thy works." "O Lord, how manifold are thy works! in wisdom hast thou made them all." Yet there is a greater work that God hath wrought: it is the great work of salvation of poor sinners, the redemption of his people. Before the foundation of the world God chose in Christ a people to show forth his praise. All men were justly condemned sinners, they had broken God's holy law which said, "The soul that sinneth, it shall die." They were dead in trespasses and in sins. God's people whom he had chosen were without hope and without God in the world. His bride was ten thousand talents in debt, and had nothing to pay. The law demanded a sacrifice that was holy, without spot or blemish; the poor sinner is vile, polluted, and all his righteousness is as filthy rags, and he cannot make an offering in righteousness, so without mercy he is lost. But God, who loved his people, these poor, helpless sinners, even when they were dead in trespasses and in sins, sent his own Son, who came in the likeness of sinful flesh, and dwelt among men. He came to redeem his bride, and to pay every demand of the law. Jesus came to do his Father's will, which was to save and keep all that the Father had given him. He called his disciples around him, instructing them as to his kingdom, performing many wonderful works before them to show forth his power and confirm them in the faith. He went about doing good, healing the sick, cleansing the lepers, raising the dead, even the tempest and the sea were subject to his power. Though he had all power, yet he was meek and lowly in heart; his was a life of toil and hardship. When the time came to finish the work he came to do, he was taken by wicked hands and slain; he died the shameful and agonizing death of

the cross, that poor, guilty sinners might live. Why should Jesus die, the just for the unjust? Because, without the shedding of blood there is no remission of sins, and Jesus alone was without sin, and he alone could pay the debt. He bore all our sins on the cross, and when he cried out, "It is finished," he completed the great work of redemption. Why such suffering? O why such love for guilty wretches? Was it for me? I am fearful, and have many doubts, yet I feel to say,

"O for such love let rocks and hills
Their lasting silence break,
And all harmonious, human tongues,
The Savior's praises speak."

But, my dear kindred, Christ did not remain on the cross. No, glorious thought! Neither did he remain in the tomb, but on the third day, early in the morning, as he had told his sorrowing disciples, he arose from the dead, a victorious conqueror over death and the grave, thus securing the resurrection of all his people, for as the Head arose so must the body, and he declared that he should raise them up at the last day; for in like manner as Christ ascended into heaven he will come again, and those in Christ shall rise first, purified, glorified and immortal, and shall meet the Lord in the air, and shall be forever with him, where there is no more sin, "neither sorrow, nor crying, neither shall there be any more pain." The resurrection is the most wonderful and glorious work of God, and if we have a sweet hope of one day realizing this longing desire, should we not live in honor to his name, and praise him for his goodness while here below? He is still working a work of righteousness in the hearts of poor sinners, changing them from the love of sin to the love of holiness, and as God was alone in the work of creation, so is he alone in this great

work of salvation. May we live as becometh the gospel. But, dear ones, if you only knew how sinful and low I feel at this time you would wonder that I admonish others. Dear brother Chick, cannot we say these things, yet be far from living the right way ourselves? I know this is the case with me, for I come far short of living as I desire; it seems my praise is feeble, and my path is crooked; O that I could praise him for his goodness and mercy to me.

I must ask pardon for this lengthy letter, for I never intended writing so much, yet I have only touched the most important part of this glorious subject. Praying that our heavenly Father may journey with you all, and sending Christmas and New Year's greeting, I remain lovingly, but unworthily, your sister,
SARAH E. RUNKLE.

CRAWFORDSVILLE, Indiana.

EDITORS OF THE SIGNS OF THE TIMES,
AND HOUSEHOLD OF FAITH—DEARLY
BELOVED KINDRED IN CHRIST:—Another year with its joys and sorrows has passed, and we are still spared monuments of God's amazing mercy; another leaf in our book is turned, and our hearts look up to the all-wise Giver, begging for strength, courage and patience to press on over the weary road of life's toils, sufferings and disappointments. I am bowed with humility when I attempt to write to the faithful saints, who have so often fed me with their writings, but I must thank them and encourage them to weary not in well doing. The prayer of Daniel, made with fastings and sackcloth and ashes, comes to mind: "O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments: we have sinned, and have

committed iniquity, and have done wickedly. * * * O Lord, righteousness be- longeth unto thee, but unto us confusion of faces. * * * O Lord, hear; O Lord, forgive; O Lord, hearken, and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name." Dear old Daniel, a brother born for adversity; how our hearts warm with fellowship when we read his prayer in the ninth chapter of Daniel, where he expresses the very words we long to say, like, God's mercy is very great; My sins are as the sand on the seashore; and, I long to understand thy truth.

I have just been reading Elder D. Bartley's last book, and find him another brother born for adversity. He surely was led through deep waters, but in his last hours was made to lie down in green pastures. He said in regard to writing the book, when he was sick, weak and suffering: "I am in the hands of the Lord, to do with me as seemeth him good." In the wakeful hours of the night he was comforted by his study of those who should testify beforehand the sufferings of Christ and the glory that should follow. I read the chapter about Joseph first, as he was always my favorite, and the comfort I had in the reading was worth the price of the whole book. Joseph, when he made himself known to his brethren and they fell down before him, he compares to our experience when we come before our spiritual Joseph, and I felt it to be true; anything that I can prove by my own experience is a great comfort. Sometimes I fear I have not a christian experience, but when I find a similarity in Joseph, Jonah, Job, Isaac, or any of the dear Bible saints, it gives me to hope I belong to the same blessed company whom no man can number. The book of Ruth I have read many

times, and wondered over some of the characters. This "Christ-man in Type" makes it beautiful and satisfactory to me; a wonderful lesson of spiritual doctrine and truth. Boaz is a type of Christ, Naomi a type of the church, and Ruth of the Gentiles brought in, and the hand of the Lord directed it all. How "great and marvelous are thy works, Lord God Almighty."

A Baptist brother told me he had not much use for the Old Testament Scriptures, but if he should read this explanation by Elder Bartley I think he would feel differently. I have known Elder Bartley ever since 1854; he lived in this city, and belonged to our church a number of years; I have heard him preach many times. He manifested great devotion and tender feeling when entering the pulpit, never indulging in light, vain talk while preaching. He esteemed the cause he served very solemn, and the liberty he had in his last sermon and writings, and his comforting talk to his bereaved wife on his death-bed, prove to us he had been with Jesus and learned of him. I have just had a visit from sister Sallie Bartley, and she told me much of her dear husband's last days, is the reason my thoughts have made me write in this way. I wanted to tell it to my best friends, who write comforting messages for me. When I open the SIGNS and see their familiar names I am cheered and hopeful. Elizabeth Johnson, dear sister in tribulation, when I read your last letter in the SIGNS my heart ached for you in your great loss and loneliness; and M. J. Lee, I was glad to hear from you again in your far away home. Dear one, I love you for the truth's sake, and feel sorry for you with your many trials. I cannot mention the names of all the christian pil-

grims who have fed me from time to time with the finest of the wheat from the Master's storehouse.

But I am taking too much space in our dear paper. Hoping God will bless you in this new year, I am, with abiding love, your unworthy sister in hope,

LINA W. BECK.

REVELATION XIII. 8.

"AND all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

I am aware that what is written in that book of "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," is clothed with deep mystery, more especially to them who have no spiritual comprehension to understand the prophecies contained in the wonderful book; to them it becomes merely conjectural, wrought out by the cunning of human reason. There can be no true conception of this book except by him who "hath an ear, let him hear what the Spirit saith unto the churches." This is also true of all scriptural knowledge, there is but one source of spiritual understanding, and that comes through the revelation of Jesus Christ imparted to his chosen servants, and what God purposes to reveal to his servants will certainly be accomplished. "My counsel shall stand, and I will do all my pleasure." It is determined in the wisdom of God that every event portrayed in the book of Revelation will be fulfilled with absolute certainty. The chapter of which the verse at the head of this article is a part has been the theme of many and varied theories. All agree that the two beasts represent power, and through the exercise of

that power influence an authority over mankind—all kingdoms, and tongues, and nations. So great and powerful is the influence of the first beast, we find him penetrating all lands and all tongues and all people; the great, the mighty and the learned, as well as the small, the weak and the ignorant, have been alike subject to its authority. Must not these things be accomplished? For "all that dwell upon the earth shall worship him." He certainly must come upon the stage of human action and perform his part to fulfill the prophetic scenes assigned him, as detailed by the beloved apostle in the lonely isle of Patmos. Who shall be his worshipers? All whose names are not written in the book of life; no more, no less. It is very conclusive then that there is a book of life, wherein are written the names of people who do not worship the beast. Jesus told his disciples, when they came to him in a seemingly boasting spirit, saying, "Lord, even the devils are subject unto us through thy name," "Notwithstanding, in this rejoice not, that the spirits are subject unto you, but rather rejoice, because your names are written in heaven;" in that book of life, or the eternal mind of Jehovah. How long have those names been written? "From the foundation of the world." What is the title of this wonderful book? Book of the Lamb slain. Some accept the theory that the Lamb was slain from the foundation of the world. I understand that the phrase, "from the foundation of the world," is connected with the phrase, "are not written," and not the verb "slain." The eighth verse of the seventeenth chapter reads: "And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world." The worshipers of

the beast do not teach that the names of God's children are in that book from the foundation of the world, but are written when the terms of an offered salvation are accepted and complied with. I have listened to ministers of our faith quote that the Lamb was slain from the foundation of the world. Ministers should be very careful not to quote Scripture that will convey an erroneous meaning. That the names of God's children were written in the book of life from the foundation of the world, should be a very precious thought to every one who has been called by grace manifestly into the kingdom of God's dear Son. That view is consistent with all the great and fundamental truths of the gospel, it is the very essence of predestination. "For whom he did foreknow, [because written in the book] he also did predestinate to be conformed to the image of his Son." Then follows another link in the golden chain of God's purposes: "Moreover, whom he did predestinate, them he also called." Their justification, and also their glorification, follow to perfect the saints for that place that Jesus has gone to prepare for them. This precious and consoling truth is not understood by those whose names are not written in that book. Paul believed that their names were thus written: "I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellowlaborers, whose names are written in the book of life." Again, when he beheld heresies arise among those of his people who erred concerning the truth, and overthrew the faith of some, he was confident in God and exclaimed with hope and trust, "Nevertheless the foundation of God standeth sure, having this seal, The Lord

knoweth them that are his."—2 Tim. ii. 19. Jude also confirmed the belief in the short letter he wrote: "To them that are sanctified [written in the book] by God the Father, and preserved in Jesus Christ, and called." "And the blood of Jesus Christ his Son cleanseth us from all sin." "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. Where will be found in all the world, among the varied religious organizations, one that loves these blessed truths, except the despised Old School Baptists? They can say with the great apostle: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth."—Romans i. 16. Jesus, in describing these written in the book, says, "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

In conclusion of the matter, the redeemed family of God was written by name in the book of life, they were written before the foundation of the world, they fell under the power of sin, "and were by nature the children of wrath, even as others," but in the purpose of God they were the children of the promise. Jesus Christ, the Son of God, came into the world to lay down his life in order to save them from the power of sin and death, and all that the Father gave to him cometh unto him, and his love for them was so great that he said, "I will in no wise cast out." "I will not leave you comfortless: I will come to you." Their names are written in heaven, in the book of life, they alone are the children of the resurrection, they alone shall

hear, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

I understand the first beast to be papal power in the beginning, a combination of pagan reasoning and christian apostacy, a combination of the spotted leopard, feet of a bear (climbing power), and the mouth of a lion, making a great noise. The second beast had two horns, like a lamb, exercised milder power, came up out of the earth, not so turbulent and stormy as the first, as it rose out of the sea of confusion. One had ten horns, representing great and strong power; the other two horns, (milder power) exercised reason more than force. Both received power from the dragon, or Satan; both strived to maintain secular as well as spiritual power, or combination of church and state, in contradiction of the teachings of Jesus, whom they profess to worship. He declared that his kingdom is not of the world. The two horned beast represents Protestantism, as established in Germany under Luther, and in England under Henry the Eighth. Those two horns, or powers, have grown out of the same head, beastly. How aptly the beasts are described in the tenth verse: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."

Brethren editors, I may be wrong in my conclusions, crudely written, but they are as I understand them, and I submit them to your judgment. Success to you while contending for the truth.

Your brother in hope,

T. R. PITTMAN.

HAVANA, Kansas.

OAK LANE, PHILADELPHIA, Pa.

DEAR BROTHER CHICK:—I have all of yesterday so vividly in my mind this morning that I feel I must tell some one about it, and I know of no one that I would rather write to about it than you. If I had taken my pen an hour or two ago I feel sure it would have been of more interest, for I have lived the day and evening over in memory, and now just give you the copy, or milk of it, while I have devoured the cream. To me it was a day never to be forgotten; one among the beautiful days to a sojourner in this warpath of strife and confusion. It was dull, and finally rained in the morning, but that did not affect the singing and sweet words of comfort of the Scriptures in my heart, and neither did it make me feel that I would not go to meeting, as we do not stop for any ordinary rain. The Lord has shown us such favor that we are made to see his mercy to us in it. Oftentimes we have come home, walking in from our depot, and the rain would slacken until we arrived home, and then in less than two minutes at times, has just poured down. Several times the lightning would flash, and the sound of the thunder would be nearer and nearer, seeming at last to be upon us, and the rain would be stayed until we were home and then fall. So we went to meeting yesterday without getting wet. On our way we overtook a brother and sister, and they looked lovely to me. After we four went into the hall, others began to gather. Elder Coulter was away, and Elder Cabbage was with us. The singing was good, and the text was Romans xi. 5, also the seventh verse, but brother Cabbage did not get to say much about the seventh verse. I felt that I knew it was the truth, and nothing but the truth, but it was too deep for me,

too great for my ability to grasp the fullness of it. I was glad to see the freedom and power the Lord gave brother Cabbage. After meeting it was decided to meet in the evening with our friend, Thomas Cabbage, so I went to dinner with him; brother Charles Bond and family, also sister Duffield and daughter, and sister Horner and brother Cabbage, went there, too, and all the time through the day gossip was left out, and the better things were the theme. In the evening brother H. C. Ker was with us, too. About twenty-five were there, and you know about our usual evening gatherings. The singing was good, each one seeming to join in, in love. Brother Cabbage again took up the morning subject, by request, and spoke to the satisfaction of all, I think. The first one to speak was friend Cabbage, addressing us as friends, and saying that he wished us to feel free in his home, and that as he was not a member he did not feel to say much. Then Elder Cabbage spoke, followed by Elder Ker, on the same subject, and to my mind he finished it completely, giving the full and complete meaning of predestination and election, and of the commands of our heavenly Father; and then, having been touched by friend Cabbage addressing us as friends, and of his unworthiness to be among us, he spoke to him beautifully, and not only to him, but to all who felt as friend Cabbage expressed himself. I do wish I could pen you every word of it, but my desires far, far exceed my memory of it, and I cannot do it, but I can say Elder Ker's remarks to the friends were very touching to all, being entirely the truth. The Salem Church has many of these dear friends, so close to them, and they are in such sympathy with them that the church yearns for them, and when any-

thing touches these friends it touches the church. Dear brother, I find myself really impatient awaiting the Lord's time to bring them in; I try not to be so, but I cannot control the impatient desire I have; yet we have seen his manifest goodness in the last year in bringing in four, two of them being our friends for so long, one having the desire to come to the church for forty years; so we do see where the Lord has begun a good work he will perform it until the day of Jesus Christ. I often feel that I want to speak words of encouragement to these dear ones; they seem to feel that we do not understand where they stand or how they feel, but we do understand them, and know that they do not understand themselves. They rely entirely on their own judgment, while I feel sure that the judgment of the church is the better, even of their very own case. They see their errors so vividly, and seem to feel that the church is so much better, that they could not live in the church as would become their profession. The spirit is willing, but the flesh is weak, and they feel that they cannot live and do as they like without the church, and so it would be wrong to enter in and still do wrong. Now I feel to say to such ones, The command is, "Take my yoke upon you; and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." O how strengthening that yoke is, how it keeps us from going in by and forbidden paths; it overcomes many sad and bitter temptations, and, as Elder Ker said last evening, we are already keeping the commands of the Father when we believe. He said there is no God but one, the Ruler and Maker of all things, and when we love the brethren we are following his command, for it has been

given us to see who the brethren are, and we do love them. With my longings in this matter I feel to say, You obey some of the commandments, do obey them all, and "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." When the evening was spent, and the time had come for us to return each to our homes, I felt the sweetness of the meeting and the profit of it, and desired much to tell them so, but I knew that I would stammer, so I had best not try. These gatherings keep us near each other, and I need every one of them. I need every handshake, every word of love and encouragement, both from the visible members, and those called friends. All yesterday and to-day I have been basking in Elder Grafton's text at Welsh Tract meeting: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

I must stop, or I will weary you. Come and spend one of these lovely evenings with us; all will welcome you. I have much to say, but must wait longer. Mr. Terry joins me in love to you all.

MARY HILL TERRY.

HUNTINGDON VALLEY, Pa.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—May one so unworthy as I address you as such? May the inclosed letter have a place in the SIGNS? This letter from brother Fenton came to me as a surprise, some time ago. When I received it I was made to cry aloud, and felt that it was the Lord who prompted him to write to me. But why should the Lord think of me? I feel as though others should read it also. I am in a

very dark state of mind. It has been almost a year that I have been in the valley, and I feel as though I am almost as low as I can be. I know it is the Lord who has shut me out from his presence, and that in his own time, if it be his will, I shall again see the sunshine.

Our brother has written of how the Savior spoke to the poor and needy. Just while I was reading his letter I felt that I did know some of the things of which he spoke, but in a moment all was gone. If I am one of his, I know that I am the least of all.

Believe me, as ever, your unworthy sister,

(MRS.) E. H. PIERSON.

PHILADELPHIA, Pa.

SISTER ELMA PIERSON—DEARLY BELOVED IN THE LORD:—I would direct your thoughts to the words of our Savior, recorded in the fifth chapter of Matthew, where it is said that he went up into a mountain, and his disciples came unto him, and he opened his mouth and taught them. I would first say that as it was Christ who taught his disciples on this occasion, so it is also Christ who teaches those that are his at this day. There will never be any other teacher, for "no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Jesus told his disciples who the blessed ones are; blessed not in earthly possessions, but in spiritual life. He says, verse third, "Blessed are the poor in spirit: for their's is the kingdom of heaven." I will ask you, Were you ever poor in spirit, or cast down, feeling that it could not be possible that one so vile and sinful could be an heir of salvation? Am I one who will dwell with the Lord forever, after leaving this sinful world?

You will answer, No. For myself, I was satisfied when I felt that the Lord had pardoned my sins, and I was given a good hope in Christ. I felt that sin would never have any more hold upon me, and that I would live the remainder of my days to his praise and in his service, and that I should not commit deeds or allow thoughts that were against my Lord and Savior to ever occupy my time; but alas, how far short I have come. Truly Elder Durand spoke my view when he said that we could not of ourselves work ourselves one hair's breadth toward the kingdom of God. "When I would do good, evil is present with me," and "the good that I would, I do not: but the evil which I would not, that I do." This was the experience of Paul, and in it we have fellowship for him. Now if we could of ourselves merit any esteem in the sight of our Savior, so that we might come to him, bringing that which we had done, would not this be our own righteousness? But is not the experience of every child of grace: My righteousness is as filthy rags? Jesus is made unto us wisdom, righteousness, sanctification and redemption. What a strong refuge and safe abiding place is this, to have a hope in one who has all power in heaven and in earth. But now the questions come to me: "Do I love the Lord or no?" "Am I his, or am I not?" "If I love, why am I thus?" Now all this describes this one character of which I spoke, which is said by the Savior to be blessed. "Blessed are the poor in spirit: for their's is the kingdom of heaven." In Isaiah xli. 17, the Lord testifies as follows: "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." What wonderful, glorious and comforting words to lay hold

upon. Mark, the words are addressed to the poor and needy; these are poor in spirit, seeking the water of life, and there is none; these are the characters whom Jesus called blessed. It is not that they will be blessed some time later, but they are now blessed. John said, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." He has appeared unto you when you feel that all your sins are forgiven. You did not behold him with natural eyes, but felt the power of his love, grace and mercy to poor, lost sinners. We never will behold him with these natural eyes, but by faith. God is a Spirit, and Christ dwells within by the Spirit. It is Christ in you the hope of glory that causes you to hunger and thirst after righteousness. We surely would not be poor in spirit had we not the Spirit of Christ within us.

What comforting words are given us in the Bible, and when the Lord is pleased to apply them with power to our souls they are Spirit and life to us. He is the great Comforter, the great Shepherd, and he will never leave nor forsake us. He is able to gather us all to himself when we are through with our travel in this earthly pilgrimage. May the Lord keep and comfort us, is my prayer.

Yours in hope,

J. M. FENTON.

MORGAN Co., Ga.

DEAR EDITORS:—I am now in my eighty-third year, and have been a reader of the SIGNS for about seventy years; my father, Grant Davis, took the paper in 1832, when it was first published; he read it while he lived, and enjoyed it very much. In November, 1834, he died, but my mother continued to take the

SIGNS, and read it to her children. She was a strong believer in the doctrine advocated by the SIGNS at that time, and which it still continues to advocate as Bible truth. My mother died when nearly eighty-eight years of age, leaving as a legacy to her children a large package of old SIGNS for them to read, and I am thankful to say that her children (six in number) were all firm predestinarians, and all except one were Primitive Baptists. She, having married a Missionary Baptist preacher, never united with the Primitive Baptists. I have a number of nieces and nephews who are strong believers in the doctrine of the SIGNS, and delight to read it. They are firm believers in the doctrine of election, predestination, &c., as taught in the Bible. I regret very much to say that out of five children of my own, only one is a Primitive Baptist. Three children and two grandchildren belong to the Missionaries, which outnumber all other denominations in our County. I often feel like saying, O that the Lord would revive his work once more in this part of his vineyard, if consistent with his holy will.

Dear brethren and sisters, if my heart deceives me not, I desire an interest in the prayers of all God's children that my few remaining days may be spent in his service. I know my time is short; God grant that I may be waiting when the final summons comes. I have not been to my church in fifteen years, and never get out of doors at all now. I have been much afflicted for several years, but desire to be resigned to my lot.

If you think this worth publishing you can do so, if not all will be right. In all probability this will be my last. May God bless the editors, writers and publishers of the SIGNS, and enable them to

still contend for the truth, is the prayer of your afflicted sister,

LUCY LAURA PERRY.

WINTER-LEA, England.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR FRIENDS AND FELLOW-LABORERS IN THE ONE GREAT VINEYARD,
GREETING:—Friend Farncombe has favored me with a sight of your paper, and as I feel a love to all who love and contend for the old truths, I purpose instructing him to mail you every month a copy of *The Christian's Pathway*, which he prints and publishes, and of which I am the editor. If you can see your way clear to send me, direct as above (private address) one copy of the SIGNS OF THE TIMES a month or every other month I shall be glad. It seems desirable, to my mind, that the Strict Baptists of England should become better acquainted with the Old School Baptists of America. I already correspond with some in America, and should be glad to have a line from you. The truths which we believe are worth contending for against the gainsayers of the present age. Here the churches, generally speaking, are in a low state, and there are many "lo heres" and "lo theres." The ancient landmarks are not to be removed.

Wishing you every needful grace, with christian love, yours in the gospel,

FRANCIS J. KIRBY.

[WE appreciate the kind and brotherly letter from brother Kirby, and assure him that we would also be glad if the "Strict Baptists of England" and the "Old School Baptists of America" could become better acquainted. We have read carefully and with satisfaction *The Christian's Pathway*, of which our brother speaks, and are glad to enter his name on our exchange list.—K.]

WELLSBORO, Pa.

LOVED ONES OF THE HOUSEHOLD OF GOD:—I feel a desire to write you a little, if the Lord will guide my pen. I have called you loved ones, and such I feel you to be, the few that I have met and the many whom I have not; but my love has gone out to you as I have read the messages from your pens. How it comforts and strengthens us when one whom we are sure is a child of God tells of the way he has traveled, and what he has met with in the journey; we recognize the road, and know that we have been in the same place, but we had feared we were in the wrong path, but now our hope is strengthened that we are in the path of life. How forgetful and doubting we are; we are continually wanting more evidence that we are of those chosen in Christ before the foundation of the world; still, do we not shrink from some of that evidence if it comes in the form of chastisement? "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." But we feel that, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." Let us remember that while we were yet sinners, Christ died for us. May we therefore be followers of God as dear children. "And have no fellowship with the unfruitful works of darkness, but rather reprove them." "And be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

My love be with you all in Christ Jesus.

FLORENCE ELY.

WADDY, Kentucky.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Please find two dollars inclosed, you will place same to the credit of my wife's subscription. I have been reading the SIGNS over three years, and the longer I read it the better I like it. I am not a member of any church, and do not feel that I am fit to belong to the church of God. When I was first married I began to attend the Old School Baptist Church, (of which my wife is now a member) and thought they preached a peculiar doctrine. I would get into some arguments with my mother-in-law, and thought she talked very strange. I would get angry sometimes, as we could not agree on any point at all. I thought she talked strange talk, and I could not understand her, but since that I have been made to understand the doctrine better, and am always ready to go with my wife to the Old School meetings. I used to think they were the most peculiar people I ever saw. The Scripture tells us that the people of God are a peculiar people, zealous of good works. I believe, according to my understanding as I read the SIGNS, they come nearer the Scriptures than any denomination I know of. I have attended other denominations, but it seems that I think more of the Old School Baptists than any other people. I am past fifty-three years of age, and have never joined any church, on account of my unworthiness. I wish I could talk and write like some who write for the SIGNS, but we cannot all have the same gift. I hope some day to understand the Scriptures better than I do now. The Scriptures tell us: "My doctrine shall drop as the rain, my speech shall distil as the dew." This passage is a great comfort to me.

Respectfully your unworthy friend,
saved by grace if saved at all,

LAUNTA ARMSTRONG.

PRINCETON, Ky.

DEAR EDITORS:—I inclose my remittance for the SIGNS OF THE TIMES, and wish to express my appreciation of your valuable paper; its grand truths are indeed a feast to my soul. It is all the true preaching I get, there being no Primitive Baptist Church nearer than twenty miles from my home. I have been surrounded by Arminians all my life, my immediate family being the only ones of the Old Baptist faith in the community. I was at one time a member of a Missionary Baptist Church, but by the direction of the Holy Spirit I came out from among them, and am not a member of any church at this writing, yet I feel that I can say, "The Lord is my Shepherd; I shall not want," and I know that I do love the people of God, and the dear brethren and sisters who write for the SIGNS tell my feelings better than I can.

Yours in hope of eternal life,

(MRS.) CORA DILLINGHAM.

BLUM, Texas.

ESTEEMED EDITORS:—I have delayed sending my remittance until I could get at least one new subscriber for the SIGNS OF THE TIMES. I think sister Broyles will be a good friend and patron of the paper. Mrs. Lizzie Raines took the SIGNS several years, but had it stopped, I think, in 1905, but my wife sends one dollar to have the paper sent to her address for six months. Sister Raines, with her family, is moving from Grand Prairie, Texas, to Walter, Okla. We are sure that she will renew at the end of that time. My wife has had quite a hard spell of neuralgia, and has been a great sufferer for about two weeks, but she is much better to-day. She sends kind New Year's greeting to you and the dear ones of your families. We are more

than pleased with the SIGNS OF THE TIMES; I have been a regular subscriber since 1875, and I do not think I have missed one copy in all those years. When the great famine came on northwest Texas, in 1886 and 1887, the late Elder J. D. Hubbell, of New York, whose memory is precious, had the SIGNS sent to me one year, and a dear brother Reace, also of New York, sent it to me one year. I would be pleased to hear from brother Reace, if he is still living. I certainly appreciated the kind gifts of those brethren. I hope the circulation of the SIGNS will be increased considerably for 1907. I was anxious to secure several new subscribers. We wish to continue taking it as long as we live.

A happy new year to the dear editors and correspondents.

W. L. ROGERS.

JEFFERSON, Oklahoma.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—It is time for us to remit for the SIGNS once more; it is the best reading we can get except the Bible. We have lived in Oklahoma three years, and have not heard one gospel sermon. There are no Old School Baptists in this part of the new State, so we are getting very hungry for some gospel preaching. We are surrounded by people who believe in the do and live system, while we believe the opposite. I believe the Lord has but one church in this world, and that is the Old School or Primitive Baptist. I also believe that this world is just what God decreed it should be, from beginning to end, for he declared the end from the beginning; so God is not disappointed in anything that takes place while time lasts. God created and has all power in heaven and earth, and is too wise to make any mistake. The Lord chose his

people in Christ before the foundation of the world, and all who were in that choice are saved already.

DAVID MEEKS.

MAYS LICK, Ky.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I have read with much pleasure and comfort the closing number of the SIGNS for the year 1906. May the new year have a bright and successful beginning for both editors and those who love the sacred truth contained therein, and when it shall come to a close may it be with just such love and harmony as now exists; such love is like to that above.

With a sincere desire that we may all be kept in the constant care of the tender and loving Father, and with best wishes for all,

Your unworthy sister,
BETTIE L. TURNER.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, held with the church at South Gardiner, Kennebec Co., Maine, Sept. 7th, 8th and 9th, 1906, sends greeting to the sister associations and meetings with whom we correspond.

DEAR BRETHREN IN THE LORD:—In the kind providence of our heavenly Father we have been permitted to meet again in an associate capacity, to praise that God to whom we desire to ascribe all honor, power and dominion. We feel that our coming together has been in fellowship, and the servants of our God have come to us laden with the precious truths of our Lord and Savior Jesus Christ, in whom we hope we have access to the Father, the Creator of all things, and who rules all things after the counsel of his own will.

Our next session, the Lord willing, will be held with the church at Bowdoinham, Sagadahoc Co., Maine, to begin as usual, on Friday before the second Sunday in September, 1907, when and where we hope to meet again. We solicit a continuance of your correspondence.

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

CHANGE OF ADDRESS.

BROTHER Joseph H. Bozeman has changed his address from Tehuacana, Limestone Co., Texas, to Cooledge, Limestone Co., Texas.

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.

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, &c.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1907.

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.***ASSOCIATIONS.**

DEAR BROTHER CHICK:—I have been thinking much, while at home this winter, with regard to associations, and the relation they sustain to the churches, and I wish to ask you a few questions: Is the association an organized body composed of churches? If so, what Bible authority have we for such organizations? Second, has the association power to deal with the churches composing her body if any of them have become unsound in faith, or disorderly in practice? If so, what gospel steps should be taken in such a case? If you will answer the above questions through the SIGNS you will confer a favor upon a poor, old sinner.

SILAS WILLIAMS.

ALBANY, Oregon.

We do not doubt that Elder Williams is as well, if not better qualified to reply to the questions above given than ourself, because, as he says, his mind has been upon the subject while he has been at home this winter; still as this subject has also occupied our own mind very much of late, and also, more or less, the minds of many brethren in all sections of the country, we do not feel like declining to present our thoughts upon it.

First, it will perhaps be well to remember that the name "association" in itself is not sacred. The annual gatherings called very generally "associations" might as well be called by some other name. Indeed, one of our eastern meetings of that kind, many years ago was organized under the name of "The Cor-

responding Meeting of Virginia." The object, as we have understood, was to avoid all semblance of such an organization as could claim authority over the churches composing the meeting, either in the way of coercion or of restraint. While the rest of our eastern meetings are called associations, it is well understood that they must not claim any authority to legislate for the churches, or to attend to the discipline of the churches composing them. The annual gatherings are simply meetings, to which messengers appointed by the churches may come, bringing and receiving messages to and from the churches, that each may hear of the welfare of the other, and so be mutually edified; and, as the messengers of the churches thus meet, it is thought well and good and edifying to remain together in mutual worship for such number of days as may be thought expedient and profitable. Most of these meetings in the east occupy three days, but we know of two in the State of New York which occupy but two days. Some years ago one association disbanded, owing to the long distance which separated the churches, and since then most of the churches of that association hold yearly meetings. One church in Maine holds an annual meeting, and has never belonged to an association. The churches do not appoint delegates, but messengers, to attend these meetings. Indeed, the churches ought not to appoint delegates, for delegates are appointed to act for those whom they represent. The churches of Christ have no authority from the word of God to delegate their authority to any one or more members to act for them. For ourself, we have always thought that the name "messenger" was the most suitable, and the most descriptive of the place which they occupy in attending the annual

meetings called associations. Their one business is, and ought to be, to bear the messages of the churches, and deliver them to the messengers of the other churches represented; but when together they have no other business relating to the churches to transact. If any matter comes up for discussion among the messengers while together, that which they may say and do cannot, of right, be binding upon their churches at home. It will be only the individual judgment and act of each messenger, and he alone will be responsible for it. If the church to which any member belongs, and of which he is the appointed messenger, has taken any action concerning any matter, or wishes to call the attention of other churches to any matter, she may send word by her messenger, to be delivered to the messengers of other churches, and by them conveyed to their several churches. The messengers cannot lawfully act for their churches any further than this. Each may express his opinion, but it is only his individual opinion; his church at home may, as a body, judge in an altogether different way concerning the matter. If the messengers at such gatherings agree to take some action expressive of their views upon any matter, that does not in the slightest degree bind their churches to their course of action, any more than if two brethren from two churches should casually meet and unite or agree upon some mooted subject. In the last case it would but be the opinion of the two brethren, and in the former case it would also be but the private judgment of all the messengers who might be present at the association. We have said this much to emphasize the difference between messengers and delegates. The churches cannot lawfully delegate anything of their authority to any member or mem-

bers; they must come together as churches, with the power of the Spirit, to act lawfully in the kingdom of God. All that relates to the order and discipline of the churches must be done by the churches as churches, each acting in the fear of God for itself alone. It is manifest that this does not preclude conference together, either by one church asking for counsel from another church, or from ministers or members when they may meet with the church that feels the need of advice and counsel; but, after all, it is the church that must act as a church. No church ought to seek to relieve herself of this responsibility which God has placed upon her. Indeed, to seek to do so will bring in evils of various kinds, and that church will not, and cannot, realize the approval of her Lord and King. It is good to seek counsel from humble, God-fearing men, wherever they may be, but all who are humble and God-fearing will, among other things, advise each church that she is the one executive appointed of God in his kingdom below.

When messengers are met together at the time and place appointed, good order will be desired in their meetings. To this end it will always be found advisable to choose from among themselves, if possible, some one to act as moderator, and, if they wish to keep a record of the business and religious services of the meeting, some one will be needed to act as clerk. This, of course, is an organization, the sole purpose of which ought to be to avoid confusion among themselves in the meeting that is being held; and when one such meeting has come to an end, that association is also ended. But the churches may, and indeed do, as a rule, desire to again hear from each other, and so the messengers of the churches may be directed to confer together as to

the proper time and place for another meeting. This is generally done and reported to the churches, but even in this messengers cannot bind the churches, but must act under the direction of the churches.

If any one who is present at such meetings shall seek to preach or teach what is contrary to the doctrine of the word, or advocate some practice contrary to the word, the messengers together may refuse to hear him, still they cannot take any action looking to discipline, but must in all cases refer that to their churches at home; each church alone must handle that matter for itself. As to what the churches ought to do, it is not our object to discuss here, we only desire at this time to present what we think is right so far as associations are concerned.

In replying to the first question of brother Williams, we will say that it does not seem to us that the association is an organized body composed of churches, but a body composed of the messengers who may be present from the churches. The association is not composed of all the members of all the churches, because all the members are not present, as a general rule, and if they were, there is nothing in the Bible justifying the whole body of the churches in acting together as one church. Each church must act for herself alone, we again repeat. We indeed may and do speak of associations as being composed of such and so many churches, but this is not strictly correct, when we refer to the annual meetings of the messengers of the churches. The churches may have agreed to send their messengers annually, for the purpose of continuing correspondence together, but still the association is not a continuous organization. In this it differs altogether from the churches of

Christ. For instance, we speak of the association held this year, and of the one held last year; this is correct: but we cannot speak of the church held this year, or this month, and the church held last year or last month. The church in any given locality is always in existence so long as God is pleased to allow the candlestick to remain in that place, and the church is as much in existence between the appointed meetings as during those meetings, but the association of the messengers of the churches ends when they separate, and has no organic existence until the messengers of the churches meet again another time.

Our brother asks, in the second place, What Bible authority have we for such organizations? Bearing in mind what we have just said in reply to the first question concerning the difference between churches as organizations and associations, it has been our mind that the practice of the apostles and apostolic churches of writing to the churches and brethren concerning the things of the kingdom of God, and of brethren going from place to place to see after the welfare of the churches, is sufficient justification for such meetings as we have spoken of above. Brethren and churches then desired to hear of each other's welfare, and so sent letters and messengers, one to the other. Sometimes brethren bore with them the bounty of some church or churches to the poor of other churches. Paul desired that his letter to the church at Colosse should be read by the church at Laodicea, and *vice versa*. It need not be argued that the apostolic churches had a deep interest in each other, no one will seek to deny this truth, and so now churches of Christ must have a mutual interest in all other churches of Christ; this will lead to an effort to correspond

with each other in some way. The spirit will remain the same in all ages, but different circumstances will lead to different ways of conducting that correspondence; but this mutual meeting together to hear of each other's welfare has full Bible authority. In this sense there is full Bible authority for associations such as we have described above.

Has the association power to deal with the churches composing her body? Surely what we have said above will answer this question. Associations have no Bible authority to deal with any member or any church. If it be learned, for instance, that any church or minister has departed from the faith and practice enjoined in the word, this is not a matter that the messengers of the churches can deal with at the time when they are together bearing the correspondence of the churches. In such a case it seems plain to us that if any church believes that another church has thus departed, it is the business of that church to make inquiry concerning the matter. The only consistent way in which such a thing can be handled, is for the churches to instruct their messengers not to receive the correspondence of that church, or their messengers, at the time of their meeting in the association. It is going beyond the one object for which the messengers of the churches come together when it is attempted to discipline a church or a member. If a letter from any church shows that she has departed from the faith, all that the messengers have any right to do, as messengers, is to sadly carry the news back to their churches, then the churches ought to act. What their action should be, is another matter. We are here only insisting that the association has no right or power from the Scriptures to act in such matters. Messengers may have,

and may express, their personal opinion, but it is only their personal opinion, and nothing more.

Now we leave these thoughts with the household of faith. The matter seems of much importance to us all. It seems to us that general meetings of messengers of churches are scriptural and beneficial, and it is good to constantly hear from our brethren how they do. It is good to confer and to advise together at all suitable times. But still the churches are the only executive in the kingdom of God, and in their church relationship where two or three are gathered together in the name of the Lord, we have his word that he is in the midst. It matters not whether a church has three members or three hundred, the Lord has declared that his presence is with them. To that body, whether three or three hundred, will be given wisdom, even as to them is given authority; but no body of believers gathered together, except as a church, has any right to administer the laws of the kingdom of God. If it could be possible that any church should become unfitted to administer those laws, it still is true that no other body of believers is empowered to do so. A church may ask for counsel in any matter, from brethren who may be present, but still the church must herself in the end act, and not any counsel of other brethren. C.

REQUESTS DELAYED.

WE have of late received a number of requests from different sections of the country to write upon different portions of the word. If some are not noticed soon it will not be because we are unmindful of the writers, but for want of space, and often for want of understanding. We will reply to such as we can as soon as possible. C.

REVELATION XX. 12.

WILL Elder Ker please give his views on Revelation xx. 12, together with the rest of the chapter? Verse twelve reads as follows: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." The SIGNS contains all the preaching I get.

In hope of eternal life,

LUCINDA RILEY.

The request of our sister embraces more than we can comply with at one writing, if indeed we could at all. But as she has called attention especially to verse twelve, we will confine our remarks to that portion, with brief reference to the connections.

First we call attention to the fact that much of the language of this chapter is highly figurative. It is important that we remember this in reading, writing or preaching. The preceding chapter predicts the overthrow of all opposition to Christ and his kingdom. The beginning of chapter twenty declares the dominion of God over Satan, called "that old serpent, which is the Devil." He was bound with a chain and cast into the bottomless pit for a thousand years. This denotes the overthrow of antichrist for a period of time until other similar powers arose. The expression, "a thousand years," is figurative, it may have been one hundred, five hundred or more years, but during whatever time it was, the early christians had peace and quietness. In the coming up of other wicked and persecuting kings or powers, Satan was loosed again to deceive the nations, but not the saints; the elect of God are not deceived by Satan or false prophets.

The dominion of God over all creatures and powers is here clearly seen, and also the effects of his authority; on the one hand it is woe, on the other it is blessed-

ness; in the former condemnation is seen, in the latter the resurrection of the elect from death to the standing of priests of God and of Christ, and (they) shall reign with him a thousand years. This period having been enjoyed by early christians, is past, though many are looking forward to the time when it shall come. If the reign of a thousand years is at all applicable in this day, it signifies the entire reign of Christ, and that of his saints in him, over Satan, hell and the grave. Surely this, to us, is the day of Jesus Christ; his kingdom and government are without end; all worlds, angels and devils are subject to him, and cannot go beyond their bounds, which are set.

Among these peculiar and wonderful things given John to behold is a great white throne. Great signifies majesty, white, righteousness. He that sat upon it is the victorious King Jesus in his glory, before whose face nothing imperfect, unclean, unholy, nor types or shadows could stand. "Old things are passed away; behold, all things are become new." The first heaven and the first earth passed away, and before his face there was found no place for them; they were the old covenant with all that pertained to it. That covenant was recognized by the Lord at Mount Sinai when terror reigned and fearfulness seized Israel, but there is no place for that covenant before the throne of grace established through the work of Jesus Christ. Moses and Elias did not appear upon that great white throne; none but him whose dominion is from sea to sea and from one end of heaven to the other.

Immediately following this vision, John saw the dead, small and great, stand before God. It is very evident from this declaration that all were dead. "If one died for all, [nations] then were all dead."

This Scripture establishes the fact that all mankind was in the transgression, and that death passed upon all because of sin. The word "then" is used synonymously with of course, surely, without doubt, and does not signify time, as at that time all died in Christ. That could not be true; we have no record that we in any sense died in Christ; the children were dead already in Adam. Christ died because we were dead, that we might live in him free from condemnation. The idea of substitution is gross error when applied to the work of Christ in behalf of his bride, the church. The substitute experiences that which the man substituted by him never endures; the one is relieved entirely by the other. The work of Christ was not that the chosen of God should not die, but that they might be made alive from the dead. He died that we who were dead might live. Christ, the husband, was responsible for the debt of his bride; in the payment of the debt she was delivered from the condition of sin and death. Death is the end of the law; by death, through transgression, every child of God chosen in Christ was separated from God. Christ the head must also suffer this separation, therefore he was made of a woman and made under the law; in this he came where the children were, and when he said, "My God, my God, why hast thou forsaken me?" he fully realized the separation, because of the sin of his bride. But thanks be to God, he could and did take his life again, and bursting asunder the bars of death came forth to die no more, and because he is the Husband and the life of the bride, the church lives in him, therefore can never again come into condemnation, having passed from death unto life.

John saw every one of Adam's race,

dead because of sin, stand before God, or in other words, they appeared in the sight of God in the same condition; none good, no, not one. Every quickened sinner has seen the great white throne, and Christ who sits upon it; they have also seen the old covenant, the first heaven and the first earth, pass away, and all their hope of salvation in it faded as a leaf. In this revelation each sinner sees his or her own condemnation, and that also of each son and daughter of Adam; therefore we are brought into fellowship with John and say, I saw the dead, small and great, stand before God. This Scripture does not refer to the resurrection, except as each one, in his or her experience, is resurrected to behold the glory of God and their own condemnation.

John saw the books opened. This does not mean that books are kept by the Lord against all men, and that all shall be judged according to them at the end of this world. "Now is the judgment of this world: now shall the prince of this world be cast out." "He that believeth not is condemned already." "All that believe are justified from all things, from which ye could not be justified by the law of Moses," or out of the books. The matter is settled now, the elect are forever justified, the non-elect are forever condemned. No man, angel or devil, can lay anything to the charge of God's elect; it is God that justifieth; it is Christ who died, yea, rather is risen again. "There remaineth no more sacrifice for sins," therefore those not embraced in the atonement are eternally lost without hope.

The opening of the books signifies understanding given of them; Paul said, that which he thought to be unto life, proved to be unto death; he was judged out of the books according to his works,

and with us was condemned because of transgression. Now finding ourselves cut off without hope of life by the law, we, like John, were given to behold the book of life (God's eternal purpose in Christ), wherein are written the names of all the redeemed, saved because their names were written in the book of life from the foundation of the world, and not because of works of righteousness which were impossible for poor, dead sinners to perform. May we be given to rejoice that our names are written in the book of life.

We have now given the best we have upon this deep and profound subject, and hope our sister and others may carefully read the twentieth chapter of Revelation and weigh our words by it and their own experience. K.

MEMORIALS.

WHEREAS, our heavenly Father has been pleased to gather to his eternal home and reward our dear brother and pastor, **Elder Whiteley W. Meredith**, we, the members of the Cow Marsh Old School Baptist Church, desire to publicly acknowledge the hand of him who doeth all things in love, in taking unto himself our dearly beloved brother, and from our midst a faithful pastor from his field of labor, the church militant, to the church triumphant, where labor and trials and sufferings are displaced by rest and peace and joy in the Lord. As our pastor for nearly four years, his faithful labors and kindly watchcare of the church manifest that the hand of the Lord was with him in the welfare of Zion. We feel our loss deeply, but desire to bow in submission to the will of him who doeth all things well. We extend by the publication of this memorial our deepest sympathy to his bereaved widow and children, pointing them to the God of all comfort: I will not fail thee nor forsake thee. May we all be enabled by the help of God in this dispensation of providence in affliction to say, "Thy will be done."

We authorize our church clerk to enter this memorial on our record, and to send a copy to the bereaved family, and also a copy to the SIGNS OF THE TIMES for publication.

Done at church meeting, Saturday, Dec. 22nd, 1906.

BENJ. E. CUBBAGE, Moderator.

T. L. COOPER, Clerk.

MARRIAGES.

By Elder T. M. Poulson, at the home of the bride's brother, in Worcester County, Md., Dec. 12th, 1906, Charles L. Dickerson and Miss Maggie D. Holloway, both of Worcester Co., Md.

By the same, at the home of the bride's father, in Worcester County, Md., Jan. 2nd, 1907, Oscar A. Perdue, of Wicomico County, Md., and Miss Bertha E. Truitt, of Worcester County, Md.

OBITUARY NOTICES.

Elder Whiteley W. Meredith, pastor of the Cow Marsh and Bryn Zion Old School Baptist churches, Kent Co., Del., died Sunday evening, Nov. 18th, 1906, at his home in Felton, Del., aged 73 years, 8 months and 18 days. Elder Meredith and his wife had just returned from attending associations in North Carolina, stopping at the Salisbury Association, where he was first taken sick, at the home of brother Bird, in Hallwood, Va. Returning home he filled his regular appointment at Cow Marsh the fourth Sunday in October. His last text was Romans v. 1-3. He was taken sick again Sunday afternoon before reaching home, and lingered about three weeks. Elder Meredith was the son of the late Elder Peter Meredith. He was united in marriage to Miss Emily Broadaway, of Willow Grove, Del.; to this union three children were born. He was baptized, together with his wife, who was formerly a Methodist, by Elder E. Rittenhouse, in 1863, both uniting with the Cow Marsh Church. His wife died in 1870. He removed in 1872 to New York city. In July, 1875, he married Miss Sarah A. Golden, of near Hopewell, N. J., who was baptized by Elder S. H. Durand in 1880, uniting with Ebenezer Church, New York city. Elder Meredith then moved his membership by letter to Ebenezer Church, which first chose him as a deacon, and later, in 1887, gave him license to preach. In 1888 he moved to Delmar Del., but filled an appointment once each month in New York city from the time he was licensed until 1893. Uniting by letter with the Little Creek Church, Sussex Co., Del., in 1893, his license was continued, and his labors thereafter were principally in the Salisbury and Delaware associations. He was ordained by the Little Creek Church in April, 1897, by the following presbytery: Elders E. Rittenhouse, T. M. Poulson and A. B. Francis. Soon after his ordination he moved back to Petersburg, Del., the home of his birth, reuniting by letter with the Cow Marsh Church. The Lord led him in a long and lonely path, strewn with the trials and sorrows of this life, but Jesus was to him the way. He was brought back into our midst during the illness of Elder E. Rittenhouse, and after his death, in 1902, Elder Meredith became pastor of the two above named churches, serving them faithfully to the time

of his death. His labor in our midst was a work of love, pointing to Jesus, the holy Lover, ever ready with a kind and comforting word; and especially was he gifted to speak comfortingly to bereaved ones. He preached salvation by grace in its truth and beauty, boldly defending the doctrine of Christ, but like every true servant of God, in so doing was made to suffer with Jesus, that he might also reign with him. Elder Meredith had a wide circle of friends; wherever he lived or traveled he was loved, both as a man and as a servant of the true and living God. He was conscious near the end, and assured those about him of his comfort and peace of mind, comforting his dear companion, bidding her and his children look to the God of his salvation, manifesting faith and hope in the resurrection of Jesus Christ from the dead. On Sunday morning he regained strength, and preached a wonderful sermon to those standing at his bedside; but as evening approached, the life he lived in the flesh came to its close, as one falling asleep, and we believe as the veil of the flesh and the blindness of nature were removed from between him and his Lord and Master, he was given to see as he is seen and to know as he is known. Mortal eyes cannot behold that glorious state and life, but faith and hope enter into that within the veil, and speak in the heart of those left behind of the home of the faithful, where all is peace and rest and joy in the Lord. He leaves a widow and three children: Mrs. Annie Fulton, of Dover, Del., Ambrose B. Meredith, of Jersey City, N. J., and Willard S. Meredith, of Wilmington, Del., all of whom have the deepest sympathy of a wide circle of relatives and friends.

The funeral was held at Cow Marsh meeting-house; services were conducted, at request of deceased, by Elder F. A. Chick, of Hopewell, N. J., assisted by Elder A. B. Francis and the writer. The writer read hymn No. 631 (Beebe's collection). After prayer and reading of the ninetieth Psalm by Elder Francis, Elder Chick preached from Mark iv. 28, 29, to the comfort of the bereaved family and brethren. The remains were interred in Cow Marsh cemetery.

BENJ. E. CUBBAGE.

FELTON, Del.

Louisa Davis Ker, widow of Dr. Samuel J. S. Ker, entered into everlasting rest Jan. 16th, 1907, at the home of her daughter, in Delmar, Del., aged 88 years, 11 months and 8 days. She was the daughter of the late Elder Daniel and Eleanor Bell Davis, of Salisbury, Md. Her father was for thirty-eight years the faithful pastor of the Salisbury Old School Baptist Church. In early womanhood she was united in marriage to Dr. Ker, to which union were born eight children, three of whom died in childhood; later two grown sons were taken: Dr. Harlan and Daniel. She is survived by one daughter, Mrs. Elizabeth H.

Slemmons, and two sons: L. B. Ker, of Delmar, Del., and H. C. Ker, the writer. She was the last surviving member of the Davis family, and the last, save one, of the Bell family. Her life was an eventful one, having lived to bury nearly all who were related to her, beside many, many friends. She was a very bright, intelligent woman, blessed with much christian fortitude, therefore, by the grace of God, she endured to the end and now has received the crown. For many years she was a member of the Missionary Baptist Church; her hope and faith were in the blood and righteousness of Jesus Christ, the Savior of sinners. Children were never blessed with a more devoted, kind, faithful and thoughtful mother than she was. Her children and grandchildren were her pride, and when in trouble of any kind they always found in her an unflinching friend to share their burdens. The poor were never turned empty away by her when seeking aid; it was her joy and pleasure to make others comfortable and happy. We thank God for such a mother and for the example of her life. May he enable us to bear the cross and at last receive the crown.

The funeral services were held at 2 p. m., Jan. 18th, conducted by Mr. S. E. Garner and Elder A. B. Francis. Interment was in the family graveyard on the old Bell farm.

ALSO,

DIED—Obedience Jane (Hoyt) Purdy, wife of Leander L. Purdy, at her home in Middletown, N. Y., Jan. 2nd, 1907, aged 70 years, 3 months and 20 days. She had suffered greatly for more than a year with Bright's disease, but was patient, believing every pain was according to God's will. She was not disturbed at the thought of death, often saying, "I shall live all my appointed time." Her faith and hope in the Redeemer of sinners were abiding, and when the end approached she calmly passed away to that blessed abode, rest. She had been a member of the Middletown and Walkkill Church forty years; was faithful to every duty, and loved the gospel of the Son of God. She was united in marriage to Mr. Purdy in 1855; to this union were born two children; the daughter, Lena J., survives her, the son, Charles, was drowned in the Walkkill River six years ago. Sister Purdy never entirely rallied from the shock. Mr. and sister Purdy celebrated their golden wedding Feb. 28th, 1905. He is now left lonely and desolate, and will no doubt miss more and more his faithful companion of more than fifty-one years.

The funeral services were held in the Old School Baptist meeting-house at Middletown, conducted by the writer, assisted by Elder A. B. Francis. The interment was in the New Vernon cemetery.

May the Lord comfort the husband and daughter, together with the church.

K.

Hiram Lucas died at his residence near Boone, Iowa, Oct. 4th, 1906, aged 91 years, 5 months and 26 days. There was no special disease, but a general decline of the vital forces. He was born in Powells Valley, Virginia, April 9th, 1815, and moved with his parents to Kentucky the same year. In 1834 he moved to Clay Co., Ind., where he was married to Miss Susan Payne Nov. 12th, 1835. They continued to live there until 1853, when he removed with his family to Boone Co., Iowa, and settled on the old home farm, where they resided for over fifty years, and where they both passed away. On the first Sunday in September, 1878, he was received into the Primitive Baptist Church in Greene Co., Iowa, and was baptized by Elder Wm. L. Jones. He was a faithful reader of the Bible and of the SIGNS OF THE TIMES, having been a subscriber to the paper for nearly fifty years. He was well and favorably known as a firm Primitive Baptist, noted for his sincerity and firmness in the doctrine which had been revealed to him. It had been years since he was able to attend church, but Elders of the Baptist Church often held services at his home. Since the death of his wife he seemed to grow still more attached to his faith, and read his religious paper as long as he was able. He was a beautiful singer, religious hymns being his favorites. A few weeks before his death, when I awoke one morning he was singing in a low, sweet voice the old, familiar hymn, No. 488: "Amazing grace!" after which he prayed. Throughout his illness his mind seemed carried toward spiritual things, often praying, and telling his religious experience. He prayed that his pain might be removed, and he grew easy and continued so until he passed into the slumber of death. He was a quiet, kindly old gentleman, a faithful, loving husband and father, whose greatest pleasure was with his wife and family in their home. He had no ill feeling in his heart toward any one, but loved his neighbors. We miss him from his accustomed place; we miss his fatherly counsel and advice, but in our hearts we will ever remember him, and while we bow in sorrow, we mourn not as those who have no hope, for we believe he has passed to that happy home where sorrow never enters. He leaves to mourn their loss three sons and six daughters, a number of grandchildren and great-grandchildren and numerous relatives and friends. It was his request that his funeral sermon be preached only by a minister of the Primitive Baptist faith. Every effort was made to carry out his wishes, but without avail, as no Elder could be secured at that time. The funeral services were held at his home Saturday, Oct. 6th, attended by a large concourse of sorrowing friends and neighbors, and his remains laid to rest in the Boone cemetery beside his wife, who, with the oldest son, one daughter and three infant children, preceded him to the better land.

FLORENCE G. LUCAS.

John Markle was born Feb. 22nd, 1830, at Olive, Ulster Co., N. Y., and departed this life Dec. 21st, 1906, aged 76 years, 9 months and 29 days. He was married to Catherine Winchell in 1855. In the spring of 1857 they moved from Olive, N. Y., to the vicinity of Yorktown, Ill., where he spent the remainder of his days. To this union were born eight children, five daughters and three sons; four of them died in infancy. His wife departed this life twenty-one years ago. Mr. Markle never united with any church, but had received a hope in Christ as his Savior, and was a friend to the Primitive Baptists. The unworthy writer visited the brethren there last June. Mr. Markle told me that he never had enjoyed meetings and preaching better; he told me then that he felt himself to be a poor sinner saved by the grace of God through the atoning blood of Jesus Christ our Lord. He was as well as usual until Monday before his death, when he was stricken with paralysis; he suffered until just before the end came, when he passed peacefully away.

The funeral service was conducted by Mr. Zerby, a Christian minister, as there was no Baptist minister within reach. Interment was in Fairfield cemetery.

There are left to mourn their loss, two sons: Charles and Edwin, and two daughters: Miss Minnie Markle and Mrs. Leonard Hopkins, all living in the neighborhood, also seven grandchildren and many friends; but we mourn not as those who have no hope. Blessed are the dead that die in the Lord; they rest from their labors, and their works do follow them. May the Lord reconcile and comfort the children and friends, is our prayer for Jesus' sake.

MARION BARTLEY.

WILLOW HILL, Ill.

DIED—Amos Zenor, at his home in Wayside, Kan., Dec. 28th, 1906, after a lingering illness from a complication of diseases, aged 71 years. He was born in Indiana, Nov. 20th, 1835; was married Sept. 2nd, 1857, to Anna M. Allburn, who survives him. To this union thirteen children were born, four sons and nine daughters; two sons died some years ago, aged seven and eleven years. Forty-seven grandchildren are living. Brother Zenor received a hope in Christ in 1854, but did not unite with the visible church until September, 1886, when he united with the Salem Baptist Church, Harrison Co., Ind. In 1887 he moved to Kansas, and settled south of Dodge City, in Ford County, where he remained three years, and then moved to Wayside, Montgomery County, where he resided until death. In May, 1901, he presented his church letter to the Bethlehem Church, at Havana, Kansas, and was received, where he has since held his membership. Brother Zenor's quiet manner and kindly disposition endeared him to those with whom he associated. His mind was stored with varied information, especially of the Scriptures; the theme

of salvation by grace was very dear to him. His faith in the gracious promises of Jesus was deep and abiding. For many years he was a subscriber to the SIGNS, and heartily indorsed its principles. His experience, written to his old pastor, the late Elder D. Bartley, appeared in the SIGNS for May 15th, 1899, and is filled with tender thoughts, and a good portrayal of his life and character. For several years he was a surveyor in Indiana. He bore his last sickness with resignation, patiently waiting for the change which brought to him that rest hoped for.

On Sunday, Dec. 30th, a large congregation of his friends and neighbors met in the Union meeting-house, near his home, to pay their sad respects to their departed neighbor and friend. As he had desired, I delivered an address, using the comforting words found in Psalms cxvi. 15: "Precious in the sight of the Lord is the death of his saints." His near neighbor and friend, Mr. J. Dyer, of the New School Baptists, made some appropriate remarks. His mortal body was then laid away to await the resurrection call.

May the God of peace comfort his aged companion and sorrowing children.

T. R. PITTMAN.

HAYANA, Kansas.

DIED—Dec. 30th, 1906, **Mr. Delos L. Avery**, near Atlanta, Steuben Co., N. Y., aged 64 years. He had been in failing health for a number of months. He seemed to feel hopeful most of the time that he would be better, and continued to make plans for his farm work, although he realized that he was gradually growing weaker. The end came, and he passed quietly and peacefully out of this time state into eternity. What an awful, grand, solemn, incomprehensible word—eternity. Mr. Avery was not a member of the church, but was a firm believer in the doctrine of Christ, hence had no use for any church but the Old School Baptist. I have known him for twenty-eight years, and am fully convinced that he knew the grace of God by experience. He attended meetings with his wife, sister Avery, who is a member of the Old School Baptist Church at Ingleside, N. Y. I shall miss him much; his family, the dear wife and three daughters, will mourn their loss much. There are two brothers, I am not sure there are any sisters; they with other relatives will mourn for him; his neighbors will sadly miss him; for he was kind and accommodating; all speak in the highest terms of him; but he has gone home, blessed home.

The writer spoke to the friends and neighbors at the funeral, which was held in the New School Baptist meeting-house at Naples, N. Y., Jan. 2nd, 1907, after which the house of clay was taken to the graveyard near by and buried in its mother earth. May the dear Lord bless his sad, lonely wife, children and friends with his presence and grace, is my desire.

D. M. VALL.

DIED—At the residence of her daughter, sister Saunders, Liberty Grove, Cecil Co., Md., **Mrs. Jane Marshall Hanna**. She was the daughter of John and Sarah Caldwell Marshall, and was born Oct. 4th, 1815, and died Dec. 26th, 1906. She was married to Joseph Hanna in 1835, and was the mother of three children. The daughter with whom she lived is the only surviving branch of the family. She leaves seven grandchildren and eleven great-grandchildren to mourn their loss. I have known the deceased for at least forty years. Although she made no public profession of faith in the Redeemer, she attended the meetings at Rock Springs Church when able. She possessed some faculties of mind and memory rarely retained by one in advanced years; was remarkably patient, and of a meek and quiet spirit. If she felt the infirmities of age she kept it to herself. In her quiet way she told me many years ago that all was well with her. She seemed to be waiting the time of her full discharge, with resignation to the will of God. She has followed her husband, who died many years ago, and was laid to rest beside his bones at Rock Springs after some appropriate remarks by Elder J. G. Eubanks, who conducted the funeral services, to those who came to witness the last rites of one with whom they had long been familiar. Her favorite hymn commencing, "O thou in whose presence my soul takes delight," was sung. The Lord bless the children and grandchildren who remain. Time and disease will bring us all to our mother earth.

WM. GRAFTON.

FOREST HILL, Md.

BROTHER H. H. Green died at his home in Walton County, Georgia, May 31st, 1906; was born in August, 1830. He was married to Frances A. Malcom, daughter of the late Elder Geo. W. Malcom, about the year 1850; to this union were born eleven children; six of them, together with his widow, are living to mourn their loss. Brother Green united with the church at Jack's Creek by experience, Sept. 9th, 1868, and was ordained deacon August 8th, 1891. He was a man who purchased to himself a great degree of boldness in the faith, always faithful to his church, and was held in high esteem by his brethren and friends. He was a brave soldier in the war of the sixties, bringing home upon his body scars in his breast and deeds in his record; and so he was in his spiritual warfare against sin. He loved to read the SIGNS OF THE TIMES, and to talk about the doctrine it contends for, and it was while reading one of them that death came and took him suddenly away, when, as we believe, the Father said, Child, come home.

Elder R. L. Cook, his pastor, conducted the funeral services at the family cemetery, in the presence of a large congregation of brethren and friends, who, with the family, were gathered to pay their last respects; he preached to the comfort of the bereaved,

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 75. MIDDLETOWN, N. Y., FEBRUARY 15, 1907. NO. 4.

CORRESPONDENCE.

“MARK THEM WHICH CAUSE DIVISIONS.”

“Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.”—Rom. xvi. 17, 18.

I realize the subject is one of great importance, I fear too great for such as myself, yet, dear brethren, in much weakness I attempt to discuss this subject, I hope trusting in him who alone can guide to our profit.

One peculiar thing to observe regarding divisions is, that the different factions among the Baptists use this passage of Scripture to justify themselves in causing divisions. Now as “God is not the author of confusion, but of peace,” we must, it seems, know that some one has perverted this Scripture. It cannot mean that God’s people are justified in raising bars indiscriminately against each other. This Scripture evidently condemns just such actions. Now if to live as though Christ is divided is condemned by the Scripture, then any Scripture used to justify God’s people in liv-

ing as though Christ is divided, must be perverted. This I feel sure all will admit. In this text we observe two classes are referred to, one is the deceiver, the other the deceived. Now the question is, Shall God’s people treat the deceiver and those deceived all alike? Of course the deceiver will say yes, treat them all alike; but what do you say, dear children of God, you who love peace? Notice the text says, “Mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them.” Paul has not said to avoid those deceived, but to avoid the deceivers. Let us think on these things, think how cruel on our part to treat the one who by good words and fair speeches is deceived, the same as the one who practices this deception in order to deceive. I ask, Is it in harmony with the teaching of Paul to treat the guilty and the innocent alike? Let us think on these things, then let us answer this question, If we treat all alike, are we not ourselves transgressors against Christ? I think, evidently, this must be true. Read Acts xx. 26-31. Paul begins by saying, “Wherefore I take you to record this day, that I am pure from the blood of all men.” Now let us think

about the wilful perverters, whose object is to draw away disciples after them. Can it be said of them they are pure from the blood of all men? Paul said, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." It was because of the wolves that Paul knew would enter in among them, not sparing the flock, and also of their own-selves men, would arise speaking perverse things to draw away disciples after them, that caused this great concern on the part of Paul as to warn for the space of three years with tears. O what a contrast between Paul and those perverters of the truth. Now the question for us to consider is, Shall we treat these wolves and the perverters of the truth, and those who are deceived, the same? Let us think on these things. If we treat the innocent lambs of God, who have fallen a prey to the wolves, perverse teachers, the same as we treat the perverse teachers, I ask, are we not equally guilty? Can we say we are pure from the blood of all men, and at the same time help the cunning wolf kill the sheep? Dear brethren, I fear we have thoughtlessly been the tool to accomplish for the wolf and perverse teacher that which they could not have done otherwise, only by the aid of the unsuspecting. This is accomplished by good words and fair speeches. I believe after giving this subject candid thought, that we who lament the sorrowful condition of Zion to-day, can but admit that all are more or less to blame for the sad condition that now exists; we are not to blame for the wolves and perverse teachers, except in that we help them to carry out their designing plans; for the work of the wolf is to kill and scatter the sheep, the object of perverse teachers is to draw away disciples after them. By this we

see the result is the same, either means the destruction of the sheep.

I think it safe to say the wolf's principal plea will be, he is a great stickler for sound doctrine and good order, as he calls it. John said, "Beloved, believe not every spirit, but try the spirits whether they are of God." This trying of the spirits is for the church to do, because there are many false prophets gone out into the world. Here again the same question arises, Shall we treat the false prophets and those deceived by them the same? To do so would most certainly help to carry out the end designed by the false prophets. Now let us make an illustration. The wolf and the perverse teacher are working hand in hand, as far as destruction is concerned; we will suppose they succeed in getting a following by their good words and fair speeches; divisions are brought about, or these perverse teachers may carry churches, or many churches, after them; much depends upon their ability in good words and fair speeches. Suppose there are those who can see this state of affairs has been brought by the cunning wolf and perverse teacher, then suppose those who know these things raise bars and declare nonfellowship for all led away by these perverse teachers. Do we not see at once that this is the very thing desired by the wolf and perverse teachers? By our actions we say, Go, wolf, with all the sheep you can catch, we have no use for sheep which can be caught by your cunning trickery. We also say to the perverse teacher, You have accomplished your ends by good words and fair speeches, we will just declare nonfellowship for those you have deceived, and let you have them; in fact, we will raise bars so high that if any not deceived go among those sheep that have been deceived we

will cut them off from our fellowship. Now could we do anything more disastrous? Is this not the very way these perverse teachers want those whom they have deceived to be treated? It is purely selfish ambition that causes these perverse teachers to do these things. Paul says, They "serve not our Lord Jesus Christ, but their own belly," (that is, their carnal cravings.) Now these are the people that Paul commanded to mark and avoid.

As before stated, these perverse teachers apply this Scripture to justify themselves in making divisions; this we would expect. O how careful we should be lest we be ensnared by their good words and fair speeches. If this is only of trivial consequence, Paul certainly would not have said, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." O did Paul see these cruel days when men are lovers of self, rather than lovers of God? Paul had been forewarned of these wolves and perverse teachers, hence his warning with tears because of these things. Let us keep this constantly before us; that is, Paul's great interest in the welfare of the church, also his words, "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Let us notice that the reason assigned by Paul for being pure from the blood of all men was because of the fact that he had not shunned to declare the whole counsel of God. Paul's argument is evidently like this: that if he had shunned to declare any portion of the counsel of God, he could not have said, "I am pure from the blood of all men." God spake the same to his prophet Ezekiel. Read the thirty-third chapter. The sixth verse reads thus:

"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Paul was blowing the trumpet, he in faithfulness gave warning; this he did in this instance day and night with tears for the space of three years, therefore he could say, "I am pure from the blood of all men." O that we all could say as much. We see perverse teachers dividing the church of Christ; and let me ask you, dear brethren, you who love to see peace, Are we free from the blood of all men if we behold these things, yet we do not faithfully do our part to warn and do as commanded? The faithful ministers are to warn, the faithful hearers are to do as commanded by our Lord and his inspired prophets and apostles. God has seen fit to make all his people accountable to him; there is no place given to the idler and unconcerned.

I believe all Primitive Baptists profess to believe that Christ's body is one body, that the church is the body of Christ, represented as the bride, the Lamb's wife, and that Christ is the head of that one body, and the husband of the bride, which is the church. Now let me ask, If I profess to believe these things, and at the same time I am going over the country trying to get believers to follow me, and get them to raise bars against those who differ from me in regard to some belief I may entertain, and at the same time I know they are God-fearing brethren, who do not believe as I do, I ask, if I am engaged in making or causing divisions, have I the right to expect to be treated as a faithful servant of Christ? Paul says, "They that are such serve not

our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Now if I had the ability of those who by good words and fair speeches do deceive the hearts of the simple, and my ambition was to have a following, it does seem nothing would be more in line with carnal desires than to have my followers raise bars and declare nonfellowship for all those who are not carnally minded. This is where the sad part comes in, that the carnal leaders deceive the innocent and get them to do the cruel work against those of their own brethren. The leader is harmless in and of himself if he does not get followers, therefore of such Paul said, Mark and avoid them. Now we see that it is not by their words and speeches that we can detect them, for their words are good and their speeches are fair, but it is what they cause: divisions which they cannot cover up. With sorrow I think we must all confess that some are engaged in causing divisions, and meeting with comparatively little opposition in the headway they are making. The great and essential question is, Is any church guiltless that will receive these division-makers into their house? Are they not by so doing bidding them Godspeed, which is forbidden? Read 2 John x. 11. This is a reasonable duty enjoined upon God's people, that they should live in honor to their profession. Therefore if there be any who are so carnally minded as to cause divisions, the duty of the spiritually minded is to restore rather than to sanction the carnally minded, by receiving them with open arms, and at the same time knowing that death and destruction mark their pathway. As before stated, these Scriptures are referred to by all factions to justify themselves in causing divisions and offenses. God's people

should keep in mind that it is the one who is causing divisions that Paul is warning against, instead of those who are deceived by good words and fair speeches; it is the guilty party who is condemned. You will observe those division-makers make no distinction or difference as to whether they bar out God-fearing brethren or not; any one who may chance to differ with them is barred out, regardless of his walk. This of itself would seem conclusive evidence that such ones have no love for the kingdom of Christ, therefore serve not our Lord Jesus Christ, but are serving a selfish ambition, are carnally minded; they are feeding fleshly desires. Another thing to be observed about those division-makers is, to hear them tell it, that they are greatly persecuted, and the sad part of it is they by good words and fair speeches have so completely deceived many of God's humble poor that they give these perverse teachers words of consolation and sympathy. O how cunning! This is all accomplished by good words and fair speeches. Dear brethren, do you not know, have you not observed, that these division-makers will turn upon their best friends if they chance to cross their views? They have no use for any one they cannot use to advantage to carry out their ends, which are to divide God's people. Many of you know these things to your sorrow, yet these leaders claim to be suffering great persecutions from their supposed enemies, the children of God. The question is, Are they persecuted for righteousness' sake? Do we read of one instance where a righteous man ever labored to divide God's people, and to cause offenses? Jesus said, "Blessed are the peace makers." He also said, "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of

heaven." If wars, fightings and divisions are righteous things, then it might be proper for those who by good words and fair speeches do deceive the simple, to claim for so doing they are wonderfully persecuted. Remember Paul said, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." What could be more perverse than to claim they were persecuted for righteousness' sake, and at the same time are engaged in trying to divide the body of Christ? "Such," Paul says, "serve not our Lord Jesus Christ." Then how careful we should be lest we bid such Godspeed.

JOSEPH FORD.

SHERWOOD, Oregon.

ELDER F. A. CHICK—ESTEEMED AND BELOVED BROTHER IN THE LORD:—I inclose a letter received from Elder I. N. Newkirk, for publication in the SIGNS, if you think it good matter for the readers.

Your brother in hope,

J. P. ALLISON.

WAITSBURG, Wash.

ELDER J. P. ALLISON AND WIFE—DEAR BROTHER AND SISTER IN CHRIST:—Your letter came a few days ago, and I was pleased to hear from you both again, and of your welfare in life. I hope you will continue to write, for I enjoy your writings very much, both privately and through the SIGNS. I am sorry you were displeased with my sending your former letter to Elder Chick, but I left it with him to publish or not. If he publishes it, it will be because he sees something profitable to the readers in it. You will, I know, excuse me for my indiscretion in the matter.

Now I will come to my object in this letter, by way of answering the questions

proposed in your last to me. You wish me, brother Allison, to say something upon the subject of the immortality of the soul, and also concerning paradise. Both these Bible subjects are very deep and intricate for any one so ignorant as I am to contemplate. First, I will say that the thought of the immortality of the souls of men in nature finds no support in the Bible; neither does the idea of souls sleeping in the grave; nor does the doctrine of an intermediate state of souls in purgatory find any support in the Bible. The doctrine of the immortality of the soul of the creature man was first taught in heathen philosophy, by Plato, the Greek philosopher, and was adopted by theologians of a later day. That Plato reasoned well was a common saying among men of learning. This sentiment, sown in the hearts of men, sprang up in the world and became popular among men of learning as philosophy. Solomon traced men in his books in the Bible, and to the end of life, and found them to be dust, in common with the beasts of the field, and by all his natural and acquired knowledge of all things under the sun, which he had attained or which he could attain to, by things visible to men, could only at the tomb see man and beast alike moldering into dust. He said in the meditations of his heart and mind, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward?" All lie together undistinguished and undistinguishable in the dust of the earth from whence they came, and to which they have returned. This question of Solomon, the wisest of sages, aided by all the knowledge attainable under the sun and in the earth, has disturbed the philosophizing mind of man since the world began. Man has, by his wisdom and knowl-

edge, and by all his scientific research into the future, come no nearer to the truth of God concerning the souls of men after death than did Solomon in this remarkable inquiry just named above: "Who knoweth the spirit of man that goeth upward?" And here, dear brother and sister, I, with Solomon and all other men, including infidels and atheists, own my ignorance on the subject of the immortality of the soul. Being the subject of a direct and divine revelation, it is a profound mystery to all men, because the natural man receiveth not the things of the Spirit, which are revealed alone by the Spirit, because they are spiritually discerned. This saying of Paul settles the whole question of human knowledge and understanding of the immortality of the soul when it leaves the body, as well as all other Bible themes. Jesus, after he arose, said to his disciples, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." A spirit is invisible, unchangeable, hence not subject to human observation or investigation. So Solomon has exhausted all human inquiry about the soul of man after death, and this was the point that he was making; for in extensive experiments, by the flashlight of human reason and knowledge, and at the last he presents the doctrine of divine revelation from on high, to determine the state of the soul after the death of the body. The body in the grave of mortality has no distinguishable preeminence over the beast. No infidel agnostic could go deeper into this subject than did Solomon. The same conclusion must be reached by all: that man in the state of death, and in the dust of the grave, has no preeminence above beasts that perish, so far as the natural man can by all his wisdom understand. So it remains to be said that

if there be a future state and life of the soul, this truth, with the knowledge of it, must necessarily be revealed from heaven. Hence is the necessity of the revelation of Jesus Christ to bring life and immortality to light through the gospel; and of him it is said by that deeply inspired apostle Paul, when speaking of this mystery of mysteries, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." This agrees with Solomon. But several chapters beyond the one referred to he says in a positive way, without a question, as in the first place, The spirit of man goeth upward, and the spirit of the beast goeth downward. It is then no longer a matter of inquiry, but an assured fact by the Spirit of divine revelation to faith, and the spiritually enlightened understanding, that the soul of man ascendeth upward when the body dies. There is in this last place no questioning of the ascension of the soul of man after death without denying the Spirit of divine revelation. So we see the doctrine of soul sleeping is overturned altogether by this revelation of the Spirit in the holy Scripture. But the immortality of the soul in the creature man Adam the first, is quite another thing when compared with the second man Christ Jesus, who only hath immortality. Interminable existence alone is not immortality; otherwise the first Adam of the earth earthy, and also a living soul, could not have died in sin the day he transgressed; because immortality is the power of an endless life, and is that by which the dead body of Jesus was quickened, and thus he brought life and immortality to light through the gospel, and the gospel is summed up in the death, burial and resurrection of Jesus the Lord of glory, who is also the quickening

spirit. So Paul said in Ephesians, to which you referred in your last letter, "And you hath he quickened, who were dead in trespasses and sins." This was the state of the first Adam in his sin of disobedience, including all the race of man, and Peter said, He hath begotten us again unto a lively hope by the resurrection of Christ from the dead. Now this brings us to the last subject, viz., paradise. This is that paradise of which Jesus spoke to the dying thief on the cross. But I must be brief. I think that the paradise of which the Savior spoke, is the state of believers after death until the resurrection of the dead. The grave was not referred to as paradise, but the state of those who have died believing in Jesus. Peter said we are begotten again unto a lively hope by the resurrection of Christ. But not until Christ shall come again will this hope be fully realized. "Blessed are the dead which die in the Lord."

A few more words and I shall close. In this last quotation we see that the dead that die in the Lord are blessed, and to this it is added that they "rest from their labors; and their works do follow them." It is said the dead know not anything, and their thoughts and their works cease; until the heavens are no more they shall not wake out of their sleep. Job, I think, speaks here of the dead in general. But Paul tells us that they that sleep in Jesus shall God bring with him. What is generally called death, is but sleep in Christ in the hope of the resurrection. My mind is that the paradise spoken of on the cross is this sleep in Jesus, not of the soul or spirit which goeth upward to God at death, but this mortal body which we inhabit; this is that which sleeps, as embraced in the covenant of redemption. This redemption of the body is that for

which we wait and hope, and which is predestinated to be conformed to the image of the Son when he shall come again; but the soul goes not to purgatory, but to God who gave it, and it is made alive by that immortality which is in Christ.

Your brother,

I. N. NEWKIRK.

[WE are glad our brother has made the clear Bible distinction that he has between immortality and merely continued existence. Unending existence is one thing, and immortality is another. Angels live forever, but they are not said to possess immortality; and so also the lost finally live on forever, but do not possess immortality. We also are glad he has so clearly shown the falsehood of the theory invented by men of what is called the sleep of the dead until the resurrection.—C.]

MEMPHIS, Tenn.

DEAR EDITORS:—Every phrase in use has its meaning, whether its meaning is legitimate or not. We frequently are confronted with the phrase, "Can't help it." At first this uncouth phrase was used by some of those who oppose predestination of all things and salvation by grace in time as well as eternity. Its first use was as a stigma, by our opponents, but of late there seems to be a disposition with some to accept the appellation, as if it were appropriate to us. I think we should thoroughly understand what the author and promulgator means to signify by such a phrase before appropriating it, or accepting it as defining what our belief is. As far as I have been informed, "can't help it" means that people cannot help doing all or any evil or sinful acts committed by them, and that God's people, after being born again,

born of water and of the Spirit, are yet so depraved (even in their renewed state) that they cannot cease from outward sin, and therefore cannot obey or do anything that is a good work. Now the question of most importance is this: Have any of the unlimited Predestinarians and all Grace Baptists given cause for any to call them the "Can't help its?" My observation causes me to very sorrowfully think that some have thus given cause. While I do not accuse or criticise any of evil motives, still I think that the zeal of some in denouncing conditional time salvation has caused them to err, because in their efforts to prove that conditional time salvation is a damnable heresy they used broken sentences, or a part of a text only, thus destroying its full meaning. To illustrate: if to prove that I cannot, or you cannot, perform conditions, I quote, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would;" and, "When I would do good, evil is present with me," &c.; or suppose a preacher thus quotes only parts of this text, without explaining the fullness of the text in its scriptural connections, has not this preacher erred? Suppose a little child of grace is pricked in the heart, and thus killed to the love of sin, and goes with a pure heart full of gratitude unto God, with the desire to unite with the church, cries within his heart, Men and brethren, what shall I do? and this little child says, I thought I heard Jesus say, "Go home to thy friends," &c., take up thy cross daily, and follow me, and I came here impressed to do these things, but the preacher (in whom I have the utmost confidence that he preaches as the Holy Ghost gives him utterance) tells me in his sermon: "Ye

cannot do the things that ye would," and that though I would I cannot, is not that one left desolate and destitute? He says, I would cease from doing wrong, but I cannot do the things that I would, and so I will give it up. And he returns home with the consciousness that he has not obeyed the commandment of God to "arise, and be baptized." O how heavy laden he will be; he says, I would take the yoke of Jesus, but I cannot do the things that I would. Therefore he remains heavy laden and in disobedience, and is told that he "can't help it." Now how much better it is for the watchman upon the walls of Zion to declare unto them all the counsel of God, and so, after proving that conditional time salvation is false, by saying, "Ye cannot do the things that ye would," drop back to the preceding verse (sixteen) and quote: "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Then to verse eighteen: "But if ye be led of the Spirit, ye are not under the law." Thus signifying that it was only when we were shut up under the beggarly elements of the law, under the great burden or yoke that our fathers were not able to bear, that we could not do the things that we would; but now comfort the dear, little child by declaring unto him that if we are led by the Spirit, we have by the Spirit been drawn to Christ, and since Christ is risen we have been (in spirit) raised with him. Therefore it is written, "If ye then be risen with Christ, seek those things which are above," &c. Yes, dear, little one, within yourself you cannot do the things that you would, but you are not left alone, for the Spirit leadeth you; and as it was with Paul, so is it also with you, so you can do all things through Christ which strengtheneth you; therefore in reply to your heart's query,

“What shall I do?” we reply, “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.” When the preacher has thus done, he has taken heed unto himself and unto the doctrine, and continued in them, and in doing so has saved himself and them that hear him. Still it is to be remembered that when the preacher has thus labored, it is not he, but the grace of God which was with him, therefore the little child that has taken heed, having been exhorted by the preacher, has been saved by grace, which was treasured in Christ before the world was; therefore God saved the little one, and called him, not according to the sinner’s works, but according to the purpose and grace of God, which was given us in Christ before the world was. This grace of God pertains unto life and godliness, and was given us by his divine power; thus we are saved in time by grace through faith, and that not of ourselves, it is the gift of God, and thus boasting is excluded. While every true gospel minister, who is sent as a fisher to fish them, will make every effort he can to fish them, at the same time he is only exercised by faith, and led by the Spirit, and will say with Paul: “I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed.”—Romans xv. 18. You will notice the purpose of preaching the gospel was to make the Gentiles obedient; now we give our ministers double honor for the sake of the gospel, but still no true preacher will quietly appropriate praise to himself, but will in kindness rebuke any one who may fall at his feet, and will say, “See thou do it not: for I am thy fellowservant, and of thy brethren the prophets,

and of them which keep the sayings of this book: worship God.”—Rev. xxii. 9. Thus, dear ones, you are not “can’t help its.” It is evident that you can do all things through Christ which strengtheneth you, for you have stood, and are yet standing and walking in the old paths, because you can do it; and you are not conditional time salvationists either, because it is by the grace of God you are what you are, and wherein you have walked in obedience it is the Spirit that led you, and where you have been thus led and influenced by exhortations and admonitions it is not of yourself, and not at your own option, but only because the Spirit led you to thus choose to walk; therefore the choice is of God, and not your own, except as a gift of God.

Dear Elders, I have felt impressed to write thus. The SIGNS is sound in this, but it may be well to warn against “can’t help it ism.”

DAVID L. MCNEES.

[WE desire to call the attention of our readers to the above thoughtful letter. Like brother McNees we have never accepted the phrase, “can’t help it.” As used by conditionalists against all Grace Baptists it is a falsehood. When Paul said, I cannot do the good that I would, and the evil that I would not that I do, he was referring solely to the inward conflicts and daily warfare that went on in his own soul. Paul did not mean that he could not preach the word, or sing the praises of God, or go to those who were destitute in any sense of the word with a cup of cold water to supply their need, or that he could not withhold his hands from stealing, or murder, or his lips from speaking evil falsely of his brother, or against any man, or from any one of a thousand outward deeds or words of evil, but he meant that even in doing

these things he could not realize that entirely unselfish spirit that he desired, and that in spite of himself evil motives would come in, and vile thoughts would intrude, and self was mixed with all he did. This he could not help, this he hated, and this he besought his God to deliver him from, as a body of death hateful, putrid and awful in his sight; this all who truly believe will realize all their life. Those who walk most in the Spirit, and furthest away from the flesh, will realize this more than others who are of a more carnal walk. Our brother is right when he says that the phrase, "Can't help it," is wholly false, as applied to the outward obedience of a believer. Predestination and salvation by grace in time and in eternity do not involve any such conclusions.—C.]

FARMINGTON, ILL.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I am reminded of my duty to send you the pay for the SIGNS for 1907. I wish to write something for its pages, but fear I shall fall far short of writing anything that could be of comfort to the many readers. I have received the SIGNS for January 1st, 1907, and have read it through. I like the paper for many reasons; one is, it is always on time, and often a little ahead of time, and so I think its patrons should be the same with their remittances. When we expect a friendly visit from some dear friend, and they promise to come, how eagerly we look for them, and are much disappointed, and, I must say, rather vexed when they fail to come, still if they give a lawful excuse we can overlook the delay. I have just written to one paper to know why they are nearly three numbers behind time. We should always, if possible, make our word good.

Dear brother Ker, I met you at the Baltimore Association, in Baltimore city, last spring. You may remember that my brother in the flesh had some talk with you the first day upon the steps of the meeting-house. I asked you, after being introduced to you, whether your name is pronounced Ker or Carr, and you said it is pronounced Carr, but was spelt Ker. I allude to this that you may remember me.

Now I feel to speak a little about the meeting, and also about myself. I was much cast down spiritually, if indeed I ever knew anything about spiritual things. I felt so wicked and so cast down that it seemed to me I must die. I had had some mind and thought about going east, but was undecided until one morning it seemed to be presented to me that I must go east. For a month or more my mind was settled that I would go once more and see my dear brethren and friends before I should go hence, and I thought perhaps the good Lord might bless me by the way. I was permitted to make the visit, but seemingly under a great cloud. So after spending about two weeks among friends, and a brother and sister in the flesh, I left them for the association in Baltimore, and attended the three days of the meeting.

Now, my brother, I wish to touch upon the subject you and brother Duley wrote upon in the SIGNS of late. I heard the preaching at the association, and was satisfied that it was the gospel in its purity, yet it came to me in the letter only. I had no fault to find with the preaching, yet it was not for me. Have we not the gospel of Jesus and of the inspired apostles and prophets in the letter written? Have we not taken that holy book and read it, and it was to us all in the letter? Then again, one verse has contained

more than the whole book has done when it was given to us only in the letter. We may hear gospel preaching, and to one child of God it may come in demonstration of the Spirit, and with power, and to another only in the letter, and it is letter preaching to him. I have during my time (beginning before you were born, my brother,) heard many preachers among the Baptists, and while they were commanded to be instant in season, out of season, there have been times when they were shut up and dark in their minds, still they have filled their places, and preached the truth. Then again there seemed to be more spirit in it. I think this is what brother Duley intended, yet sometimes they are as one of the "Can't help its," of whom the brother speaks. I heard Elder Vail say once, when he was with us years ago, that preaching was like pumping, there are times when it pumps hard, and there are times again when it pumps itself. I think brother Duley was that way; still, has he not often preached in the letter only, while yet it was the gospel? The question is, May not the gospel be preached in the letter? It was written in the letter. Job gave his experience in the letter; he said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." The gospel must be a revelation to those who have the hearing ear and know the joyful sound, because the natural ear of even the children of God neither receives nor comprehends the things of the Spirit, only in the letter, unless revealed to them.

I have spoken of the association I attended; I expected to go to one or more of the others also, but I felt so discouraged in mind that it seemed to me I could not go any further. After a little visit at Elder Grafton's, and my sister's, I

started for home. I felt I must go, or I could not live. How foolish we poor mortals are. Some years ago I attended the association in Philadelphia. How different it was with me then; I had lost two nights sleep, and got to the association just as it commenced, and felt bright, and seemed to have the hearing ear, and did not get sleepy during the whole meeting; but last spring I was dull, and could hardly keep awake; I tried, but could not help my sleepiness. I now feel low.

Many of the older ones have gone the way of all the earth, and but few who used to write for the SIGNS remain. How much my mind runs after those former days, and to those with whom I used to take sweet counsel. How good the Lord has been to me, and O how rebellious and sinful I have been. I feel wearied of my wayward life, there is nothing good in me. I find more fault with myself than I do with any one else. I have no fellowship for this poor sinner. Often I fear I am without God, and without hope in the world. I go mourning almost all the time on account of my villainess. The Lord has ever been merciful to me, and my continual prayer is for his mercy toward me, a poor, hell-deserving sinner. I know I must very soon pass on to eternity. I feel to acknowledge the justice of God if I am lost and go where hope can never come, yet I feel to ask that in his mercy I may be washed from all my pollution. Our God is a holy and just God, and I am the one who has sinned, so I plead not justice, but mercy, and the Lord has promised to be merciful to our iniquities, and that he will remember the sins of his people no more.

This, perhaps, may be the last I shall write for the SIGNS. I want to say that brother Chick has always been good and

kind to me, and I esteem him highly for the truth's sake, and I feel to kindly remember the publishers of the SIGNS in their labor of love in so ably conducting the mechanical part of the paper. Cast the mantle of charity over this.

I remain your brother in the hope of the gospel,

E. D. VARNES.

[WE remember very distinctly of having met brother Varnes at the Baltimore Association last spring, and also do we remember his visit in Philadelphia a few years ago, and are sorry that he could not enjoy the preaching after coming so far to hear it. He speaks of having heard preaching before we were born; we believe every word he has said concerning those who preached the gospel in that day; darkness of mind and bitterness of soul have ever attended the pathway of those who minister in spiritual things. We very readily admit that fathers in Israel are better acquainted with God and his dealing with men than are the children. Paul lived and died, however, before brother Varnes' day, but his knowledge and experience of grace did not affect the knowledge and experience of brother Varnes. God's children are his children, whether they be a David, Elijah, Paul or those who live now, and Christ has been and is the wisdom of them all. We fully understood brother Duley, and we also understand brother Varnes, regarding preaching the gospel in the letter, and are willing that each of them shall express themselves as they like concerning it, but the expression, "letter preaching," is misleading in this gospel age. We think we know what it is to be shut up and shut out; to be "in the belly of hell" and have to try to speak without unction from God. Perhaps if some of the brethren knew us better they

would think so, too. None can realize their unprofitableness more than ourself, yet we must contend for the truth as it appears to us, regardless of the age or station of those who differ with us. We trust that the above letter may not be the last of brother Varnes' writings for the SIGNS, as he has been recognized for many years as a sound, faithful and loving Old School Baptist. May the Rock of his salvation be near him in all his journey, to comfort and strengthen him. As brother Varnes has called attention to the pronunciation of our name, we will say for the benefit of those who may question how it can be pronounced "Carr" when spelled Ker, that it is a Scotch name, and "e" has the sound of "a," hence Ker would be pronounced Carr. We are very glad that brother Varnes feels so kindly toward Elder Chick and the publishers of the SIGNS. They are worthy of his esteem and confidence.—K.]

CHARLOTTE, Va.

DEAR BROTHER CHICK:—The inclosed letter was written to me by my dear brother, Elder J. N. Badger, and I feel it is too good, too full of gospel truth to lie here idle, but desire my dear brethren and sisters to share its comfort with me. I send it to you for publication in the dear, old SIGNS, if you think it best. There may be some of the Lord's dear children who are doubting, and fearing that they are on the "left hand," seeing no evidence within themselves that they have ever in any way ministered unto one of the little ones, even a "cup of cold water." This letter has truly comforted me. The dear, old SIGNS comes to me regularly, laden with the blessed truths of the gospel. I cannot tell you how much I appreciate it, as it contains

nearly all the preaching I get. When I read the precious letters from so many dear, tried children of God, who seem to travel the same dark and thorny road I do, then receive such as the inclosed, I can but take courage and still hope that I may be one of that blessed number that hear the precious word, "Come, ye blessed of my Father, inherit the kingdom." The words came to me this morning: "The blood of Jesus Christ his Son cleanseth us from all sin." O what a precious thought. It is only that precious blood that can cleanse such a vile sinner as I; it is my only hope.

But I only intended to tell you of this letter.

Brother Chick, I often think of you, and of all the loved ones, whom I long to see. Remember me to sister Purington and all in Christ Jesus.

Your very unworthy sister, in hope,
M. J. COX.

MANASSAS, Va.

MY DEAR SISTER MARY:—As I am at home to-day, I will try and give you a few thoughts regarding the separation of the "sheep and the goats," as you requested. In that passage to which you refer the Savior commences, "When the Son of man shall come in his glory," &c. I feel sure he refers to his coming in the Spirit in his kingdom or gospel church, as it was illustrated in the morning of that "day," the "gospel day," "when the morning stars sang together, and all the sons of God shouted for joy." That must apply to the day of Pentecost, when the disciples and a large company of the people were assembled together, and the sound as of a mighty rushing wind filled all the place, and, as it were, cloven tongues, as of fire, sat upon the disciples, and Peter stood up and preached

like an angel, as he was; the Son of man was there in his glory, and his holy angels, apostles and ministers were with him. That day has continued until now, and will continue to the end. "This is the day which the Lord hath made; we will rejoice and be glad in it." From that morning the gospel has been preached, Christ and him crucified is the burden of that gospel; it separates, in the word of the gospel, the "sheep," the hearers, from the "goats," those who have no ears to hear the joyful sound. As on the day of Pentecost, so it always is; in hearing Peter preach some were pricked in the heart, and cried out, "Men and brethren, what shall we do?" "Others mocking, said, These men are full of new wine," why hear ye them? That is always the effect of the preaching of the gospel; it is a sharp two-edged sword, it is a dividing, a separating power; to those upon the right hand of God, on the side of his favor, of his electing love, his love in their hearts for his word as they hear it say, "Come," in that sorrowing heart is a joyful sound of grace and salvation to a lost and perishing sinner. I say those upon the right hand receive it with joy. On the other hand (the left) the heart, as the word is preached, rejects that word, he says in his heart, "Depart from me;" "We will not have this man to reign over us."

You must remember, dear sister, that the Spirit of God speaks in the heart of his people, in his word of life, which is the gospel. God does not speak to mortal ears as man speaketh, but he is in his word Jesus Christ. Now to the illustration of this truth. You see the doctrine and experience blended in the gospel: "Then shall the King say unto them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared

for you from the foundation of the world: for I was an hungered, and ye gave me meat," &c. You see they are called to what is rightfully their own, an inheritance; that is, the doctrine of the gospel: "heirs of God, and joint-heirs with Christ."

Now, dear sister, see how they are identified, how known. Every one of them begins to say, just as you said in your letter: When have I ever done any of these things you say we have done to you? When have I fed you when hungry, and given you drink and ministered to you in any way? You see these are poor "do nothing" people, that have no merit, have never done a thing worthy of commendation, no good thing. As far as they are concerned the Scripture is true which says, "There is none that doeth good, no, not one." But down in that new heart, where God looks, there is a longing desire to do, and continue to do, everything to show that the law of God does reign. It would be meat and drink to me, says the poor soul, to do the will of God. Dear sister, if we could realize when the law of God is fulfilled, and where his love is seen by him, we would have more courage, it seems to me. It is to the heart God looks, not our natural, sinful heart, but the new heart, the pure heart he has given; that is, the wish that arises to give even a cup of cold water to the dear disciples of Jesus. Our love for them, our real love, is the test, and this is what the King sets forth to those sheep on his right hand. He the same as says, Ye know this kingdom is yours, for your love for my people, my saints, for my sake, and ye love to minister to them in all their necessities, for they are a poor and afflicted people. Ye are one with them, for ye love my word; ye are my sheep, for my word attracts

you; my voice is sweet to you, my presence is your heaven, your fullness of joy. Just think how you have at times been drawn to the word, and to him that preached it; how powerfully that word "come" has reverberated through your soul, as almost to lift you from the earth for a time. That word of the gospel has also shown you your leanness, your poverty, your nothingness, until it seems almost to you that God had set you before his face, and filled your heart and mind with the strangest things, things unlawful to utter, that you could not express, not always of joy by any means. The poor, sin-sick soul that has been with Jesus in Gethsemane and drank the cup he drained, and been baptized with the baptism he is baptized with; in a word, that has been with him in prison, in hunger and thirst, in sickness, in persecution, wherever he was while in the flesh, has in a measure been with him; this is the sure token that that soul is with his at the right hand of the Majesty in the heavens.

You ask, When is the time? It is now, in the gospel kingdom, into which you were manifestly brought many years ago, when you heard his voice and lived. It is an awful thought, and has often come to me with almost crushing power, that our attitude toward the Lord's people determines our standing with him. "Blessed is he that blesseth thee, and cursed is he that curseth thee," are terrible words. All gifts, knowledge, understanding, zeal, all power ever bestowed upon man, are nothing if the heart is without love to the brethren; our professions in that case are no more than sounding brass and tinkling cymbals. If our hearts bless his people because they are his people, then are they Naomi to us, and we are Ruth to them. Then, though

we are strangers from the country of Moab, we have a rich inheritance in the land of Boaz, among the chosen people, and from time to time we glean in that goodly land. We are led with the sheep as we are constrained to go forth by the footsteps of the flock, and feed our "kids beside the shepherds' tents." Indeed, dear sister, your letter illustrates all this in your own experience. Your yearning love for the company of the saints, for the food upon which they live, for the privileges they enjoy, the gospel they hear preached, is all life to you, is your very life.

May what I have written be of comfort to you in your lonely life. We hope to meet you at the spring meetings.

Your brother in affliction,

J. N. BADGER.

WOODSTOCK, Ontario.

ELDER F. A. CHICK—DEAR BROTHER:—As I look back over the past year I can say, Truly goodness and mercy have followed me, but O how unthankful and ungrateful I have been, and how unfaithful I have proved in my walk and conversation, and how unmindful of the benefits and favors received; and in looking over the past year to see what I have done, I find nothing but sin and selfishness; not one good act can I bring forward as a token of my appreciation of the mercies which I have received. O what a sad commentary on my state and condition as a sinner before God. Well may I exclaim with the poet, "Just and holy is thy name, I am all unrighteousness." I wonder if there is any one else so full of everything that is evil, so full of doubts and fears and misgivings, and so prone to infidelity, and to doubt everything of a spiritual nature, as I am. I have all my life, with the exception of a

few rare intervals, been the subject of this perplexing annoyance, but have kept on, hoping all the time that I would eventually grow out of it, and be made to feel sure that the God we desire to know, to love and to fear, was our God, and that he is most surely a reality, and a sure retreat in times of need. But as old age creeps on I find myself more and more tried, tempted and distressed on this point, with seemingly less strength to stand up against these terrible assaults of the evil one in my own heart. Often I think, a few more such trials, and I must surely give way, and own that I have no God, else surely he would appear to me, and for me, and deliver me from these temptations and fears. I know in many things I am growing worse and worse. Once I felt a relief in trying to pray, and would bow the knee in penitence, and with a feeling that God did hear and answer me, but now it is not so; I bow the knee, but God gives me no prayer, and it is just merely a form, and but little of that. I seem shut out from the presence of him whom I love, whom I once thought heard and blessed me; and then worldliness and the vanities of time take my care and attention, shutting out all thoughts of religion, of God and of goodness, from me. I wander around in a kind of indifference to the things I once loved and enjoyed, and often do I wonder if ever it will be with me as in the days that are past, when I loved to meet with the brethren and talk of the things of God and his kingdom, and longed for the days of meeting, and could say, "I was glad when they said unto me, Let us go into the house of the Lord." But now, O how different. O, dear Elder Chick, how am I to recover myself from the condition I am in? I try to read the Bible, but alas, I might as well try to read the

Koran, for there is no life, no feeling, no enjoyment, nay, more, no memory of what I read; all is just like an idle tale. It is like what was said about those who reported that Jesus was alive again: they believed them not. Once I read the Bible, and other good books, and they were sweet to my taste, but now all is different. There seems to be no enjoyment in anything; it seems that the days are come, as the wise man says, in which "I have no pleasure in them."

I have here been writing about the state of my mind, for as far as my outward appearance goes I am the same old man, and walk in the same old way; but I have been writing about the workings of my mind, and, if I have a spiritual mind, about the deadness of it, and the barrenness and coldness that I feel in spiritual things. There is no exercise of mind, and apparently no experience of grace, the grace of God that bringeth salvation. I can say that is what I want. I want something that brings salvation. I do not mean salvation in eternity, for that cannot come until we put off mortality, but a time salvation, an experimental salvation, a salvation that I can feel and realize, and, as it were, clasp to my heart, and rejoice in, and take comfort in, and that will make me praise God for his mercies every morning, and at night, and all the day long, teaching me to live soberly and righteously and godly in this present world.

I sometimes think that trouble has brought on this feeling, for to me it is sad to see things turned upside down, as it were. It is enough to make one feel that all religion is vain, and that there is no reality in it. But while we may thus conclude in our hearts, there is another feeling which impels us to go on and wait upon God, just as if things were accord-

ing to our mind, and we keep on hoping for light to appear on our pathway; and though things look dark and gloomy, and it appears like the nighttime, yet we continue to walk on, and to trust in the Lord. We may well try to do so, for we have no other refuge, no other place to go, no other name to trust in, and are cut off from all our earthly, fleshly, human nature, unless indeed we give up altogether, and lie down in despair, which I hope we may not be left to do.

We are told that we are to expect losses, and crosses, and trials, and persecutions, in the world, and the apostle was in all kinds of perils, and, among others, by false brethren; but it is said, "Be thou faithful unto death;" and there is a crown of life for all those who are thus faithful. It is easy to be faithful when we have grace and faith given unto us, but when trials of all kinds assail us, and we feel that we have nothing to lean upon, and there is not a single human prop, then indeed our faith is brought to the test, and though we feel that we cannot stand, as the poet says, no, not another day, yet we do continue day by day, learning something every day, and being made to feel more and more that we have no strength or wisdom of our own; and as fast as we set up some of our own wisdom or strength we have it swept away. Thus we are made to realize our need of strength from a higher power, and that the Lord alone is the tower into which the righteous run in times of trial, and are sheltered, and protected, and cared for, and again made to rejoice in hope of the glory of God. May this be our happy lot, is the prayer of one who is tried and cast down, but not destroyed.

Your brother,

ROBERT SCATES.

LESSONS.

THE time of meeting for worship has come; with joy I make preparation for meeting with the church. Some distance is to be traveled before the house of our assembling is reached, and as I ride along my thoughts toward my brethren and sisters are those of love. The words, "Behold, how good and how pleasant it is for brethren to dwell together in unity," come to my mind, and I feel that I want to tell the brethren that I have known something of how pleasant and good it is in my very own personal experience, since I came to them desiring a place with them. All has indeed been in unity; no brother or sister has desired to know anything save Jesus Christ and him crucified. It is wonderful, this living together in church relationship in the spirit of unity and in the bond of peace. The world is around us, and we are in the world, yet discord is far from us, walled about are we by God's unflinching love. Such are my thoughts, and as, at last, I stand among my brethren and hear their greetings, sweet fellowship and love flow from heart to heart. The service begins, and Jesus is exalted. Every child of God knows what joy that brings, to see him, the altogether lovely One, crowned Lord of all. My heart still burns within me as I listen to the truth, for I realize that unless God reveals his truth unto us it is a sealed truth. I rejoice in the glimpse he has given me of the beauty of brethren dwelling together in unity and kept as the apple of his eye, as a garden inclosed. The last hymn is sung; one, then another rises and tells of their gladness in being once more permitted to hear the gospel preached, but I sit still. What has come to me? Instead of speaking I listen to such thoughts as these: You nearly always speak, so

you would do better to keep silent for once; your brethren will think that you are forward, and that you have too good an opinion of your own ability. The benediction is said, and now, naturally, I might expect to feel a gratified sense of having done well, as I have kept myself modestly and quietly in my seat. Do I? No, I am thinking all at once about the words, "Ye are my witnesses;" and then the words, If any man be ashamed of me, of him also will I be ashamed before my Father, come to me with a sort of tender reproach. I realize that pride, not love to God, has been actuating me, and I cry from the depths, Make me willing to be accounted a fool, O Lord, if it be for thy name's sake.

I have long looked forward to a visit from three sisters of my home church, and as the expected time draws near I feel as if I want to speak to them of some of my mind's exercises in regard to spiritual things, and I have so much joy in thinking of their coming, and am so sure that we shall have a heavenly sitting together in Christ Jesus, that the days go by on winged feet. At length they come, and the hours pass rapidly, almost everything of interest to each one becomes a topic of conversation; I think of my longed for hour of conference, and say to myself, Not now, but just before the time for their home going I will speak. Then as we sit together in one place, my hand is almost stretched out for my Bible, and my lips have nearly uttered the words, Shall we not read a chapter, and give thanks to God for the privilege of seeing each other's faces once again? when the thought comes, How do you know that they will care to have you do this? They are your guests, if they feel as you do it would be all right, but are you sure? I hesitate; a sister says some-

thing that changes the turn the conversation had taken, the moment of opportunity is gone, a few moments more and I am alone. Do I feel justified in withholding my speech? A thousand times no. But I have learned to count that day as lost that (where two or three who love his name are gathered) does not record some spiritual conversation, some uttered longing for the presence and guidance of that One whom my soul loveth.

ANGIE J. THOMAS.

[THESE are solemn things of which our dear sister has been speaking. We desire to take them to our own heart, and to commend them to all who may read them. It is, and has at all times been our own feeling that that day is lost where two or three of the children of God are gathered together and nothing is said of the best things of all. We are compelled to mourn many such days in the past. Both in conference and in visits of brethren we have passed through all that our sister here mentions, and at the end we also look back with a sense of sorrow and condemnation. We do feel that the above letter has helped us, and we believe that it will also stir up others in the same way. May the Lord make it a blessing to us all.—C.]

PINSONFORK, Ky.

DEAR EDITORS SIGNS OF THE TIMES:—As we are entering upon the realities of a new year, I have some desire of heart, I hope, to write one more article for the old, reliable SIGNS, and send it to you as my New Year's greeting and manifestation of my heart's desire and prayer to God for Israel, God's redeemed family, although they are poor and afflicted. I realize from a deep, heartfelt sense, if not deceived, that the past year has gone

into eternity, with all its consequences, and there is not so much as one of us that can call it back to make amends for our failures, imperfections and mistakes. This is the fifth time, recently, that I have tried to write an article for the dear, old SIGNS, but could not. My weakness and inability to write anything that I thought could in the least comfort any of the Lord's dear children so crushed me down in my feelings that I could not write, but each time I cast what I had written (four or five pages) in the flames, and thought I never would make another effort to write for publication, for it seemed to me that if it were right for me to do so light would be given me. But when the January number of the SIGNS came to hand, and I read it over and over, all the communications seemed to have an unusual sweetness to me, and to longer forbear writing seemed to be a thing of the past, for when I came to the words of Elder Chick, where he said, "Often we have felt that we could write no more, that the end had come," &c., also brother O. B. Hickerson's article, and that from sister S. G. Frazee, of Plymouth, Ill., all, as I have already remarked, were consoling to my feelings, and I hope stirred within me the spirit of love and fellowship, so that at once I sat down to write again, with a feeling that such humble followers of the meek and lowly Jesus can bear with such a worm as I, and will cast the mantle of love and charity over my manifest imperfections, and as the new year is entering my impressions of heart are to offer a few thoughts on the following words of Scripture: "That we should be holy and without blame before him in love."—Eph. i. 4, and as I desire my words to be few and well ordered, if the Lord will so direct my mind, I shall not aim to reach out

into the nooks and corners, or, in other words, I shall not aim to reach out into the connection and general surroundings of this text of Scripture, for it is too wonderful for me, and too deep and unfathomable for my finite mind, but I will try to confine my mind to my individual thoughts on these words, without interfering with the opinion of any one else.

The word "be" means to exist, and the words "be holy" mean to exist or remain holy. Therefore I have and do believe that the apostle Paul had in view, when he wrote these things to the church at Ephesus, the standing of all the election of grace, chosen in Christ Jesus before the world began. Paul said, "He hath chosen us in him [Christ] before the foundation of the world, that we should be [exist] holy and without blame before him [God] in love." The careful reader will observe that we were chosen in him, not into him (Christ) that we should exist holy and without blame or blemish. Therefore "they are without fault before the throne of God." Hence all the chosen and redeemed family of our God had a mystical existence in Christ from everlasting, or ever the earth was, the espoused bride dwelling in the bosom of the eternal Father, and in this standing they were and are complete in Christ. I do not mean that we existed in Christ in our individuality as beings, but our eternal life was there hid with Christ in God; in fact, Christ is himself our life; I mean the spiritual or eternal life; and not only so, but he is called the strength of Israel. I do not marvel that the Lord's redeemed people are poor, helpless and dependent, depending alone on the Lord Jesus Christ, their life and only strength. While the Scriptures fully demonstrate the fact that the church or people of God did exist in Christ, his mystical body and members,

the espoused bride from everlasting, we also believe they fully and clearly set forth their standing in Adam. Hence two standings, one in Adam and one in Christ; and in the order of existence their standing (existence or life) in Christ was first, it was from everlasting, or ever the earth was. When there were no fountains abounding with water, or the highest part of the dust of the earth was not yet made, "I was set up from everlasting." In the order of development their standing in Adam was first, was of the earth earthy. But notwithstanding all things connected with their standing in the earthly Adam, I cannot believe from a scriptural standpoint that their standing in Christ, the heavenly Adam, was in the very least affected, tarnished, or underwent any change whatever, but did exist holy, according as God made choice of them in Christ to that end and for that purpose, that they should be (exist) holy and without blame before him in love. The Lord put the word in the mouth of the false prophet Balaam, and made him declare, "He [God] hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with, and the shout of a king is among them."—Num. xxiii. 21. So we see from these few quoted Scriptures, together with the entire tenor of the Bible, that God's elect people have been, and are, viewed in Christ from everlasting to everlasting (their dwelling-place in all generations) without sin, blame or blemish, but "holy and without blame before him in love." In this wondrous and mysterious unity we were in Christ from everlasting, "for in him we live, and move, and have our being;" that is, our spiritual life, movement and being, for without him we can do nothing.

My dear brethren, I have in a hurried

and awkward way penned a few of my thoughts on this wonderful passage of Scripture, and O how precious are these blessed and wonderful things of God, which he did for us, whereof we are glad. I desire to praise God for his sustaining grace manifested during the past year, and hope for his grace, mercy and goodness the present year, to follow us and keep us in the way everlasting.

W. J. MAY.

LEESBURG, Va.

DEAR EDITORS OF THE SIGNS:—Will you allow me space to acknowledge the receipt of over one hundred letters I have received from those who loved "Dear Elder White?" My eyes are troubling me, or I would answer each privately. I appreciate them, and believe them to be heartfelt and true.

Until February, 1904, Elder White filled his appointments each Saturday and Sunday, distance or weather never being considered. He and I have driven to "The Valley" (eight miles) when weather and roads were both bad, to find no one else there. We would go into the meeting-house, get warm, sing a few hymns and ride home.

During the war between the States he was suddenly convicted of sin. After the war was over and he returned home his trouble was great, and he earnestly sought to know the truth. He has told me that night and day he prayed to God to deliver him. One Saturday afternoon while riding along the road on horseback he came to "The Valley" meeting-house; he went in, Elder Furr was preaching to a few; he had not listened long until he felt it was the truth, and what he long had sought for. The church was nearly extinct, having but one very aged member. His friends (especially the Episco-

pal minister in Leesburg, who was a warm personal friend,) did all in their power to persuade him, for his children's sake as well as his own, to join a church where his and their associates belonged. Soon afterward he called on old Elder Furr, and told him he wanted to be baptized. It shocked the old gentleman, as he only knew him through the war, in a different character. After some conversation Elder Furr told him to come to the church and relate his experience. Elder White did not know what that meant, as he had never heard one do it. He went, was received and baptized. Shortly afterward he found himself talking to the church about the Scripture, following Elder Furr. It was not long before his gift was discovered, and he was ordained to the ministry. He succeeded Elder Furr as pastor at "The Valley," and remained such until his death. Elder Gilbert Beebe told me of Elder White's ordination, and of the feeling on that occasion, when Elder White read the hymn, "Am I a soldier of the cross?" so soon after the terrible war, changing banners.

He was taken violently ill in February, 1904, on his way home from Mill Creek. No one expected him to recover, but he did, and has preached and baptized and attended the Salisbury Association, as well as the Virginia Corresponding Meeting, at Manassas, since. He preached at Frying Pan the second Sunday in August last, from, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Before preaching he baptized a brother much taller and stronger than himself, and we were all fearful, but he lifted him up as easily as he would a child. In answer to offers of help, he said, "I am not trusting to my own strength." His last service was at

"The Valley," his home church, the third Sunday in August. Since August 25th he had been confined to his room, and was the most patient of sufferers, never one murmuring word. He had been examined by physicians in Philadelphia, Baltimore and Washington. His trouble was an abscess, but the location was undecided. We fully expected him to get better and be out again, until on the morning of January 11th he suddenly became unconscious, and breathed his life away like an infant sleeping. That he certainly was beloved in Virginia, every evidence was given after his death. Each meeting-house in town was offered for the funeral service, as his home would not give room for the friends. The Methodist was accepted, being the largest building. Six ministers present were pall-bearers: Elders Durand, Rowe, Gold, Eubanks, Badger and Gore. Thus has passed from earth one who loved God and God's children. Varied were his associates in life, but none received the cordial grasp of the hand that his brethren did; black or white he loved them. God exalted, man abased, was in all his talk. A sermon he preached from "God is love," I never can forget.

All through his illness my prayer had been for submission, and now that our heavenly Father has called him home, to be with and like the Savior he adored, may God in his infinite mercy give me reconciling grace, and enable me to say, "Thy will be done."

Your sister in faith and hope,

MARGARET B. WHITE.

[HUNDREDS will be grieved to learn of the death of our beloved brother Elder E. V. White. He was an old, tried, faithful and able minister of Jesus Christ; a soldier in the fullest sense of the word, yet as gentle as a nurse in the care of

children. We extend our heartfelt sympathy to his widow, our dear sister, and to the churches of which he was the pastor. An obituary will appear later.—K.]

JEHOVAH-SHAMMAH.

"BECAUSE thou hast said, These two nations, and these two countries, shall be mine, and we will possess it; whereas the Lord was there."—Ezekiel xxxv. 10.

Ah, the enemy rejoiced at the desolations of Zion, he saw that she was now weak and defenseless. All that passed by the way did pluck her. (Psalms lxxx. 12.) Yes, she looked to be an easy prey to the ravening foe, who thought all he had to do was to invade the land, enter her palaces, (Micah v. 5,) and hold everything in everlasting possession. There was one thing that did not enter into their counsel: "The Lord was there." Ah, poor, sin-stricken, tempted, afflicted, chastened child of God, though all the delightful land to thee lieth waste, and thou art bereaved of all thy pleasant things, (Lam. i. 7,) though thou art weak, and Satan's messengers sorely buffet thee, (2 Cor. xii. 7,) though thy heart is sighing over thy wretchedness and spiritual destitution, and thy tears are upon thy cheeks, thus saith the Lord, "Yet will I not forget thee."—Isaiah xlix. 15. He will not utterly forsake thee; though he hath spoken against thee and chastened thee sore, he hath not given thee over unto death. (Psalms cxviii. 18.) He earnestly remembers thee still, he will surely have mercy upon thee. (Jer. xxxi. 20.) Ah, but you say, I am so foolish, the Lord knoweth my foolishness, and my sins are not hidden from him. (Psalms lxxv. 5.) My forgetfulness, ingratitude and perverse worldliness have procured all this desolation and famine that is upon me. (Jer. ii. 17.) Ah, yes, my chastened soul well knows that not without

cause (Ezek. xiv. 23,) has the Lord suffered all these evils to befall me. O my soul is cast down within me, and the enemy mocketh my soul, "saying, God hath forsaken him: persecute and take him; for there is none to deliver him."—Psalms lxxi. 11. O thou afflicted one, tossed with tempest and not comforted, when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. (Isaiah lix. 19.) O yes, the stricken, smitten, chastened child of God shall know that the blood of Jesus Christ cleanseth from all sin, and that Emmanuel's obedience is her justifying beauty in the eyes of her Lord, and that in his covenant faithfulness he will redeem his people from all adversities. He will in due time arise and have mercy upon Zion, and thoroughly plead her cause. (Jer. 1. 34.) He will, in the set time (Psalms cii. 13,) say to the invading, spoiling, devastating foe, Hitherto shalt thou come, and no farther. The invading powers of darkness shall be turned back; yes, poor, desolate, chastened child, thy God hath not left thee; though as an overflowing scourge, as a mighty flood thy foes, the world, the flesh and the devil, thine unbelief, sore trials and the powers of darkness have made havoc of thy life before God, the Lord will help thee, and that right early, and in his help and salvation thou shalt arise from the dust and put on thy beautiful garments, thou shalt again "be adorned with thy tabrets, and shalt go forth in the dances of them that make merry."—Jer. xxxi. 4. "And the name of the city from that day shall be, The Lord is there [Jehovah-Shammah]."—Ezek. xviii. 35.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

REISTERSTOWN, Md.

MR. BARNEY TAYLOR—DEAR BROTHER IN CHRIST:—Your good letter of June 20th has been by me longer than I intended before replying to it, and I hope you will excuse my delay. I have had a busy summer, with many cares and some sickness. In July my little only grandson died in my house, after being sick for about two weeks. All this, coupled with the extreme heat, has hindered me from doing much writing. I enjoyed your letter much, it seemed to me to have the right, good, gospel sound. You know it is said, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day." I remember meeting you (I think it was you) once in Virginia some years ago, and you then told me something about your situation up north. I can in a great measure understand that you have much to contend against where you are in confessing your faith in your Lord and Savior. Salvation by grace is as unpopular now among our modern Pharisees as it used to be when Paul preached it among their prototypes, the Pharisees of his day. New England is now like Jerusalem and Judea of old, the hotbed of self-righteousness, and the doctrine of the cross, which declares that man has no merit before God, must ever be distasteful to the self-righteous spirit of man. We cannot wonder that men fight against this truth, and accuse it of all manner of hateful, horrible consequences. But the fact is, that believers in salvation by grace live better than those who trust in their works, because the grace which God has given them teaches them in their very hearts to deny ungodliness and all worldly lusts, and to live soberly, righteously and godly in the world. They eat

and drink of the body and blood of Jesus, and so the very life of Jesus in them impels to a life like the Lord's life when he lived in the flesh. The right living of the man who trusts in his works to save him is like pumping water up hill, while the right living of the man who trusts in grace is like the natural flow of the water from a living spring down through the fields, making everything green where it flows. The obedience of him who trusts in his works is the obedience of the slave, while the obedience of him who trusts in grace is the loving obedience of a child. The most of New England religion is the religion of slavery, and slaves cannot understand the obedience of sonship. I am glad, my brother, that you believe in grace, and are no longer a servant, but a son; stand fast in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage. Work, my brother, because Christ has redeemed you unto good works, not because you hope to redeem yourself by them. No amount of work can change the heart, but a change of heart does change the work. Now as long as you live you will feel very unprofitable, but this will only make you trust Christ more, and more trust in Christ honors God and helps the soul to live better. May God bless and keep you day by day, and help you to be a faithful witness to the power of grace.

I should be glad of a word from you at any time. I should rejoice to hear that any word written here had done you good.

I remain your brother in the hope of Christ,

F. A. CHICK.

[THE above letter was written August 26th, 1892, and was recently sent to the Ebenezer Church, of New York city, by the widow of brother Tayler, and afterward forwarded to the SIGNS with the request that it be published.—ED.]

WEISER, Idaho.

DEAR BRETHREN IN THE LORD:—Inclosed find order for two dollars, for which I desire to have the SIGNS continued to me for 1907. I do not feel that I can do without it. The editorials and the correspondence set forth the doctrine that I love. I do not feel worthy of being numbered with the people of God. I sometimes feel to say, These are surely the people of the Lord, and they set forth the doctrine of Christ and the apostles; they all speak the same truth, and proclaim that salvation is of the Lord in time as well as in eternity, giving to him all the praise and glory. We see many who are very zealous, claiming that they are doing good, and saving souls by their good works; but these have been their sayings all the way along ever since the day of Cain, and no doubt will be as long as time remains. The word says that the people shall grow worse and worse, even men of your own selves shall rise up speaking perverse things. I have thought that the church at the present time is passing through this state of things, and many are being drawn away by those who speak perverse things. We see men who once stood reasonably firm in the doctrine and practice of Old School Baptists, who are now among the most bitter enemies with which the church has to contend. They still claim the name of Baptists, but deny the faith and order of the house of the Lord. They are taking in every institution of man, and all the orders of the day. They remind me of the young man of whom the wise man said was without understanding, who was ready to follow after the woman, as an ox to the slaughter, or as a bird to the snare, and her feet lead down to the chambers of death. This has been the occupation of the church of antichrist all

the days of old, and will be until the Lord comes to call all his children home, then there will be no trouble and no death. O blessed hope! Can it be that this poor, old sinner, saved by grace, if saved at all, shall be numbered with that blood-washed throng of the new Jerusalem? "I shall be satisfied, when I awake, with thy likeness." So, dear editors and correspondents, write on, for your writings are comforting to many of God's humble poor. I have been made to take courage while reading the many good letters from the children of God. I will close now.

Your brother in hope of the gospel,
G. B. BARTON.

SCHENECTADY, N. Y.

DEAR EDITORS:—Inclosed please find four dollars, for which you may give me credit on my account. I should have sent it long ago, but have kept putting it off. As long as I have taken the SIGNS this is the first time I have sent my own remittance. I heartily indorse all said in favor of the SIGNS, and see no way of doing without it, and am not looking for a way, for as long as I live I hope to be able to have it.

I often think of my visit in Middletown, and of all the dear ones I met at that time; each face remains with me in fond remembrance, while many of their names are forgotten. There are many things I would like to say, but just now the old man is very much in evidence, and in emphatic terms reminds me that I had better keep still, and not try to deceive good people.

Lovingly your sister in tribulation, but hope through a risen Savior,

ANNA BOUCK.

LOCKPORT, N. Y.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Inclosed I send you money or-

der for two dollars to renew my subscription to the SIGNS, which has come to me regularly for nearly seventy years, and while I am able to read I want it continued, for it is the only preaching I have that is satisfactory to my mind. It still holds forth the same doctrine that was promulgated from the start by Elders Beebe, Trott, Leachman and others, including my beloved uncle, Elder Hezekiah West, all of whom have gone to their heavenly reward.

With the hope of joining them in that heavenly inheritance, yours &c.,

P. WEST.

JACKSONVILLE, ILL.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—Inclosed please find two dollars to pay for the dear old SIGNS OF THE TIMES; I do not feel that I can do without it, as it is the only paper I know of that exactly suits me. I believe in the absolute predestination of all things whatsoever come to pass; that God works all things after the counsel of his own will, and none can hinder. I think brother Koontz's letter a good one, and hope the brethren will all govern themselves accordingly.

Yours in hope of eternal life,

GEORGE H. LEE.

GRATIS, Ohio.

DEAR BROTHER KER:—I have been taking the SIGNS ever since 1860, and feel as though I cannot do without it, for it is all the preaching I get, and it does me much good. Our church here has gone down, my wife is dead, and I feel all alone. This paper is a comfort to me in my lonely condition, and I feel I must keep on taking it as long as I live. I am now in my seventy-fifth year, was seventy-four the 28th of January.

Your brother,

HENRY HECKMAN.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1907.

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.***JOHN XVII. 20.**

A DEAR sister in the west asks that we write upon the words, "Neither pray I for these alone, but for them also which shall believe on me through their word." She says that a young Primitive Baptist minister asked her about this text, and that they could see no kind of Arminianism in it, as some in these days claim.

There is a very good reason why our sister and the young minister could see no Arminianism in this text, and that is because there is none in it at all. Arminianism means that by human instrumentalities sinners are raised from the dead to the possession of divine life. It is claimed that preaching, praying, singing, exhortation, and a thousand other works of human device, are the means of bringing sinners to know, and love, and serve God, and be saved everlastingly. This Scripture, and some others, have been used as a support to this theory. No doubt this has been done honestly enough by many, for these Scriptures have seemed to them, on the face of them, to teach this theory, which is to the exaltation of man rather than God. The result has been in thousands of cases at the end to put the efforts of man first and foremost, and to ascribe salvation to human effort rather

than to the power of God; and a thousand times more is said, and a thousand times more stress is laid upon man's share in this salvation, than upon what the Lord has wrought. In the finality there is no half way ground between giving all the glory of salvation to God, and all of it to man. If we are not saying in heart, Not unto us, not unto us, but unto thy name be all the glory, we shall soon be saying, Not unto thee, not unto thee, but unto us be all the glory. But all who truly believe know that it is all of grace, from first to last, in this matter of salvation. A song with which we have been familiar many years expresses the travel of that soul that is truly being led by the Spirit of God; the first verse ends, "All of self, and none of thee;" the second verse ends, "Some of self, and some of thee;" the third verse ends, "Less of self, and more of thee," and the last verse ends, "None of self, and all of thee." All the travel of grace is to this end; it is from self to the Lord. First the soul seeks to save itself, but at the end it comes to seek salvation of the Lord. All this our sister (and we doubt not, the young minister also) knows well we are assured, and the text suggested cannot mean anything contrary to this. We feel like saying a few things with regard to what it does signify, if the Lord will. First, it is clearly stated in the word that man, since the transgression of our first parents, is not only depraved, condemned, lost and guilty, but also is dead to God, dead in sins, under the dominion of Satan and sin, and in bondage in every faculty of his being. These are not mere figures of speech, but plain statements of truth, literal truth. They are not hyperbolical expressions, intended to arrest the attention of men, but they are simple expressions of plain but dreadful facts. Man is

as much dead to God, and dead in sin, and as literally so, as are men in their graves from whom the breath of this mortal life is departed. "In the day that thou eatest thereof thou shalt surely die." This was not spoken in vain, man did die in that very day. It need not be said that men are not dead to this natural life, but they are dead to God, and one day all men will die to this natural world, even as all our fathers before us. This we need not argue, for we doubt not that Old School Baptists all believe it, and, what is more, know it each one for himself. It is also manifestly involved in this thought of death that men cannot even will to live, since where any will whatever exists there must be life preceding the will, and out of which the will comes forth. The dead know not anything, and they that are in their graves naturally cannot even desire to live, and do not know that there is such a thing as life. So in that death of which we have been speaking there is no capability of even desiring life eternal and immortal. The dead, in this sense, do not know they are dead, neither do they know anything of the life of which they are destitute. Unless this be so, there is no force, no settled meaning in language. In this death there is no knowledge of sin or righteousness, no knowledge of separation from God, or of communion with him, no knowledge either of enmity to God or of peace with him; therefore this dead man cannot mourn over sin, nor long for redemption. While abiding in this state of death to God, and in sin, he desires not God, and knows him not; neither does he realize the dominion of sin and Satan, nor can he desire release from this bondage. So complete is this bondage that he does not know that he is in bondage. He looks with pleasure upon the

very chains that bind him, counting them ornaments rather than chains. How then shall man be recovered from this state of death? There is a way, and that way is revealed in the word of God; it is summed up in this language of the apostle, "And you hath he quickened, who were dead in trespasses and sins." He "hath quickened us together with Christ." And, "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." Two things are apparent in these quotations from the word. One is that the dead are made alive to God, and the other is that God himself performs this work; and a third thing is to be noticed, viz., that in all these Scriptures there is no mention of any human means used in this quickening; the language is direct in all these Scriptures: "You hath he quickened." Concerning the word "quickened," it has been argued that it does not always mean giving life to the dead, but, sometimes, to revive that which is languishing. That is true, but even when used in this secondary sense, the work is still the Lord's, and it still remains true that the primary signification is to give life where it was not before; and in these Scriptures it is expressly said that it is the dead that are quickened. Whatever secondary meaning, therefore, the word may have, in the Scripture quoted above its meaning is the primary one: of making alive the dead. This, then, is the work of God, without human instrumentalities. Many things are committed to the servants of God in their ministry, but this is not one of them; this our God has reserved in his own hand. It was so in the beginning;

all life, of all sorts and kinds, came forth from the hand of God. Adam could till the ground and cultivate the fruit of it, but he could not give life to that which was dead. No plant in all the world can point to man as he who has caused it to live. Many a plant could testify that man has watered, and pruned, and nourished it, because it was living, that it might bring forth fruit more abundantly, but its life, its power to grow and thrive, is of God. So it is solemnly true that all life is of God and flows out from God to all things. This the apostle taught when he said, It is "in him we live, and move, and have our being." We are here referring to these things, not because we anticipate that any of our readers will dispute them, but to refresh the minds of all who read, and to cause them to remember these things. These things are but figures of the higher life, the life of the Spirit. It might justly be reasoned that if all inferior life is from God, surely that which is the highest life of all must be from him also, and, as it was in the beginning with the things committed to Adam, so is it now in the spiritual world with the things committed to the servants of God. Many things are committed to the children of God, but life is not one of them.

Let us remember that in the word our Lord Jesus Christ is called a quickening spirit. We never read there of quickened spirits. Indeed, that which is essentially life itself could not be thought of as ever needing to be quickened. We never read of any spirit being dead, so as to need to be made alive from the dead. Jesus himself is not a quickened, but a quickening spirit. That to which life must be imparted cannot impart that life to another. Jesus is life itself, and his very words are spirit and life. Men

are the receivers of life, and receivers only; never do they, never can they, impart life. One quickened man cannot say, I was made to live by the power of Jesus, the quickening spirit, while another shall say, I was made to live through the work of another quickened man; all alike must say, By the power of God in Christ we live. In this alone can be found true fellowship with the Father, and with the Son, and with one another. The hand does not receive its quickening from the arm, while the arm receives its life from the head, but all alike, arm, hand and head, live and move and have their being in God. But we do not need to continue these thoughts here.

We will return to the text named at the beginning of this article. First, we will say that to believe on him through their word is not to be made alive from the dead. Jesus prayed for his quickened and called disciples, and for quickened and called disciples in all ages, and in all places he also prayed that they all might believe on him, as well as these immediately around him. Every prayer of the blessed Lord was effectual, all of them have been and ever shall be fulfilled. All who are made alive in Christ in every age, when they hear the word of the apostles in the Scriptures, or from the called servants of God in the pulpit, or elsewhere, do come to believe on him as the Savior of sinners, as the one Redeemer, Lord and King. To believe, is one of the functions of this natural life, so also is it of spiritual life. But let it be borne in mind that there is the same difference between spiritual faith and natural belief that there is between the sources from which they severally spring. It is then the living in Christ who shall believe on him through the word of his called servants, and these living souls believe because

God, who gives the word, also seals it to their hearts and consciences, so that it becomes a living word to them.

We now desire to call attention to a few other similar expressions in the word concerning the work and effect of the gospel ministry: "How then shall they call on him in whom they believe not? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" Here is also the same thought of believing through their word. So also the eunuch believed in the word of preaching by Philip. So Lydia, and also the jailer at Philippi; believed through the preaching of Paul. Saul received his sight when Ananias came to him. But Saul was a living man, else he would not have been spoken of as being blind and receiving his sight. So while Lazarus received life from the power of Jesus, it was given only to the disciples to take away the stone, and the graveclothes from him. Paul was sent to open the blind eyes, and to turn many from darkness to light, and from the power of Satan unto God. John the Baptist was sent "to give knowledge of salvation," "to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace." All these things are committed to the ministry of the word. So we read that under the preaching of Peter on the day of Pentecost many were pricked in the heart, and cried out, "Men and brethren, what shall we do?" Is it not manifest that these were living men and women? If not, they might have been pricked in the heart all the day long, and no sign of hurt would have appeared in them. Then Paul is spoken of as opening the blind eyes; this is not to impart life to the dead; in fact we never

speak of the dead as being blind. If we say one is blind, by the same words we say that he is a living man. If a man be turned from darkness to light it is manifest, so manifest that it needs not to be said that this man is living. If a man be turned from the power of the enemy to his rightful sovereign, by the same token we know that that man lives, and that he was living before being thus turned. If to any man is given knowledge of salvation, this also is proof of life in that man (we mean spiritual life), and so is the same true of all that is said in the quotations that we have made.

All this we have been saying is not a play upon words; we are not using these words merely as catchwords, God forbid that any of us should handle the word of God in that way. In these Scriptures is defined, and defined carefully and strictly, just that which God has imparted to the ministry, and just that which he has not imparted to his servants. After the Lord has gone before and given spiritual life to him that was dead, then the servant of God, at the bidding of the Master, comes in, and through preaching that living soul is given light, knowledge, understanding, is pricked in the heart, and then is blessed and comforted, and given, not salvation, but the knowledge of it. One feels some day that every word of the preaching he hears is a word of cursing to him, the next day he hears and every word is a word of blessing. This is exactly the language by which one dear child of God expressed her feelings to us years ago, after she had listened to two sermons, one preached two weeks after the other. She meant that the first came with condemnation, showing her all her life as a sinner before God; the other came to her in the revelation of Jesus Christ as the Savior of just such sinners;

and so the voice of cursing was in the one to her, and the voice of blessing in the other. But before the time of hearing the first sermon the Lord had wrought that miracle of grace in her soul by which dead men live.

Thus we have tried to present the work of God in salvation, and in giving life to the dead, and we have tried to present the work of the ministry as it is blessed to the living in Zion. The one is God's work alone, the other is the work of God ministered to us through his servants. In this sense alone are any of us laborers together with God. It is not ours to aid in giving life to the dead, but how blessed to be admitted into the vineyard where the living plants grow and thrive, to plant and water them, but God giveth the increase. C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JEREMIAH L., LI.; REVELATION XVII.

(Reply to sister Leonard.)

WE presume it is not expected that we should examine and compare all that is contained in these very lengthy chapters of Jeremiah, with what is contained in the portion of Revelation referred to, but simply and briefly reply to the inquiry in regard to their connection. What was prophesied by Jeremiah was in reference to ancient Babylon literally, and his fearful predictions were fulfilled to the letter in the destruction of that magnificent city, the slaying of her king and his nobles by the Medes and Persians, and the utter overthrow of the imperial government.

The destruction of Mystery, Babylon, recorded in Revelation xvii., is a presentation, in highly figurative language, of the wrath and vengeance of God, which

is held in store, and soon to be poured out upon antichrist.

Ancient Babylon, in her rise, progress, wickedness and final overthrow, was unquestionably designed as a type of the organized powers of the man of sin, the son of perdition, that should be arrayed against the kingdom of our Lord Jesus Christ, under the gospel dispensation. Hence the name Babylon is applied in Revelation to what is elsewhere in the New Testament called "That Wicked," "whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. Even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish."—2 Thess. ii. 8-10. The very name Babylon signifies confusion, and is probably derived from the circumstance of God's confusing the language of those enterprising, industrious, hard-working parties who had united their efforts to build a tower whose top should reach to heaven. In this grand enterprise three prominent objects were intended to be secured: First, to open a common thoroughfare from earth to heaven, without the humiliating necessity of being saved by grace. Second, to defeat the wisdom of God, should he again attempt to deluge the earth; and last, but not least, to erect a lasting monument of the capability, enterprise and zeal of men. But in a way quite unlooked for by them, God confounded their language and defeated their stupendous project. The tower lacked just about as much of reaching to heaven as all the inventions and works of men are doomed to fall short of saving sinners independently of the grace of God. It has always been the pride of antichrist in all her forms and organiza-

tions to boast of her own exploits, of what she has done, means to do, and of her free agency in opening avenues to heaven. Thus the king of Babylon exulted in the palace, of his kingdom: "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" But, "While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee."—Daniel iv. 30, 31. In the vain and wicked imaginations of his heart he had said, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds: I will be like the Most High."—Isaiah xiv. 13, 14. But the Lord of hosts has said he would rise up against Babylon, and sweep it with the besom of destruction.

In all these particulars it is easy to trace the spirit, the pride, the vain and lofty imaginations of antichrist in every age. From this ancient and widely renowned city, with its broad and towering walls, its gates of brass and mighty fortifications, in its oppression of Israelitish captives, its invasion of Jerusalem, its desecration of consecrated vessels of the Lord, its widespread dominion and its provinces, all prefigured "that great city, which reigneth over the kings of the earth."—Rev. xvii. 18. But in the parallels presented by Jeremiah and John, in the chapters before us, the destruction of the typical and the antitypical Babylons, are more particularly described, and show the retributive vengeance of God in their awful doom. And as at the time of the destruction of the former, God called his captives out of the former Babylon, so,

in connection with the final destruction of Mystery, Babylon, John heard a voice from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." From which we infer that there are some of the Lord's captive children now in Babylon, and she is speedily to be destroyed; God now commands them to come out of her.

MIDDLETOWN, N. Y., March 15, 1862.

APPOINTMENTS.

NOTHING preventing, I expect to have meeting at the home of sister Jones, 54 Fuller St., Schenectady, N. Y., Friday, February 15th, 2 p. m. and 7:30 p. m.; also at Schoharie Hill meeting-house Saturday, 16th, 2 p. m., and Sunday, 17th, 10:30 a. m.

D. M. VAIL.

MARRIAGES.

By Elder D. M. Vail, Jan. 22nd, 1907, in Treuton, N. J., Jacob C. Vandorn, of Wertsville, N. J., and Mrs. Catherine F. Cronce, of Hopewell, N. J.

OBITUARY NOTICES.

Hezekiah S. Stipp was born in Ohio, Dec. 23rd, 1821, and died Dec. 19th, 1906, aged 85 years, lacking 4 days. He crossed the plains to Oregon in 1852, and was married to Miss Emma Gholson in 1860. Seven children were born to them, five sons and two daughters. The oldest son died in his nineteenth year, and the youngest daughter died in infancy; there are now four sons and one daughter living to mourn the loss of their loving father, together with the church, of which he was a faithful member. It was his greatest comfort to meet at the house of worship and hear the glorious gospel preached in its purity. Salvation by grace was his theme, through the merits of a crucified and risen Redeemer, Jesus Christ, the Savior of poor, lost and helpless sinners. He often spoke of his imperfections, and of the reason of his hope in Christ. His wife died in 1878. He made his home with us the last four years, his children paying his board and caring for him. He seemed like a father to us, and we miss him as one of the family; but he is gone, and we mourn not as those who have no hope, for we believe our loss is his eternal gain. May the rich blessings of God, in whom he trusted, be with his children, together with Cedar Creek Church, of which he was a worthy member, is the prayer of your unworthy brother in a precious hope,

JOSEPH BRUCE,

OREGON CITY, Oregon.

BROTHER R. R. Underwood was born Dec. 14th, 1832, and moved to Alabama in early life and lived in the same county until his death. By his first companion were born to him several children; some of them are still living. He joined the Primitive Baptist Church at Mount Pleasant, in Montgomery Co., in 1870, and lived and died in fellowship with the same church, and all other orderly Baptists. On June 27th, 1897, he was married to Mrs. P. J. Mesley, who loved and nursed him, spending her time to make him comfortable; she was a faithful and loving companion till his death, which took place Sept. 7th, 1906. His body was interred in the family graveyard on the old homestead. The funeral service was conducted by Elder J. A. Mills, of our faith and order. He leaves his dear companion and children and a host of friends to mourn their loss, but God, who doeth all things right, called him home. My acquaintance with him was for many years. I have tried in much weakness to serve the church of his membership for more than eight years. He was not a man of many words on any subject, but when he spoke it was by way of considering, and in all the troubles which the churches of God have passed through he stood and contended for the old gospel. Let me say to the loving companion who is left all alone, never to see his face or hear his voice again on earth, Still hope to meet him and others who have gone before. May God be the husband to her. Dear children, may God bless you all, and especially his very dear boys, and make you just such men as your father was. May God bless you all for the hour of death, that you all may enter rest.

M. V. GIBSON.

MONTGOMERY COUNTY, Alabama.

Philip C. Brome was born in New York city, July 22nd, 1818, died on his farm, at South Fallsburg, N. Y., Dec. 16th, 1906. He was a prosperous farmer, being sober, industrious and unquestionably honest. His parents, Elder Philip C. Brome and Mary Meade, came from England. He was married in 1850, to Phebe Jane Benedict, only daughter of Miner C. Benedict and Mary Comstock. They had five children, two of whom, with the widow and one brother, survive: Mrs. Henry J. Dutcher, of South Fallsburgh, and Thomas A. at home. The brother is Thomas M., who resides at Denton, Orange County.

Mr. Brome never made a public profession of religion, but was a firm believer in Jesus Christ, and enjoyed hearing the gospel preached. He was well versed in the Scriptures, and was ever ready to contend for salvation by grace; his hope was for many years in the mercy of God. Old age was the cause of his death; he had become as a child in both body and mind, and continued to fade as a leaf until he quietly passed away as above stated. His family will miss him, so also will the neighborhood; he was very kind and accommodating.

The funeral service was held at his late home Tuesday afternoon, Dec. 18th, and was conducted by the writer; text used, Romans viii. 33, 34.

May the Lord bless the sorrowing ones. K.

CHANGE OF ADDRESS.

ELDER Morgan Brown having changed his address from Cordele, Ga., to Chalybeate Springs, Meriwether Co., Ga., requests his correspondents to address him at the latter place. He would also be glad to correspond with any who may be interested in the many business opportunities and advantages which Chalybeate Springs, with its valuable mineral waters and two new railroads, affords for the home seeker and investor.

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G. W. Wine, Wash., \$.25; Mrs. Edward Griffin, N. Y., \$.30.—Total, \$.55.

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H. SEWARD, Clerk.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 75.

MIDDLETOWN, N. Y., MARCH 1, 1907.

NO. 5.

P O E T R Y .

ALL THINGS WORKING FOR GOOD.

“THINGS” are often named in Scripture,
Things of nature, things of grace,
All things made by God our Savior,
All things moving in their place.

Things our mind may try to fathom,
Things our eye cannot discern,
Things too deep for human wisdom,
Things that mortal man can't learn.

If we ever know things deeper
Than eye can see or ear can hear,
They must come by revelation;
So the Scriptures do declare.

As all things do work together,
Not apart, but in their place,
Let us ever trust our Leader,
And rely upon his grace.

J. G. EUBANKS.

F A I T H .

MY soul's cast down within,
My leanness I deplore;
I ask, O why art thou cast down?
Why art thou cheered no more?

Hope thou in God the Lord,
And on him daily call,
He can't deny himself or you,
Lest you should faint and fall.

Though darkness veil your skies,
And thunder rend the cloud,
And danger threaten all around,
His bow is speaking loud.

His covenant cannot fail,
So long as he is God;
He said to Noah, Do not fear
My anger or my rod.

The dove brings home the sign,
The waters have assuaged,
The earth will soon be green again,
His love and peace engaged.

He loved his chosen ones,
He gave his only Son,
He can't withhold them now from him,
The glorious work is done.

J. G. EUBANKS.

C O R R E S P O N D E N C E .

EXTRACTS FROM LETTERS OF THE LATE MRS. WILLIAM ORSHALT.

DEAR ELDER DURAND:—I have been reading the SIGNS, which comes to me regularly, for which I am very thankful. I hope you will be paid a thousandfold for sending it, for I love so well to read it, and Loretta enjoys it, too; also the books you gave me. The late Elder Gilbert Beebe's sermons are good, and I look for them, as well as yours and many others. It keeps me reading all that I am able to read. I hope I am thankful for my eyesight, as well as many other blessings that I daily receive from our bountiful Benefactor. I am glad to hear that your wife's health is improving. I

hope you will both live to a good old age to enjoy each other's society, and your children also, that they may be a comfort to you, and you both to them. I am sorry when I hear of sickness in your family, but we read that "whom the Lord loveth he chasteneth," so we must be patient; I suppose you are, and I hope I may be. Although it seems hard for the present, yet our Father knows what is best for us all, and he doeth all things well. Although he has taken my last sister, he has spared my children, and they are all kind to me: But the Lord is better to me than all my earthly friends can be, for which I desire to thank and praise his holy name. I thought the experience you had when you were sick was wonderful. Now if we never meet again on earth I hope we may meet in that land where the inhabitants shall no more say, "I am sick." Unworthy as I am, I feel to say, "My beloved is mine, and I am his." I hope you will live to attend my funeral, and though you say but little about me, preach Christ to the people, as I believe you will.

With love to all, from your unworthy sister.

DEAR SISTER BESSIE:—I often feel with the poet,

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

There is much of the time that I do not feel at home, I am lonely and unsatisfied. I want a meek and quiet spirit, but I fail to have it. I cannot do the things that I would. I often long to be in the assembly of the saints, but that is not my privilege. I suppose there are others deprived of going to the house of prayer as well as I. It may be all right. I believe you sympathize with me, but cannot help me. Pray for me, that I may be more

submissive to my lot. I know my time is short, and I hope to be resigned to the Lord's will.

If Silas feels like writing on that Scripture I spoke to you about, I would be glad to see it in the SIGNS. The text is found in Luke: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." I have been reading in the SIGNS to-day, and the first piece is by your brother. How good and plain he writes. I ate it like one hungry for natural food, for the soul, as well as the body, needs to be fed. How thankful I ought to be that I am able to read, for although I cannot meet with the dear followers of Jesus, I can enjoy their communications in the SIGNS. What a blessing! Praise his holy name. Though I am cast down, yet not destroyed, though afflicted, yet not forsaken. The SIGNS is very comforting; I wish all who love the truth could have it to read.

DEAR BESSIE:—I have been very ill, nigh unto death, with heart trouble, and suffered almost beyond endurance, but I told those around me it was none too much, for there was a great deal of dross to consume, and if there was any gold or silver it must be refined; and I said to them: "Not my will, [or your will,] but thine, be done." The dear Master has seen fit to raise me once more to enjoy a good degree of health, but I know not what for; I hope he will keep me from sinning against him. It is my constant prayer that grace will be given me to overcome every temptation, for "when I would do good, evil is present with me." I go to the Bible, and there find comfort that the world cannot give. When I take up the SIGNS I find some who talk of doubts and darkness such as I have, but they are all so much better than I,

yet I do believe I love those who love God.

Now, dear Silas, I want to say a few words to you. My heart's desire is that the Lord you serve will keep you these many years to preach the gospel, and, as Christ commanded Peter, to feed the sheep and lambs, and whether I am one of the ransomed or not, your preaching has been a comfort to me, yet I often feel so small and unworthy I wonder how the Lord can take any notice of me; but when I read these rich experiences of brethren and sisters I enjoy them, and often wish I could be one with you all; but it is all right, I will be patient and wait the Lord's time, for he knows what is best for me. Dear brother Silas, for I must call you brother, though unworthy to speak that endearing name, but I cannot help it, may the rich blessings of God rest upon you and yours, and keep you safe while you sojourn in this wilderness of sin. I desire an interest in the prayers of you all, that when we have done with the cares of this life we may join in one everlasting song of praise to him who hath redeemed us with his precious blood shed on Calvary for sinners, such as I feel myself to be.

My son David was very ill after his barn was burned, and came near having pneumonia; I worried night and day. One night as I was praying for him these words of Jesus came into my mind: "Thy son liveth." I was relieved at once, and worried no more. They soon came home and said he was better. O how good to trust in such a faithful Friend, who sticketh closer than a brother. He is so kind to me.

Your letter has just come, and I am glad to hear from you again, your letters do me good. It seems if I could be among you, and at your meetings, I

should be happy: but I must not complain, for Jesus is everywhere present; he knows all our wants, and will supply all our needs. I can trust in his promises, and he will never forsake those who trust in him.

I have thought of writing ever since I was at Herrick, but somehow it is getting to be hard work for me. I did really enjoy the visit there, and I believe I am thankful that the Lord provided a way for me to go; but I little thought it was the last time I should see Mabel. She seemed as cheerful and happy at that time as any of us; but, as you say, the Lord's ways are not our ways. We know that all he does is just and right, but we cannot see beyond this time state. This thought calls to mind the sermon Silas preached some time since, at Herrickville: We can see what is past, but cannot look into the future; so let us watch and be sober, watch unto the end, that when the Master calls we may be ready to enter in through the gate into the city, to go no more out forever.

We all sympathize with Horace and the children in their great bereavement, but the Lord will remember them, as you said in your most welcome letter, which came just after the dear one was laid away.

When I get lonesome and sad I take up the Bible, and there I find comfort, and often in the SIGNS I find an explanation of what I have been reading, so I am encouraged to go on in this low pilgrimage till the dear Lord shall bid me come home, as I trust, to be forever at rest. There we shall see Jesus, and be like him, and be satisfied, singing that song which the angels can never sing: "Redeeming grace and dying love."

DEAR SISTER BESSIE:—The SIGNS is still coming, and it seems I never enjoyed

it as I do now. There are many institutions, all claiming to be right; a new one has lately come up, calling themselves the "Holiness Movement," and they have started a paper, in which I have read some, but was glad to exchange it for the SIGNS, that is good enough for me, except the Bible; I think they go together, and what shall I say more? I cannot say any good of myself, but I do want to be thankful for the many blessings my heavenly Father is continually giving one so unworthy as I. He keeps for me the sight of my eyes, and has not deprived me of my hearing or my reason, and has bestowed on me so many blessings I cannot enumerate them. Pray for me, you who love the Lord, that I may be kept from evil, and do my duty in all things, and may his rich blessings rest upon you all, that when life's short journey is ended we may meet together in that happy land where sorrows never enter, and where farewells and partings are not known. When I lie upon my bed at night and cannot sleep, then I look up yonder, where ten thousand times ten thousand of the ransomed are shouting, Alleluia, glory and honor be unto him who hath redeemed us out of every nation, tongue and people, and hath made us kings and priests unto God. It is at such times I feel the Savior quite near, and I can rejoice in his presence, and that I shall ere long have a happy entrance into that blissful home which needs not the light of the sun or moon, for the glory of the Lord is the light thereof.

MY DEAR SISTER:—I am upstairs in my room trying to write you a few lines. I have been very poorly for some time past, and feel that I shall not be here long. I do not suffer as I have a great many times before, I am able to walk

around some, but mostly I lie down and sleep.

You spoke of brother Silas coming in August; I would be very glad to hear him preach once more, but it will be impossible for me to go out, yet I hope to see him and hear him talk. I have been so glad ever since he came and talked and prayed with my husband. While I am writing I feel that I have an inheritance that all the world could not buy. It seems I am waiting the blessed Savior's call. I long to be freed from sin, and be with the dear Savior in his kingdom of rest, where I can love him with all my heart. How mysterious are the ways of Providence; so many things which are impossible with us are possible with God.

How interesting the history of Elder Knifton's life, and many of the undershepherds and soldiers of Jesus; and the dear sisters of the flock, as I read their letters I find some of my own experience, and feel that I am fed and nourished and strengthened by their words.

Affectionately your sister,

ELIZA ORSHALT.

(See obituary in this number.)

SOUTHAMPTON, Pa.

DEAR EDITORS:—These few selections from the latest letters of one greatly esteemed, are sent as a fond tribute to her memory, and trusting there may be some expression that will penetrate the gloom of those who are being tried in the furnace of affliction. They are scattered far and wide, and in dark corners of sorrow, bereaved and distressed; some are helpless on beds of pain, and though surrounded by an atmosphere of love and tenderness they are unable to meet in the assembly of the saints, however much they may long to hear the gospel's joyful sound, and to such how good is a mes-

sage of love which causes the heart to vibrate with sweet fellowship. There are many across the sea who love this same truth which is so dear to us, and I feel that all of our kindred in this blessed relation are glad to welcome a fellow-traveler, which we often feel has come to us when we unfold our household magazine, the SIGNS. Our dear sister had a melodious voice, and was very fond of singing, and we children, from our earliest remembrance, loved to hear her sing. The last time I saw her was a little more than a year ago, at our old home in Herriek, where our nephew, Horace Durand, now lives. While spending some time with us there her conversation was mostly on spiritual subjects, and telling of her past life in a most interesting manner, and often singing hymns. When she was ready to leave, she said, "I want to sing you one more hymn before saying good by," and she sat down and sang the hymn all through commencing, "When shall we all meet again?" with her old time melody. As there was a trembling in her voice it was certainly most touching. She is now in the heavenly choir, joining in praise with the white robed throng who came out of great tribulation, saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

With love to the household of faith, and to all who love the name of Jesus, most unworthily your sister in a precious hope,

BESSIE DURAND.

FALSE PROPHECY.

My mind has been exercised for many years in regard to the prophecy which was made more than half a century ago, that in forty years, according to the ratio then considered, the whole world would be christianized. Why my mind should be occupied with thoughts relating to such extravagant and unscriptural prophecies I cannot tell; one thing, however, is a constant reminder, so that I cannot forget their vain pretensions to the wisdom of God: it is their claim to the truth of the gospel. If we consult the Scriptures about the success of the gospel, in regard to bringing the people of all nations to "worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," we shall find no proof of their vain philosophy. The Scriptures, to the reverse, prove that God's people shall always be in the minority on this earth. Does this prove that the power of the gospel is ineffectual to accomplish all that it was designed to accomplish? No. When we speak of the gospel it must be understood that we cannot take the accepted view of Arminians. That there is power connected with the gospel is clearly set forth in the writings of the apostles. This power no man can exercise, though he be called and qualified to preach the gospel. The most that is accomplished in preaching by a qualified gospel minister is the witnessing to the consciences of sinners what has been accomplished beforehand; just confirms, strengthens and builds up, as it were, that which has been planted by the "Plant of Renown," in the secret recesses of the heart. The fact is certain that the great Preacher must go before every one called of God to preach the gospel, or there can be no good in any man's preaching. If God had ordered it otherwise,

that is, given power of salvation to his preachers, where would be the limit to the exercise of this vested power? If it were necessary for God to continually appoint executors of his last will and testament, in the persons of his ministers, to make known unto the heirs of salvation that they had an everlasting interest in the blood of the Lamb, then it would be evident that Christ is not the Mediator, for that would dethrone the Lord of lords and King of kings. I agree with brethren that the gospel is one thing and the preaching of the gospel another thing. God's called ministers can preach the gospel, but they cannot reveal its power or seal the heirs of salvation by the wisdom of God. Words spoken by preachers are not the gospel, unless they agree with the wisdom of God planted in the heart of man; giving the gospel and preaching the gospel are quite different. Jesus preached the gospel, thousands heard the voice of his speech, but few rejoiced in the glad tidings. Some were given the gospel, the righteousness of God by revelation; these were the poor who "have the gospel preached to them." Unto these "poor of the flock" of God the apostle preached Christ the power of God and Christ the wisdom of God. The very same words were a stumbling-block to others, foolishness in the same instant, in the same assembly of men. The table of the poor is spread in the midst of her enemies, she may eat and drink, but the rich cannot even see the food and drink; it is spiritually discerned. It may come in great abundance to the elect, yet the rich in self-righteousness are not crowded for room, for earthly space is not considered where spirituality abounds. Thus in a mixed congregation some eat and drink in "my Father's kingdom," while others mock and say, "These men are full of new wine."

I started out to say some things of a different tenor. As God knows all things, and can and does control the devil as he will, I have been wondering about the perversion of the gospel, the gospel that Paul speaks about, "Unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ." "Some indeed preach Christ even of envy and strife, and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."—Phil. i. 15–18. From the above it seems to hint that bad preaching does some good. Christ is preached. Shall I tell my brother to do bad preaching? that is, preach Christ through envy and strife, preach Christ not sincerely? Paul admits that Christ is preached differently, but I am sure he does not approve of bad preaching. Hear him: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i. 8. In the next verse he repeats this assertion; this is emphatic, positive. Those that preach Christ through envy and strife certainly are not approved of God. Paul exhorts Timothy to study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I have thought that the devil preached or declared, through envy and strife, not sincerely, that there is a Christ, and that God turned his wrath to the praise of his holy name. "Their sound went into all the earth, and their words unto the ends

of the world." They who fear the devil and not God do not wait on the Lord, or wait for the Lord, but are impatient, doing their own will, as near as they can, being led by the devil at his will, "the prince of the power of the air." As we gather the statements of the Missionaries themselves of a recent date, it would be alarming if we had put reliance in their exertions and power to convert the world to their gospel. The computations of their writers vary in regard to the number of the christians of all nations. Accepting their figures at the medium estimate, and accepting their estimates of the numbers of christians of all denominations in all the world, making proper deductions for communities and parts of families that are not actual believers, we have about one twentieth, or five per cent., in this twentieth century, of all the human family, believers. Has this been a rapid rate of christianizing the world in the last century? I cannot forbear to quote some from the leading Missionaries now in foreign countries. One writing from China says: "It seems as though a whole legion of devils catch up the seed of the gospel sown in China almost as quickly as it touches the ground." Of the four hundred million in China, sixty-five thousand are all that this writer claims to be christians. A Missionary writer, speaking of India with its two hundred and forty millions of people, says that to-day she has millions of gods. "Brahmanism continues to be the religion of India, even until to-day." Again he says: "The task of christianity to supplant it is gigantic, and rendered doubly difficult by the failure of Buddhism." These statements would seem to indicate that the progress of their christianity was slow, and very difficult indeed. However, the same writer, to encourage, I

suppose, in another place makes a glaring statement; here it is: "Before another generation has passed away, if the increase shall be proportionate to the recent past, India will be a christian country." He does not tell us how they shall be able to convert the forty-one millions of Mohammedans living in India. To convert the entire world to christianity would not only embrace the millions of heathen now worshiping millions of gods, but it would include the one hundred and eighty millions of Mohammedans. We see from the present outlook the stupendous undertaking of converting the whole world to nominal christianity. If this be a great work, so great that in the last century it has taken hundreds of millions of dollars and millions of people to push it forward, and it to-day is in its infancy, as it were, how long, O Lord, will it take them to bring every man and woman to know thee, the only true God, and Jesus Christ whom thou hast sent?

May we be submissive to our God, knowing that he can and will save all his people, whether we work or play, for his arm is strong.

With love to all the saints, I am the same old sinner, saved by grace, which is wielded by the mighty hand of God, if saved at all,

J. F. BEEMAN.

HELENA, Oklahoma.

NEW DECATUR, Ala.

DEAR SISTERS BECK AND BLAIR:—
Sallie wrote you yesterday, after reading to me your interesting letters, but I could not find the time. I suppose she told you of the meetings with the little church near Madison, Ala., where we went Saturday with brother Maulsby, the pastor, which were good and comforting, and that he came home Sunday night, but we

not until Monday morning, to find a lot of mail, with yours, which was a treat. We are always glad to hear from you, and of the welfare of you all. How grateful and trustful we should be for the unceasing goodness of God to us. I have never more sensibly and deeply realized this than since he mercifully held me back from a violent death under the cars. How deplorable that would have been! My loved kindred in Christ would have had sorrow upon sorrow, but my persecutors would have triumphed. Ever since then the dear Lord has been more unspeakably precious to me, and his comforts have delighted my soul. I have suffered much, and yet suffer, but he has sanctified my afflictions and given me great peace. As to our future way, I must walk by faith, trusting the Lord to order my steps. Ofttimes I seem as one alone, left to myself to sadly wander in my own way, but where I go the Lord is there, and gives me comforting assurances that he is with me, and my soul blesses his holy name. I realize, dear kindred, that I am a pilgrim and a stranger, and the time of my departure, to be with Christ, is near. This is in my meditations every day and night, and my desolate heart, homeless and weary, longs for that perfect love and perfect home. O to be with and like the holy Son of God. No words can tell you how poor and weak and little I feel now, down here on earth in this delicate body, the least little child in our Father's house. But O, to be a child of God in his house is infinite grace and blessing. I bless God that he gives me, on the behalf of Christ, both to believe on him and to suffer for his sake. His sufferings have made my Elder Brother unspeakably near and precious to me. To have this kindred feeling of sacred nearness and heartfelt fellowship

with Christ, the lovely Man, in his sufferings in the flesh, is a richer inheritance than all this world and mortal life. "If we suffer, [with him] we shall also reign with him." If we die, we shall also live with him. O he gives me such a blessed sense of his divine presence ofttimes of late that I want to take him in my arms and bless God, as Simeon did. The cry of my poor, sorrowing heart is, "Nearer, my God, to thee; nearer to thee." With David I feel to say, "When shall I come and appear before God?" If in any special thing I am like Christ, it is in being "a man of sorrows, and acquainted with grief." "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." It is in his obedience that we are made perfect and obey him. So we are joined with him in his obedience of suffering unto death for our sins, and we shall also be joined with him in the power of his resurrection unto holiness and life.

This theme of Christ's oneness with us in our suffering and death, and of our oneness with him in his glory and life, fills my soul, and I could write on and on, but must desist now. How it would cheer my heart to speak with you again, face to face, of our joint heirship with Christ, the Son of God, but this is denied me. Let me say, The will of the Lord be done.

In the love of Christ,

D. BARTLEY.

OLNEY, III.

DEAR SISTERS BLAIR AND BECK:—It was a pleasant surprise yesterday to receive your letter, sister Blair, and as to sister Beck, her desire to join you in writing will be accepted until the next

time. As to not knowing where to locate us, please know that letters sent to Lebanon, Ohio, will always find us quickly. I am glad to know of the welfare of you all, and of your steadfastness in the faith of Jesus, having no confidence in the flesh. As Christ was cut off for the sins of his people under the law, so are they that are Christ's cut off with him by the law, and the law is as a dead husband to them, that Christ may be all in all. They have no wedding robe of righteousness, and no white garments of salvation, save Jesus only. It is impossible for them to be conditional salvationists, for Christ is all their salvation, and he is the Father's free gift to them. With him God freely gives us all things. His obedience is theirs in him; his finished and perfect work is theirs, and it is inwrought in them; his atoning death and his risen life of endless holiness are theirs jointly with him. Christ and his brethren are one forever. His cross is theirs, and so is his crown. He suffered with them, and they shall reign with him. They partake of his cup and of his baptism, and sow with him in tears; so shall they also reap with him in everlasting joy, when he shall doubtless come again with rejoicing, bringing his sheaves with him. Your sorrowful experience, as briefly told in your letter to us, sister Blair, is a little expression of all this truth, and it comforts me in my sorrow. In the omniscient eye of Jehovah and in the eye of the law, which is not dim, it is Jesus that is seen, and not we. O how my sorrow-burdened soul blesses God for this. This is true, dear sisters; "the King's daughter," "the bride, the Lamb's wife," "the queen of heaven," "the church of the first-born," is neither a slave nor a hireling, does not serve her Lord that he may love and bless her, but because he

has loved her and given himself for her and blessed her with all spiritual blessings, with his infinite fullness of salvation and grace and glory. She neither spins nor weaves to adorn herself with raiment of needlework, fine linen clean and white, for her Husband has made her more beautiful and comely than the spotless lily out of his heavenly wardrobe; nor does she toil and labor for the bread of heaven and the water of salvation, as do the seven women who say, "We will eat our own bread, and wear our own apparel," for her King has spread before her his royal table, and says, "Eat, O friends; drink, yea, drink abundantly, O beloved." O how I love this full and free salvation in Jesus, in whom his body is complete. From him, her glorious Head, his church receives all her perfect fullness of life and blessing, grace and glory. All his infinite storehouse of soul-ravishing blessings to her are the abundant rewards of his grace, and flow from the pure fountain of his everlasting love; and in return she honors and glorifies him in the pureness of love. The great love of God, which is far above all price, is fully manifested in his beloved Son, and to us in his Son. It is this love that sanctifies and justifies, blesses, saves and glorifies all his saints in Christ Jesus. How radically different from this is all natural, worldly, legal religion and worship; for here all is done that the worker may obtain salvation and blessing; rewards and punishments are the motive and incentive. It is only the truth in the Son of God that can make any of us free from this bondage.

As Sallie has written the news, I will close, with love to you all. Please write.
Yours in our blessed Lord,

D. BARTLEY.

[THE two letters given above were

written by the late Elder David Bartley to sisters Blair and Beck, and by them forwarded to the SIGNS, with the request that they be published. The first letter was written September 27th, 1904, the second August 2nd, 1905.—ED.]

TOUCHET, Washington.

ELDER F. A. CHICK—DEAR BROTHER IN A PRECIOUS HOPE:—I have been a reader of the dear, old SIGNS OF THE TIMES for many years, and if to-day I were asked why I read it, I would say, Because I love to; and if I were called upon to give my reason for loving to read it, I would say, Because it honors God, my heavenly Father. I have never made known to the editors and readers my appreciation of the God-given blessing of the privilege of reading it. As this is a quiet day with me, I will write you a little. I do enjoy these quiet days, when I am given a mind wholly to meditate upon the rich things of the kingdom, which you and Elder Ker so ably set forth, especially in the number for August 1st. I want to say that I do heartily indorse and feast upon the doctrine set forth by the SIGNS. There is no comfort to me here below only in the God who is the Savior, and who determined or predestinated all things, and who is able to work all his decrees to the praise of his glory and the good of his poor and afflicted people here on earth.

Space will not permit me to free my mind, but I do want you to know that your answer to sister Sarber, August 1st SIGNS, did comfort a poor pilgrim here on the Pacific coast. It does seem to me that such a division as you have given of the two covenants is so plain that all God's little ones must be built up by it. It seems to me that every one who has an experience of grace can rejoice that God

has given us a kingdom that cannot be moved. But why do some among our people cling to that old covenant which neither we nor our fathers were able to bear? In the new covenant God has given us all things in Jesus, who is the covenant-head, and in this covenant we find the kingdom of which brother Ker writes; and one must be born again before he can see this kingdom. The ruler wondered how this could be, and the wonder is still among men. We are told how it is: it is said, God gave us power to become sons of God. So then it is by the grace of God that we are born into this kingdom; and, if born of God, we are free; for, "If the Son therefore shall make you free, ye shall be free indeed." We are no more under the law, but under the reign of grace. But one will say, We are under the gospel law. It seems to me that we had just as well say to the unregenerate that he is under the law of grace. The gospel is grace, yet there are two distinct terms, just as opposite one to the other as darkness is to light, or death to life, the one called the gospel, and the other the law. The law knows no mercy, while the gospel holds forth mercy that has no bounds. The gospel is God's decreed plan, by which he demonstrates by the Holy Spirit to the heirs of promise the wonderful efficacy of the atoning blood of the new covenant, and it is through this revelation that we are made to rejoice in hope of eternal life; and this life is in the Son. Jesus said, "I give unto them eternal life; and they shall never perish." So then the gift of God is eternal life through Jesus Christ our Lord. The old covenant, or law, gives nothing, but under the new covenant it is all the gift of God. It was grace that gave me life and sight and an understanding heart, and grace led me to

love this dear people of God to whom I am writing, and it is grace that keeps me in love with them, and that makes my poor soul to drink of the joys the communications of his people bring to me. I am what I am by an experience given me when only a child or a babe in the things of which I am now trying to write, and I feel to be only a babe to this day, and the least of all; but I mean that when I first came to a knowledge of these things I was brought to face the saying which is so prevalent to-day: that we are blessed for our good works and cursed for our evil works, or our disobedience, and while I was trying to believe this thing, as do all of God's little ones, I suppose, I was trying the spirits, to see whether they were of God or not; and at that time I was made to see that there was no grace in it. My mother in the flesh was a woman that loved and feared the Lord, and I must say (not because she was my mother) that she was brought of the Lord before me to teach me the wonders of mercy. Also another, the widow of Elder Teague, was, with my mother, a perfect example, in all that they did, of God-loving and God-fearing servants of his. Both were sorely afflicted; neither ever enjoyed a day wholly free from pain. They both were compelled to lie upon a bed of affliction, and both often said to me that they could not see why the Lord kept them, as they felt they were of no benefit to any one. I have had to leave the presence of both of them to give vent to my poor heart in thanking him for such manifestations of his rich grace and mercy. Here was I, a poor, rebellious creature, having good health, going to the meetings and mingling with the people of God, which were great blessings, and here were these two, lying upon their beds in their lonely homes, all the

rest gone to the meeting, with but one left to wait upon them, and their hearts aching with longing for the association of the saints; this certainly was a chastening that was not pleasant at the time. The question was put to me, Why are you so blessed above your dear mother and this other dear sister? Is it because you have been more obedient than they? No, in no wise, but it is alone by the mercy of God that I am blessed; and it was a mercy of God through them to me. God truly moves in a mysterious way his wonders to perform. Dear brother Chick, there may be nothing in this little incident to you, but all along this life the Lord has, I believe, led me, to show me his goodness. I will not ask you to write me privately, as your duty is to the SIGNS. May the Lord still give you grace to write to us all, through the SIGNS.

Your brother,

J. T. BARNES.

[SUCH incidents as brother Barnes has mentioned above are not little things, or to be regarded as trifles. The dear Lord works by what means he will to impress his truth upon the hearts of his children, and with him there is nothing great and nothing small. Many things that seemed little to ourself in past years, have come now to seem full of the purpose and grace of God. We have been interested in the above narrative and are glad that our brother has spoken of it.—C.]

TOONE, TENN.

DEAR EDITORS, AND CHILDREN OF GOD, WHEREVER YOU MAY BE:—I feel so lonely this morning that I want to write, but do not know what to write; but the spirit of my mind says write about the words, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations."—Rev. ii.

26. To what character is this spoken? It is Jesus Christ the Son of God, he is the only one who ever overcame, and kept the works of God unto the end. Jesus said to his Father, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 2. Again, Jesus said, "All power is given unto me in heaven and in earth."—Matt. xxviii. 18. Can there be any power anywhere else? In the light of the above Scriptures I must say, No. Can the people of God do as they please? No. Why not? Because Jesus has said, "Ye are not your own, ye are bought with a price."—1 Cor. vi. 19, 20. The people of God cannot help being his. He said, "Ye shall be my people, and I will be your God." His people do keep his commandments spiritually. "This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another."—1 John iii. 23. Whose work is it that we believe on him? It is the work of God. How do we know it? Jesus said it, as quoted above, and, again, "This is the work of God, that ye believe on him."—John vi. 29. Again, it is said that these people are kept by the power of God. It is all of God. Some say they do not like this phrase, "Can't help it," but I love it, and I cannot help loving it. I have been brought to the end of my own strength, and I know that I am helpless before God and must depend upon him for life, movement and being. I have no confidence in myself, neither can I depend upon myself for anything, but must look to God for all things. I do not believe I can order my own steps or my ways, because I do not know one hour what kind of a condition I shall be in the next hour; but my hope is in God, who raiseth the dead. Jeremiah

the prophet said, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."—Jer. x. 23. I must agree with the prophet from my heart.

The SIGNS OF THE TIMES is coming to us now, and my wife and myself read it and reread it, and weep for joy just to hear our dear kindred in Christ talk of the dealings of the Lord with them. We are strangers to you in the flesh, but we thank the blessed Redeemer that the same power that taught you has also taught us, and blessed be his holy name.

Dear brethren editors, do as you think best with this, and all will be right with us.

S. M. AND JOANNA BUTLER.

[OUR brother says that he must agree with the prophet Jeremiah when he said, "I know that the way of man is not in himself: it is not in man that walketh to direct his steps." What a blessed experience to come into fellowship with saints of the old covenant times as well as with saints in the new covenant times. So Jesus said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." These Old Testament saints are the great cloud of witnesses of which Paul, in Hebrews, speaks, and which he declares surrounds the present time believers. By like trying, and yet blessed experience, the people of God to-day come to see and rejoice in the same things as did the prophets of the olden time; so our brother said well that for his part he must agree with the prophet. We know that this experience of ours is of God, simply because it is in agreement with inspired testimony in the Bible. It is by this test that we must try all experience, and all thoughts, and

all understanding. What everlasting comfort and consolation do these Bible testimonies minister to those whom the Lord has brought to know the same things.—C.]

GALATIANS III. 29.

“If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”

The sense in which the people of God are Abraham’s seed is a mystery that I fear I do not understand. I feel impressed to write a few thoughts upon the subject, and trust if any who read have more light upon the subject they will write for my instruction, and also for others who may feel interested. Abraham was called out of Ur of the Chaldees, and must have been a Chaldean by birth. In his calling of God he was separated from all the nations of the earth, as all who are called by grace are to this day. Jesus says, “My kingdom is not of this world,” and to his disciples he says, “Ye are not of the world.” The Lord made promises to Abraham of a national seed, and all that was promised of God concerning this seed was fulfilled to the jot and tittle. Their increase, their bondage, their deliverance and heritage, were all foretold, and to this day they are manifest among all nations, fulfilling what is written in the law and the prophets concerning them, and their future in this world. The Lord also promised Abraham that he should be heir of the world: “In thee and in thy seed shall all the families of the earth be blessed.” He was to be the father of many nations, and the father of the faithful. The seed in which all the families of the earth were to be blessed was none but Christ. “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” When the Son of God,

who was always one with the Father, was also to be made manifest as the Son of man, “Verily he took not on him the nature of angels; but took on him the seed of Abraham.” He was conceived and brought forth by the virgin Mary, who was of the tribe of Judah, the son of Jacob, one of the distinguished descendants of Abraham. The promises of God to Abraham were perpetuated to Isaac and on to Jacob, and Jacob was inspired to comprehend the perpetuation and fulfillment of this promise of God in the tribe of his son Judah, and when he was pronouncing his last blessings upon his sons in the land of Egypt he said, “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” “When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,” and he brought forth the seed of Abraham. “The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” All the fullness of the Godhead bodily dwelt in him. He was God manifest in the flesh, or seed, of Abraham, and all that are born of God are Abraham’s seed and heirs according to the promise. This promise of God to Abraham that he should be heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith. “For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith

of Abraham, who is the father of us all." "Know ye therefore, that they which are of faith, the same are the children of Abraham." The children of Abraham are also called the children of God by faith in Jesus Christ. "As many of you as have been baptized into Christ, have put on Christ. [And he is the seed of Abraham.] There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

P. J. POWELL.

PRATT CITY, Ala.

CEMENT CITY, Mich.

DEAR BROTHER CHICK:—I have received the SIGNS for January 15th, and have read your reply to our friend Mr. Simmons, with regard to the order of the church which God commanded to be established by the apostles of the Lamb, and by his authority, and I think it timely and to the point. God's house is a house of order, and none of us have any right to our own private judgment as a rule for the government of the church. In the word the lines are all drawn and the stakes all set by the great Master of assemblies, and the church is built upon the foundation of the apostles and prophets, Jesus himself being the chief cornerstone.

I feel like giving a little of my experience along that line. If ever I received a hope that my sins are forgiven, it was some years ago. I immediately wished to follow my Savior in the ordinance of baptism, in obedience to his command when he said, "Thus it becometh us to fulfill all righteousness." I was received and baptized by the New School Baptists, but soon found that in other things they were

teaching for doctrine the commandments of men, and then I had great trouble. I was given, as I hope, to see that they as an organization were but a part of spiritual Babylon, the great, and the command, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," rang in my ears. After going through great trouble I was brought to see the true church in her doctrine and order, and found her bearing the name "Old School Baptist," or "Predestinarian Baptist," which is, I think, a better and stronger term.

It is true we cannot point to any human being, professor or nonprofessor, and say, This person is not predestinated unto eternal life; but, "The Lord knoweth them that are his." And, "Let every one that nameth the name of Christ depart from iniquity." The moment I saw the church I loved her in all her God-given order, and felt that I would not have her change or swerve one iota from her doctrine and order to suit my views, or those of any other created being, after the traditions of men and not after Christ, as declared by his princes, the apostles. Our God has a people, no doubt, in all the organizations of anti-christ, or Babylon, for he says, "Come out of her, my people." Thus it is certain that some of his people are in Babylon.

I write this as an indorsement of the views which you have presented. The SIGNS is filled with able matter, much better than my poor writing, still I think that the order of the church of Christ is a very important matter. I think this church should have nothing to do with the unfruitful works of darkness, but rather reprove them. This the church will do when refusing to receive their baptism, for the Lord said, "He that

gathereth not with me, scattereth abroad." The Mormons, and several sects, immerse, and it appears to me that we might as well receive their baptism as that of the New School Baptists. I think, if I know anything as I ought to know, that the Spirit of God leads his people to love what God loves and approves, and to hate what God hates, and he hates every false way.

Dear brother, do as you think best with this letter. I hope it will not do any harm; but I am not the judge of what will do good or harm. The truth is what stands.

Yours in the fellowship of the truth,
DAVID TITMUS.

MILAM, Texas.

ELDERS F. A. CHICK AND H. C. KER—
DEAR BRETHREN IN CHRIST JESUS:—The SIGNS OF THE TIMES is a great comfort to me; it is six weeks older than I am. My father subscribed for it from the first, and I read it when a small girl, and loved it. During the war I longed to have it to read, for I was in eastern Texas, far from my loved ones. I am now sitting here enjoying my seventy-fourth birthday. My last birthnight I was on my bed, and to-night I am sitting up with a sick grandson to give him medicine. His father and mother died four years ago, within eight days of each other, and left two girls and two boys; it was a sad blow. Just four years before, my oldest son was killed here at home in a sawmill, and six weeks afterward my dear husband fell backward into the fire, and was badly burned, and died six days later. I wonder how I got through it. God was truly with me to strengthen me. I wept and mourned day in and day out, and at times it seemed a comfort to weep, but my trust, hope and confidence were in God, he has

blessed me all the days of my poor, unprofitable life. I have made many departures; nothing good have I done in all these long days and years. This grieves me, and causes me to beg of God continually for mercy; I have been a beggar all my life. It makes me think of a peevish, little child teasing its mother for something, until she herself gets vexed. At times I cry, "Is there any one like me?" I am so prone to do that which I would not. I am a wonder to myself, not fit to live or fit to die. We are blessed with some able preachers here, and they fear not to declare the counsel of God. Our members are few and scattered. We have five churches in our association, which is but two years old. This (Sabine County) is a backwoods country. We would be delighted to have some of our ministering brethren from the older country visit us in the near future; they can get here by public conveyance. Our people are all poor financially, and often feel poor in spirit.

Dear brethren, what I have written is poorly done, and does not seem fit to send to you, but it is the best I can do, and I think you will excuse a poor writer.

I wrote Elder Bartley more than a year ago, asking him to give his views on the eleventh chapter of Revelation. Who is the woman? Is not she a figure of the church? Tell us about the whole chapter, especially the fourteenth verse. My membership is twelve miles away; sometimes I go on horseback, sometimes in a wagon and sometimes in a buggy. I hope in an all-wise Savior.

I will bid you good-by.

MARY E. KING.

ARENA, N. Y.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN:—When I write to

renew my subscription to our family paper I usually write a few lines to its editors and contributors, and should you think they contain aught of interest to any of the household they are at your disposal. Now that we are entering another year I desire to wish you each and all a happy and prosperous new year; I wish also to assure you that your editorials and communications are both edifying and comforting to me.

More than forty years ago, when I was about twenty years of age, I hope and trust my Savior arrested me with these words: "I am the way, and the truth, and the life." Although I was attending a dancing party when the words came into my mind, and I had no recollection of ever having heard them before, yet I was impressed that they were the language of the Son of God, and that he was the one I must follow. After being taught many useful lessons, line upon line, precept upon precept, here a little and there a little, I was constrained to take up my cross and follow my Savior in the ordinance of baptism; that most beautiful and solemn rite was administered to me by Elder Isaac Hewitt. I can truly say this blessed hope has been a stay and staff all these years, and now that I have passed the meridian of life, and the dear companion of my youth and riper years has been called away to that great beyond, I am still clinging to this hope, which is as an anchor of the soul, both sure and steadfast. I feel it is the greatest solace in my declining years; among the many unmerited blessings our heavenly Father hath bestowed upon me this far exceeds them all.

Elder Chick, I want to tell you I greatly enjoyed our visit at sister Hubbell's last fall after our association. I had heard you deliver a few sermons, but

never had the privilege of conversing with you before. I consider it a great treat to listen to those who have such good understanding of the sublime and mysterious truth of the gospel. I hope and pray that both yourself and Elder Ker may long be spared to edit the SIGNS OF THE TIMES, that you may have strength and grace according to your day.

Your sister in hope,

JULANA H. DICKSON.

GREENWOOD, Colo.

DEAR BRETHREN IN CHRIST:—I cannot do without my paper, the SIGNS OF THE TIMES. It comes to me richly laden with edifying gospel truth, and is good, comfortable reading for the long, cold, winter nights, so I will now send my renewal for another year. By request of our dear Elder I will write a little sketch of our meeting. Elder Perdue came up from Lamar and preached for us at Greenwood, Colorado. He preached in our meeting-house the first Sunday, and Saturday before, in December. Saturday he spoke from Romans ii. 8, and on Sunday from Philippians iii. 11. We had good meetings. It was all of free grace and love, and was good, nourishing food. Our congregations were small, but the Lord has said, "Where two or three are gathered together in my name, there am I in the midst of them." Elder Perdue preached what I believe to be gospel truth in its purity; it was indeed a feast, and was both comforting and consoling to me. I felt that I could exclaim with David, "I will dwell in the house of the Lord forever." And again, I must "praise the Lord; for his mercy endureth forever." It is through much tribulation that we enter the kingdom; but he has promised that when we pass through the waters they shall not overflow us. I

am much of my time in deep waters of sorrow, and oftentimes I feel as though the presence and mercy of God have vanished from me forever. I do desire an interest in the prayers of the Lord's people, that I may not bring reproach or disgrace upon the cause of our blessed Redeemer. My prayer is, almost continually, Keep my walk by thy Spirit, O Lord, and guide me to the end.

Dear brethren, I must close my imperfect letter lest I weary you. May the God of all grace bless, comfort and uphold the dear saints everywhere, is the petition of a little one, if a sister at all. With love to all the dear ones everywhere,

M. J. DUNCAN.

ROBERSONVILLE, N. C.

ELDER H. C. KER—MUCH ESTEEMED BROTHER:—I inclose check for three dollars, which you will please place to my credit for our much esteemed paper, the SIGNS. I trust that you will excuse the delay, though I do not feel that I deserve it, from the fact that I could have remitted before now, as I have not been lacking in said amount; but that old man "neglect," how careless he is, putting off until to-morrow that which ought to be done to-day, and thereby injuring himself. Perhaps that would not be so bad after all, if others were not made to suffer by it. I frequently have to write bitter lines against myself, my brother, because of my leanness. While here we groan, being burdened, because of that old man of sin; none but the Lord can deliver us from his iron chains, we cannot break them, or at least I cannot, and it seems to me of late that I am pretty well bound down in chains of darkness, so it is but now and then that I get a little glimmer of the light, and even then

I feel ashamed of myself, because the light makes manifest, and it shows all my blackness and deformity. Then I am ready to draw back, and feel surely that I am nothing, yes, less than nothing, and vanity. So if my salvation depends on my doing things (such as I can do when permitted) on time, I am lost, for besides being neglectful I am forgetful, or absent minded and careless, also indifferent, slothful and frequently backward, and if there were no grace, what would become of such an one? I am glad Paul said Jesus Christ came into the world to save sinners, for the sinner is the one that needs help, because he is undone. I sometimes feel glad that I know I am a sinner; may not such hope in the mercy of God? Just now I remember Paul's expression: "How shall we escape, if we neglect so great salvation?" Escape what? The chastening of the Lord for the sin of omission. "For if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." If I had not owed anything for the SIGNS I could not have neglected the payment; so it is with the case in hand, the salvation of the righteous is of the Lord; if one is not a subject of salvation he cannot neglect salvation; if a man has no farm we would not say such an one is neglecting his farm; so it is, only more so, to neglect or lose sight of what the Lord has done for us. Surely it is something to be glad of that Jesus did not neglect his Father's business, but came in the world on time and did all his work on time; he never was behind or late in doing anything. "To this end was I born, and for this cause came I into this world." And again, "But for this cause came I unto this hour." That was the very hour he must suffer, not another; so if the very hour for Jesus to suffer was fixed, his

sufferings evidently were, and his sufferings being arranged, surely salvation was, from the fact that salvation followed the sufferings of Jesus; for if he had not died he could not have been delivered from death. So he, being our resurrection, when he arose we were brought up with him, for "thy dead men shall live, together with my dead body shall they arise." Praise ye the Lord.

Your brother, I hope, but a stumbler,
G. D. ROBERSON.

—♦♦♦♦♦
CENTERBURG, Ohio.

DEAR EDITORS:—Please find inclosed two dollars for the SIGNS OF THE TIMES the coming year. I would like to say a word of encouragement to all the dear ones who write for the paper, but I feel I am too unworthy to claim any lot or relation to the dear ones who comfort me so much by the blessed words they are enabled to write. My heart goes out in thanks and praise to our heavenly Father for his great mercy to unworthy me, in blessing me with a hope that I have an interest with the dear family of God, and when I read their comforting words it appears to me how easy it is for them to tell just what I hope I feel, and much better than I can myself. I know I receive comfort in what I once knew nothing about, and the things I once loved I now hate. I do not get to hear much gospel preaching in the winter, and go twenty miles in the summer, but trust I hear the truth, and have an understanding of the same, for which I have great reason to be thankful. Write on, all you afflicted and poor people. While I have no special affliction, I feel to be one with the afflicted, not knowing how soon affliction may come; my own poor self makes me more trouble and anxiety than anything else. There is one thing I do not

have to worry me, and that is, I have always paid for the SIGNS in advance.

I will be sixty-six in March, and have read the SIGNS from my earliest recollection; my father, mother and myself have always paid in advance. I will tell brother Koontz I for one take no paper except the dear, old SIGNS; that and my Bible are enough. But who will take it when I am no more? I have it as a precious treasure; all in my house know, from the least to the greatest, that it is mother's or grandmother's paper. But the news of the world is of more interest until Christ manifests himself to us as the One altogether lovely.

With christian greeting and wishes for a prosperous new year, I am your poor, weak sister in the precious hope of a better world than this,

(MRS.) SARAH C. BOYD.

—♦♦♦♦♦
WESTON, Michigan.

ELDER CHICK—DEAR BROTHER IN CHRIST:—Another year has passed and gone, and another new year has taken its place, and I feel to bless the Lord that it is as well with us as it is. The Lord has been good to us in his long-suffering and tender mercy, and with David I can truly say, Bless the Lord, bless his holy name for his goodness and mercy to the children of men. Our Lord is the God of Israel, he remembers his children in their low estate when cast down, he will not forsake them; though they pass through the valley of the shadow of death they shall fear no evil, for they know that their God is the Lord, who is mighty to save. I dare say, dear brother Chick, that in the year just passed you have seen many dark and trying seasons in your labors of love to the brethren, but Abraham's God has remembered you, together with all the household of faith;

yea, our faith is established in the doctrine for which the good, old SIGNS has contended since its first issue; therefore, dear brother, may you be enabled through the strength of God to continue the publication of the eternal principles that shall stand when everything of an earthly nature shall be destroyed. I wish to say to all those dear ones who have written so many precious letters through the SIGNS, Do not lay your pen aside, but continue those epistles. You say you do not always feel in the spirit to write; well, such an one is just the one that will write to the comfort and edification of the weak and poor of the flock. If you do not feel like writing, just write and tell the dear ones how you do feel; tell them of your ups and downs, your doubts and fears, your troubles and misgivings along the way; tell them of your remembrance of the pardon of all your sins; yes, tell them how he took you to his banqueting-house, and his banner of love was over you; there you partook of the sweet and blessed things of his table; these are they that eat his flesh and drink his blood, and have fellowship in his suffering, were chosen in Jesus Christ before the foundation of the world, that they should be holy and without blame before him in love. The God of Isaac is able to save to the uttermost all that come unto him by the Son; these are they that have made their robes white in the blood of the Lamb. May grace and the love of God be with all that love the appearing of our Lord Jesus.

Yours in love,

THOMAS J. WYMAN.

SADIEVILLE, Ky.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BROTHERN:—I am made to ask,
Am I worthy to call the dear saints by

that endearing name, knowing nothing good dwells in this flesh of mine, where all is sin and vileness? I inclose my remittance for our dear paper, the SIGNS, which comes with every page full of good reading to comfort the dear people of God. O how I love to read after those dear saints, some telling how the good Lord has led them along the way, some relating a sweet dream. My heart went out in love to old brother Knifton, who has since passed away. The Lord visited him in a dream to guide and comfort him on the way. He realized it was not in man to guide his footsteps, and his sweet dream was a comfort to him all along his useful life. I had a dream more than twenty-five years ago: I dreamed I was in a little log house with my little children; something made a tremendous noise at the door; I put everything against the door, took my children and got on the bed; the thought came, If I would open the door whatever it was it would have mercy. I took my children down, opened the door; a tall, straight figure walked in and said, Touch me not, for I am holy. I seized my children, for I was afraid they would touch him. I said, It is Jesus, he is worth all the grass that grows; he is worth the wind that blows; he is worth the water that flows; Lord, give me Jesus. I instantly awoke, with a feeling of gladness and joy. It almost seemed real, and this precious dream is a comfort to me. In 1904 I visited my brother in Cedar Rapids, Iowa. When we left his home we came by way of Burlington; the road runs almost parallel from there to St. Louis with the Mississippi River. With tear-dimmed eyes I would look out on the water, and think of my sweet dream.

The precious SIGNS is all the preaching I get. Brother Dudley Johnson visited us occasionally while he lived, and we all

loved him. Brother Durand is ever mindful of us, he is faithful to come once and sometimes twice a year; he is a good preacher. Our church at Elk Lick only numbers six; we should meet oftener than we do, and not forsake the assembling of ourselves together, if we love one another as we ought to. O it makes my heart ache when I look back and see the many things I have left undone that I ought to have done.

I am intruding on your precious time to read this, so I will stop. Since our rural route was established our post-office is Sadieville, Ky.

Unworthily yours, I hope, with christian love,

SARAH E. BURGESS.

FINKSBURG, Md.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I scarcely know how to begin a letter to you, or how to address you, feeling, as I do, my great sense of unworthiness, and uncleanness, and general unfitness to be among the people of God. I have been thinking of writing you for a long time, and waiting for I know not what, so now I have concluded to write, trusting in the Lord to guide me. I will not weary you with a long letter, but briefly state my desire to have a place among God's humble people, and to be the least of all among them. Just here let me state the love I have for the dear, old SIGNS OF THE TIMES, with the dear editors, and the many contributors to its blessed pages. They have all entwined themselves around my heart, as fragrant vines around a vile weed or stunted shrub of the least importance. The blessed thoughts they express fill my soul with joy unspeakable; I can scarcely express the joy and comfort they afford me. I should be at a great loss without it, and

I must here thank you all for your great love and kindness in supplying it to me while I have been in arrears. I desire to explain why: I have met with severe reverses the past few years, but the dear Lord has still sustained me, and I think I will be able to remit all my back subscription after this coming season. The Lord has blessed my labors of late, and has given me new hope. If you will continue the paper a few months longer I think I can pay you all. I feel that I cannot part with the dear SIGNS, it is a part of my very life. I would dearly love to see you all as we once used to see you among us, and do hope to see you again before very long. Remember me kindly to sister Chick and your family. I do not expect you to answer this letter, knowing that your time is more profitably employed. I am satisfied with all, knowing it is of the Lord.

Your unworthy brother in Christ Jesus,
THOMAS B. JONES.

LEESBURG, Va.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—In the death of Elder E. V. White and Captain Frank M. Myers the church and community have sustained a great loss. Elder, or Colonel White, as he was known, was a leader in the late war of the States. He entered the service when quite young, and was in many hard fought battles, as the numerous scars on his body would indicate. Two of these almost proved fatal; in fact, it is not certain that his death or long suffering was not caused from a ball which had never been located.

Captain or Major Myers joined Colonel White with Company A, in 1861, and they were close friends and comrades, and fought many battles side by side, which endeared them to each other, and

especially was this so after the Captain joined New Valley Church, their lives seemingly to be linked together as one. Colonel White died ignorant of the death of Captain Myers, his family fearing the effect it might have on him in his weak condition.

In the death of these two the writer has lost two warm, close friends and brothers. I have known the Colonel for forty-six years, and very intimately for twenty years, both in business and church relations. The Captain and myself were raised up together from early youth, and we were warm friends until his death. The Captain was the first of the church to follow the death of my wife, which occurred June 15th, 1905, and brother White, so soon to follow him, makes the writer feel that he, too, must soon be called to give up all that is earthly, to try the realities of an unknown world.

May the God of grace comfort and protect all who mourn with the churches, is the prayer of your unworthy brother in hope,
S. B. PAXSON.

(See obituaries in this number.)

FORDYCE, Ark.

DEAR EDITORS:—I am glad to say to you the doctrine the SIGNS advocates is the doctrine we love here. We are not very numerous, but all are sound, genuine Old School Baptists. We have plenty of the Arminian type of people here, too, who make great pretensions that they are working for God, and saving souls for him, but they are strangers to us, and we will not follow them. We hope we love the doctrine that exalts God's name, declaring him to rule the heavens above and the earth beneath, and working all things according to the counsel of his own will, and that he needeth not the addition or the help of any, but speaks, and it is

done; commands, and it stands fast, and that his people follow him because of his loving-kindness drawing them, which gives to them the strong consolation that he is their sufficiency, and at the same time that they are not sufficient of themselves to do anything that would be acceptable in his sight. His people have his Spirit to lead and guide them, and it leads them here in time, and is the guiding Star which directs them in the way of all truth.

Yours in hope,

V. R. HARRIS.

COZAD, Neb.

DEAR BROTHER CHICK:—Please allow me to say through the SIGNS, to any of your readers who may think of coming west, that we have here one of the best localities, I think. Have rich soil, free from stones and easy to cultivate, good roads, abundance of water and healthy country in which to live. Land yet reasonable in price, and I think better opportunities are afforded to those of limited means than in the east. I am no land agent, and have no land for sale, but would like to see Old Baptists locate in this country, and if they will only come and see, they will be convinced.

Yours in love and hope,

W. S. CRAIG.

NEW SUBSCRIBERS.

ALL new subscriptions received from this time will be entered on our list and credited from the date received, but should any desire their subscriptions to commence with the first of the year, if they will notify us to that effect we will send them back numbers, and credit them until the end of the year, thus giving them the full volume.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1907.

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 TO CORRESPONDENTS.**

DEAR BROTHER CHICK:—Will you give your views through the SIGNS OF THE TIMES regarding the woman Jezebel, as recorded in Revelation ii. 20? Who is this Jezebel, and what does she represent?

Your brother,

M. W. GRAY.

ROANOKE, Va.

Brethren have differed in their understanding of what this woman represents, whether there was literally a woman in this church of that name, and guilty of these practices, and of leading others also into these evil things, or whether the name is purely symbolical, representing a class of teachers among them who thus perverted the word of God, and led astray many of the Lord's children. No man can speak certainly concerning this matter, still it is our opinion that the Spirit had reference to a class of false teachers who claimed to be true prophets of the Lord. It seems to us the reference is to Jezebel, the wife of Ahab, and the design is to show that these false teachers were leading astray by their atrocious doctrines some among this church who were weak, just as their prototype Jezebel of old led astray the weak Ahab into gross idolatry and all manner of vice in the worship of idols. Two things are recorded of Jezebel, the wife of King Ahab: she led Ahab into gross

idolatry, and made him the enemy of his own people and of the true God, and she slew the true prophets of the Lord. This woman was both vile and cruel, and she so wrought upon Ahab that it is said, "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." In his reign false religion flourished greatly, for it is recorded that there were many hundreds of false prophets: prophets of Baal and of the grove. Great zeal for religion may dwell in places and in hearts that are full of abominable practices and cruelty; the minds of men have often been so perverted by such idolatrous worship that they have thought that their evil practices were pleasing to their god. Thus we have a description of Jezebel, the wife of King Ahab, and, as said before, it is our mind that the Holy Spirit in the second chapter of Revelation means that in the church at Thyatira there was found a similar class of teachers, the appropriate name of which was well represented by this woman. Whether this be so, or whether there was literally a woman of this name in that church, does not especially matter, as it seems to us, the facts stated are the same in the one case as they are in the other. This church was, first of all, commended for many things, but the Lord declared that he had a few things against her. We will briefly glance at what follows: they suffered, not encouraged, or aided, or abetted, but suffered this woman to teach among them, and to seduce the Lord's servants. It is in the sight of God a fearful thing to even suffer, or bear with such gross evils. The hearts of the church, as a whole, may have been grieved and sorrowful, but this was not enough, they ought not to have allowed this evil thing to go on. Truth

must not even tolerate error, it must fight against it, and cast it out. This woman (or these teachers, as a class, as the case may be) called herself a prophetess; God did not call her so, but she took this title to herself, and under it led captive the unwary; (evil under a cloak of righteousness or of sanctity is much more dangerous than open evil,) she taught and seduced God's own servants to commit fornication, and to eat things offered to idols. It is a fact that in that day there were those who taught among some of the churches that the body had no part in the salvation of God, and therefore it did not matter how gross the life of men outwardly might be, it was all in the body, and did not affect the spirit, and the work in the spirit did not concern the body; therefore, all manner of sensual desires might be gratified to the full, and no harm would result to the spirit. It was into these two things that Jezebel of old led Ahab. In the address to the church at Pergamos it is said that they had among them those who, like Balaam, taught the people to commit fornication, and to eat things offered to idols, and we know that Balaam sought to thus pervert Israel to do these things literally. It seems almost incredible that among the churches of Christ such gross vices could have found place, or any one to listen to such teachings, but the proof is too plain that it was so; and the eating of sacrifices offered to idols means the offering of worship to idols. All this involves the thought also of spiritual fornication, out of which these gross literal practices grew, and we do not need to say here, that in the Bible Israel of old, and the church now, are charged with fornication when they have forsaken the commandments of God, and go in ways contrary to his law. Unfaithfulness to God is called

fornication, just as unfaithfulness in the marriage relation is called by that name. Unfaithfulness to God was at the root of this woman's teachings in this church at Thyatira, and the Lord declares in verse twenty-one that he gave her space to repent of her fornication, and she repented not; that is, he did not at once pour out the vials of his wrath upon her, and the result was that she continued on in her course. And she should be cast into a bed; that is, following out the thought of spiritual fornication, the place of her adulteries should be the place of her judgments. Jezebel of old was slain in the very city where she had caused Ahab and all Israel to err, so here this modern Jezebel should be killed in the place of her spiritual fornications and idolatries, and they who had followed with her into these abominable things should also suffer great tribulation, except they should repent of their deeds. These represented in verse twenty-two were not her real children; that is, they were not un-renewed persons, but were really the children of God, perverted and led astray. These the Lord would never suffer to perish, yet they should suffer tribulation unless indeed they gave up their evil practices. These practices were just as evil in the Lord's people as in any others, but there was this difference: they were deceived, and did not sin wilfully.

The children of this spiritual Jezebel should not only suffer great tribulation, but should be killed with death. These last three words are a Hebrew expression, signifying the certainty and grievousness of this punishment. It signifies here, as it appears to us, that they should soon appear in their true colors before the church. It should be seen clearly that they did not at all know the Lord, but were like the prophets of Baal in the

time of Jezebel of old. They were slain at the command of Elijah, and so should these false, idolatrous teachers be slain, while those who had only been deceived and led astray while yet having the fear of God really in their hearts, should be chastised or suffer tribulation. God's judgments fall upon his deceived and disobedient people, but in mercy, while all who know not the Lord, and whose hearts are filled with wickedness, shall perish forever. There is still a vast difference between the teachers of false religion and those who may be deceived by them.

In the conclusion it is said that the churches should know (that is, in this way,) that it is the Lord who searcheth the reins and the heart, and who will give to every man according to his works; to the one chastisement, and to the other death forever. To the church, and to as many as have not this evil doctrine, the Lord said, I will put upon you none other burden than to hold fast that which you already have, till I come. That is, to continue to avoid and to abstain from sharing in these evil teachings and practices. This necessarily means that they denounce and condemn such as this woman, and all their teachings and practices.

My father, Ira Phelps, would be glad if you would give your opinion as to whether he that spoke to Moses in the burning bush as the great I AM was the same one who said, I am able to lay down my life and I am able to take it again. Was it the Savior at the burning bush?

His daughter,

S. REARDON.

It is unquestionably the same God who was manifest in the flesh of our Lord Jesus Christ who appeared to Moses in Horeb, in the bush that burned and was not consumed. God was pleased to manifest himself many times and in many ways during all the old covenant times,

and it is not needful that we should here refer to any of them specially. God was manifest in the garden to Adam after he had sinned, to Abraham, to the prophets again and again, in vision, under the form of a man at different times, and under the form of an angel at other times. These all were the manifestations of the same God, the God of Israel, and he did not reveal himself to any other people in the same way during all that dispensation. It must not be forgotten that God was manifest in the flesh, in the person of our Lord Jesus Christ, as he did not manifest himself before; it was the same God and Savior all the time. But "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" but once, and that in the last or gospel days. He was born of a woman but once, he lived as a man among men but once, and he was crucified and rose again from the dead but once. At no previous time had he been manifest as he was now manifest. The Word was made flesh but once. There was no need that the Word should be made flesh more than once, "For by one offering he hath perfected forever them that are sanctified." It must not be forgotten that there is a vast difference between those appearances of our God visibly to men under various forms in the old covenant times and that manifestation of him in the flesh as the child of the virgin. It is then the same God, but a very different manifestation of him. Still further, while Christ is formed in all his believing people the hope of glory, it is still true that God is not now manifest in his people as he was manifest in Christ after his birth of the virgin. Believers are indeed the sons and daughters of the Lord Almighty, but they are not God

“manifest in the flesh,” as was Jesus. In Christ, God was with us, and is with us, that we should at the end be with him. Is it saying too much to say that the Word was made flesh that we might be one with him in Spirit? He is called Immanuel; that is, God with us, that we might be with him. He suffered with us and for us that we might be glorified with him. This he did but once, even as he was manifest in the flesh but once.

WILL you kindly tell me what is the meaning of verse twenty-nine in the third chapter of Mark? I have often wondered what is the sin against the Holy Ghost. Do you think it possible that a soul who has felt to be truly born of God can turn aside in a moment of strong temptation, and be finally lost?

Yours truly,

W. A. DOLSEN.

DAVENPORT, Iowa.

Replying to the last question, we will say, Most certainly not; if this were to be so, then the finished work of Christ was not finished, and the lie is given to his own last words. If this be so, he did not save his people from their sins, but only tried to do so. If this be so, then the work of the Holy Spirit is in vain. Then also is there no truth in all the types, and no truth or certainty in any of the “yea and amen” promises of the word. Then not only would the work of Christ be in vain, but also the work of the Holy Spirit; to say this, would be blasphemy against the Holy Ghost indeed.

As regards what is the sin against the Holy Ghost, as used in the New Testament, it seems to us that the connection shows clearly what the Savior meant. In the immediate connection of the text we read that the scribes who came from Jerusalem said that Jesus cast out devils by Beelzebub, the prince of devils. This, Jesus said, in verses twenty-three to twenty-six, was an unreasonable assertion, and not only so, but was also a

blasphemous one. These scribes said this in their malice and anger against him. They were bound in total darkness by their own proud self-righteousness, and by their craft, out of which came their gain, and while they could not deny either the fact of his miraculous works or the beneficence of them, they made clear the enmity of their hearts against all godliness, by charging that this glorious revelation of the power of the Holy Spirit was the result of Satanic power with Jesus. Thus they not only spake against him, but also against the power and presence of God with him. It was not him that they hated, but his Father. This charge that his mighty works were wrought through the prince of devils, was robbing the Holy Ghost. The Spirit of truth was not in them. They claimed to be learners and seekers and teachers of truth itself, and to fill places as the servants of God. Their rejection of the work of the Holy Ghost in Christ was therefore all the more grievous sin in them, and manifested clearly that they were deceitful teachers and evil workers. This was unquestionably the sin against the Holy Ghost in their case; in fact Jesus himself said so in the connection. There is no need, it seems to us, to question further as to what this sin is. As to whether this sin can be committed now, and if so, as to what it would be, we do not feel now to discuss. But one thing we will say, viz., if any one is troubled lest he should have committed this sin, it is a certain evidence that he has not committed it. He who is troubled about the matter cannot be the enemy of God, and these scribes were enemies of all godliness. It seems on the other hand also sure that they who have committed this sin will not be troubled at all about the matter. All such trouble shows a tender conscience, a conscience made tender by the Spirit of God. C.

PSALMS XLIII. 5.

"WHY art thou cast down, O my soul? and why art thou disquieted within me? Hope in God; for I shall yet praise him, who is the health of my countenance, and my God."

Perhaps no Scripture is more often in the minds of God's children than the above, and perhaps none is more applicable to them in their daily experience, though all is not darkness, all is not trial, all is not temptation. We often hear the expression: I have had many ups and downs, but more downs than ups. Little do we think what we say; how can it be possible for us to have more downs than ups? When we are down we must be raised before we can be down again, hence no child of God has had more nights than days. The evening and the morning were the first day; evening and morning have been to the present day the same, no more nights than days; so it is in grace. But we, like David, are forgetful of our anointing, of our victory over the enemy death, of our songs in Jerusalem and of our praises in the courts of our God. It is seldom, however, we forget the prison-house, the heavy chain, doubting castle, temptation in the wilderness and our journeys through the valley of the shadow of death. We all are prone to look upon the dark side of life, to fear where no fear is, to tremble with God's everlasting arms underneath us. Who can tell "why" we, who have been delivered from cruel taskmasters, fed and watered in the wilderness, brought across Jordan (judgment) into Canaan (church), where our enemies have been made our servants, should doubt God's dealings with us? Shall we say it is because we look upon the dark side? Perhaps in a measure this is true, yet there are evidences of our acceptance in the Beloved, in our trials and afflictions of soul, which we should not forget. How

could we know the comfort of the rod and staff were we not led in the valley of the shadow of death? How can we know God's power to deliver from the fire except we find ourselves in it? How could our faith be found unto praise and honor of God were it not tried? Could we know anything of the power of the resurrection of Jesus if we did not first experience death? All these dark or night seasons are blessed evidences of our inheritance with the saints of light, and all are to the end that we might have fellowship with him who was "a man of sorrows, and acquainted with grief."

David asked the question of his "soul," as though he made a distinction between the man and that which was within him, "Why art thou cast down, O my soul? and why art thou disquieted within me?" But it is not our purpose to dwell at any length upon this point; will say, however, the word "soul" is sometimes used for the whole man: eight souls or persons in the ark; at other times it is used with regard to that which experiences salvation: "Receiving the end of your faith, even the salvation of your souls."—1 Peter i. 9. Jesus makes a distinction between soul and body: "Fear him which is able to destroy both soul and body in hell."—Matt. x. 28. In our text we believe David meant the spirit or inner life. Darkness and anguish are always felt from within; so also is the light from within; God hath shined in the heart. We know David was troubled, and that the darkness was great, and we should not forget the importance of the question: "Why art thou cast down, O my soul?" After having asked the question he seems to encourage his soul by saying, "Hope in God." Why should there be fear? why should there be doubt after the many blessings and deliverances he

had received from the merciful hand of God? Fear comes because of the revelation of what we are by nature; doubt comes that our hope may be renewed. There can be no such thing as hope in the absence of doubt; there can be no such thing as faith except in the absence of sight; there can be no knowledge of God except we know man; there can be no knowledge of the righteousness of Christ except as we behold our own depravity. We seek those things which are above, only as we groan because of sin; in the hatred of sin is the seeking of righteousness. It is in being lost that God's power to save is made manifest; it is when in "the belly of hell" that we seek heaven. Did not God hide his face we could not be troubled; if there were no night the evil beasts (propensities of our nature) would not leave their dens; if there were no day we could have no rest from them. To show David's faith when in darkness we will call attention to another expression in the text: "For I shall yet praise him." Though cast down he was not destroyed, and it would be David himself who should praise God. This he did when he said, "O give thanks unto the Lord, for he is good; for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." Here the mortal body of David was quickened. "Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble." A live man thus speaks. Paul spoke of this experience in his letter to the church at Rome. The mortal body is the body of a living man; mortal means man, or that which is subject to death; immortal means the opposite: that which is not subject to death. Therefore the body of a dead man is not mortal, because it is dead, in-

animate, as much so as the earth upon which we walk. Hence, when Paul said, "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," he meant the experience of being delivered from just such a condition as David was in when he uttered the words of our text. "The days will come when the bridegroom shall be taken away from them, [children of the bridechamber] and then shall they fast in those days," said Jesus. We therefore are not always manifestly in the glorious presence of our blessed Lord, and we fast because of his absence, we are cast down, and our soul is disquieted within us; but still we hope in God, and when he who is our life appears we appear also with him in glory.

"In darkest shades, if he appear,
My dawning is begun;
He is my soul's sweet morning star,
And he my rising sun."

What a blessed thing hope is to us! "Who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast." The idea of full assurance here of heaven is not the experience of the children of God. "Hope that is seen, is not hope;" how can a man hope for that which he is in possession of? How can there be anything but hope for that which we see not? Therefore "we are saved by hope."

"Hope in God; for I shall yet praise him." Praise is ever rendered when he restores unto us the joy of his salvation. There is a difference between salvation and the joy of it. How helpless and dependent upon God we are; he brought salvation through Christ to poor sinners, which salvation is eternal, hence it is ours in time as well as in eternity. It

cannot be lost, mortgaged or sold. We can and do lose sight of its joy, and all our efforts fail to restore its blessed effects, but the Lord in his time and way makes manifest its peace and joy; then do we say, "The Lord hath done great things for us; whereof we are glad," then is our mouth filled with laughter, and our tongue with singing. Surely the Lord has turned again our captivity as the streams of the south, and in this experience of soul we are made to know the Lord is the health of our countenance, and our God. K.

WE have received a letter from a brother at Komoka, Ontario, dated February 14th, who wishes a reply. We much desire to write him, but as he omitted to sign his name we do not know who our correspondent is. Will the brother send us his name? C.

It is with sincere sorrow we announce the death of Elder W. W. Polk, of San Francisco, Cal., which occurred in that city Nov. 30th, 1906. As we have received no obituary notice, and learned of his death in an indirect way, we can give no further particulars at present. K.

CHANGE OF ADDRESS.

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

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

Edwin Newton, Ohio, \$2.00; T. G. Harris, Neb., \$3.00; John Hobson, N. Y., \$3.00.—Total, \$8.00.

MARRIAGES.

By Elder Benj. E. Cabbage, at his home in Felton, Del., Jan. 28th, 1907, Harry Hayward Jones, of Philadelphia, Pa., and Miss Ada Warren Meredith, daughter of William W. Meredith, of Viola, Del.

OBITUARY NOTICES.

Elder E. V. White, our beloved pastor, died at four o'clock Friday morning, Jan. 11th, 1907, at his home in Leesburg, Va., in the 75th year of his age. He had been a great sufferer at times for nearly three years past, never murmuring or complaining. He died as he had lived, an upright, christian man. The writer had had many short but sweet talks with him during his last illness, and I never met a more spiritual minded man. He loved to talk of Jesus, the Savior of sinners; a firm believer in absolute predestination of all things, abasing man and all his works. His labor was a work of love, pointing to Jesus as the only way by which sinners are saved, and especially was he gifted to speak comfortingly to poor, bereaved ones. Elder White had a large and wide circle of friends; wherever he lived or traveled he was loved as a man and as a servant of God. As a man in time of danger, firm, courageous and brave; as a gospel minister, meek and lowly, abounding in love and charity. Elder White was baptized April 15th, 1866, by Elder Joseph Furr, ordained the third Sunday in August, 1877, and at the death of Elder Joseph Furr was made pastor of New Valley, Mill Creek and Frying Pan, Va., churches, and served all these years, faithful through heat and cold, sunshine and rain, to meet his appointments.

The funeral services were held in the Methodist meeting-house of this place on Monday the 14th, attended by a large concourse of sorrowing relatives, friends, neighbors and comrades in arms, it being estimated that from one thousand to twelve hundred persons were in the house. Elder Joshua Rowe, of Maryland, read the fifteenth chapter of first Corinthians. Prayer by Elder P. D. Gold, of North Carolina, after which Elder S. H. Durand, of Pennsylvania, preached the discourse from 1 Corinthians xv. 56-58; followed by very feeling and appropriate remarks by Elders J. G. Eubanks and J. N. Badger. His remains were then laid away in Union Cemetery, at this place, to await the resurrection call.

We extend our sympathy to the sorrowing widow, children and grandchildren, together with the churches. May the God of peace comfort and abide with them.

ALSO,

Captain Frank M. Myers died Oct. 20th, 1906, at his home near Lincoln, Loudoun Co., Va., in the 67th year of his age. Brother Frank had been complaining for three or four days, but not seriously enough to call in a physician. He retired Friday night about eleven o'clock, the family thinking him somewhat improved. His daughter on going to his room the next morning found him cold and rigid in death, which was a great shock to the family and the community in general. Brother Frank was born and raised in this county, and was a most excellent man.

He joined the New School Baptist Church when quite a boy; in later years it was revealed to him that salvation was by grace only, and he became much exercised. A year or more before he came before the church at New Valley he borrowed the writer's hymn-book, and along through it to-day can be found hymns marked, two of which were great favorites: "Amazing grace! how sweet the sound!" and "How firm a foundation, ye saints of the Lord." Brother Frank was baptized by Elder E. V. White in the fellowship of New Valley Church Sept. 15th, 1889, and remained a consistent and useful member until his death.

In the absence of a minister of our faith and order the family called Mr. Chas. Herndon, of the New School Baptist Church, to officiate, after which the remains were conveyed to Catoctin family burying-ground and laid beside those of his wife, who preceded him fourteen years, to await the resurrection.

Three sons and two daughters, with the church, are left to mourn their loss. We would commend them to the care and keeping of the all-wise and merciful God, who is too wise to err and too good to be unkind.

S. B. PAXSON.

LEESBURG, Va.

Mrs. Eliza Orshalt departed this life at the home of her daughter, Mrs. David Vanness, in Standing Stone, Pa., Jan. 11th, aged a little more than eighty-seven years. She was born in Broome Co., N. Y., Dec. 15th, 1820. She had ten children, of whom five survived her. She left twenty-two grandchildren and twenty-three great-grandchildren. At the age of thirteen she came to my father's house, when I was an infant, where she remained seven years. She has always been to us as a sister. She was first exercised on spiritual things when she was about ten years old. She began to try to pray, and the more she prayed the more she felt her need of praying; she saw herself so very wicked. She would think of things she had said or done that were not quite right, and she had not thought that anybody could be as wicked as she found herself to be. The people with whom she lived saw that there was something on her mind, and though not members of a church, asked her if she did not want to go to meeting. She answered promptly that she did. She kept her eyes on the preacher, and while he was speaking all at once she felt so light she hardly knew what to do. From that time she wanted to be singing hymns all the time, and they said she must not sing so much or people would think she was crazy. She was naturally an unusually amiable and truthful woman, whom all admired and loved. She united once with a Free-will Baptist Church, but soon found herself not at home with them. Her mind was with the Old School Baptist Church, but she had no opportunity to unite with them, nor could she often hear them preach, or be with them, except when she visited at our home

and when I spoke in her neighborhood. She had the privilege of reading the SIGNS for a number of years, and appreciated that privilege highly. Her mind was continually exercised, and I will send for publication in the SIGNS a few extracts from letters she wrote to sister Bessie and me, which I think will be interesting to many. The last few years of her life were spent with her daughter, Mrs. Loretta Vanuess, where her husband, also a subject of grace, passed away. Her desire was that I should preach at her funeral, and requested me two or three years ago to preach from John xi. 25, 26, and have sung, "On Jordan's stormy banks I stand," and "I would not live away." I could not be present at her funeral, but hope to preach in that place, if the Lord will, some time next spring or summer.

Her daughter, an experienced woman, writes: "When mother was taken sick she did not seem to think she would get well; she said she would leave it all with the Lord, it would be all right. At the last she could not talk much; she would say, 'I want to go home.' Sometimes she would beckon with her hand and say, 'Jesus, take me home.' Yes, I do think mother was taught in spiritual things. Her meditations were upon them, and I feel that she has fallen asleep and awakened in the likeness of Christ, and is no more lonesome or homesick. It was a great comfort to me to have father and mother with me the last of their stay upon earth."

I feel that in her death I have lost one who was to me as a dear sister, both in a natural and spiritual sense.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

Mary Pierce Richards Kennard was born Nov. 14th, 1822, near Concord, Louis Co., Ky. She united with the Old School Baptist Church in 1844. She was married to David Kennard Sept. 24th, 1847. They moved from Kentucky to Illinois during the fall of 1848, and lived there until the fall of 1855, thence to Missouri, living there until the spring of 1875; they then came to California, where they lived at the time of her death, which occurred Jan. 6th, 1907. To this union were born five children, four daughters and one son. She leaves to mourn their loss a devoted husband and two daughters: Mrs. Martha Selby, who made her home with her parents, and who was seriously ill at the time of her mother's death; the other daughter is Mrs. J. A. Suttou. She also leaves thirteen grandchildren, and ten great-grandchildren, besides a brother and sister in the southern part of this State.

Her funeral sermon was preached at her home in Delevan, Cal., by Mr. Russell, of the Baptist Church of Maxwell, the text being Revelation xiv. 13: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Her mother, Mrs. Susan Hampton Richards, who died in Missouri Sept. 14th, 1883, at the age of 85 years, was a member of the family of the noted Hamptons of Virginia, and a relative of the well known Wade Hampton. Her father served as one of General Washington's staff officers, and was also one of Washington's pall-bearers. She was a woman of great strength of character, a kindly, hospitable lady. Age had not dimmed her mental faculties; her mind was clear until the last. Only two hours before her death she gave orders for the personal comfort of the attending physician and neighbors. She was familiarly known as "Grandma," each one feeling a personal interest in her, and it is partly due to this mutual interest that the friendliness and good fellowship prevails in our neighborhood. We all miss her, but we know our loss is her gain. May she rest in peace.

A FRIEND.

DELEVAN, California.

Sarah Catherine Seybold Newton was born Dec. 23rd, 1833, and departed this life Jan. 21st, 1907. She was first married to Wm. G. Mathis March 10th, 1853; to this union were born three children, two of whom died in infancy; the surviving daughter, Mrs. Ida J. Gifford, now resides in Edina, Mo. Mr. Mathis died March 17th, 1860. After eight years of widowhood and lonely struggle in those pioneer days she was married to George M. Newton. This union was blessed with two children: Mrs. Ada N. Armstrong, who resides near Tonica, Ill., and Milo M. Newton, who died at the age of seventeen months. Mr. Newton died March 26th, 1879. Sister Newton united with the Old School Baptist Church near Tonica, Ill., Sept. 16th, 1866, and was ever faithful to her profession, devoted to the doctrine and ordinances of the church; she always attended when not prevented by sickness. She was a sufferer for many years, suffering very much the last two years, yet she bore her sufferings with that patience which was characteristic of her, as many of her neighbors can testify. Some time ago she said to a friend that her constant prayer was that she might be kept from impatience and bear her sufferings according to the will of God. A short time before her death she seemed to feel very forcibly the beauty of the hymn commencing, "Jesus, lover of my soul," which by the request of her daughter was read at her funeral, which was conducted by the writer, assisted by Elder Downey, on January 24th. The church feels deeply her loss in the death of sister Newton, but feels to bow to the will of God, and while they will miss her in her accustomed place here, they hope to meet where parting is no more. We can only say, Sleep on, dear sister, in your sweet repose until God shall call you forth to meet us again in mansions prepared above.

S. H. HUMPHREY.

GALESBURG, Ill.

J. M. Duley, of Oklahoma, died Jan. 19th, 1907, after an illness of fifteen days. He was born in Livingston Co., Ky., March 20th, 1847, professed a hope in Christ at the age of twenty-one, and soon after joined the Primitive Baptists. He was married to Harriet Mizell at the age of twenty-six; to that union were born five children, three boys and two girls; all are dead but one boy. Brother Duley and his wife lived together for thirteen years. After his wife died he married again, but his last wife only lived a few years; she died April 21st, 1891. In October of the same year he and his only son moved to Kansas, and lived there until 1894, when they moved to Oklahoma, near Caprou. After his son's marriage he lived with him until his death. I have been acquainted with brother Duley for forty years. He was a warm-hearted, christian man, and lived according to his profession. He was liberated to preach a good many years ago, but was never ordained. He was sound in the faith of God's elect. He bore his affliction without murmuring, and was willing and wanted to go. He leaves one son and a host of relatives and friends to mourn their loss, but has left evidence behind that he is better off.

J. B. HARDY.

Benjamin Sylvester died at his home near Goldsboro, Md., Jan. 12th, 1907, in the 76th year of his age. Mr. Sylvester made his home with his brother Samuel, who died three years ago. The manner of his life was such as to command the respect and esteem of all who knew him. He was one of the world's truly good men. He made no open profession of religion, but for many years had been a sympathizer with the Old School Baptists, and a frequent attendant of the meetings at Cow Marsh Church. His heart was with the Baptists, he loved the doctrine they preach. Just before his death he requested of his niece, Miss Rosa Sylvester, that there should be Baptist service at his funeral. The writer was therefore sent for to conduct the service, and used as a text John i. 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." For we believed him to be one of God's elect vessels of mercy, but for some wise purpose known only to Him on high he was never brought into the visible church. Interment Jan. 16th, 1907, at Cow Marsh cemetery.

BENJ. E. CUBBAGE.

FELTON, Del.

Mrs. Mary Fisk departed this life Wednesday morning, Feb. 13th, 1907, after an illness of about two weeks, aged 79 years and 1 day. She had been in poor health for several years, yet she seemed better than usual during the winter. She contracted a cold that developed into pneumonia, and her death was quite sudden. Her maiden name was Swartout, she

being a niece of the late Elder Swartout. She was married to Herman Fisk, who died several years ago. Mrs. Fisk never made a profession of religion, but was a firm believer in the doctrine held and advocated by the Old School Baptists. It was our privilege to visit her last October, after the two days meeting held with the Olive and Hurley Church. She had enjoyed the meeting, and spoke of how good the preaching had been to her. This was the last meeting she was able to attend.

Her funeral was held from the home of John Hasbrook, where she had made her home for several years. Hymns Nos. 1245 and 1247 were read by request of the deceased. Text used, 2 Cor. iv. 7-10.

J. B. SLAUSON.

DIED—Feb. 3rd, 1907, **Carl L. Antone**, infant son of Eugene and Lizzie Antone, of Justus, Pa., aged 4 months and 4 days. His disease was pneumonia. The funeral services were held at the Old School Baptist meeting-house at Justus, Pa., Feb. 6th, the writer officiating. May God's Spirit reconcile the mourning ones to their sore affliction.

D. M. VAIL.

DEPARTED this life Feb. 16th, 1907, brother **Benjamin White**, brother of Elder E. V. White, in his 82nd year. They like "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided."

MARGARET B. WHITE.

LEESBURG, Va.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 75. MIDDLETOWN, N. Y., MARCH 15, 1907. NO. 6.

CORRESPONDENCE.

ROMANS XII. 21.

“Be not overcome of evil, but overcome evil with good.”

The exhortations which are recorded in the New Testament Scriptures are not given to the world at large that they may be used by the fleshly mind according to the will of the flesh to procure a record of good works, but, like all the written testimony of the word in the Bible, they are intended exclusively for the followers of Jesus, for those who are born again of the Spirit of God, called to be saints, inhabitants of the kingdom of God's dear Son. They do not tell us of things that we ought to do through carnal reasoning or fear of punishment, but they do remind us of the work of grace going on in our hearts, calling for the obedience which the love of God inspires. First, we are reminded of the strength and force of evil desires and fleshly lusts. We remember how that once we rolled sin as a sweet morsel under our tongue, and were satisfied in evil doing, but now the exhortation comes from within, from whence our evil passions once arose, and the words of which I am writing are a true testimony of the voice within our heart.

Before, we felt in our heart that “Stolen waters are sweet, and bread eaten in secret is pleasant;” but alas, we have discovered that our evil mind and sinful tendency are to be dreaded more than deadly poison, for by them our vile passions are stimulated to a high degree, and we are led about by the powers of darkness into all manner of sin and temptation, carried about with every wind of doctrine, causing us to die to every spiritual desire. Now, the exhortation is, “Be not overcome of evil,” and we must always remember that the exhortations are never addressed to the natural senses, but are invariably addressed to the heart. If you say to the man who is reveling in sin to his natural advantage and pleasure, Refrain from so doing, will it not irritate and inflame his evil passions, and cause him to become more manifestly a child of the devil than before? Who knows the depths of the darkness of a heart that is deceitful above all things and desperately wicked? It is as a man carried away on the proud waves of the mighty ocean to certain death. The subject of gospel address who is overcome of evil must die; he must be purged with fire, and every vestige of dross be consumed. The ex-

hortation itself is an evidence that every child of God is liable to, and capable of, being overcome of evil. Therefore are we in jeopardy every hour, the enemy is round about us and is alert and active; the weakest point in our fortress is known of him, and attacked by him. Of ourselves we are unable to stand against our foe; surely then it would be useless to exhort us to do that which is an impossibility, and we know that no Scripture is given in vain; then we must appeal to a higher power than that of our own flesh. We have learned the virulence of the leprous disease in our flesh, that it is a deadly and incurable disease. How is it to be eradicated? We have the answer and the remedy in our text, "But overcome evil with good." The poor, tried and tempest-tossed soul cries, I am beset upon every side, I know not what to do, how can I overcome? There is no good in me, therefore I have no weapons to withstand the enemy. My leanness, my leanness, is my cry; the conflict is raging, unbelief is arrayed against belief; light breaks in, the illuminating power of the word of God shows me that I have been fighting with carnal weapons; there has been no captain to lead me into the fray, deeper and deeper have I been sinking in the mire; but now the same light that has shown me my error and my dismal failure, that all my efforts were futile, because they were evil, has also shown me wonderful things in righteousness; not only has it shown me the good, but it has shown me how to overcome evil with good. First, it has shown me the Captain of my salvation, that he is undertaking for me, and that with him "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 ex-

alteth 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 fulfilled." The heart has now awakened out of sleep, and is alert and active, the words of exhortation are now received with gladness, for they are the breathings of the Spirit of Christ; the corrupt heart has been made good and fruitful, and only good can emanate from that which God has made good. Through Christ we can do all things, for he strengtheneth us. Evil never has been overcome with evil, but the power of good is greater than the power of evil, for where sin abounds, in the circumcised heart, grace doth much more abound. To overcome evil with good, is to know good and also to know evil. If we know that every thought and act and deed emanating from the carnal mind is vanity, if we know that our heart is deceitful above all things and desperately wicked, if we know that in our flesh dwelleth no good thing, then we know evil. On the other hand, if we desire with all our heart to be a follower of the meek and lowly Jesus, if we love our brethren with a pure heart fervently, if we walk by faith and not by sight, and know that of ourselves we can do nothing, then do we know good. These are the first requisites in overcoming evil with good, while all that follow are like unto them. Love is the fulfilling of the law, by the sweetness and power of which we always overcome, for the outgrowth of the exercise of God's love is to cause us to esteem others better than ourselves. The name of Jesus is our fortress, our tower, our bulwarks and our communion with and access to our heavenly Father. Let us ever pray for grace sufficient to overcome in the day of trial, and in the hour of temptation.

B. F. COULTER.

PHILADELPHIA, Pa., Feb. 23, 1907.

HELENA, Oklahoma, Feb. 4, 1907.

DEAR EDITORS OF THE SIGNS:—I enclose a copy of a private letter from a dear friend of the truth, which I hope you may be able to publish in the SIGNS, if you think it worthy of a place there. I have the consent of the writer; he is now living in this town. We hope the Lord will soon give him strength to come to the church, where we think he ought to be, as he is earnest in defending the doctrine of salvation by grace, and the doctrine of God's election and predestination.

In hope of immortality,

J. F. BEEMAN.

HELENA, Oklahoma, January, 1907.

DEAR FRIEND:—I will try to tell you, as best I can, what great things I hope the Lord has done for me. It will soon be a year since I first had any evidence that I was lost and undone. It came about in this way, as near as I can remember: I was working nights at the pump-house in Wichita, Kansas, by myself. The foreman, a Methodist, asked me to let Eva, my daughter, go with them to meeting. Well, when they came back he wanted to know why I did not go to meeting and get good and save my children. He said, "If you will just make a start, God will do the rest." I said, "What could I do to be your son?" "O," he said, "you must not look at it that way; that takes all of our free moral agency away." From that night on, for two weeks, I hated to see that old man come in. I began to read the Bible to see if I could do anything, but lo, the more I read the worse I got; I could find no comfort in it, for it seemed to be written to a certain people, and I saw by reading it that I was not one of them, and it was useless for me to read it. Now here was this old, gray-haired man tell-

ing me that all I had to do was to make a start and that God would do the rest. How to start was the point that I was worrying over; my sins were all in front of me, I could not forget them, neither could I remove them; if I went to bed they were with me, when I went to work they were with me; what to do I knew not; to pray was out of the question, for I remembered reading that the prayers of the wicked availeth nothing; then, who should I pray to? The Bible, as I saw it, referred to God; I wished that I had not read it, for instead of giving comfort it condemned me. I desired to leave that old pump-house, feeling that if I were away where I would not have to see that old man, this trouble would leave me, or I would forget it, not being with him. But here were the children; should I leave and not get work soon they might have to go hungry, which they had never done to my knowledge; to leave seemed out of the question. Remembering that my money was due the first of March, I decided to work until I got it, then I was going to leave; but lo, my burden seemed to get heavier each night as I went to work. One night, about the middle of February last, when I went to work I thought surely I would not live through the night; I went around doing my work seemingly not knowing it. I would have given everything I had, it seemed, if I could get away from there. I remember walking around in front of the three old boilers that I was firing, feeling that if they would blow up and take me out of this misery I would be glad of it. They did not blow up, and there I was before a just and holy God, condemned. I had even been trying to act as Juda did over some of God's people—I condemned them; yes, I was better than they were, they would do things

that I would not; no child of God would do such things as some of them did. Some time during the night I went around to fire up, and it seemed that every step I took would be the last one. When in front of the boilers again I thought there was no hope left for me, that I was doomed to go down into everlasting punishment, I had committed the unpardonable sin. As far as I could see I had used all the means possible, but had failed in all things. What a miserable place for a poor sinner! O how he would like for some friend to help him; but lo, there is none to help, he must stand still and see the salvation of his Savior, who comes to his rescue in a moment unexpected, when all hope is gone, and blots out those sins, or removes the burden of them. How well I remember when God through his mercy removed my burden. I was standing before those same old boilers, and had given up all hope of finding relief, feeling that God was just in casting me out, when to my surprise God removed that burden in a moment unexpected; for when I felt that I was cast out, God caught me and set me down in another place. What had happened to me? Here I was in front of those old boilers, but that burden was gone. What was the matter with me? A great change had taken place in this poor, helpless sinner, somebody had done him a great favor, yes, the greatest favor he ever had. Who had done this? I had sunk down, it seemed, almost to the bottom of the pit, but some one had caught me just before I reached the bottom, and brought me up. I began to look around to see if any one had come in while I was in this trouble. I noticed that everything seemed to look bright; I could hardly realize I was still in that old pump-house, where a few minutes

before I was in so much trouble, and now I was so happy I hardly knew what to do. I thought I must find out who did this for me. O the joy I found in this change, it was much greater than the grief which had preceded it. I forgot my grief entirely, and found myself going around singing praises to God. It seemed that I could not sing and praise him enough; my joy was unspeakable, I was so happy I hardly knew what I was doing. Some time during this happiness, I cannot tell just when, it seemed that Jesus was with me, and feeling that he was with me, I desired that he would not leave me. I never thought of having any more trouble, but felt now that Jesus is with me I need not fear. I thought to write to a friend whom I felt was a christian, and tell her what joy I had found in Jesus. I sat down and headed my letter, but I could not write, for what I wanted to tell I could not think of. I got up and went to work; no sooner had I got to work when that which I wanted to write came back to me. I stopped work, sat down and headed another letter, with the same result as before. I went back to work, wondering what was the matter, still having the desire to tell her, yet could not. It seemed that she was dearer to me than ever before; why could I not tell her? It appeared to me that she was a sister. While studying over this I sat down as before, and headed my letter, but instead of writing "friend," I wrote "sister," and went on with what I wanted to say.

I remember at the first of my experience I thought my troubles were all ended, but lo, it has been almost a year since this change came to me, and I am still persecuted, and for what? For the same cause: believing the truth and talking the same. See 2 Cor. v. 13, 17: "For

whether we be beside ourselves, it is to God." "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." See John xiv. 20: "At that day ye shall know that I am in my Father, and ye in me, and I in you." See Eph. i. 5: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." See 2 Tim. i. 9: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Also Romans viii. 14: "For as many as are led by the Spirit of God, they are the sons of God." I believe these are all that ever will be saved: the ones that are led by the Spirit of God. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God."

Yours in hope,

D. S. ONSLEY.

MANASSAS, Va., Feb., 1907.

DEAR BRETHREN EDITORS:—I feel impressed to write a slight token of remembrance of dear brother White, who has been especially near and dear to me ever since I came to Virginia, in 1876, thirty-one years ago. A number of years ago I heard a dear brother in the ministry say he thought it hardly worth while to love anybody in this world, for the inevitable separation causes such suffering and sorrow as to more than compensate for all the comfort and happiness there is in the love. I give the substance of this brother's remark. I could not then agree with him, and now, after several years, and the loss of many who were dearer to me than my own life, I cannot agree with him. I am glad to the depths of my

soul that I loved brother White, and that I still love him. Our first acquaintance seemed to develop a mutual love and fellowship, which succeeding years have increased and strengthened. It was at Mt. Zion, on the fourth Sunday in February, 1876, on the last visit I made to Virginia before moving here the following May, that brother White was in the meeting with me, and I can but feel that the Lord, by the mighty power of his grace, was with us. That same gracious God gave brother White to me in filling his soul with the comfort and power of the truth given me to preach that day. It was a day I can never forget. On the evening of that day and at night he gave me a history of much of his life. In his early life his delight was in war and fighting; he was brave unto recklessness, with no fear of God in his heart. At the same time he loved honor and uprightness among men, and hated everything low, or sordid, or mean. When he came to speak of heavenly things, as they were made known to him in his experience, and the subsequent trials and conflicts, he came so very near to me that I felt, This is a man telling me all things that ever I did. Hours passed rapidly in that, to me, ever to be remembered conversation. He opened his mind to me concerning his impressions regarding the work of the ministry, telling me I was the first one to hear them from his lips. I can but feel that a sweet spirit of unity knit our hearts together in a live and growing love, confidence and fellowship, which nothing has been able to disturb or mar. If I put myself forward in thus writing of brother White, it is because I have a motive, which the kind and loving reader will discover. I am writing as I feel to write of that precious servant of Jesus, and of my relation to him. "Bles-

sed is he that blesseth thee, and cursed is he that curseth thee," are wonderful words. Of course it is a great satisfaction and comfort to know that brother White loved me, and that love and fellowship grew between us as the years passed by; but that is not the ground of the evidence of my hope that the love of God is in it all, but that I loved him, and the cause and nature of that love gives me to-day, as I think of the loss we all have sustained, a joy which is unspeakable, a solemn joy, not of this earth, I am sure. As a man he was loved and esteemed by all who knew him, and deservedly so, but what won my soul was the workmanship of God, "the perfect man," "the hidden man of the heart," the image of Jesus as revealed by the Spirit of God dwelling in him. I loved him as I love his Savior, with the same love, or same kind of love. This may sound to some like a strange remark, but to me it is a glorious truth. If I love him only because he loved me, I would in no way differ from the publicans and sinners. It is a precious thought that brother White loved me, but that thought is often mingled with a fear that he was deceived in me, and that I am altogether unworthy of his love and all those who are like him; but I know I loved him, and in that knowledge there is a joy to my soul, and in that love there is a sweetness and comfort above and beyond the thought that he loved me. The evidence upon which my hope of eternal life is founded is this love for brother White, and many others of like precious faith, both dead and alive, which I find dwelling in my heart at times, at least. In his conversation and in his preaching brother White seldom opened his mouth without telling my own thoughts and feelings better than I could do it myself.

In the deadening trials of the past weary months, trials in which no element of bitterness seems lacking, his unfailing love, confidence and fellowship have been a stay and support for which I desire to render continual praise and thanksgiving to God. "Whosoever hateth his brother is a murderer," but he "that loveth is born of God."

The churches of the Corresponding Meeting of Virginia have met with a heavy loss in the death of Elder White, a loss which just at this time seems peculiarly hard to bear, for it seems to the few of us who are left that we need him more than ever before. These are our thoughts, but God's thoughts are not our thoughts. My feelings have been, during the weary months of brother White's illness, We cannot spare him; and the cry has gone up to God to have mercy upon us, and retain him among us yet a while longer. Now we wish to say, Thy will, O God, be done.

As this letter is largely personal, I will conclude by saying for myself, I have lost a near and most precious travelling companion, a companion in tribulation indeed, a brother born for adversity. I desire to praise God that it has been given me, altogether unworthy as I am, to love and possess the fellowship of many of the gifted and precious servants of God, and that I still feel that yearning love for them, whether they have long since departed this life or are still numbered with the living; they have been many times the angels of God's presence to me. May the comfort of his love dwell sweetly in the heart of our widowed sister White, and in the hearts of all that mourn.

Dear brethren, these desultory sentiments are at your disposal; they are simply the thoughts and feelings of one

who dearly loved and appreciated that servant of Jesus, Elder E. V. White.

Affectionately yours,

J. N. BADGER.

MARGARETVILLE, N. Y., Jan. 16, 1907.

DEAR BROTHER AND SISTER CHICK:—
I have had an impression to write you ever since our association. I am glad you enjoyed it, and hope you will be able to come again. We greatly miss our former pastor, Elder Hubbell; it seems as though I miss him more and more as the days go by. His words have greatly comforted me in my afflictions, especially before I was strong enough to attend meeting. I was seldom well enough to go for the first few years after I united with the church, and thought I should be so glad were I only able to attend our home meetings; but after I was better, so that I could attend nearly every time when the weather permitted, then I wanted to be strong enough to attend our association; and now that I have been able to go a few times I am not yet satisfied, but still murmur and repine with blessings in my hand. There is nothing here that will satisfy, neither gold, nor houses, nor lands; but having food and raiment I ought to be content, while so many are suffering for want of food and fuel; but our heavenly Father says that not one of his little ones shall perish; even the hairs of their head are all numbered. Is it not wonderful, the height and depth of his love? I cannot comprehend it, it is far above my thoughts. We are but as grasshoppers in his sight, and I often wonder why my unprofitable life is spared, while such a useful life as Elder Hubbell's should be taken away; but we must be still and know that he is God; we each have to fill our own place in this life; our God works, and none can hinder, he con-

trols the universe. The one sovereign, sole Creator is eternal, ever gracious, ever wise, and all our times are in his hand, and all events at his command; he is too wise to err, too good to be unkind. He has remembered me in much mercy, he has brought me up out of an horrible pit, and placed my feet upon a rock, and he has given me a desire to ascribe all praise, honor and glory to his most holy name, for unto him is all praise due. He is the God I adore, the One altogether lovely, and the chiefest among ten thousand; bless his most holy name. "Praise God, from whom all blessings flow." "O for a closer walk with God." I have a desire to extol his name, to live nearer him, and worship him in the spirit of holiness, to magnify his name, for he is our Rock, our Salvation.

I have always had a great desire to hear you speak, brother Chick, since I began to read your writings in the SIGNS, sixteen years ago, but I did not know that I should ever be able to do so. Your editorials are very comforting to me, especially your New Year's greeting for this year. I cannot get to meeting in the winter, unless it is a warm day, but our next meeting is appointed to be held at my boarding place, so I am looking forward with the anticipation of having another pleasant season. I have not had one since October, when I heard Elder Bogardus at the yearly meeting at Vega; also at the usual meeting on Sunday after. I greatly enjoyed his conversation at sister O'Conner's the evening of the two days meeting. It was also interesting to hear Elder Vail tell the exercises of his mind, at our association time. We are glad to meet our brethren and sisters from all parts of the country at our association. Such seasons are sweet, but the parting is sorrowful. I think

these meetings are beneficial to our poor souls, and very comforting and encouraging by the way. I am so prone to wander; instead of setting my mind upon things above, it is running after the world and its vanities. Vain are all things here below, false but yet how fair. Twenty-three years have passed since I first felt peace and joy in believing, and I do not get any better. For the first seven years I could not understand the Old School Baptist doctrine, and thought there was no one like me. I had love for them, but as I could not believe just as they did I thought there was no home for me; still I thought they must be right, as they did not preach from notes like other denominations, who sometimes reminded me of a schoolboy acting his declamation. I know how to feel for those who have love for the truth and yet cannot understand the doctrine of God's electing love. After a long, dark season, when the joy of my salvation was restored unto me, this doctrine which is so precious to me now, was revealed, and I was soaring upon the mountain top, my cup with blessings overflowed. These seasons are few and far between, but I have much to be grateful for. Our Savior said that he clothed the lilies of the field, and will he not much more clothe those "of little faith?" Will he forgive all my imperfections, and bring me off conqueror at last? He has washed the robes of all his little ones, and made them white in the blood of the Lamb. He has dearly bought, and redeemed his people from their sins. O that I were worthy of his love, and could walk more as becometh one who professes to follow in the footsteps of the Savior, and be more conformed to his image; more humble, childlike and trustful. His promises are yea and amen to those who love his

name; he so loved poor sinners that he gave his only begotten Son to redeem them from woe. He has remembered me in much mercy, and enabled me to hope that my sins are pardoned through his blood. Why should he think upon me, a poor worm of the dust, less than the least of all, and ruined in the fall? Surely the Lord is good, and his mercy endureth for ever. My desire was granted that I might be received into the church, I who am yet so unworthy of this great blessing, and there I wish to remain as long as they can bear with me, for it is a great comfort to meet with them, although I never can tell my experience as I should like to, but I love to hear what the others can tell of their joys and sorrows. Theirs is the God I adore, and him I wish to serve. I hope you may visit us again soon, we would all be glad to have you.

Your unworthy sister,

PHEBE J. FAULKNER.

REIDSVILLE, N. C., Feb. 19, 1907.

DEAR BROTHER CHICK:—For ten days I have been in the house with a case of "la grippe." This is the second attack I have had this winter, and it appears to be very hard for me to get rid of.

While sitting here I have thought of my brethren all over the country, and have read much of their writings in the SIGNS, and have been comforted. It is indeed a very great privilege that we have to write to each other in the name of the Lord, and to read the things that the Lord has done for each of us. John was commanded to write the things that the Lord revealed to him for the rebuke, warning, comfort and edification of the churches. These things have come down to us, as well as the writings of the other saints who wrote in the New Testament, and as we read them we find sweet com-

panionship with them, and through them with our Lord Jesus Christ. This is what the apostle said: What we have seen with our eyes, and heard with our ears, and our hands have handled of the Word of life, declare we unto you, that you may have fellowship with us; "and truly our fellowship is with the Father, and with his Son Jesus Christ." Truly this is a glorious link of fellowship, and it is the only way that fellowship comes. The experience in our hearts begets fellowship in the hearts of those of kindred spirits, faith is added to faith, so that little is added to little in the whole household; we receive it precept upon precept, and example upon example, as the Lord gives it. Break one of these links and the whole house would be broken. How good it is that it is given to us in joint-heirship. If we are children we are also heirs, heirs of God and joint-heirs with Jesus Christ. Joint-heirship can be given only in will; the law will divide whatever is left in its jurisdiction. Then a will is necessary to prevent division. In this wonderful work of God he has given everything in will, to and by the Son; he is the divine Executor; when he came he came to do the will of the Father; this was his delight. "I delight to do thy will, O my God," is his word. It was not his privilege to change that will, but to do it, and it must be done just as it fell into his hands from the court of the Father. To do otherwise the Executor would become a transgressor, and be subject to the wrath of the law. He was by no means accountable for the arrangement of the will; if it was wrong it manifested a fault in the Father; the Executor was responsible only to fully, in the letter and the spirit, carry out the items of that will. This required his death, and he died just as it had been written

of him. In his dying he delivers others, and gives to them the things which the Father had provided for them and had recorded in the will. The Executor could not give these precious things to any others, for that would be a misapplication of the estate, giving the children's bread to dogs; this he declares it is not meet to do. From this I conclude that every one in the household gets his part in the estate; it belongs to him because of the favors of the Father. The blind receive their sight, the deaf hear, the lame walk, the mourner is comforted, the lepers are cleansed, the poor receive the gospel, &c. Why are these things so? Because they are given to them in the will of the Father, which has been faithfully executed by the Son, and now the Holy Spirit, blessed Guardian, is faithfully ministering to us the good things so given and insured to us. He shall take of the things of mine (the things of the Father) and show them unto you. He "shall bring all things to your remembrance, whatsoever I have said unto you." Blessed Comforter, faithful Companion, ever nigh to minister comfort in distress, life from the dead. He will come and save us, he will accompany us through the dark valley, and bring us to Calvary, and pour out on our heads the dew of Hermon, and our souls shall rejoice as our eyes are enlivened to see the streams of living mercy flow down in the blood from the cross where Jesus died. There as the blood goes down, leaving the body hanging on the tree, we and our sins are separated, as the east is separated from the west; no more forever can these sins rise up against us, for our Father has not visited the cross with the resurrection. When the body rose from the tomb, the blood and the sin were washed away in that gory stream, and the people of God

and their sins eternally separated. This the Holy Spirit reveals to us. Thus salvation is of the Lord, and we by him; how blessed these thoughts. This was given us in the will. Men or angels can never handle it; no, none but the Lion of the tribe of Judah. Is not our salvation secure? and are we not secure in it? In consideration of such wonderful provisions, what manner of men ought we to be? How godly our conversation, how humble our walk. Ought we not to be more circumspect and faithful than if we were to obtain salvation by our works? All that we are and all that we have are his, and all should be given in sacred obedience to his holy word, that we should praise him in our body and spirit, which are his.

I have thought much of the bereaved ones left by our dear, faithful brother White, and I pray the Lord to comfort them. He is more than all the world to us, and can never be taken away. To die is but to live for ever in the Lord.

It did me good to read sister Lina W. Beck's article; it brought back to my mind many precious words of comfort that have been spoken from Crawfordsville in the years that are past.

I consider the SIGNS a glorious gift of God to the church. Our chains of correspondence are like the rivers of God that flow from the Fountain in which we are so much refreshed and encouraged. The Lord enable our editors and correspondents to write in the spirit of the love of his truth, that we may all grow up together before the Lord.

Yours in hope,

L. H. HARDY.

DAYTON, Wash., Dec. 30, 1906.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Through the tender mercies and long-suffering of our God I am spared to see the close of another year, and I desire to write you and give expression to some thoughts that have been in my mind for the last few weeks. Not long since, I was in a very low state of mind, in darkness and gloom, the Bible was a sealed book to me. This oppressed me, and I sought relief, so I took my Bible, and it opened at the first of Zechariah. I read until I came to the seventh and eighth verses of the eighth chapter, reading to this place without understanding. These verses read as follows: "Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness." As I read this the dark cloud dispersed, and the light of the knowledge of the glory of God seemed to flow in my mind with such beauty that I was enabled to rejoice in his holy word. I fully realize I can only give an outline of the fullness of the gospel embraced in the above text; I can only mention the different lines of thought that occurred to my mind. First, in the expression, "I will save my people," is embodied the doctrine of election and predestination; "I will," is a declaration of a determination, it declares what our God determined to do. "My people," embraces those who were embodied in the covenant of redemption, and are all alike his own. Then it stands that this declaration is as sure as God himself is sure, and his word true. His word has gone forth, "I will save my people," and to call in question the word of God, and to say that any of

his people, for any cause, in any part of the world, will go to hell at last, is to deny God's word and say it is not true. It is impossible for God to lie, so the salvation of his people is sure, as sure as his holy word is true. As to how this work is accomplished, opens to the mind a wide door of thought, embracing the great plan of salvation by and through our Lord and Savior. Of him it is said, "Thou shalt call his name Jesus: for he shall save his people from their sins." This language is positive, certain and unconditional, there can therefore be no failure in this salvation, unless first there is a failure in God's holy word. Then if all men are his in this covenant, Universalism is true, and cannot be condemned without condemning God's holy word. But is this idea true? We read that some will stand at the door and knock, and will say, Lord, we have done many mighty works in thy name; and in thy name have cast out devils. What is the answer of the Lord to them? Depart from me, ye workers of iniquity, I never knew you. It is said, "The Lord knoweth them that are his." And Jesus said, I know my sheep. Here is described a people of whom the Lord said, "I never knew you," and then it is declared that he knoweth them that are his. Is not this full evidence that there are those who are not his? He knoweth them that are his, and this other people he never knew. To trace out this people, and all the Lord's dealing with them, would require too much space and time, so about all I can do is to call to mind this line of thought. Now trace the seed of Abraham throughout, as the Lord's people. To him the many precious promises were given, and it does not matter whether one is a Jew or a Greek, "If ye be Christ's, then are ye Abraham's seed, and heirs according to

the promise." By nature the Lord's people are not different from others, but are sinners, and were under condemnation and death, even as others; in this sense there is no difference. Paul said that we were dead in sins, and that among the wicked we all had our conversation in times past in the lusts of the flesh, fulfilling the lusts of the flesh and of the mind, and were by nature the children of wrath even as others. By this it is evident that he did not choose one because he was better than another, or more worthy than another; neither was it because of any act of any man that he was chosen. It is declared that his people are a chosen generation, a royal priesthood, a peculiar people. Paul also tells us in whom, and why they were chosen. They were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love. Here we find the line of distinction between his people and others; it is not that his people are naturally better in any respect than others, for all alike have sinned, and come short of the glory of God. "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." In this work is made manifest the subjects of God's rich mercy and of his great love. It is not that we are in any respect deserving, but it is all because he loved us and hath made manifest his great mercy to us, and thus we are taught to know that it is "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 will save my people." This is the Lord's work, and not man's work. "I will bring them." This is also the Lord's work, and by the manifestation of his

love to us we are taught to love him, and are thus brought by the sweet cords of love to the church.

My brother, I feel it would require more of your time than I am entitled to, to attempt to write in full upon this subject. I have merely drawn the outline of this vast subject as it has occurred to me. I received much comfort in meditation upon this, and thus had a desire to tell others something of it, with the beauty and comfort that is in it. May the Lord bless and comfort his dear people with a knowledge of his name. Yours in the fellowship of the gospel and bonds of christian love,

B. S. PATE.

MATTHEW XI. 6.

“AND blessed is he, whosoever shall not be offended in me.”

What a comforting message this must have been to John, who was shut up in prison and overcome with tormenting doubt and unbelief. Jesus knew how John would feel when he was reassured that he was the Lamb of God that should take away the sin of the world. John would say, Yes, this is he that should come, but my name is not written in his book, or I would not have asked the question, “Art thou he that should come, or do we look for another?” This would be harrassing him now. How varied are the trials and temptations of the people of God. Jesus knew what John’s next trial would be, therefore after enumerating the evidences that He was the one that should come, no doubt to the satisfaction of John, he would not leave John comfortless, but adds these precious, heart-cheering words which have been a comfort to poor, tempted mortals ever since: “And blessed is he, whosoever shall not be offended in me.” Indeed,

all the sayings of Jesus are like the above, their aim and end is to comfort. How often we have heard Jesus preached, and there was nothing attractive or edifying in it to us, but we had the satisfaction of knowing we were not offended in him. All those who are not blessed in Jesus are offended in him; he that is not with Jesus is against him; he that soweth not with him scattereth abroad. There are thousands who claim to be sowing with Jesus, who are scattering abroad their own doctrine instead of the doctrine of Jesus. Evidently there are many who think they are with Jesus who are against him. Paul thought he was doing God service when he was persecuting the saints. How may we know that we are not offended in Jesus? This is a very important question. Here opens up a broad field for investigation. “Ye have an unction from the Holy One, and ye know all things.” The experience of the saints is not a theory; “He that believeth on the Son of God hath the witness in himself;” therefore his testimony of Jesus is not conjecture, but is that which he has seen with his eyes, and which his hands have handled, and which he has tasted. When Jesus declared that no man could come unto him except it were given him of his Father, many of his disciples (false ones evidently) walked no more with him. They were offended in Jesus. Why? Because his doctrine was not consistent with their carnal reason. The carnal mind, through Satan’s lie, thinks itself to be something, and something it is, look at it: “The carnal mind is enmity against God.” When Jesus turned to the twelve, and said, “Will ye also go away?” Peter said, “Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the liv-

ing God." Thus we see the difference between true disciples and false ones. False disciples misconstrue the sayings of Jesus, and even misquote them to suit their carnal reason, while to the true disciples they drop as the rain, and "distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." They hunger and thirst for his words. At times they find his words, as recorded in the New Testament, bubbling up in their heart, and they find his commandments are not grievous. Are we offended because Jesus said, "I am Alpha and Omega, the beginning and the end, the first and the last"? Is not this just what we want? Is not such a Savior just the kind we need? Are we not utterly helpless? Are we offended because he said, "Without me ye can do nothing"? "Blessed is he, whosoever shall not be offended in me." The blessing extends through time and eternity; precious hope, let us cherish it.

EDWARD F. ROUNDS.

NEWARK, Del.

OLIVE, N. Y.

ELDER KER—DEAR BROTHER IN A LIKE PRECIOUS FAITH:—As it is time for me to send in my subscription to the SIGNS for another year, I am impressed to write a few words, but why I know not, for I do not feel that I can say anything that will be of comfort to any one, and I know that I have not the pen of a ready writer on sacred subjects. I have been brought to meditate much of late on the fleetingness of life, as one after another in the church and neighborhood has been passing to that bourne from which none return, and others by reason of failing health and the infirmities of age are on the threshold of eternity, and I feel that there is nothing of this time

state but just that which passeth away, and the thought has of late made me very sad; and as I look back through the mists of time I can only say with one of old, "Few and evil have the days of the years of my life been." I feel to prostrate myself in the dust, and cry, Unclean! unclean! How dark the future looks when not sustained by the presence of God; but sometimes I am made to realize that he sustains and supports those who are his, although it seems to me at times as if one who is so vile and sinful as I realize myself to be is sacrilegious to dare think or hope that I belong to that innumerable company which has been made white by being washed in the blood of the Lamb; and yet when I have the presence of my Savior, how beautiful to meditate on the One altogether lovely and the chiefest among ten thousand! I feel to say then, "Praise him above, ye heavenly host." "Give thanks unto the Lord, for he is good; for his mercy endureth for ever." O what a theme! Christ the mighty One to leave the Father and come down to suffer the ignominious death of the cross, to ransom his beloved bride from death, hell and the grave. Yes, she had indeed sold herself for naught, and now what a redemption price was paid. How little can we realize the sufferings and death that our dear Lord passed through to redeem her. Chant his praise, ye children of men, for the wonderful ransom price he paid for his bride. I sometimes feel that eternity will hardly be long enough to praise him for his wonderful works to the children of men. Think, my brethren, of people working to save souls, when His own right arm has gotten him the victory. Where were we when he laid the foundations of the earth? Yet this Jesus, who is one with the Father, comes into our

hearts, and we feel his presence, feel that he has done all, and makes us to know and realize that we are sold under sin, but he has paid the redemption price, and we are made to sit down in his banqueting-house, and his banner over us is love. Well may we say with the poet, "It was love that spread the feast, and sweetly forced us in." It was not of ourselves, we ever must say. I feel to give thanks and glory and honor to him for a finished salvation. When people say that this doctrine of the absolute predestination of all things makes God the author of sin, I feel that my own deceitful heart only is the author of my sins; self is the author of them all, and if not restrained by the power of God are there any depths of sin that we do not get to? I think every truly exercised child of God will feel to thank him that they have been restrained from outbreaching sins, and if they are allowed to depart into sin and iniquity they will see that their own depraved nature which led them into it is the author of sin.

My dearly beloved brethren in the Lord, I often think that if I were a child of God I would not have such a dread of the "king of terrors," but would feel more like a child nearing home; would feel to say, I am one day nearer home than I have been before; but sometimes I am comforted by his presence, and then I do not fear, then I can truly say, What a glorious thing it is to feel that the everlasting arms are supporting and upholding; but I go so much of my time in darkness that may be felt, it is so intense, or else I do not have any spiritual exercises, but live on and on without having or feeling his presence, but like one who feels as if cumbering the ground. When I first united with the church I thought I should feel more and more the presence

of my Savior, and enjoy religion more, but I find that my way has been hedged up and my thoughts evil, but I feel thankful when he talks with me by the way, as he did with the disciples on their sorrowful journey to Emmaus; though, like them, I knew him not until he vanished from my sight.

I wrote this letter over a month ago, but have felt undecided about sending it, and still feel so, but it would be wronging the SIGNS to delay my remittance longer, so with much fear and trembling I send it, knowing that you will not print it if it contains anything unworthy of a place in our dear family paper. I trust it to your judgment.

Yours in hope,

(MRS.) M. B. KEOGAN.

NORTH YAKIMA, Wash., Feb. 9, 1907.

DEAR BROTHER CHICK:—Having been edified and comforted many times by reading communications in the SIGNS, I have a desire to contribute my mite also, if peradventure the Master will guide my pen in such a way as to be profitable to my brethren, for "Let all things be done unto edifying." I have thought, with much self-searching, of the words of commendation, spoken by the Master, of the woman who anointed his body for the burial with precious ointment, spoken of in the fourteenth chapter of Mark in this way: "She hath done what she could." My desire is that the spirit of those words may sink deep in the hearts and minds of the household of faith, to the end that their work of faith and labor of love may be more earnest, more zealous and more faithful. What was it she did? She poured very precious ointment, that might have been sold for more than three hundred pence, on the head of Jesus. No doubt, like us, she would liked to have

done more, but lacked opportunity, besides not knowing what else she could do, and though it seemed little, the pharisaical spirit of selfishness, so prevalent in the human heart to-day, had said she had done too much: whence this waste? But blessed be God, our Jesus said for her comfort and ours, "She hath done what she could." She did what she did through faith and love, which is beyond the ken of the carnal mind, and yet is the foundation principle of all true service to God. I have no idea she thought of the cost of the ointment, though it may have represented much hard work. How many of us, think you, would not have stopped to count the cost of this service or that service, as, I cannot go to meeting to-day, for my work needs all my attention; or, I cannot give this needy brother or preacher anything, for my family needs it; or, I do not have time to visit and cheer that sick one, for fear I lose by it? How long, O beloved children of my heavenly Father, will it be before we learn that the gospel of the Son of God is a gospel of loving service one to another? Jesus our Lord has passed into the heavens, and his bodily presence is no more with us, so we cannot, if we would, pour our precious ointment (our loving service) on his beloved head; but he has told us the church "is his body, the fullness of him that filleth all in all." Then on the members of his body is the place to pour out your precious ointment. This ointment is not measured by quantity, no more than the "Well done, good and faithful servant," was measured by quantity, but by opportunity and diligence in its improvement. We may not all have five talents, or even two talents or opportunities for doing good, being poor in this world's goods, or isolated, or feeble in body, but when the opportunity of doing a kindness

arrives, break your alabaster box and pour your precious ointment, fearing nothing, knowing that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So then, beloved, whenever this gospel (power of God unto salvation) is preached, this accompaniment (faithful, loving service) must be preached for a memorial of her; and I do not want my brethren to get their minds so fixed on the purposes and predestination of God, or time salvation, as to forget it; and if they do not want to keep in mind a memorial of a nameless woman, let them think of her antitype and we have a name: "And this is his name whereby he shall be called, The Lord Our Righteousness."

Dear brother Chick, I have written this for the household of faith, and especially did I have in mind a dear cousin, and beloved sister in Christ.

I was well pleased with your article on "Associations," in February 1st SIGNS. May the dear Master enable you to long continue to set forth the truth, as I feel he has hitherto, in an able and humble manner.

Do with this letter as it seems good to you, and all will be right with me.

Yours to serve in the fellowship of the gospel,

W. J. HESS.

LIBERTY, Ind., Feb. 12, 1907.

DEAR EDITORS:—I inclose a short letter from sister Rose Sherwood for publication in the SIGNS, if it meets your approval. I have been handing her and her aged and afflicted mother copies of the SIGNS, with which they are much pleased and comforted. Sister Sherwood desires to express her own feelings, and their appreciation of the SIGNS. Her

letter comforts our hearts, and we trust that it may comfort others.

I often think that I will write something for the SIGNS, but do not get it done.

Your brother in hope,
W. N. THARP.

BROOKVILLE, Ind., Feb. 1, 1907.

DEAR BROTHER AND SISTER THARP:—

I am a wonder to myself; but recently I felt I never would take up my pen to write anything of a spiritual nature, or address any of God's dear people again. I realize so much my imperfections, and feel more like consigning my feeble efforts to the flames, than sending them to any one, so if there be any comfort or consolation in them to you, to his name be all the glory. "He that glorieth, let him glory in the Lord;" and again, "No flesh should glory in his presence." For some time I have been in the valley of humiliation, ready to give up in despair, with not one ray of light, not one promise can I apply to myself, nothing but sin and darkness seem to reign, and as the psalmist would say, "By terrible things in righteousness" we are made to realize in our own souls our nothingness and unworthiness, that he may be all in all to us. We know nothing spiritually only as we are taught of God, and I sometimes think we learn more in the valley, and when he seemingly forsakes us, than on the mountain top. It seems to me I see more clearly than ever before that God has a purpose in all things, even in our cruel and hateful sins, which we hate and deplore, for they humble us and keep us from becoming exalted and puffed up, as we would if we could live as we desire.

The SIGNS OF THE TIMES is full of comfort to us, with the sweet experiences and deep doctrinal truths, and often

have the dear writers given us a cup of cold water in his name.

You spoke in your letter of being so discouraged, but also beautifully wrote of Elijah when he thought he was forsaken and left alone, and how the Lord showed him differently. Dear brother, it seems characteristic of all God's true servants that they are often grieved and cast down and ready to give up in despair. So it was with Elisha, Elijah, Jeremiah and the apostles, and so it is down to this day.

But I forbear, lest I weary you, and add "words without knowledge." If you cast this aside it will be all right.

Your unworthy sister,
ROSE SHERWOOD.

EAST DIXFIELD, Maine, Dec. 30, 1906.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—Your good and comforting letter of the 15th arrived in due time, and was thankfully received, notwithstanding my delay in replying. It is not that I am unmindful of your kindness, and the goodness of God in that he oftentimes gives the good word of consolation to the lonely, and a cup of cold water to the thirsty one. I feel that I have here no continuing city, and desire that I may be found pressing toward the mark for the prize of the high calling of God in Christ Jesus. We read, "When the time was come that he should be received up, he steadfastly set his face to go to Jerusalem." It is often in my mind, that on so many occasions he gave testimony that he knew all things, and needed not to be told, and oftentimes has it been to me an unspeakable joy that it is so. He knoweth our feeble frame, he knoweth that we are dust. In all our afflictions he was afflicted, and he knoweth how to deliver.

"Praise to God, immortal praise,
For the love that crowns our days;
Bounteous source of every joy,
Let thy praise our songs employ."

How can a frail mortal approach to God, claiming merit for his own good works? We are commanded to work out our own salvation with fear and trembling, for it is God who works in us to will and to do of his good pleasure. It is indeed oftentimes with fear and trembling that we take the holy name of God upon our lips, looking alone to Jesus, the author and finisher of our faith, and only in the robe of his righteousness can we find acceptance. "Though cast down, not destroyed; persecuted, but not forsaken." "O to be nothing, only to lie at his feet," says the poet.

Jan. 2nd, 1907.—You will see by this date that some days have elapsed since I began this letter. The best excuse I can offer is a wretched, barren mind, and yet the greatest joy of my life is the hope that I am embraced in the everlasting covenant, that Jesus Christ should come into the world to save sinners, of whom, as says Paul, I am chief. Believing, we rejoice, and wait until the storm ends. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." The rain comes from the clouds, and the dew in the nighttime, while the sun is not shining, and I have the hope that the time of the singing of birds and the springing up of the green grass may come even to me. I want to be found waiting, and to ascribe greatness to our God. "He is the Rock, his work is perfect."

My health is as good as usual; I am stronger than during the summer, and we are having a good winter as yet, some quite cold days, but not blustering, and light storms.

I saw Mr. Fuller on Monday; he is well, and wishes to be remembered to you, and says if you feel to, he desires you to pray for him.

The thought came into my mind that the whole body of Christ is compact together, if one member suffers the others are thereby impaired, and I have a wish that I may be presented at the throne of grace, for Christ's dear sake, who died to redeem us to God. Mr. Fuller brought me the "Feast of Fat Things" to read, and promised me the reading of dear Elder Bartley's last work. I think I fully understand the "riddle" in the little book; also the others are all fruitful writings. I feel under obligation to you for your kindly remembrance of me, and desire that you may find in the companionship of the dear brethren and sisters comfort and strength, and that love and peace may abound. Please give my regards to sister Chick and the children, and accept the same yourself.

From a sister in hope,

ELIZA WHEELWRIGHT.

NORTH YAKIMA, Washington.

DEAR BROTHER CHICK:—Will you announce through the SIGNS the death of Elder W. W. Polk, of San Francisco, which occurred on the evening of Thanksgiving day? We have just learned the particulars in a letter from his daughter, from which I copy: "My father went for a short visit to Los Angeles and vicinity, and was to meet me the day before Thanksgiving at my brother's house, in San Meto. Coming up from Los Angeles he caught cold on the train, which developed into pneumonia and attacked his heart, and he died the next evening at about nine o'clock. His last words were, 'Christ, come take me.' He enjoyed his visit to Los Angeles very much, and

spoke a great deal about it to me that last day. I do not have to tell you what a good and lovely character my father had, and what a shock his death was to me and to my brothers. He is buried in the Oakland cemetery, next to my dear mother, who died last June, and without whom my father was very lonely and inconsolable." While at Riverside, California, our brother wrote to brother J. L. Chamberlain of this place, to whom he was warmly attached, of the dear brethren and sisters he had met there, and of the enjoyable meetings they had, saying from there he expected to go to Los Angeles, and if he liked the Baptists there as well as those at Riverside he would remain in southern California until spring. This, we heard later, he expected to do after visiting his children; but his summons came first. As he will be remembered by many in the bounds of the Siloam Association, of Oregon, I would like to add an extract from the last letter he wrote my husband in September: "I somehow think of you in Siloam Association as true brethren and sisters. Surely you are children of my heavenly Father, struggling in tribulation, fighting the world, the flesh and the devil. My hardest fights are with the flesh; 'when I would do good, evil is present with me.' I remember when you paid me that very short visit, you asked me how I was spiritually. It made me feel unworthy to hold my head up. I was not sure, neither am I now sure, that I have any knowledge of spiritual things. I think I love the brethren, and then I think if I loved them I would leave all and live among them, so they could watch over me and reprove me, rebuke me, admonish me and keep me in the path of christian duty. I am getting old and cannot work like I did when you

saw me, and am of no account any more, if I ever was. Surely I am but a dead dog, not fit to sit at the King's table, so I get all I deserve. But I have my daughter left, and she loves me; yet I am hungry, not for bread, but for the word of God. With love to all, I am your unworthy brother."

May the dear Lord comfort and sustain the lonely children twice bereaved.

SONORA A. HESS.

[WE desire to express our regret at the news of the death of Elder Polk. It had been our privilege to have a somewhat regular correspondence with him for several years, and we always found his letters interesting, kindly and spiritual. We never met him personally, and feel sorry that it was not our privilege to do so. The occasional letters from him which were published in the SIGNS we know were received and enjoyed by many of our readers. We believe him to have been a true servant of God, and doubt not that he is at rest from all care and sorrow, with the blessed Redeemer whom he loved and served.—C.]

LOCKPORT, N. Y., Feb. 19, 1907.

BRETHREN EDITORS:—The SIGNS has come all right, and I am as well pleased as a young goslin is when restored to the flock. To be alone while surrounded by a multitude is a desolate feeling that can only be relieved by being restored to usual conditions. The SIGNS has been a source of comfort to me for seventy years without an intermission, except when absent from home, and when, on a few occasions, I have had the exquisite pleasure of being among a people who could sympathize with me in the glorious doctrine of God's sovereignty in the salvation of his people, and in the disposition of the affairs of men and devils to

the honor of his great name. It seems to have been my lot to live aloof from the society of those with whom I could affiliate in doctrine and in practice, and to be deprived of their encouraging fellowship and needed advice, as those have who have access to each other's companionship. The Bible, however, and next the SIGNS OF THE TIMES, have been my comfort and assurance in all my seasons of doubt and uncertainty. That I am alone, among the enemies of what I believe to be God's truth, is not an exceptional case, for frequent cases of the kind are brought to my notice in the SIGNS, and there I find many stating the same exercises of mind that I have passed through; all this, and more, too, have tended to confirm me in the belief that God rules in the army of heaven and among the children of men; so when I have a fit of doubt and despondency I call to mind the certainty that "All things work together for good to them that love God, to them who are the called according to his purpose." Then why should I falter or be discouraged? I have every reason to bless God for the comforts I enjoy, for they flow from his hand in bountiful abundance, and his blessings are new every morning. How fully and how constantly did the psalmist praise God for his goodness, and for his wonderful works to the children of men. So let us enjoy our dependence upon God for every blessing, and follow the example of those who magnify his great name.

I am admonished that this may be the last time I shall have opportunity to express my love and attachment to the chosen people of God through the SIGNS, for without God's preserving care over me I shall soon go hence, to be here no more forever, for at ninety I have little promise of an extension of life.

In submission to the will of God, and with christian love to his children, I bid them all adieu for the present.

P. WEST.

ASHLAND, Ill., Dec. 31, 1906.

DEAR BRETHREN AND SISTERS IN CHRIST:—Almost a year has passed since last I wrote you, trying to tell how much comfort and pleasure the dear, old SIGNS is to me; as each year goes by it seems to grow dearer. Often my mind will be on some part of the Scripture, and to me it will be darkness, and while longing for God's dear presence to show me the beauties that are in the word, God in his mercy has put in some dear brother's heart to write on that very Scripture, and when my dear, old SIGNS comes and I open its pages, there I find God has blessed me with just what I longed to know; words fail to express the sweet comfort it gives me. Do you wonder when I tell you that as time goes on the SIGNS grows dearer? Doubts and fears are often with me; when I would do good, evil is present with me; the things that I would do I find I do not. I feel so unworthy at times it seems there are none like me, yet when I read the SIGNS do I not find those very words written by our dear, gifted brethren? O dear brethren, how near and dear you are to me; my heart goes out to each and every one in christian love. I know the editors have many cares, but God in his mercy has given them patience and love, and blessed them with the gift to teach and explain his word that distils as the dew, and like the rain upon the tender plants, so are their words to the poor of his flock. Write on, dear brethren and sisters, often. You feel that what you write cannot comfort God's children; but though we are in our far distant homes

we are cheered and comforted, and after reading your precious words it seems that we had been to meeting and felt to say, It was good to be there. O for all these blessings can we not say, "Though he slay me, yet will I trust in him"?

Your little sister, who feels to be the least of all,

ELLA M. PARROTT.

LAURELVILLE, Ohio, Dec. 27, 1906.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—To-day while renewing my subscription to our family paper I resolved to send you a few lines of appreciation. While many of the flock much more useful, and I am confident, much nearer to God, have been called from the field of action to their heavenly home, I am permitted to remain in these low grounds of sorrow to battle with the common enemy of all the flock, and if not altogether dead I feel that he has well-nigh killed me. A few months ago, a dear sister in conversation with me about the SIGNS, said, "I miss the name of one correspondent who occasionally wrote in past years." I said, "Perhaps he is dead." She said, "No, he is not dead." I replied, "There are more ways than one of being dead." In past years I enjoyed spirituality much more, but it seems that pride of life and the deceitfulness of riches (worldly matters) have entered in and choked the word, that in me it has become unprofitable. I often think of a remark dear, old Elder Tusing made years before his death: "Some christians are like a wasp—bigger when first hatched." I have thought much lately that this fitted me exactly. While I was never large, I grow smaller every day; I am nothing, yea, less than nothing. I appreciate (in my cold, indifferent way) the many excellent letters and editorials in the SIGNS,

and while I seem to have lost my ability to taste, I know that the spiritual food spread on the table is pure.

If any of the dear kindred feel like writing to the least subscriber, I shall appreciate it highly. Pray for your brother,
GEORGE W. HARTSOUGH.

DELPHI FALLS, N. Y., Dec. 30, 1906.

DEAR BRETHREN EDITORS, AND ALL TRUE OLD SCHOOL OR PRIMITIVE BAPTISTS:—I feel encouraged to again write you, for the Lord in his mercy has enabled me to send a postal order for two dollars for the much beloved SIGNS OF THE TIMES. I feel when I receive it that I will have a good, rich feast of sound doctrine, without the will of the creature mixed with it. I think all the will-workers should join the company called The Willing Workers, and not be hanging on to the Old Baptists. I am thankful to the God of all our blessings that we are not troubled with such foolish things in the dear, old SIGNS. It has had years of trials and conflicts, but the Lord has delivered it out of them all thus far. If I had to pay twice as much for it I would try and take it just the same; it is above money value to me. When Elder D. M. Vail was here last November, I told him it was the SIGNS first and him afterwards; he answered, Be sure and take the SIGNS, and not bother about me; but the Lord has use for both the SIGNS and Elder Vail; all praise to His holy name. Elder Vail is very dear to me, he is prompt to admonish and rebuke, and to uphold the feeble hands, as the case may be, as also are you, dear editors of the SIGNS, and you have my sincere love and fellowship in the same. If you see anything in this letter that is wrong you will do me a great favor to admonish me. May the God of all our blessings be with you and

the dear ones who write for and take the SIGNS, and may his Holy Spirit rule and reign over us, that we may be enabled to live to his honor and glory day by day, and to the good and comfort of one another, is my earnest prayer.

With love and fellowship in the sufferings and joys of the afflicted and poor people, I am, as ever, a poor sinner,

J. E. TAPNER.

BLACKLICK, Ohio, Feb. 19, 1907.

DEAR BRETHREN IN A PRECIOUS HOPE:—Thus far God's power has prolonged my days, but why my poor life is spared I know not. O that the good Lord would open my understanding to know the Scriptures, and give me a mind to remember, and grace that I might serve him the few days he has allotted me here in this world of sin, for without him I can do nothing. There is nothing here that I can see as an inducement for me to remain longer.

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

If I only knew what the will of the Lord is, and what he would have me to do, that I might serve him with reverence and godly fear my few remaining days. When I think of the many dangers, trials and afflictions I have been brought through, and yet how good the dear Lord has been to me, I feel that surely goodness and mercy have followed me all the days of my life. What shall I render to the blessed Savior for all the blessings bestowed upon me ever since I had being, a poor, unworthy worm of the dust? O that I could praise his name that it is as well with me as it is. While I am afflicted and nervous, my health is better than for some time, and I can ride in the cars or carriage without pain.

With best wishes and love to all the brethren, yours as ever,

L. B. HANOVER.

FRANK, W. Va.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN:—With regret I must request you to stop my paper, as I am unable to pay for the same now. I would be glad to continue my subscription for two reasons, viz.: first, I love to read and preserve for my children each number of every volume of the dear, old SIGNS; second, because I would like to contribute my little mite each year to the financial welfare of the SIGNS; however, I can have the privilege of reading my father's paper, he lives only a few hundred yards from me.

In closing, I wish the paper great success in the future, and may God's richest blessings rest upon the editors, publishers and contributors to its columns; may they continue in the future as in the past to earnestly contend for the faith once delivered to the saints.

The little church here, while but few in number, is in peace, believing in the absolute predestination of all things whatsoever come to pass, and eternal and unconditional salvation of the elect of God for time and eternity.

Yours in gospel bonds,

G. B. BIRD.

EGAN, Texas, Feb. 23, 1907.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I wish to inquire through your paper if there are any Baptists in Texas or in any State west of Texas who expect to attend the Jamestown Exposition and the eastern associations. I wish to go east, provided I can get company, and want to take advantage of the Exposition rates. Would be glad to hear from any one who contemplates going to the associations.

Your sister in hope,

(MRS.) LYDIA C. RAY.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1907.

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.***QUESTIONS AND ANSWERS.**

DEAR BROTHER CHICK:—Will you please give your view through the SIGNS upon the words recorded in Colossians i. 23, 24? Was it every new creature who was quickened by the Holy Spirit, and born again under the old covenant, or legal dispensation, or heaven, to whom Paul has reference? Jesus said, To the lost sheep of Israel am I sent, and the other sheep among the Gentiles must I bring also. I am glad that Jesus is the builder of his church, and that the work of bringing every vessel of mercy is not left in the hands of puny, sinful man.

Yours, I trust, in a good hope through grace,
WM. F. SLOAN.

CLAY VILLAGE, Ky., Nov. 7, 1906.

The one thing to which brother Sloan calls special attention in the text named is the preaching of the gospel to every creature under heaven. First, we will say that some other Scriptures seem to teach the same things that are taught in this text. We will quote them: "But I say, Have they not heard? Yea, verily, their sound went into all the earth, and their words unto the ends of the world."—Rom. x. 18. "Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth."—Col. i. 6. In these Scriptures is declared the fulfillment of the words of the Savior when he said to the disciples, "Go ye into all the world, and preach the gospel to every creature." It seems to us that the text

proposed by brother Sloan relates purely to that which had been fulfilled since the gospel dispensation was ushered in; and also the language, "which is under heaven," is only another form of saying, "in all the world." As the commission given by the Savior to the disciples to preach the gospel to every creature simply meant that now it should be preached to the Gentiles as well as to the Jews, so these texts quoted from Romans and from Colossians simply declare that the gospel had been thus preached to the Gentiles as well as to the Jews.

The words "every creature" must find a limit, as all such words must, somewhere. They manifestly could not mean literally every creature, if every creature could be understood as taking in all the creatures, beasts, birds, fish and reptiles that the Lord has made to occupy the earth. This interpretation would be absurd upon the face of it. No one ever sought to give the words "every creature" that wideness of meaning; and neither do they, nor could they, mean that every human being under heaven had then heard the word of the gospel. As a simple fact, the people in vast sections of the earth had not then heard the gospel, and neither have they in all these past nineteen hundred years. "Every creature" does not then mean this last thing.

The gospel had been preached among many Gentiles of all nations known to the world governed by Rome then, as well as to many Jews. We have not been able to understand either of the Scriptures which we have quoted, including the one named by our brother, in any other sense than this, viz., that they declare that Gentiles had heard the gospel, and many among them had believed, as well as among the Jews. The church at Colosse itself was made up mainly of Gen-

tile believers; this of itself gave peculiar force to these words of the apostle. Paul was especially the minister of the Gentiles, declaring the putting away of all legal forms and ceremonies, and of the middle wall of partition that had under the law divided Jews from Gentiles; both had become one in Christ Jesus. The covenant of the law spoke to Israel literally only, but the word of the gospel speaks to the true Israel; that is, to all who have the faith of Abraham, Gentiles as well as Jews. Millions of mankind to-day have never even heard the name of Jesus, or of the gospel, and this and other Scriptures must not be understood in any sense which would contradict these facts. Still further, it is very seldom indeed that "every creature" "all men" "the whole world" ever mean more than the fact that the Gentiles are to share in these things as well as the Jews.

DEAR ELDER CHICK:—If it would not be asking too great a favor, would you please give your view through the SIGNS upon the following texts: Genesis vi. 6, and Matthew xxiii. 37? and greatly oblige a reader,
MRS. CAMPBELL.

POPULAR HILL, Ontario.

The first text to which our attention is called by our friend reads as follows: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." In addition to this Scripture it is said some twenty times in the Old Testament, that it repented the Lord, or that the Lord repented. Sometimes it is said that he repented of the evil which he had caused to come upon the people, and sometimes it is said that he repented of the good which he had bestowed upon them. Then again, some half dozen times it is expressly said by him and of him, that he will not and does not repent, as do the children of men. Besides, it is said, "He is in one

mind;" "I am the Lord, I change not;" he is "the same yesterday, and to-day, and for ever." There has often been perplexity in the minds of humble, God-fearing men and women as to what these seemingly contradictory Scriptures can signify. How can the unchangeable God be said to repent of anything that he has done? The children of God, who reverence his word and who fully believe that the Bible is the revealed word of God, who cannot lie, cannot admit for a moment that there can be any real contradiction in the revealed word; this one thing is settled in their minds. In 1 Samuel xv. 11, we read the Lord said, "It repenteth me that I have set up Saul to be king." Then in verse twenty-nine we read, "And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent." The inspired writer evidently saw no contradiction in these two sayings. But still the question remains, What and where is the harmony in these two seemingly opposite expressions? While the matter has long seemed clear in our mind, yet even were it not so, we should not believe for a moment that there was any real contradiction in these two expressions, but only that we ourself did not have sufficient understanding to see the real harmony in them; it would be our ignorance, and not any difference in the word of God. Still the question remains, In what sense is it said so often that it repented the Lord, or that the Lord repented? In the text named by our friend it seems clear to us that it is not meant that God changed, for he cannot change, but by language suited to our nature and experience he is described as about to alter his visible procedure toward mankind, from being merciful and long-suffering to showing himself a God of judgment. As the

impious race had filled up the measure of their iniquities, he was about to introduce a terrible display of his justice. Thus there was no real change in the mind and will of God, but only in the visible dealing of God with mankind then; and the same rule will apply to all the places in which repentance is spoken of with reference to the dealings of God with men.

In this second text spoken of by our friend we have recorded the language of the dear Savior as he mourned over Jerusalem, just before they had filled up the measure of their wickedness in his betrayal and crucifixion. Jesus came into the world born of a Jewish mother, and he was thus by nationality a Jew. He had the same feelings in all the relations of life as did any man; he loved his own people as other men love their own nation. In addition to this, they were the chosen people of God typically, under the former covenant. All this we need not say more about, for all readers of the Bible know it to be true. In the anguish of his mind, regarding the holy city, as he stood gazing upon it, he breaks out in the language of the text, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

It has seemed clear to our mind for a long time that when the Master said, "How often would I have gathered thy children together," he referred to all the dealings of God with that people in all the ages past, when with warning, and reproof, and rebuke, and entreaty by the mouths and pens of prophets, and wise men, and scribes, he sought the good of

Israel; but in all these past generations they had proved to be a stubborn and rebellious people. All this is also set forth in the parable of the king's son. The lord of the vineyard had sent servants to receive that which was his due, and these they had abused and sent away. Lastly he said, "They will reverence my son," and so he sent his son, and him they took and slew. The lord said, I will destroy these wicked servants. This parable sets forth the same truth that is declared in the text referred to by our friend. The blessed Savior refers not to the effectual call of the gospel unto grace and salvation, but to the national dealings of God with them under the old covenant, and now in his own public ministry among them. To all these warnings and rebukes and providential judgments they had given no heed, but the measure of their iniquity was now filled, and the blessings of that covenant were about to be taken from them; their house should be left desolate; and very soon this was literally fulfilled in the destruction of Jerusalem under the Roman general, Titus, when the people were scattered and the holy place was defiled, and the temple and city was razed to the ground, never to be rebuilt again. The text named has not the slightest reference to any gospel ministry or preaching, but solely to the dealings of God with that people nationally under the former covenant.

The thought in the comparison of gathering chickens under the wings of the hen is that of protection, shelter, tenderness, safety and all the blessedness connected with these things. So as the hen cares for her chickens the Lord said that he would have cared for Jerusalem and Israel, but they had no heart to obey, love or serve him, and thought not of all his

care or his mercies. They had preferred, all their history along, their own ways to his ways. Chickens give heed to the mother, and love the shelter of her wings, but that people had given no attention to him, and cared not for all his loving-kindness toward them, and now upon that generation should come all the righteous blood that had been shed by them in all the past generations. Indeed and in truth that national house should be left desolate.

BROTHER J. W. Shelbourne, of Taylorsville, Ky., some time since, asked the question, whether Israel under the old covenant was a type of the people of God now under the gospel covenant. In connection our brother said that two New School Baptist ministers, with whom he was talking some time ago, said it was not so taught at the college where they graduated. Our brother said it appeared to him that they were depending upon what men had taught them, rather than upon the teaching of the Holy Spirit. In this, undoubtedly our brother is right, and we are sorry to say that this same is true of the vast multitude of theological students. Indeed, from what we have been able to gather concerning the matter, our conclusion is that theological seminaries turn out more skeptics and infidels, by far, than they do men versed in the Scriptures. A man can hardly go through the course of study, and reading, and lectures, prescribed in these schools, without becoming skeptical, and losing the most of that reverence for the Bible that might have been in him when he entered these schools. Almost every sort of human learning and human thought is taught there, but emphatically, reverence for the Bible is not taught there. The last thing that is likely to be heard

of in all these schools is the plain, simple doctrine of the word. The fact that these two preachers could say that it was never taught them in the schools where they were educated for the ministry that Israel of old was a type of the true spiritual Israel, is full proof that in the seminary which they had attended, at least, the Bible was not taught, nor its teachings enforced. It is a simple fact that much of the Bible is without meaning unless the relation of Israel as a typical people is remembered and understood, and the truth is that the types of the Old Testament declare the doctrine of election, of special atonement, of effectual calling, and of what we call final perseverance, too plainly to suit modern self-esteem and pride. These things are too soul-humbling to ever suit any save the humble sinners who have come to know their poverty and their need of a finished salvation in Christ. What jars upon the vain self-esteem of men they are not forward to teach. Theological seminaries are hotbeds of human vanity and pride, God is put out of sight, and creature power and works are exalted. The great things we must do for the Lord, and not the great things that the Lord must do for us, are the very basis and reason for all such schools.

Surely we do not need to urge any further the fact that Israel was a type of the true spiritual Israel who is saved in the Lord with an everlasting salvation. This truth we have never heard denied by any one, and these two preachers of whom our brother speaks did not deny it, but only professed entire ignorance in the matter, saying that it had not been taught them at the school from which they went forth to preach. He that is taught of the Lord will preach what the Lord has taught him, while he that is taught of man will preach what man has taught him. It could not be expected to be otherwise.

C.

2 JOHN 10.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I would like to have your views on 2 John 10, which reads as follows: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Now in regard to the house, what kind of a house do you understand this to mean? Please reply to this through the SIGNS, if not asking amiss.

From an unworthy brother, if one at all,
EDWIN NEWTON.

ASHVILLE, Ohio, Feb. 5, 1907.

We would be glad to reply satisfactorily to brother Newton, and shall do the best we can in that direction. Most of us, however, have ideas of our own concerning this or that Scripture, which we are not willing to lay down because some one differs with us. We admire a man who has a mind of his own, and stamina enough to stand by his convictions until thoroughly convinced he is wrong, then the principle of a man cannot be more fully demonstrated than for him to acknowledge his error. Many good and faithful brethren differ upon this text, and while we shall endeavor to give our view, it will not be to force it upon others, but for the consideration of brother Newton and others who may so desire.

"If there come any unto you." The pronoun "you" is the first point to consider. The apostle addresses the "elect lady and her children," whom we understand to have been the Jewish gospel church at Jerusalem; "her children" were those who composed that body or church. The "elect sister" was the church at Ephesus, where John is supposed to have been when this epistle was written. Every church of Jesus Christ is an elect lady in this sense, as each church is an independent organization to transact business and attend to the ordinances of the house of God. But in the sense of unity with Christ all independent bodies or churches are one, composing the bride, the Lamb's wife.

After the address the apostle assures her and her children of his love for them in the truth, and not his love only, but the love of all who have "known the truth." It was for the truth's sake that that love then existed, and as this is true of all churches of our faith and order, may we not hope that we are close kin to the elect lady and her elect sister? John presents love in verse three as the foundation of the doctrine and of the church; whatever the special points or principles may be, all are embodied in the word "love." Verse five speaks of the commandment which was given from the beginning (of the gospel), that we love one another. In verse six this love and the commandment are described thus: "And this is love, that we walk after his commandments. This is the commandment, That as ye have heard from the beginning, ye should walk in it," love. Verse seven tells why we should be careful to walk in love and thus keep the commandment: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist," because he denies the doctrine of love in the words of Jesus, found in John iii. 16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Love is here presented as the foundation of salvation, but if Jesus "is" not come in the flesh, God has not as yet manifested his love to men, because it must be in the unspeakable gift of his Son that his love is made known. But Christ "is" come in the flesh, this is the record: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

John was very particular to describe the doctrine of antichrist as well as the true

doctrine, to the end that the elect lady and her children be not deceived by false teachers, seducing spirits that know not God nor the power and blessedness of love. To deny Christ in any sense of the word is to set at naught the promise of God to Adam, Abraham, Isaac and Jacob, and to do away with the hope of salvation. John spoke with full assurance, out of a full heart, in his first epistle, chapter five, verse twenty, when he said, "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. This is the true God, and eternal life." This is "the doctrine of Christ" mentioned in our text; anything short of this is antichrist:

In verse eight carefulness on the part of the elect lady and her children is exhorted, and also the blessedness of obedience in the truth is presented; he calls it "a full reward," not in heaven, but in the church; steadfastness in the doctrine of Christ means quietness and assurance forever.

Verse nine tells us the consequence of transgression in departing from the truth; in such case we have not God, that is, we have not his approval; but if we abide in the doctrine of Christ we have both the Father and the Son.

Verse ten, the text, presents the likelihood of false teachers visiting the elect lady and her children. They may appear as, and claim to be servants of God; they may make fair speeches and ask that they may read the Bible and pray for the elect lady and her children; they may sing hymns and give thanks, but if they bring not the doctrine of Christ, receive them "not into your house." When Jesus sent his disciples out to preach he commanded them that when they entered

a house and there found the Son of peace, they should bless that house and abide there; if the Son of peace were not there they should not bless nor abide in that house. In this instance we understand dwelling-houses to be meant. Wisdom at that time was given the disciples to judge where and what the Spirit of Christ was. In our text the lady and her children are presented as having the wisdom to judge whether or not the Spirit of Christ was in those who came unto them.

Church-houses in that day were not numerous, but a church was in many dwelling-houses, the saints often dwelling together. In Acts v. 42, we find the temple at Jerusalem spoken of as a place where Christ was preached; also it is there stated that "in every house, they ceased not to teach and preach Jesus Christ." We understand by the latter, dwelling-houses where saints resided.

In Col. iv. 15, we have the following: "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house." In Philemon, verse two, we read: "To our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house." These references are sufficient to establish the fact that the word "house" in our text does not necessarily mean a church-house; there is no virtue in wood, stone and mortar. The house of God means men and women redeemed from death and brought into the saving knowledge of God's grace, therefore where two or three or more are gathered together in his name, there is a house of worship, a house of prayer. That church, wherever it may be, shall not receive any who preach not Christ Jesus the Lord. If it be in our dwelling-house we must beware of wolves that come unto us in sheep's clothing; we must not entertain them in

the name of the Lord—must not listen to them speak contrary to the doctrine which we have received. If we have a church-house we must not allow them to preach in it antichrist. But more particularly the house into which we are not to receive them, is into our number as one of us; if we in this or in any other way encourage them we bid them God speed, and are therefore partakers of their evil deeds. In this day, when false teachers are abroad in the land, it becomes us all to be careful of the admonition of the apostle, lest we should be ensnared and fall from our own steadfastness in the truth. We must not allow our pity and sympathy for those who have sorrowful stories to relate, to overcome our better judgment, but let us ever beware of those who cause divisions, and avoid them. God's mercies come to poor sinners because of his love to them, not because of their works. "All that will live godly in Christ Jesus shall suffer persecution." We cannot avoid it; therefore whoever suggests that we can by conforming to certain ideas and notions, is a false teacher and an antichrist. Christ suffered in the flesh for us, and we are to arm ourselves with the same mind: to suffer for him.

"Why should I complain of want or distress,
Temptation or pain? He told me no less;
The heirs of salvation, I know from his word,
Through much tribulation must follow their Lord."

We now leave the subject, hoping our effort may not be entirely in vain. K.

BEGINNING with number one, present volume, we have omitted dates of articles. This was done for convenience, as the length of communications, whether long or short, often determines when they shall be published, rather than dates. Space must be filled, and whatever manuscript fits the space is used. As the

omission of dates is not entirely satisfactory to some of our writers, and as we wish to avoid dissatisfaction, dates again appear with this number. If articles are somewhat delayed, or do not appear strictly according to date, all our writers will understand from this notice why.

OBITUARY NOTICES.

BROTHER **Benjamin White** died at the residence of his son, Harvey J. White, near Poolesville, Md., Feb. 16th, 1907, of pneumonia, in the 82nd year of his age. He was sick about two weeks, and suffered much, but when the time of his departure came I am informed that he passed away as one going into a gentle sleep. He was a brother of Elder E. V. White, who preceded him to the grave one month and five days. "Brother Benny," as he was generally called by the church, was baptized in the fellowship of the New Valley Church, Loudoun Co., Va., Sept. 20th, 1880, and soon after, he was made deacon of the church, which office he filled not only in letter, but in deed, until the time of his death. The writer was baptized in the fellowship of the same church two months later, and though he was much my senior, he was a very dear brother and companion until his death. He was in all walks of life an example of pure christianity, which is to be so much desired by the followers of Christ. Although he would complain of not being able to live the life he wished to live, God had wrought a work in him that was manifest to all subjects of grace that met and talked with him, that he had been with Jesus. He was a firm believer in the work of grace in the heart, to make manifest the work which God alone can do. He leaves five children, two daughters and three sons: Mrs. Mary Claggett, of Brunswick, Md., who is a member of the same church, Mrs. Louise Ball, of Brunswick, Md., H. J. White, of Poolesville, Md., Benjamin White and Dr. Elijah White, of Baltimore, Md.; these, with the members of his own church and brethren of other churches, and many friends, are left to mourn, not his, but their loss, for with him it is gain.

The funeral took place from the home of his son, where he died, on Tuesday, Feb. 19th, 1907, Elder J. T. Rowe, of Baltimore, Md., officiating. He preached about the resurrection of the body from the dead, after which the body was laid to rest in the cemetery at Beallesville, Md., to await the resurrection, followed by a large number of relatives and friends.

May the God of all grace comfort and strengthen the bereaved, is the prayer of the unworthy writer,

T. S. TITUS.

LEESBURG, Va., March 5, 1907.

John Benstead, of Strathroy, Ontario, Canada, died at his home on Thursday, Feb. 7th, 1907, aged 68 years. He was born near Eley, Cambridgeshire, England, in 1839. In the year 1859 he was married to Mary Drakard, who survives him. Twelve children were born to them, six sons and six daughters; eleven of these are still living, one son dying in infancy in England. In 1884 he and his family came to Canada and settled near Kerwood, Middlesex Co., Ontario. About three years after this he moved further west, settling in the tenth concession of Brooke, Lambton Co., residing there for about eighteen years. From there he moved to the township of Metcalfe, near Strathroy, where he died. On Monday, Jan. 28th, he had a chill and was confined to his bed, and on Wednesday morning the doctor was called in, and found he was suffering from Bright's disease and pneumonia; he gradually grew weaker, until at last he passed away, after about ten days illness. He was conscious and cheerful to the end, and had a smile for every one. The eleven children were all at his bedside when he died. As he passed away he tried to tell us all about it, and the last words he was heard to say were, "The angels." The children who survive him are: Thomas, of Strathroy; Lydia, of Metcalfe; Sarah, of Enniskillen; John and Mary, of London; Ruth of Delaware; Hephzibah and Reuben, of Brooke; William, Mima and Charles Edward, at home. Our dear father was a firm believer in the sovereign power of God, and that salvation is of the Lord, and not according to the works of man; no other doctrine could satisfy him. Up to the last his faith in God was unwavering, and when he was suffering he longed to go home. His death was a glorious one, one that will ever be remembered by his lonely widow and children. We do not sorrow as those that have no hope, but rather rejoice in the hope of the resurrection of the dead. We rejoice to know that our dear father and husband is liberated from that body of flesh and sin, and we have a hope that he is now singing the song of the redeemed, and has met the loved ones that have gone before. Father was baptized at Lobo, in October, 1904, by Elder Carnell.

Elder Carnell preached at the house from John xiv. 1-3, with much comfort to all that heard him. His remains were laid away in the Strathroy cemetery, near his home. Six grandsons acted as pall-bearers. May God comfort us at this time.

THE FAMILY.

Mrs. Olive A. Clark, daughter of the late Francis and Maria Chadbourne, of North Berwick, Maine, departed this life at her home in the village of North Berwick, Sept. 5th 1906, aged 74 years, 1 month and 25 days. Her death was from Bright's disease and heart failure. She was the wife of Eli Clark, and he writes us that they had lived together nearly fifty-one years, and she never gave him one unkind word

in all those years. She leaves three children, one son and two daughters, to mourn the loss of a faithful, loving mother. The dear husband writes us as follows: "She was baptized by Elder Wm. Quint more than fifty years ago, and honored her profession by a well ordered life and godly conversation. The day before she died she had a heavenly vision as her daughter Myra and her husband stood by her side. She exclaimed, 'O how lovely, how lovely.' She said, 'This is heaven.' The next morning she passed away so easily that those sitting by her side did not notice when she went."

Beside the husband and children there remain one brother and one sister, seven grandchildren and two great-grandchildren. Elder Keene conducted the services, and she was laid to rest in Mt. Pleasant Cemetery. The bereaved husband writes also: "I do not know of any words that would express my feeling better than the sparrow on some lonely building's top, where it sits and grieves alone. My dear companion is gone, and I am left alone; all that I had to live for is gone; I pass most of my time in the room where my wife and I have spent many pleasant hours together, and I cannot be content anywhere else. I am a lonely traveler here, and many times I have longed to be laid beside my dear one. In all her suffering I never heard her complain, or seem out of patience. I heard her say once, 'I wish that I could die,' but this was in a time of great suffering. She is gone, and I would not call her back. I have loving and devoted children, who would do for me all they can, but only God can heal the wound and bind up the broken heart; upon him I feel to cast my burden and be still, trusting in the promise that in his own good time he will drive away sorrow, and cause joy and gladness to shine forth where now all is gloom."

We can add a full indorsement to the above words by the bereaved companion. We knew her for many years. Once we spent several weeks boarding in this family, and have been glad to visit them ever since. Our sister was as devoted to the cause she loved as any one we ever knew, and when possible, she loved to visit the courts of the Lord's house, and was glad when it was said to her, "Let us go into the house of the Lord." We have lost a dear and tried friend. The family does not need to be assured of our sympathy with them. May God bless them all for his name's sake.

C.

DIED—In our house, near Forest Hill, Md., **Isaac Varnes**, in the 76th year of his age. The deceased was my brother-in-law, my wife's brother. Tuscarora, Pa., was his birthplace, and his remains were taken from here Feb. 23rd, 1907, and carried to his native place, old Tuscarora. I have known brother Varnes for at least fifty years, and it was my privilege to administer the ordinance of baptism to him

in the waters of Licking Creek, near his home, and in fellowship with the Tuscarora Church. He was twice married, and bereaved of both wives some years previous to his death. Being left companionless, he sold his home in Fulton County, Pa., with the intention of spending the remaining days of life with his people. His family consisted of two sons and two daughters. He was advised to discontinue trying to keep house longer. Brother Varnes was of rather a sorrowful spirit, generally gloomy-minded and sad, but sound in the faith of God's elect, a lover of good men and sound preaching, and remained a faithful member with the Old School Baptists until his days ended on earth, leaving the church and family, one brother and two sisters, out of a large family, to mourn, but not without hope, for the righteous hath hope in his death.

May the grace of our Lord Jesus Christ rest upon those who remain.

WM. GRAFTON.

FOREST HILL, Md.

Mary Lillian Adams was the daughter of Geo. W. and Emma Davis, born May 15th, 1874, and married to J. O. Adams April 17th, 1890. To them were born seven children; her husband and six children still survive. She and her husband united with the Primitive Baptist Church at Harris Springs, Oct. 16th, 1897, where she remained a consistent member until death, which occurred Nov. 20th, 1906. She was buried the following day in the Adams' burying-ground.

Funeral services were conducted by her pastor, Elder J. T. Jordan, assisted by Elder R. L. Cook, using hymn 1249 (Beebe's collection), and Romans v. 20, 21, as a text.

Gentleness, meekness and charity were in her life so blended that it compelled admiration and love from all who could appreciate those noble qualities. To deserve and to have, as she did, the confidence and love of others, are higher tributes than any characters of our painting. We knew her worth while she lived, but much more since her death, as we are made to realize that "Blessings brighten as they take their flight."

D. J. ADAMS.

MANSFIELD, Ga., Feb. 26, 1907.

Mrs. Sarahette Jenkins, wife of Wm. Jenkins, of Trout Creek, Delaware Co., N. Y., died Feb. 25th, 1907. She was the daughter of Henry and Catherine Southard; was born in Schoharie Co., N. Y., April 23rd, 1833, married to Wm. Jenkins, in 1851, baptized by Elder Balas Bundy with three others June 7th, 1874, uniting with the Old School Predestinarian Baptist Church at Otego, N. Y. Sister Jenkins was a faithful, loving sister, esteemed highly by all her brethren and sisters, sound in the faith of the gospel of the grace of God, an unassuming, peace-loving

humble child of God. I have known her for twenty-five years or more, and have had many precious visits with her and her family. On spiritual matters, and for aught I know, we were perfectly agreed upon every point of doctrine. These things sister Jenkins loved to talk about, but she is at rest with her Savior, eternally happy. She leaves of her immediate family, her husband, one daughter, one sister, four grandchildren and five great-grandchildren. Her husband is a lover of the truth; the daughter, sister McLaughlin, is a member at Otego, her granddaughter, sister Mima Clark, also; the son-in-law and other granddaughter are lovers of spiritual conversation and gospel preaching. May God bless the sad, lonely husband and all of the mourning ones with his grace. A loving wife, mother and neighbor will be greatly missed.

The funeral was held in the New School Baptist meeting-house at Trout Creek, February 28th, the writer officiating. She was laid in the cemetery near the village.

D. M. VAIL.

Truman England departed this life Wednesday, Jan. 30th, 1907. According to the best recollection of his parents, they having no record of his age, he was 38 years old the 24th day of October, 1906. He leaves a wife, one child, a daughter, together with a father and mother, two brothers and one sister, with a host of friends and neighbors, to mourn their loss, nevertheless our loss is his eternal gain. The writer, having been a near neighbor to the deceased, had occasion to talk with him often with comfort. While he was not a member of the Old Baptist Church, he seemed to be a firm believer in the doctrine of salvation by grace, and though he had no learning, could not even read or write, was diligently inquiring after the truth as it is taught by Christ. His kindness to me will never be forgotten. I loved him dearly as a friend and neighbor; I loved to have him come to my house, he always came with a smile. He was a kind, thoughtful and helpful neighbor and friend, and fair and just in all his dealings. May the Lord comfort the bereaved in this time of great sorrow, which words cannot express.

Elder P. C. Harris sang a hymn and prayed at the house of the deceased.

NOAH W. HYMES.

KIRT, W. Va., Feb. 24, 1907.

Craig P. Thompson, youngest son of Elder W. A. and sister Nancy Thompson, of Wichita, Kansas, (who are members of Sandy Creek Church of Primitive Baptists, in Putnam Co., Ill.) was born in Putnam Co., Ill., August 25th, 1871, and died Feb. 11th, 1907, aged 35 years, 5 months and 17 days. Craig was never married. He had pneumonia and enlargement of the heart, and although he was in the prime of life, three weeks of intense suffering and scorching

fever wasted his flesh and strength, and death claimed its victim. Surely in the midst of life we are in death. His was a short but useful and helpful life; his cheerful and genial disposition made for him many friends, who will miss him sadly, but most of all he will be missed in the home of his aged father and mother, brothers and sisters, who mourn their loss. We would say to them, Cast all your burden on the Lord, he careth for you, and may you be enabled to say, The Lord's will be done; and, The Lord gave and the Lord taketh, and blessed be the name of the Lord. He has taken away the sting of death, and robbed the grave of its victory. In his every day walk he manifested that he had been with Jesus; he was never known to use bad language or go in bad company; was always ready to go with his sisters to meeting and to lend a helping hand in any way for good. Though he never made an open profession, he had a blessed hope in Christ; so, dear ones, weep not as those without hope, for our loss is his eternal gain. An aged father and mother, three brothers and four sisters are left, as follows: G. B. Thompson, of Blackwell, Oklahoma, C. C. Thompson, of Cherryvale, Kansas, W. W. Thompson, of Tonica, Illinois, Mrs. Harriet M. Hartenhounerten, of Bloomington, Illinois, and Miss V. W. Thompson, of Wichita, Kansas, who were present at the funeral, and J. J. Thompson and Mrs. Elders, of Illinois, who were not present.

The funeral was conducted by Elder Thomas Veach, of Crescent, Oklahoma, after which the remains were laid to rest in the Wichita cemetery.

Ellen J. Tarr was born at North Yarmouth, Maine, Jan. 30th, 1830; was married to John W. Plummer, in 1851, who died in 1860. In 1866 she was married to Elisha Tarr, who died in 1894. I think it was at North Berwick, Maine, that she met Elders Fred. W. Keene and P. A. Chick, before removing with her daughter's family to Dakota, and later to this place, where she passed away Feb. 20th, 1907. She leaves two daughters, seven grandchildren, one great-grandchild and many friends, to mourn. While her sympathy and belief were with the Primitive Baptists, she never united with the church, but always seemed to enjoy the meetings when able to attend. Her beloved daughter, Mrs. A. M. Pratt, of North Yakima, Wash., where she ended her days, and her dear grandchildren, were very kind to her, doing all they could for her comfort.

The writer officiated at her funeral, trying to speak words of comfort and encouragement to the bereaved family and the many friends and neighbors assembled, from the text: "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."

W. J. HESS.

NORTH YAKIMA, Wash., Feb. 27, 1907.

CHURCH NOTICES.

THE Welch Tract and Wilmington churches having arranged to hold yearly meetings alternately hereafter, the Wilmington Church will postpone her meeting which heretofore has been held on the second Sunday in April, and Saturday preceding, until the third Sunday in October, and Saturday preceding.

WM. B. TAWRESEY, Church Clerk.

CHANGE OF ADDRESS.

ELDER H. E. Parris has changed his address from Bloomville, to Attica, Ohio.

M E E T I N G S .

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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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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 75.

MIDDLETOWN, N. Y., APRIL 1, 1907.

NO. 7.

POETRY.

O THUS LET ME DIE.

WHEN all things of earth fade away from my sight,
O Lord, in this eventide let there be light;
Let heaven's bright glory be seen by faith's eye,
Let me look on thy beauty, O thus let me die.

O to pillow my head on Jesus' dear breast,
In his arms fall asleep, by him laid to rest;
My soul then ascending with Jesus on high,
How blessed! how happy! O thus let me die.

O speak in that moment and tell me all's well,
I'm taking thee home in glory to dwell;
On thy bosom thus leaning I'll breathe my last sigh;
Smile, dear Jesus, on me, O thus let me die.

In that sacred hour let me muse upon heaven,
Let me know in that moment my sins are forgiven;
Once far off by sin, by thy blood I'm brought nigh,
In this precious faith in sweet peace let me die.

Sin, sin is death's sting, but through grace I can sing
That from sin, death and hell the Savior shall bring
His ransomed, with him they shall dwell in the sky;
In this hope of the gospel O thus let me die.

Yes, when death shall dissolve this frail house of clay,
And from time and from earth I speed me away,
With heaven's sweet melody waft me on high,
While salvation I'm singing, O thus let me die.

When death shall approach shall I tremble and fear?
If Jesus draw nigh I shall be of good cheer;
His presence shall make all death's shadows to fly;
In the light of his face O thus let me die.

Thus in my last moments on Jesus relying,
O blessed repose! the sweet bliss of dying!
O death, where's thy sting? I'll triumphantly cry,
Christ giveth the victory! O thus let me die.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

CORRESPONDENCE.

Mt. Vernon, Texas, February, 1907.

DEAR BRETHREN EDITORS SIGNS OF THE TIMES:—Having read and reread the article by brother McNees, and Elder Chick's remarks following, in the SIGNS for February 15th, I desire to add a few thoughts along the same line. I think so far as those who invented the phrase, "can't help it," as applied to Predestinarian, Grace Baptists are concerned, like all other mocking Ishmaelites, were wiser than they knew, in giving names to those who contend for the truth. In every sense that those who are charged with being "Can't help its," so are those who make the charge. I have never heard, or read after, one of our brethren who said that God's children could not obey him, when he gave them the spirit of obedience, when he works in them both to will and to do of his good pleasure. I have never been so unfortunate as to be associated with any brother, or brethren, who denied that God's children, through Christ, could do all things required of them. But I, and those with whom I have been associated, together with all Grace Baptists, as far as I know, have

and do deny that the Scriptures teach that God's children are given power in the spiritual birth to obey all the commandments, and do all the things that are required of them, and upon their obedience, which is left optional with them, is hinged their spiritual blessings in this life. This latter is what I understand is called "conditional time salvation," and the opposition to this theory no doubt is what gave rise to the stigmatizing term, "can't help itism." While I do not accept it in the full sense and extent (as no doubt was) intended by those who brought it into use, yet I am willing to accept it just so far as it is true, and no farther. So far as I am concerned, the brother who pleads justification for the gratification of his fleshly lusts because he in belief is what is called "Can't help it," is about as hard to find as that noted character who plead justification before the church for getting drunk because it was so predestinated and he could not help it, and the church had to excuse him because she believed in the doctrine of predestination. As humiliating as it may be to us, we are all in many things "Can't help its." We were born into the world on a certain day of the month, in a certain year, and are the offspring of a sinful head, and so are all sinners, and who of us can help that? As a result of sin we are all just as sure to die at some future time, and who of us can help that? Jeremiah the prophet said, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." The psalmist said, "The steps of a good man are ordered by the Lord; and he delighteth in his way." The Lord is the keeper of his people; they "are kept by the power of God through faith unto salvation." These are unalterable facts, and who of us can

help it? The inability of man to comply with the demands of the law in no wise affects the justice of the law, nor does such inability to any extent render null and void his obligations. The law is spiritual, holy and just in its demands, but we are "carnal, sold under sin." Paul did not say, I was, but, "I am carnal," &c. In our fleshly relationship we are all as Paul was. Jesus taught his disciples that without him they could do nothing. Paul recognized this truth, and when he says, "I labored more abundantly than they all," he quickly adds, "yet not I, but the grace of God which was with me." When he writes to the Philippian brethren, admonishing them to "work out your own salvation with fear and trembling," he follows it with, "for it is God which worketh in you both to will and to do of his good pleasure." So the doing that God requires of his people, and the will to do, are strictly of him, and not of creatures. Until he works in us "to will and to do of his good pleasure," what can we do that would be acceptable in his sight? If he works in us "both to will and to do of his good pleasure," can we consistently suppose that there will not be a doing? A gentleman once said to me (he was contending for creature ability): "You know I could go over in the city this evening and drink and carouse if I wanted to." I replied, "There is one way you can convince me that you can: go right now and do that, and I will agree that your argument is correct." I was ready to admit that he could have done that if he had wanted to, but I knew him well enough to know that he could not want to. There are four things essential in the constitution of ability, with a creature: he must have physical and mental capacity, will-power and opportunity.

To illustrate: let a man be hungry, and let a table be spread before him with such eatables as he likes, and no prohibition known to him to forbid his eating, if he is physically and mentally capacitated, his condition and the surrounding circumstances immediately form the will, the opportunity is present, and he is sure to eat. If he did not, it would be because of the intervention of some circumstance or condition impairing his physical or mental capacity, or will. Surely man is a creature of circumstances. Conditions and circumstances govern his course in this life; an all-pervading, all-wise Providence rules over these.

Many things occur to my mind here that I would like to write, but for fear of being too lengthy I will mention only a few. Note the different temperaments of men; how seldom, if ever, we see two men just alike in disposition; a single occurrence in a crowd of one hundred men would hardly effect any two just alike; hence the difference in the doings or actions of men. I doubt not, if we could find two men just alike in their physical and mental make-up, and just alike in temperament, born into the world and reared up under exactly the same conditions, surrounded with identically the same circumstances at all times, and have just the same opportunities all their lives, but they would do just alike, and come out in the end just the same. The implantation of a higher order of life (spiritual), and that alone, can change the course of man from that dictated by natural conditions or environments. From this life or spirit which he now has as the gift of God through Jesus Christ, (Rom. vi. 23,) and is his life, (1 Cor. ii. 12,) just as his natural life is his as the gift of God through Adam, arises new and holy aspirations and desires; hence the daily

conflicts in the bosom of every quickened sinner. The "old man" is by no means dead, but is evidently alive in his sphere, though continually in process of crucifixion, according to the admonition is continually being put off with his deeds. This being true with the christian he can say with Paul, "So then, with the mind [mind of Christ, see 1 Cor. ii. 16,] I myself serve the law of God; but with the flesh the law of sin."—Romans vii. 25. The law, nature or inclination of the flesh is to sin. In our flesh we lust after and love the forbidden, and hate that which restrains or hinders, but in the spirit, or mind which we have of God, received by us in the spiritual or new birth, we love that which is holy and hate the evil; love the law of the Lord and hate sin in its every form. Were it not for the indwelling and restraining influence of this spirit, life or "new man," the flesh would do anything that it ever did; would indulge in its own sinful lusts as freely as circumstances would allow, for it loves these things. To my mind the Scriptures do not teach that we are killed to the love of sin, but in that new and holy relationship to God as his children we were never in love with sin. I do not wish to be misunderstood in any particular, so will add in this connection I understand that the sons and daughters of the earthy Adam are the subjects both of the first and the second birth, and are by virtue of the first birth children of the earthy Adam, and by virtue of the second, new, or spiritual birth, the manifest children of God, and are by the power of that eternal life, or Christ in them, according to God's predestination to be conformed to the image of Jesus Christ. (Rom. viii. 29.) Because of God's established order of things the quickened sinner can no longer live in sin, though at

times he may and does yield to the inclinations of his flesh and indulge in forbidden things, or uses creature blessings in an unlawful way, yet the result is death, and not life: "For to be carnally minded is death; but to be spiritually minded is life and peace," says an apostle. "For if we sin wilfully after that we have received a 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." Now this "certain fearful looking for of judgment, and fiery indignation," certainly is a sore chastisement, and "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." Is not this the Lord's ordained way of correcting and disciplining his children, and weaning them from following after the lusts of the flesh, and does he not thus continually keep them by his power? The apostle Peter tells us that we are "kept by the power of God through faith unto salvation." Then if we are "kept by the power of God through faith," we are not kept by our own power or ability through works, which we can do or let alone at our option.

Now I wish to examine the question of commands, admonitions, exhortations, &c., to God's children, then conclude. I maintain that there is not a written command to God's children in the Scriptures but must be also felt in the heart of the subject of address before it is an understood duty. In other words, it is known and received by faith, which faith is God's implantation in the heart; Jesus is its author and finisher. Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you

rest." Surely this character is the quickened, conscious sinner, and how many of these long "labor and are heavy laden" before they have the most distant idea that they are the subjects addressed in the language of our Lord. "Some long repent, and late believe." The cry of many poor, burdened, heavy laden souls for a long time was, O that I could come, surely rest is not for such as I; but there is a time for all such, when something within says, Come. A still small voice is heard, "Come hither, soul, I am the way." O the sweet rest and peace Jesus gives; how could one stay away under such circumstances? Is it not now as impossible for him to stay away as it was before to come? With the rest Jesus gives, the love of God in his heart and the praises of God in his mouth, methinks it would be easier for the very stones to cry aloud than it would be for him to resist the command. There is power in the word of the King, and when he says, "Come," it is not merely an invitation, but a command, an irresistible command. When he says, "Come," there is sure to be a coming, a willing coming, and "No man can come to me, except the Father which hath sent me draw him." "All that the Father giveth me shall come to me." "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." The words, "Take my yoke upon you; and learn of me," are not merely an invitation, but must be heard and received within by the same faith. If we could take the yoke otherwise, it would only be sin, for it is written, "Whatsoever is not of faith is sin." It may be a long or short time before he in whose faith this command is received takes the yoke, but sooner or later he must take the yoke and learn of Jesus, else it could not be

true that "He which hath begun a good work in you, will perform it until the day of Jesus Christ." "All thy children shall be taught of the Lord; and great shall be the peace of thy children." He writes his laws in their hearts, puts them in their minds, and says, "I will be to them a God, and they shall be to me a people," and when it comes to their unrighteousness, and their iniquities, provision is made for them also. He graciously says, "I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more;" so I conclude it is so with all the commands of the Lord to his people, they are sure and effective, and by his children never successfully resisted, nor rendered null and void. As the blessed Son of God in rendering full, perfect and complete obedience to the divine will, in suffering, dying and taking up his life which he had laid down, destroyed the works of the devil and forever delivered his people, so the work of the Holy Spirit in quickening, calling and teaching his children is just as perfect; "God is not mocked;" the work of the Spirit must be effective and irresistible. As every member of our body is set in its proper place, and each moves in its own ordained sphere, so in the body of Christ, God hath set the members in the body as it hath pleased him, and "unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of

God, unto a perfect man, unto the measure of the stature of the fullness of Christ." These verses from Ephesians iv. show that the members set in the body, whose duty it is to minister unto, edify, instruct, &c., are gifts from him who ascended up on high, and led captivity captive. What is the purpose of these gifts? Within the scope of these gifts comes, preaching the word, reproof and rebuke, exhortations, warnings, admonitions, &c.; these are all spiritual gifts in the church, and the members, God's children, are the subjects for whom these gifts are provided; they, and they alone, are the subjects of gospel address. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." The preacher may preach, if he has the gift and the spirit, but he cannot give the hearing ear. The exhorter may exhort with feeling, but cannot give that condition of heart necessary to its profitable reception. The Lord must do the work at both ends of the line, so to speak. In every case it seems to me that it is as the apostle said, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." A God-given ministry appeals in its operations, not to natural reasoning powers, but to a God-given faith, and there is a revelation from faith to faith. Exhortation, then, does not appeal to nor depend upon creature ability for its effectiveness. Paul's exhortation to the Ephesian brethren was preceded by the statement that he himself was the prisoner of the Lord Jesus Christ. I "beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness," &c. When he exhorted the Philippians, he did not tell them, Now

you are able to do these things, and you can, and upon the doing depends your spiritual blessing in this life, but he said, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings." This I take as an encouragement to them who already have a desire in their heart and mind to do these things, viz., to "work out," or by doing what the Lord has enjoined, make manifest the work which God hath wrought within. Truly did the prophet say, "Lord, thou wilt ordain peace for us: for thou hast wrought all our works in us." I might be asked: Do you believe then that God's children can be disobedient? Yes, but not to the extent that they can render noneffective the commands of God. God cannot be thwarted nor disappointed. Chastisements, too, are sure to follow disobedience, but even in this they are blessed with the evidence of sonship. See Hebrews xii. God's chastisements are "for our profit, that we might be partakers of his holiness." "Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!" "The Lord's portion is his people; Jacob is the lot of his inheritance." Therefore according to his word, who has the power to accomplish, and who is immutable, all things work together for their good.

Dear brethren, I almost feel to apologize for this lengthy letter, or throw it aside, but I will send it; do as you think best with it, and all will be right with me.

Your brother in bonds, I hope,

H. B. JONES.

SOUTHAMPTON, Pa., Feb. 25, 1907.

DEAR BRETHREN:—I send for publication in the SIGNS the last letter I received from our dear brother, Elder E. V. White. I feel that in his death the churches and brethren of our correspondence have sustained a great loss. We know that the Lord's time, and therefore the right time, had come for him to cease his warfare and go home, yet we can but mourn that he is no longer to be with us. He was a dearly loved and highly esteemed one of a company of ministering brethren who are very closely drawn together and united in the bonds of spiritual love and fellowship. The fathers in the ministry throughout all this region of country have fallen asleep. We remember with love and reverence such men of God as Elders Beebe, Trott, Barton, Hartwell, Hassell, Conklin, and many others of the tried and faithful and true servants of God, whom we knew in our youth as able ministers of the New Testament, who preached sound doctrine powerfully and sweetly, and taught true gospel order, being themselves examples to the flock in maintaining good works, and who, as reliable watchmen upon the walls of Zion, sounded the alarm at the approach of the enemy in all God's holy mountain, and they are to us, in our remembrance of them, as pillars in the temple of our God, going no more out. Now we, their children in a gospel sense, who were favored with their good teaching, have in our company the young, the middle-aged and some who are getting old. I want to say that we have great reason to be thankful to the God of all grace for the great measure of mutual love and confidence and brotherly kindness which exists among us. We certainly do love each other dearly, and value each other highly, and labor to-

gether in the gospel field most cordially, (which is a wonder, seeing that we all are worried and afflicted and apparently hampered with the evil and selfish propensities of a depraved nature,) and each of us is a sincere mourner when one of our number is taken away from our earthly society, though we are assured that the change is an unspeakably glorious one for him.

There is no one among us more dearly loved and honored than was our dear brother Elder White. He possessed some very rare qualities as a man, and they were strikingly manifest in the exercise of his spiritual gifts as a preacher and pastor. They were not manifest to himself, but to others. He certainly did rate himself very low as to his ability to preach, and thought that anybody who could preach at all could do it better than he; yet when God's word was felt as a fire in his bones, and the love of God filled his soul with a holy ardor, and his tongue was set at liberty, he had to acknowledge that it was a glorious joy to declare the unsearchable riches of Christ and proclaim salvation by rich and reigning grace. As a soldier on the field of battle naturally it was said of him, and he acknowledged, that he had no fear. As a soldier of the cross he certainly had no fear that would hinder him from telling anywhere and before any one what he believed to be the truth. The only fear he had then was the fear of the Lord, which made him feel when opposing error like Job's horse going on to meet the armed men, but which made him tender and gentle and apparently timid before the smallest and weakest one whom he esteemed as taught of God. He surely had a heart made tender in the fear of the Lord, that fear which "is to hate evil." This made him

faithful and kind, and still kind when faithfulness required him to speak reprovingly. What he saw that was wrong in your words or acts he would tell you, if necessary, faithfully and gently, but you might be sure he would tell no one else unless gospel order required him to do so (which it seldom does). He firmly declined all solicitations to take any public office, no matter how profitable it might be, that would tend to interfere with his work in the ministry. I was with him once when one of the most prominent public men in the country said to him: "Colonel White, you can have anything you will ask for." That was nearly thirty years ago. For years he was urged by his neighbors and by men in Congress and in other public positions to be a candidate for Congress. There would have been no opposition. He told me his feeling on the subject; he felt that if he was in Congress he would owe his time and energy to the United States; but he could not give it that way, for as a preacher he was to give himself wholly to the work of the gospel. "But," he said, "I cannot explain this to them, for they do not understand it." He thought much of his friends and neighbors, and they certainly held him in most affectionate esteem. A few years ago one of the leading men in his county said to me: "It is not too much to say that Colonel White is the most popular man in Loudoun County," and one reason was, he was so absolutely truthful, and to any one who asked his opinion or advice he would tell plainly just what he thought. In many cases he became, on this account, a peacemaker. Differences among men would often be left to him to settle.

I would love to write many things he said to me in the early years of his ministry, when I was often with him. It

was such a comfort to me then, and is now in remembrance, to see him so simple and childlike, so honest and true and faithful in the things of God and of men, and so self-forgotten where the things of the kingdom of God were concerned. I cannot forget the sound of his voice when I first heard him in prayer. Naturally he had a voice that was very powerful when raised in excited argument, or in command (as they tell me) on the field of battle; but now it was so low and timid and reverent, so full of solemn tenderness and awe, that one would not have thought him the same man. I thought of a little child pleading.

I would love to go on and tell some more, but will not now. He was a very dear brother to us all.

Your brother in love and fellowship,
SILAS H. DURAND.

LEESBURG, Va., July 26, 1906.

ELDER S. H. DURAND—MY VERY DEAR BROTHER:—It must be a power supernatural that can say, Dear brother, to one who is not a brother in the flesh. If we can say this truly, say it feeling it in our heart, is it not because the spirit of life dwells in us, and because we have seen that life in our brother? How else could we say it in truth, feeling it? There is but one spiritual, as there is but one natural life. Only by the natural are we, or can we be, brothers in the flesh; so it is only by the heavenly or divine Spirit that we can be brothers in the Spirit. Having this Spirit in us we are spiritually divine; cannot sin, for sin was never chargeable to the Spirit, but to the flesh. Being not in the flesh, but in the Spirit, sin has no dominion over us; being not in the domain of sin, but in the kingdom of God, we have nothing to do with sin. Sin cannot reach us, sin

only has power in its own domain, it cannot enter the heavenly, the divine. God in Christ has translated us into the kingdom of his dear Son. Subjects of his divine grace, and under the dominion of the Spirit of life, sin cannot reach us. How can we ever be separated?

As I have thought, so have I written, and if not in harmony with divine truth you will be faithful and tell me so. When I took my pen in hand it was simply to tell you that though I had long delayed answering your letter, it was not because I did not highly appreciate it, for indeed I did. I was anxious to hear from your association, and your letter was good news. Though I have not written you, many, many times you have been in my mind, and always, thank God, without alloy. I do not know how it is with you, but I cannot say this of all, and tell the truth. Is this of the flesh or of the Spirit? Is it not sometimes hard to tell which it is? Jesus himself did not know how to divide between the evil and the good until he ate butter and honey. (Isa. vii. 15.) I believe, therefore, brother Durand, it is only when we are permitted to eat the same that we are capable to tell the evil and good, or separate the two.

Elder Eubanks preached at Broad Run, Md., last Saturday and Sunday, and is to preach at Hughsville next Saturday and Sunday. I have been attending all my appointments except Mill Creek, W. Va. Hope to go there in August. Baptized a young lady at Frying Pan last meeting. I still suffer, and at times very much, from my abscess. Margaret joins me in love to you all. Wish you could visit Frying Pan the second Sunday any time.

Your brother in hope,

E. V. WHITE.

HALCOTTVILLE, N. Y.

ELDER H. C. KER—DEAR BROTHER IN A PRECIOUS HOPE:—I have in mind to write a few thoughts upon the transfiguration, and submit them to you to do with as you think best. It is by revelation that the Lord makes known to his poor and afflicted people the mysteries hid from the wise and prudent. All things are in the hand of our all-wise God. He has all power in heaven and in earth, controls all things after the counsel of his own will, and none can say, What doest thou? It was in the infinite wisdom of God that the apostles should be eye-witnesses to his majesty; not by the eye of faith, but to see him with their natural eyes. Acts i. 3: "To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." I do not question the power of God that he was able to give the apostles faith to believe all things concerning his death and resurrection, and that he was the Son of God. "And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them."—Mark ix. 2, 3. We find by consulting the inspired word that both Mark and Matthew say after six days, and Luke records about eight days after these sayings. In the first verse, recorded by Mark, Jesus speaks on this wise: "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Whether Mark especially refers to the sayings in the

first verse of this ninth chapter or the sayings in the preceding chapter found in the thirty-first verse, and also the following verses, makes no material difference in regard to the subject under consideration. First, I should like to present a few thoughts upon these sayings of Jesus to his disciples. The transfiguration took place after Jesus had fed the multitude from the seven loaves and a few small fishes, and had opened the eyes of the blind man, and it is not unreasonable to believe that there was inquiry in the minds of the multitude after witnessing these wonderful works, What manner of man is this? Jesus, when alone with his disciples, asked them, Whom say men that I am? They answered, "Some say that thou art John the Baptist; some Elias; and others Jeremias or one of the prophets." These were the ideas of men. But Jesus then asked the disciples, "Whom say ye that I am?" Peter replied, "Thou art the Christ," and he charged them that they should tell no man. Jesus made himself of no reputation, but in his humble life was that meek and lowly One who is the friend that sticketh closer than a brother. The sayings that follow are the things concerning himself, teaching his disciples of the things that should take place: that he must be slain, and raised again the third day. Could the disciples grasp the full meaning of his words at this time? Were they able to lay hold upon his words by faith? Certainly not; the Comforter had not come, even the Spirit of truth, that should bring all things to their remembrance that he had spoken unto them. Therefore they doubted, and did not comprehend his sayings. But he continued, and talked to them, saying, Whosoever will save his life shall lose it, and whosoever will lose his life for my sake

and the gospel, the same shall save it. These words were words of encouragement to the apostles; there were severe trials awaiting them, bonds, imprisonment and persecutions in divers manners. He that would save his life from those trials should lose it. The life here is to realize the sweet presence of that blessed Spirit of Jesus which satisfies the longings of our soul as he communes with the tried and faithful child. How true are his words: If they hate me they will hate you, and if they persecute me they will persecute you. What would it profit the disciples to shrink from their duty in following their Lord and Master through these trials and afflictions? Should they turn from following him and from preaching the gospel to the service of the law they should lose the sweetness and joy of his presence. It is a mystery to me how children of our heavenly Father that have felt the presence of the blessed Savior, who hath done great things for them, and once enjoyed the fellowship of the saints of God, can become so cold and indifferent to the cause that they are never found in the meetings, having lost all interest in the welfare of the church. Are they spiritually alive? Is the place which was once so precious to them when they said with the poet, "Here my best friends, my kindred dwell, here God my Savior reigns," dead to them? Have they sought to save their lives from the trials and burdens of the church? Should they not feel it a duty as well as a privilege to help bear the burdens of other brethren? Could we not sacrifice a little of the pleasure of this world to that cause which should be our greatest joy? O that we might love him more and serve him better. I have heard brethren say they would like to attend the meetings, but they cannot get time, they have so many

cares. I am afraid those brethren are cumbered about much serving, as Martha was. The prayer of my heart to God is that such may be again quickened into the service and duty that belongs to the true child of God. Our Savior said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke ix. 62. He that would save his life shall lose it. Paul, when he had set his face toward Jerusalem, said he was not only ready to suffer bonds, but ready to die for the cause in which he had been a faithful servant. Let us here call to mind the words of the apostle to the Hebrews: "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; 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." How many of the servants of God have made great sacrifices for Jesus and the gospel. But, dear ones, what are these sacrifices to be compared with what Jesus has done for you? "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." O that we may be willing to lay down our lives for this glorious cause of Christ.

I am dwelling too long on these sayings, and must now come to the scene on the mountain. The sayings had gone abroad that he was Elias or one of the prophets. Peter had been taught by the great Teacher that he was the Christ; James and John had said nothing on the subject. Now it had been revealed to Peter, not by flesh and blood, but by his

Father in heaven. We find that after Jesus had said the Son of man must suffer many things, and be rejected by the elders and be killed, and the third day rise again, Peter began to rebuke him. Peter did not have faith to fully lay hold on his words, although he had said he was the Christ. After the scene on the mountain Peter was first to speak, and say, "Master, it is good for us to be here." The transfiguration was to prove to them that he was not either Moses or Elias, but was the Christ, the Son of God, and that the sayings of the people were not true. His raiment became so bright and white that no fuller on earth could make it whiter. He appeared so pure and white that no earthly power could have wrought this change. Why did Moses and Elias appear on this scene? Why not some of the other prophets? The first thought in my mind is that they were looking for the fulfillment of the prophecy that Elias must first come, and some had said that Jesus was Elias, therefore Elias appeared. It is true that Elias had already come in the person of John, and they knew him not. As to Moses, it appears to me there was no greater prophet among men than Moses; and the disciples now saw and were sure that Jesus was not either, and they believed, and the cloud overshadowed them, and they heard the voice saying out of the cloud, "This is my beloved Son, hear ye him." They not only saw the characters of Moses and Elias, but heard the voice verifying the words of Jesus that he was the Son of God; all this, with many other scenes, were to prepare the apostles in a manner to preach the gospel, and to declare the things that their eyes had seen and their hands had handled of the Word of life, and these words are a living testimony to this day, and we lay hold on

these sayings by faith, which is the gift of God.

Your brother in tribulation,
J. B. SLAUSON.

—
"THE AMEN."
—

(Revelation iii. 14.)

I THOUGHT upon this name, and the person and achievements of him to whom it belongs, and my heart responded and said, Thou art, O Christ, in truth the Amen. My soul went forth to him in all affection, and I said within me, Thou art altogether lovely; and as the more and more I mused upon Jesus the Amen, in the vision of my faith, he was glorified; my soul was delighted, for I beheld him crowned with glory and honor. Such moments as these, given me, as I believe, by the Holy Spirit, are sacred indeed, they far transcend all earthly blessedness. O, how is it that I, a sinner, an unworthy one, should be granted even one glimpse of the Son of God? It is all of Jehovah's covenant, eternal love, of his electing, matchless grace. If now a glimpse of Jesus, as through a glass darkly, excites in the soul such blessedness, what must it be,

"Forever to behold him shine,
Forevermore to call him mine,
And see him still before me!
Forever on his face to gaze,
And meet his full assembled rays,
While all the Father he displays
To all the saints in glory?"

In myself I see I am a very failure, I am a sinner, and come short of the glory of God. (Rom. iii. 23.) My aims, endeavors, yes, my utmost attainments, I see to be very vanity. Ah, I cannot do what I want done, and that must be done, I cannot be as I would and as I must be, I cannot attain to what I would attain, and to which I must attain; all is imperfect, all is unsatisfactory; in myself I am but a poor, sinful failure before God.

“These things saith the Amen.” Surely our Lord Jesus Christ is the Amen unto his people. Christ, the head of the church, is so needful to them. His members in their Adamic condition are all imperfect, defiled, corruptible, mortal. Ah, they are in a sunken, sin-degraded, helpless plight; and only that Christ the Lord, the Word made flesh, undertook, and still in his mediatorial reign undertakes for them, they must have remained under the curse of God in his holy law. They could never have escaped the wrath to come, (1 Thess. i. 10,) for by nature they are the children of wrath even as others. But the Son of God undertook the redemption, and the everlasting glorification of his elect. He did not fail, he will not fail; the pleasure of the Lord shall prosper in his hand, (Isaiah liii. 10,) he will bring all things to a glorious consummation, for he is the Amen. The Scripture saith, “All the promises of God in him are yea, and in him Amen, unto the glory of God by us.”—2 Cor. i. 20. These are what are described as “better promises.”—Heb. viii. 6. They are promises of infinitely more blessed realities than the old covenant could yield us; they are better also in this respect, that they are sure to all the seed. (Rom. iv. 16.) The heirs of promise shall surely in due time be put in possession of all the new covenant blessings, and the eternal inheritance to which they are predestinated in Christ. (Eph. i. 11.) What security have we of all this? The Son of God, Jesus Christ, is the Amen: and we are sealed with that Holy Spirit of promise, which is the earnest of our inheritance.

All the promises of God in him are yea, they are all affirmed in him; in him (O, not apart from him) they are all declared. God hath promised us eternal life, this life is in his Son. (1 John ii.

25.) The mercy promised, forgiveness, salvation, the eternal inheritance and crown of glory, are all affirmed unto us in Christ, and all are in him Amen, unto the glory of God by us, the favored, chosen heirs of promise. Christ is the Amen, the Verifier, the Establisher, bringing to a God-glorifying consummation all the exceeding great and precious promises given unto us in the covenant ordered in all things and sure. We were sinners, vile transgressors, under the curse of the law; Jesus came to redeem us. To all the obedience required in the law, to all the dreadful but righteous penalty pronounced upon us, Christ our Surety, the Surety of the New Testament, said, Amen; so let it be, it shall be verified, I will establish it. “Lo, I come, (in the volume of the book it is written of me) to do thy will, O God.”—Heb. x. 7. He shall magnify and make it honorable; not belittle, or complain of the holy severity of its demands; O no, he, our Surety, Redeemer, came to fulfill the law, he is the Amen, the end of the law for righteousness to every one that believeth.

Am I a believer? View him in his precious, sacred life, contemplate his agonies in Gethsemane, and his sufferings on the cross of Calvary, in all of which he declared himself the verifier of the law, the verifier of the promises of God. His achievements in his life of obedience, and atoning sufferings and death, were all the ratifying of the everlasting covenant of grace; he is the Amen. When that bitter cup came to him in the garden then he said, Amen, so let it be. “O my Father, if this cup may not pass away from me, except I drink it, thy will be done.”—Matt. xxvi. 42. On Calvary’s mount he cried, “It is finished: and he bowed his head, and gave up the ghost.”

Has not our Redeemer said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it"?—Matt. xvi. 18. His hands laid the foundation of this house, and his hands shall finish it. The headstone thereof shall be brought forth with shoutings, crying, Grace, grace, unto it. (Zech. iv. 7-9.) Our Savior has gone into heaven itself now to appear in the presence of God for us. (Heb. ix. 24.) He was received up into glory. (1 Tim. iii. 16.) There now he reigns our Priest and King, and he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. He will bring forth his people from their graves. At the last day, (John vi. 40,) he himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ "shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—1 Cor. xv. 52-55. Is this language of doubtful signification? Will this unequivocally take place? Yes, he who is the truth saith, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hosea xiii. 14.

Are we believers in Christ Jesus the Amen? Then may we, the Holy Spirit enabling us, contemplate, and believe him to be in very truth the Amen. How

cheering! what a good hope we have in him, a lively, animating hope, lifting us up in grateful adorations, with ardent longings to glorify God in our body and spirit which are his. Though now the way is rugged, and temptations and conflicts with the world, the flesh and the devil are our trying portion, we are weak, we are imperfect, we come short; but we shall overcome at last. (Gen. xlix. 19.) We shall be more than conquerors through him that loved us. Christ our Amen will bring all to a glorious conclusion. This is everlasting consolation. Believing in him, his precious doctrine ends our soul's disquietudes, silences Satan's accusations, hushes every discordant note, and we have blessed peace, for Christ is the Amen.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

TOUCHET, Wash., Dec. 10, 1906.

DEAR BROTHER CHICK:—I am sending Elder J. P. Allison's letter for publication in the SIGNS, and trust you will see fit to publish it, as it seems to me especially comforting in these trying times, when there is so much strife concerning many points of doctrine. It has been a comfort to me to see the church abiding steadfastly in faith and in love, rather than in dissension.

Yours in haste,

(MRS.) M. J. LEE.

SHERWOOD, Ore., Nov. 28, 1906.

MY DEAR SISTER IN HOPE OF THE BETTER RESURRECTION:—Your good and precious letter of the 18th instant came to us by due course of mail, and I assure you, dear sister, that it received a hearty welcome, and has been read by us with much interest and comfort. About my first thought after reading it was, Who

am I, a poor, ignorant, old sinner, that I should be blessed with the privilege of having the love and fellowship of God's dear children, and also to have the privilege of reading such encouraging and comforting letters as you write me? While I feel very unworthy of such kind expressions as you use toward us, they are highly appreciated by us, and are like water to a thirsty soul, and are esteemed by us above rubies. I should have written in reply to your letter at once, but feeling my inability and weakness and ignorance in spiritual things so keenly, prevented me from making the attempt. You will remember that I did not promise an answer to your letter, but my promise was that I would write you something in reply. You say that it would be a precious boon to know of a truth that you had journeyed through that wilderness. Now, sister, none but those who have been quickened by the Spirit of God know anything about the barren wilderness of their depraved, deceitful and wicked hearts. In Psalms cvii. 4-6, it is written: "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." This doubtless is the wilderness that you refer to, and your referring to it proves beyond a doubt in my mind that you are familiar with all the solitary wanderings in this wilderness. The psalmist, in this language, does not mean that the children of Israel only wandered in this wilderness, but he is here setting forth God's dealings with his children in a spiritual sense. So the spiritual wanderers are here represented, and the first thing said about them is that they wandered in the wilderness in a solitary way.

What is the condition of a wanderer, such as is described in this text? First, he is houseless, and second, has lost his way. What made him houseless? Did he not have a comfortable home and a place where he could find shelter and satisfy his hunger? He surely did. That place was the world, which was then his home, and the things of the world were his food; but when the Spirit of God enters with divine power our conscience and heart it drives us out of this house and banishes us from this shelter, and, like Noah's dove, we cannot find rest for the sole of our feet among the carcasses that are floating among the waters of the deluge. We are no longer able to find shelter in our own wisdom and righteousness, the pleasures of the world have lost for us their interest, the inward teachings of the Spirit have driven us out from them all by laying the weight of eternal things upon our minds; thus we become wanderers. I think the wilderness is a type of what this world is to God's children. But the wanderer has also lost his way. We know that when we were in the world we had no difficulty, the way was so broad that we could not mistake the path; but when the work of divine grace begins in the sinner's heart he loses his way. This you, dear sister, know. We cannot find our way into the world, the Lord has driven us out of it, as he drove Lot out of Sodom; we cannot find our way to heaven, because we lack those bright evidences which alone enable us to see our path. This then is our experience: we have lost our way, having turned our back upon the world, while yet unable to realize those enjoyments in our hearts that would make heaven our home; we have so lost our way that we can neither go backward nor forward, nor turn to the right or left hand. We

have no plain landmarks to show us the path in which our hearts long to go. We need not stray from the text to find where the wanderer is, for it is said, "They wandered in the wilderness." As before stated, the wilderness is a type or figure of what this life is to the Lord's people; there is nothing that grows in it to satisfy their spiritual hunger, but in it we find sin and Satan continually biting and stinging us. In it we find no rest, but we read that they wandered in a solitary way. It is a path in which we each have to walk alone, a road where no company cheers us. This, my sister, is a peculiar mark of the children of God. You no doubt thought, and still think, that yours is a solitary way, and that no one is traveling your way; your perplexities are such as you think no other living soul is exercised with. The fiery darts cast into your mind by the wicked one are such as no child of God ever experienced, the darkness in which you travel, the infidelity and unbelief of your heart, are such as none ever knew but yourself. This indeed makes it a solitary way, but it only proves that you, my sister, are being led by the Spirit of God in this wilderness where the Lord alone can deliver. We must be cut off from resting upon an arm of flesh.

We read that they found no city to dwell in. A city implies something which is stable, with walls, streets and dwellings, and where the world enjoys the friendship bought with gold, as you so beautifully set forth in your letter. But the Lord's people while journeying through the wilderness find no real rest in these cities; there is nothing stable, nothing satisfactory. Do you not find this in your experience: that there is an aching void in your heart that nothing but the love and [presence] of the Lord

can fill? You are restless at home, restless in company, restless abroad; there is a vacancy the world cannot fill. But we also read that they were hungry and thirsty, and their souls fainted in them. Hungering after what, after the world, and the things of time and sense? No, but hungering after the things that are spiritual. This hunger is so great that it causes pain, and it seems that death will surely be the result if this hunger and thirst for righteousness, which we now see that we do not possess, be not satisfied; but we must be brought to the fainting point. You know what that is. "Then they cried unto the Lord in their trouble." Not before or after it, but in it. Nothing but trouble will make us cry. "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." There can be no deliverance without something to be delivered from. You know by experience what a great train of troubles you were in, so also you know what deliverance is, and how sweet that deliverance is.

"And he led them forth by the right way." It was a solitary way, where there was nothing but ups and downs, and to us it seemed there was no way at all, but it was the right way to a habitation to dwell in, and here we found rest. This is the habitation of God, and the righteous run into it and are safe. "He brought me to the banqueting house, and his banner over me was love. Stay me with flagons, comfort me with apples; for I am sick of love."

I must stop. Remember us at the throne of grace.

J. P. ALLISON.

JOB IX. 2.

"How should man be just with God?"

This question has occupied the minds of men in all ages, and various methods are put forth to obtain that end. We read in the daily papers that a plan is on foot to evangelize the world in the coming generation, and the wisdom of the world believes such a thing possible, but "the wisdom of this world is foolishness with God." Christ suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. (1 Peter iii. 18.) The just is Christ; the unjust is the church. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, * * * there is none that doeth good, no, not one."—Psalms xiv. 2, 3. One came to Christ and said, "Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God." Christ, the just, suffered death upon the cross for the sins of the unjust (his church). This atonement was for all the elect, chosen in Christ Jesus before the foundation of the world, and embraced all his people and all their sins to the end of time.

The eighth chapter of Proverbs speaks of wisdom, which is Christ. The twenty-third verse reads, "I [Christ] was set up from everlasting, from the beginning, or ever the earth was." He is the Alpha and Omega, the first and the last, the beginning and the end.

We will take up the church; there is vital unity between Christ and the church. He is the Head, the church is the body. (Eph. i. 23.) He is the Husband and the church is the bride. As God created Adam, and then formed Eve of a part of

Adam, so Christ was from the beginning, and the church came forth from Christ, "for as soon as Zion travailed, she brought forth her children."—Isaiah lxvi. 8. After God had created Adam and put him in the garden, he gave him of every tree to eat "but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Also in Ezekiel xviii. 4, the word of God says, "The soul that sinneth, it shall die." We find the woman brought to Adam, and Adam said, She is "now bone of my bones, and flesh of my flesh; * * * and they shall be one flesh." Eve was tempted, and partook of the fruit and gave to her husband, and he did eat, and their eyes were opened. They were now transgressors of the law of God, but God gave them a promise, saying to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Eve was the mother of all living. As the law had gone forth in the disobedience of our first parents, so death passed upon all that should come forth from them, for "who can bring a clean thing out of an unclean?" Eve was a type of the church and Adam a type of our Lord and Savior; Adam followed Eve in the transgression, so did Christ follow his church into this world of sin. "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."—Hebrews ii. 14. Christ was the seed of the woman (but was of the Holy Ghost) for the suffering of death, and being flesh and blood the law was over him the same as over his church, which is his body. "God so

loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and in Revelation xiii. 8, it speaks of Christ as "the Lamb slain from the foundation of the world," establishing our belief that God knew the end from the beginning. Here is where election and predestination shine forth to the great joy of believers, as all sacrifices in the types before the coming of our Lord and Savior were required to be perfect, without spot or blemish. So our Savior came in the likeness of sinful flesh, that he might be obedient unto death to satisfy the demands of the law, and redeem his church from under the curse. In his death the law was satisfied; death has now no dominion over him or his body, the church. Christ came not to destroy the law, but to fulfill; and Christ is the end of the law to every one that believeth; we are not under law, but under grace. Christ suffered, the just for the unjust, that he might bring us to God. It is through Christ that a man is just with God, for he is our "wisdom, and righteousness, and sanctification, and redemption." "There is none other name under heaven given among men, whereby we must be saved." "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." "I am the door of the sheep." It is only by and through Christ that we inherit eternal life, and they that are born again have the earnest of the Spirit. Christ, talking to the two on the way to Emmaus, after his resurrection from the dead, said, "Ought not Christ to have suffered these things, and to enter into his glory?" "We love him, because he first loved us." Bless his holy name.

J. M. FENTON.

PHILADELPHIA, Pa., Jan. 17, 1907.

DELIGHT, Md., Feb. 19, 1907.

MY DEAR BROTHER IN CHRIST:—
I feel ashamed of myself that I have not written you before to let you know how much I enjoyed your comforting letter; but this is the first letter I have written this year.

I cannot tell you how happy I feel, and thankful also, that I have at last found a home with God's dear children. I was baptized, with my husband, the fourth Sunday in August last. I hope it will always be comforting to me to remember that day. I wish I could feel more humble and thankful than I do. I knew it was a great and solemn step to take when I went before the church and asked them to take me with them, and then to follow the Savior in the beautiful and sacred ordinance of baptism; but I have done this, and it seems wonderful that I have really done so. I would rather share their joys and sorrows than enjoy all the pleasures this world can afford; if I am not deceived in myself, I do love the Baptist people, they seem to draw like cords around my heart. I feel very unworthy and undeserving of a home with the church, but in spite of all my unworthiness and sinfulness I wanted a place there very much, and I feel thankful that the heavenly Father has led me to them.

I am looking forward to the association in the spring at Black Rock. I hope to meet you there, and I would be glad to have you come to see us at any time you come to Reisterstown. My husband will be glad to see you also. I would like very much to have a talk with you concerning the things of the Spirit. I read your letter to Alfred, and he thought it was good, and full of good things. Please remember us both in your prayers.

From your unworthy sister, if one at all,
MERAB H. PARKER.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1907.

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

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

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

PERPLEXING questions have always from time to time arisen among the churches of God in the world; such questions do still arise, and, we have no doubt, will always arise. At the time they often seem distressing, and the hearts of those who truly love God, and who desire the welfare of his cause and people, are made to tremble and be sad. Experience of past perplexities, and of deliverances from them, which God has always in the right time shown his people, do not always seem to give us assurance that it will be so now in the present trial. Israel came often into difficult places, and as often in their journeying were brought safely through, yet their hearts continued to fail with fear when some new obstacle appeared in the way. This was always so, except at times when their God gave them some special confidence, by which they overcame the fear and weakness which was natural to them. So it is true now that as often as some trial or dark cloud looms up in our sky we begin to question and fear again, and so go haltingly and stumblingly along until the cloud is dispersed, or until seen clearly that it has broken and sent down blessings upon our heads; then indeed we can sing the joyful strains of those who

have come off conquerors. It is indeed at times true that the blessed Lord gives to his children, when face to face with some dark and trying experience, such victory of faith that even before the enemy has disappeared they go forth like the army of King Jehoshaphat, with the singers and players upon instruments in the forefront of the battle, because they shall not need to fight in the conflict at all; and as they go forward, with the foe in full sight, they praise and bless the Lord as though the victory had already been won. Indeed, when God is pleased to give such overcoming faith as this the enemy is conquered, because "this is the victory which overcomes the world, even our faith." How good it is to see some humble child of God when face to face with the sorest earthly trial, which comes against him like a threefold host, as the Moabites and Ammonites, and the inhabitants of Mt. Seir, then came against Jehoshaphat, still calm, cheerful and confident, employing himself with no preparation to contend against the foe, but steadfastly believing in God that he will save him, and going on his way with the praises of God in his heart and on his lips. What a testimony such an experience as this is to the power of sovereign grace in the heart. Such a soul knows the battle is the Lord's, and that he does not need to fight his own battles, and so all his soul is, and must be, engaged in praise, rather than in strife.

The things to which we have referred thus far relate especially to personal trials and soul-conflicts. The trials may be caused by untoward circumstances, such as sickness and poverty, the wrong doing of one we love, the assaults of personal enemies, or a hundred other things of like nature, or they may arise from temptations of the enemy, who strives to al-

ways weaken our faith in God and to destroy our hope in him, or they may arise from receiving clear views of our own inward depravity, from which the awful doubt comes that the work of the Lord has never been wrought in us at any time, and that we must still be in the lost and dark condition in which the fall plunged us with all mankind. But let these things arise in whatever way may be the case, they cause sore questionings which we cannot answer, and they bring us to a low ebb in feeling indeed. At such times we find we cannot rise above them, or become conquerors over them, by any might of ours. We may strive to remember the past evidences, but there is no power in them; we may read the Scriptures which once have ministered comfort to us, but the sweet savor of them is departed from our hearts, and we may endeavor to present our sad case in prayer before God, but prayer seems but a chattering noise. All things that we can do fail, and we come to learn at last that not only shall there be no need for us to fight in this conflict, but that we could not fight if there were need. Such hours of trial and conflict are blessed in their results if we are thereby brought to the place where we learn that the battle and the victory are the Lord's.

We had in mind when we began this writing to speak of questions which do not relate, except indirectly, to the inward experiences named above. It was in our mind to speak of questions that are constantly arising in the churches, as regards their order and discipline. There are times when even the most humble and God-fearing among the people of God do not see all things alike. Difference of judgment will arise as to what is wise and most in harmony with the gospel, and for the good of the cause, and for the

glory of God. Such questions arose in the days of the apostles, and were the source of anxiety in the minds of the apostles and the churches then. There were differences of judgment, there were roots of bitterness springing up, troubling the hearts of all who were spiritual, and there were at times such differences as led to strife and contention; and it has been so ever since, and will be until that which is perfect is come. We recall that Paul and Barnabas differed about Mark, as to whether he should accompany them upon a visit to the churches of Syria and Cilicia, where they had before preached the gospel. The occasion was that Mark had failed to accompany them in a former visit, and Paul thought him blameworthy and unfit to take with them now. There was no question of fellowship involved between Paul and Mark, but it was the judgment of Paul that it was not wise to take Mark with them; perhaps because he was the son of the sister of Barnabas, Barnabas was more disposed to overlook his weakness, and to insist upon taking him with them. No small contention arose between Paul and Barnabas concerning this, and the result was, not declaration of nonfellowship, but that they went different ways (Barnabas taking Mark with him) and preached the same gospel. It has seemed to us that in this one narrative very many perplexing questions might find their solution. Difference in judgment ought not to lead to divisions. Our differences of opinion concerning men are no reason for division. It may be indeed true that to avoid unprofitable friction and contention each one may go his own way, or to his own field of labor in such cases, but still there is no reason that one should say of another, He is not the servant of Christ, and I cannot hold him in fellowship. In

such cases, if the judgment of good brethren is irreconcilably different, let it be so, and let each go his own way, as did Paul and Barnabas. Afterwards Paul speaks most kindly of Mark; even in the midst of the dissension Paul does not intimate any question as to the reality of the faith that was in Mark, but he did not think him fitted for the serious work that was before them amidst dangers and trials and persecutions; he seems to have questioned his steadfastness. It is, no doubt, the case often that there is no question in the mind of brethren in general as to the real call of some one to the work of the ministry, and no question as to the reality of the faith which he professes, but still there may be weaknesses in that one, or lack of some needed qualification, which in the judgment of his brethren unfit him to labor in certain directions. Our God, who loves all his children alike, has not fitted all alike, but designs one for one place and another for another place. So with the churches of God, they may have no doubt as to the work of sovereign grace in the heart of a brother, or concerning the reality of his call to the ministry, and yet not think it wise to put him in a certain place. In such cases let the brethren do as did Paul and Mark, each go in his own direction, as the providence of God shall mark out the way.

The above relates to differences between ministers themselves, as to what is wise and best to do; but sometimes differences arise in the churches concerning different ministers which are hard to reconcile, and which bring up perplexing questions; such differences occurred in the churches founded by the apostles. The divisions in the church at Corinth are often referred to by Old School Baptists, and are familiar to all. We need not repeat all Paul said to that church con-

cerning this matter, but a few things we desire to call attention to: first, they were carnal in these divisions; it was all of the flesh; the name and honor of Christ was lost sight of, and one thought only of Paul, another only of Cephas, and another only of Apollos, and it would appear that even those who said, I am of Christ, did not say this in a right spirit. It would seem from the narrative that they said this with a party spirit, as did all the others, thus bringing Christ down to the level of party strife and debate. Be this as it may, it is evident that all that division was of the flesh. Indeed, James tells us that wars and fightings among the brethren come of the flesh; and yet there is no doubt in our own mind that each party there really thought they were actuated by a praiseworthy spirit, and that they were seeking the honor of Jesus and the good of his cause. How easy it is to be deceived, and mistake what really is of the flesh for devotion to the cause of God. To magnify any man, even Paul the great apostle, is wrong, and it was evidently most abhorrent to Paul himself. He sought only the praise of Christ, and nothing could hurt him more than for any to seek to make his name prominent rather than Christ. How forcible are the words, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" And, "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" Like John the Baptist, they were but the voice of one crying in the wilderness of this world; they were only the friends of the bridegroom. The greatest joy possible to them in their ministry was that Christ, and Christ only, should be magnified. Paul said to the churches in Galatia, "My little children, of whom I travail in

birth again until Christ be formed in you" the hope of glory.

In the second place, let us notice that all the rebukes and all the warnings of Paul were to the end that these divisions should be healed. Let Paul and Cephas and Apollos be counted as of no value beside the name of Christ and the union and welfare of his church. We do not read that the church did finally divide over these men. It appears from the second epistle to them that Paul's words were blessed of God to them in such a way that they put away from them this, with other evil things; it wrought a great clearing of themselves, and a great zeal for the better way. When God gave them, through his inspired apostle, to see their folly and base departure from Christ for the sake of men, they were humbled, and sorrowful with a godly sorrow that needs not to be repented of. One had no room to think himself less culpable than another. If one could say, I did not make an idol of Cephas or Apollos, he had to confess before God and to his brethren that he had done so in his mind and heart, with Paul. Even those who had said, I am of Christ, were convinced that they were in no wise better than their brethren, and that even in confessing Christ the spirit of strife was more or less actuating them. No doubt there was enough true religion among them, even at the worst, to lead them to serious questioning as to how all this trouble could be healed. As it is at this day, so was it no doubt then, they realized that they were all in a wrong road, but the question was, How shall we return to the right way? Paul, by inspiration, showed to them the right way, and this was to cease to think of men, or to magnify them, and to remember that they all belonged to Christ by redemption, and

through the new birth. Nothing could serve to bring them to a right mind again so well as to remember who it was that had been crucified for them, and in whose name they had been baptized. Nothing is such a healer in time of dissension as to remember all the way in which God has led us, and to look to the hole of the pit from which we have been digged. In humility there is no room for strife over men, but Jesus alone is exalted, and in the lifting up of Jesus all who know him will be drawn to him, and in being drawn to him will also be drawn to each other in union with him, and so we have a lesson in Paul's argument with this church. It was: "Is Christ divided?" Did Paul die for you? What was the testimony that you bore in your baptism? Christ, and Christ alone, was in all this. This they knew, and it was the mind of the apostle to remind them again of their first love. At that time they could not have said, I am of Paul, or I am of Cephas, or I am of Apollos. It is good to be little children always, and it is good to remember the time of our spiritual childhood often. We have never been nearer right at any time than when we first believed. How good it is when we can have in our desires only the glory of God and the peace of the church of God. How good when we can know no man after the flesh, and how exceeding good it is when we can with our whole heart pity and love a brother, even when we must oppose him to his face. Thus did Paul when he withstood Peter to his face, and censured him for his course. Do we love our brother well enough to censure him to his face when he has erred? Censure without love kills, and to love the erring without reproof is equally deadly.

We leave these thoughts with the churches; think upon them, consider them, and search the Scriptures concerning them.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

HEBREWS XII. 22-24.

"BUT ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

The inspired apostle Paul, who is presumed to have written this epistle, after having discussed very fully the nature and import of the Levitical priesthood, and all its typical bearings, in prefiguring the great High Priest of our profession, and his royal priesthood, having not only compared, but also contrasted the former with the latter, most faithfully admonishes the saints to consider the Apostle and High Priest of our profession, Christ Jesus, and to render strict obedience to him, and see that we refuse not him that speaketh. "For," says he, "if they escape 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; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." He exhorts them to lay aside every weight, and the sin which doth so easily beset them, and run the race set before them, looking not now to Moses, who, as a servant, was faithful, but unto Christ, the Son of God, who is over his own house, and to lift up the hands which hang down, and the feeble knees, and to make straight paths for their feet, lest that which is lame be turned out of the way; but let it rather be healed. "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitter-

ness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right." These solemn admonitions are enforced by the consideration of their high and holy calling and the superior dignity of Christ as a Son above that of Moses as a servant. If under Moses, in his inferior capacity, every transgression received a just recompense of reward, and if "he that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God," or refused him that speaketh from heaven? All who transgressed or failed to obey the law administered by Moses were subjected to the pains and penalties of that law, and died without mercy, for there was no mercy in that law. Moses could not judge them by the law of Christ, which is written in the hearts of the children of God under the gospel, but by that law which was written on tables of stone; that law could show no mercy, hence they died without mercy; but in the law written in the heart, God is merciful to the transgressions of his people, and will remember them no more. Still the punishment of which the saints are thought worthy, who transgress the law of the Spirit of life which is in Christ Jesus, is much sorer than that under Moses, inasmuch as Moses could only inflict temporal judgments, and under the law of Christ spiritual judgments, such as leanness, barrenness, and fearful looking for of judgment and fiery indignation, which shall destroy, not the saints, but the adversaries. He visits their iniquities with the rod, and their sins with many stripes, nevertheless his loving-kindness he will not take utterly away.

As an incentive to greater diligence and more profound attention, to deeper reverence and more implicit obedience to the law of Jesus, the apostle says, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and 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," says he, "ye are come unto mount Zion." How striking is the contrast! Mount Sinai, in Arabia, typified by the bondmaid, answering to that Jerusalem which gendereth to bondage, and which is in bondage with her children. Where the voice of God was heard in thunder tones, proclaiming the precepts of the covenant of works, the ministration of death, the display of the awful terror of the Lord, demonstrating the impossibility of approaching unto God by the deeds of the law.

"Not to the terrors of the Lord,
The tempest, fire and smoke;
Not to the thunder of that word
Which God on Sinai spoke."

In that mountain no refuge could be found for either man or beast, but all who approached were stoned, or thrust through with a dart. But Christ, our High Priest, has redeemed us from the terror of that law.

"And we are come to Sion's hill,
The city of our God,
Where milder words declare his will,
And spread his love abroad."

Mount Zion, or Sion, as it is rendered in the New Testament, was literally the city of David, the seat and centre of the government of the commonwealth of Israel, fortified with invincible walls and mighty towers, abounding with every possible comfort and security for its inhabitants, and located upon the mountains of Zion, which were refreshed with

the dews of Hermon, where the Lord commanded the blessing, even life forevermore. This city is frequently used, both in the Old and New Testaments, to represent the church of God in her gospel organization, strength and beauty. "God is in the midst of her; she shall not be moved: God shall help her, and that right early." "Out of Zion, the perfection of beauty, God hath shined." "Glorious things are spoken of thee, O city of God." The gospel church is Mount Sion, and she is the city of the living God. Ezekiel and John saw this holy city of our God in their vision. John says, And he shewed me "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This holy city is the church, the bride, the Lamb's wife. To the church of the living God, thus presented as Mount Sion, and as the city of the living God, every regenerated follower of Christ, under the gospel has come. This Mount Sion, this city of the living God, is the heavenly Jerusalem. Not that Jerusalem which gendereth to bondage, which was destroyed, but the heavenly Jerusalem, which is above, is free, and which is the mother of all who, as Isaac was, are the children of the promise, and children of the free woman. The city to which the saints are now come is the city of the living God. He is so called, not only because he is alive, and lives of himself, being self-existent and independent, but because he is the source and fountain of all spirituality and vitality to all his saints. It is his city because he is the founder of it, and her name is, "The Lord is there." He is the maker and builder of it, it is not made with hands. It is his because he has formed it, for he says, "This people have I formed for myself; they shall shew forth my praise."

And again, he says, "And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." The saints have come also to an innumerable company of angels. The term "angels," in this place, we think means the saints in their spiritual existence. Their flesh and blood cannot come into this spiritual communion, for it cannot inherit the kingdom; no man is here known after the flesh; the flesh profiteth nothing; they have no confidence in it, for it lusts against the angel, or spirit, and all its works are in direct opposition to the fruits of the Spirit. Christ says of his little ones (and all his children are little ones), that their angels do always behold the face of my Father, which is in heaven. Their fleshly powers cannot behold the face of God, but their angel, or spirit, that which is born of the Spirit, does behold the face of God, for he that hath seen Jesus hath seen the Father also, not by natural sight, but by that spiritual discernment which is peculiar to the new man. The number of these angels is definite, but no man can number them, hence to us who come to Sion the company of them is innumerable, for it includes the whole family in heaven and in earth. They constitute one general assembly, embracing all that were chosen of God in Christ before the foundation of the world, all who are and were predestinated to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, all for whom Jesus died, for whom he arose, and for whom he ever liveth to intercede. This general assembly is the church of the firstborn, which is written or enrolled in heaven. Christ, in his mediatorial headship of his church, in all things must have the pre-eminence. He is the first begotten from the dead,

and he is called the firstborn of every creature, and that he should be the firstborn among many brethren. This Mount Sion, this city of the living God, this heavenly Jerusalem, this innumerable company of angels, this general assembly, then, is no more nor less than the church of Jesus Christ, his body and his members, his flesh and his bones, and one with him, even as he is one with the Father. They have come also to God, the judge of all.

We have already noticed in the foregoing remarks that God is in the midst of Zion, that she cannot be moved. He has chosen her for his dwelling-place, and in her will he dwell forever, for he has desired it. The God of Zion is the judge of all; his judgment has decided and fixed the destiny of all beings, of all events and of all worlds. Judgment and justice are the habitation of his throne, and from his decision no appeal can be made. But there is a special sense in which all the subjects of his spiritual kingdom who have come to Zion have come to him as their judge. When called and quickened with spiritual life, each subject of his saving power finds himself arrested and arraigned before his judgment-bar, and his sins are set in order before him. The book of the divine law is brought before his court, and all the transgressions of its precepts are plainly pointed out, and all other judgments as to our case are effectually set aside. We are made conscious that whatever has been our own judgment in regard to our standing, our guilt or innocence, our merits or demerits, our ability or inability, or whatever judgments may have been decided for or against us by our fellow-men, are found to be null and void. We come to God as the judge of all; the case is between the individual

and God the judge. Before our arrest we had judged of our own case favorably, for we knew not the deep depravity of our own hearts, and we even have thought justice was on our side, but now that we stand before the eternal Judge, we find that we are guilty and ruined, helpless and despairing. Now we change our judgment, and decide that justice is truly against us, and that we cannot be saved without infringement of the justice of God. But neither our first or second judgment can stand, for God is judge himself, and when he by his Spirit has made known his decision in our case, we know that it cannot be reversed. He shows us truly how guilty we are, and how justly we deserve his wrath, but he also shows us that he can be just, and the justifier of the ungodly. Christ is to us revealed as our Savior, our Wisdom, our Righteousness, our Sanctification and Redemption, and we can rely with joy and confidence on this decision, for it, being the decision of God the judge of all, is irrevocable. We come to God, the judge of all, in regard to all things that concern us for time and for eternity. As our judge he establishes our goings, the paths in which we are to tread, leading us in a way that we knew not, and in paths which we had not known. As our judge we learn (slowly perhaps) to commit to him the keeping of our souls, to decide for us what is best, and to withhold from us what he sees would not be for our good or his glory. Our feelings and our judgment we lay aside, and search the volume which contains a record of his decision, with a desire that we may walk in all his judgments and obey all his precepts. If we transgress his law (as we are conscious we do daily) we still have to do with him as our judge, for the Lord will judge his people. If our ene-

mies set upon us to destroy us, we are not to avenge ourselves, for God is the judge of all; vengeance belongs to him, he will repay. If we meet with offenses, or are grieved with the course of our brethren, or have wounded them, we are not competent to judge the case, but he is the judge still. We are to watch closely the judgments which he has recorded in every case, and conform to them. When Israel had no king or judge, we are told that every man did that which was good in his own eyes. But such is not our right now, as citizens of Zion. May all of us who have entered the gates of the holy city, and eaten of the tree of life, ever come boldly, freely, unreservedly to him as the Judge of all, and submit all our concerns to him.

“And to the spirits of just men made perfect.” By just men, we understand those who are freely justified through the redemption which is in Christ Jesus, for no other men are just in the sight of God, the judge of all. Their spirits we understand to be what we have treated on as their angels; their spiritual life and immortality; that which is born of the Spirit; and in this there is a unity. There is one body and one spirit, even as they are all called in one hope of their calling. But while here in the flesh, even the spirit of the child of God is not perfected. It has not attained to the consummation of its perfection, or the fullness of its glory. Not yet so happy, so free from oppression, conflict and trials as it shall hereafter be. “It doth not yet appear what we shall be: but we know that, when he [who is our life] shall appear, we shall be like him,” and that will be perfection truly. Here we see but in part, we know but in part, but when that which is but in part shall be done away, we shall see as we are seen, and know even

as we are known. The spirits of the saints who have finished their course on earth are now perfected. Abraham, Isaac and Jacob, the spirits of the prophets and apostles, are perfected, but they have not left Sion, for the Mount Sion to which we are come abideth forever. This kingdom shall break in pieces all other kingdoms, and it shall stand forever; it is an everlasting kingdom, and a dominion that hath no end, and all who are brought from the east and from the west, the north and the south, shall sit down in the kingdom with Abraham and Isaac and Jacob. The mortality of our earthly bodies cannot interrupt the communion of the spirits of the just.

"The saints on earth, and all the dead,
But one communion make;
All join in Christ, their living Head,
And of his grace partake."

"And to Jesus the mediator of the new covenant." We have not come to Moses, the servant, but to Jesus, the Son, to Jesus the Savior, the mediator of the new covenant, the mediator between God and men. The new covenant is contrasted with the old covenant, which was a ministration of death, but the new is a covenant of life and peace. "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 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: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old."—Heb. viii. 7–13. As Aaron and his sons in their priestly office ministered as mediators at the altars, under the old covenant, with the blood of calves and other victims, which were offered continually in mediation for Israel, so Jesus, the High Priest of our profession, is the Mediator of the New Testament, or covenant. In the new covenant the spiritual Hebrew, or Israelite, draws near unto God by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh. It is therefore through Jesus Christ as our Mediator that we enter into the holiest of all, that we come unto God by him, and from the least to the greatest all know God, which knowledge is eternal life. "Now," says the apostle, "of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."—Heb. viii. 1, 2. The apostle in thus summing up, compares and contrasts the two covenants, and the mediators of them, respectively, and shows in verse six that Jesus has obtained a more excellent ministry than that of Aaron, under the first testament, and that "by how much also he is the mediator of a better covenant, which was established upon better promises." The old covenant was established

on conditional terms; life and temporal blessings were promised if they obeyed its provisions, but death and temporal judgments if they transgressed; but the new covenant is a better covenant, and established upon better promises, unconditional promises, promises which are confirmed by two immutable things, by the oath of him who can swear by no greater, by the immutability of his counsel. "And for this cause he [Jesus] is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."—Heb. ix. 15. "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us. Not yet that he should offer himself often, as the high priest entered into the holy place every year with the blood of others. * * * But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."

"And to the blood of sprinkling, that speaketh better things than that of Abel." The blood of sprinkling to which the new covenant saints are come, is the blood of Jesus Christ, which was shed for the remission of their sins, and the sprinkling of that blood signifies its application to those for whom it was shed. As Peter applies it, to the "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Answering to the application of the blood of the passover lamb, in the

deliverance of Israel from Egypt, which blood was applied to the door-posts of the dwellings of those who were to eat the passover, and were saved from the angel of wrath, and redeemed from the house of bondage. "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."—Heb. ix. 18-23. The purification of the children of the new covenant is effected by the sprinkling of his blood, who through the eternal Spirit offered himself without spot unto God, and who has obtained eternal redemption for them. His blood speaketh better things than did the blood of Abel. The voice of Abel's blood called from the ground for retribution upon Cain, but the voice of Jesus' blood speaks peace, deliverance, salvation. "Having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."—Col. i. 20. The language of Jesus' blood sprinkled upon his redeemed people is that of peace, it bids the messenger of divine wrath pass over those on whom it is sprinkled; no wrath can enter there, no condemnation, no guilt can there be

found, for his blood cleanseth them from all guilt. It speaks in soothing accents to the despairing sinner, and bids him lift up his head and rejoice in Christ his Savior; it speaks deliverance to the captives, of opening the prison to them that are bound. His blood proclaims a complete and full salvation to all for whom it was shed, and of an inheritance of immortal glory beyond the grave.

We have briefly noticed the most prominent points embraced in the text; on each there is room for much enlargement, but the very manifest design of the apostle was, by all these considerations, to urge and admonish the saints to see that they refuse not him that speaketh. Higher, nobler, loftier considerations than any presented in the law of a carnal commandment, or enforced by the merciless rod of Moses, appeal to the hearts sprinkled from an evil conscience, by the sprinkling of the blood of Jesus Christ, to lay aside every weight, and the sin which doth so easily beset them, and to run with patience the race which is set before them, looking unto Jesus, the author and finisher of their faith.

MIDDLETOWN, N. Y., March 15, 1862.

APPOINTMENTS.

If the Lord will, I will attend appointments in Kentucky and Ohio as follows: Mount Sterling, Tuesday, April 16th, at 2 p. m.; Winchester, Tuesday night; Little Flock, Wednesday, 17th, at 2 p. m.; Farmdale, Wednesday night; Bethel, Thursday, 18th, at 11 o'clock; Shelbyville, Thursday night; Lexington, 123 Walton Ave., Friday night; Mays Lick, Saturday and Sunday, 20th and 21st; Georgetown, Monday night, April 22nd; Sadieville, Tuesday morning, 23rd; Mill Creek, Ohio, Wednesday morning, 24th; Mt. Pleasant, Ohio, Thursday morning, 25th.

SILAS H. DURAND.

NOTHING preventing, I will be at Schoharie Hill Church, Schoharie Co., N. Y., April 20th and 21st, third Sunday; Schenectady, N. Y., 54 Fuller St., 23rd; Saratoga, N. Y., 24th and 25th; Troy, N. Y., 28th, fourth Sunday.

D. M. VAIL.

OBITUARY NOTICES.

Mrs. Jane Gillies, my mother-in-law, passed away at the home of her daughter, Mrs. Duncan C. Graham, near Dutton, Ontario, on the morning of February 11th, in the 85th year of her age. She was confined to her bed about two weeks with a general breaking up due to old age. She had for many years suffered much from stomach trouble, unable much of the time to retain food long after eating, but through it all was patient, and often would say she had no reason to complain. She was married young, and with her husband, who predeceased her twenty-six years, endured many of the privations consequent to pioneer life. To her were born twelve children, seven of whom preceded her to the grave. She experienced a hope in the mercy of God when she was about twenty years of age, and was baptized in the fellowship of the Covenanted Baptist Church of Canada, by the late Elder Dugald Campbell, about sixty-four years ago, and continued steadfastly in the apostles' doctrine, and fellowship of the brethren, always feeling herself to be the least among them. She was possessed of a good memory, and could recall even in her latter years many interesting incidents connected with the church, as well as her own experience in the eventful days of her early life. She devoted much time to reading her Bible and other good books, and would often speak of God's goodness to her, not because of any merit she saw in herself, but because of his mercy to one so vile and sinful as she felt to be. Shortly before she was taken down with her last illness she was much cast down in mind, feeling desolate and forsaken of her God, but ere long was made to rejoice and cry out like one of old, "My Lord and my God." On previous occasions she has spoken to the writer of her doubts and fears, and would seem to take in the words of the Savior to Thomas: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." The latter part of the fifteenth chapter of 1 Corinthians, beginning at the fifty-second verse, was much on her mind before she was taken sick, from which she concluded that she, or some one near of kin to her, was to be called away soon, and as she was in the act of informing those about her of that fact she went into a convulsion, from which she recovered for a few hours, when she had a second attack, which left her unconscious for about twenty-four hours, when she recovered again, and so remained until the end came several days after. She would occasionally repeat portions of Scripture, and sometimes would say, "He promised he would never leave me nor forsake me." Once when she was so weak she could scarcely utter a word audibly she held up both hands and lisped the words, "Behold I have graven thee upon the palms of my hands; thy walls are continually before me." She was for many

years quite deaf, and as a consequence unable to hear preaching, which was a source of sorrow to her, as she loved to mingle with her kindred in Christ, and when she was able, regardless of her hearing, would attend at the communion service. The welfare of the church was always a source of concern to her, manifesting thereby that she was indeed a mother in Israel. She was the last remaining (with perhaps one exception) of those who were baptized by the late Elder Dugald Campbell. She saw many sorrowful days, having been compelled to part with so many of those who were near and dear to her by the ties of nature. Her remaining children, one son and four daughters, were constantly about her in her last illness, and did all that loving hands could do in ministering temporal comforts; but Jesus alone can make a dying bed feel soft as downy pillows, and such we feel that he did for her, so that we mourn not as those who have no hope, being confident that she has entered into that rest which is eternal. The sixty-sixth paraphrase was one of her favorite hymns, a portion of which was sung at her funeral.

The funeral service was conducted by Elder P. W. Sawin, of Shelbyville, Ky., who spoke comfortingly to the mourning ones, as well as to the brethren and friends who were present on the occasion, after which the remains were conveyed to the cemetery and laid beside those of her departed husband.

J. T. KERR.

IONA STATION, Ontario.

Miss Bessie Bateman departed this life Dec. 11th, 1906, in the 46th year of her age, in a blessed and glorious hope of immortality and eternal life beyond the grave. Hers was a life of suffering and sorrow, but the wonderful patience and resignation with which she was endowed by her heavenly Father was such as is seldom witnessed. For years she suffered without a murmur that I ever heard, always pleasant and cheerful. She was born March 26th, 1861, received into the church in May, 1889, and baptized in June following. She had but little to say when she came before the church, but the whole church had a warm fellowship for her, and she had a warm and hearty welcome into their communion. She was of a rather quiet, retiring disposition, but warm-hearted and a good talker to those she was intimate with. She was greatly afflicted for many years with different diseases, but the final disease was consumption. She suffered much with a very distressing cough for years, but would always say, "I am well, only for this cough." I visited her last October the last time, and it was a good visit to me. She was enabled to tell how she longed for the end; she had no fear of death, and though she wished to be patient and resigned, yet she desired rest, for she was so weary, so tired of sin and self, and she longed to be with Jesus. She was bright and cheerful, and though only able to speak in a whisper, it seemed good to

hear her talk of the end in such a bright, cheerful manner. I think I shall never forget my visit, for it almost seemed like talking to one who was done with this world and all its affairs. She lived over two months longer, just, as one might say, in sight of that land which is fairer and more lovely than any mortal can describe. She was tenderly nursed and cared for at her sister's, Mrs. P. Cornell's, who never seemed to tire in her devoted care for her. The last two weeks of her life she had no rest day or night with her terrible cough, and she longed and pleaded for the end. Her sister said to her, "You are suffering." She replied, "I have not one pain too many," and she repeated the words, "The flame shall not hurt thee, I only design," &c., and said, "He is only consuming the dross." She would say, "I cannot go till the call comes." The last night she seemed to rest easily a little while, then she looked up and said, "Am I gone?" Some one said, "You are nearly gone." Then she bade all good-by, but said, "I miss one"—her nephew Willie. They called him, she bade him good-by when he came, then closed her eyes, rested a little, but became restless again and said, "Do I have to come back again?" She requested to be raised in bed, which was done, when she said, "Glory, glory, Jesus is speaking to me, keep still. I want you all. Good-by. 'Other refuge have I none, hangs my helpless soul on thee.'" Then she said, "Phil., Mary," evidently wanting to say something, but the end had come, and she closed her eyes on all things here below and was at rest, gloriously rest that she had so longed for.

Elder Sawin preached to a large concourse of people at the Baptist meeting-house, from John xiv. 1-3, and she was laid away to rest.

R. SCATES.

Ezekiel D. Clements was born in 1817, and died January 1st, 1907. Our brother experienced a hope in Christ Jesus, and was baptized April 16th, 1840, by Elder Philander Hartwell, in the fellowship of the church at North Berwick, Maine. He was a man held in high esteem in all the neighborhood in which he spent his life, and he was well beloved by the church of God. He walked humbly with his God, and before his brethren, ever expressing himself in lowly and self-abasing speech, yet confessing that he was held up by God's reigning grace, and that he could not cast away the beginning of his confidence, which the Lord, for Jesus' sake, gave him—a comfortable hope that his sins were forgiven. Many times I have heard him relate his soul's first experience of the saving loving-kindness of the Lord, and nearly always it was with tears in his eyes that he told the divine story. The last few years of his life he was unable, through infirmities, to attend the assemblies of the saints; when I visited him he lamented his inability, and longed that he then might have the privilege which had been his in former days. During his

last days our brother and his wife, sister Clements, were unable to carry on their farm interests, but they were kindly cared for at the home of their daughter, Mrs. Stevens. I drove to see him in his last short illness, and was glad to be there to converse once more with him before his departure. I talked to him of the blood and righteousness of the Lamb of God, and of the covenant faithfulness of the Lord, and several times he expressed himself that Jesus was all his hope of salvation, and of eternal glory, and when I sang to him some precious hymns, and among them, "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word," he mentioned how good and sweet it was to him. I stayed a few hours with him, but before the dawn of another day he had departed this life, to be with Christ, which is far better. At his funeral I preached from the words, "The nations of them which are saved shall walk in the light of it."—Rev. xxi. 24.

ALSO,

Louammi Quint departed this life Feb. 15th, 1907, aged 80 years and 10 months. Our sister united with the church, and was baptized by Elder William Quint in the year 1850. She ever manifested a warm attachment to the doctrine of God our Savior. During the fourteen years of my intimacy with her in the kingdom of Christ I ever found her one with whom it was a blessing to hold conversation upon the things of Christ. She at times was much tried concerning her personal participation in the benefits of the atoning death of the Lamb of God; yes, many doubts and fears exercised her soul. She had her allotted trials in life, and to others it appeared, at times, that she had a rather large share of tribulation; but it was no more and no heavier than was our heavenly Father's good pleasure to lay upon her, and like all the dear household of God, it was her comfort to find his grace was her sufficiency. "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." During her illness she was a great sufferer, and it was painful indeed at times to witness her distress, but amidst it all the Lord was near, very graciously supporting her in her affliction. Thus in this eventide of her sojourn in the world it was light. Again and again she would speak of herself as a poor, vile sinner, and that the only ground of her hope of acceptance before the throne of God must flow from the riches of his grace. She sighed and longed for release from the earthly house of this tabernacle. Her hope in the Rock of our salvation was bright, and at times blessedly triumphant. Many times during my frequent visits at her bedside I felt it a sacred pleasure to talk and to sing to her of the loving-kindness of the Lord, and of this she again and again expressed her grateful appreciation, and it was very blessed to hear her tell her heart's gratitude to the God of all grace, and of her comfort and hope of life everlasting in Christ Jesus our Lord. At her funeral I spoke from the words, "To die is gain."—Phil. i. 21.

FREDERICK W. KEENE.

DIED—March 7th, 1907, sister **Catherine Bundy**, wife of brother Jerome Bundy, of Bainbridge, N. Y. Her maiden name was Jones. She was born in Gilbertsville, N. Y., March 29th, 1831, married to Jerome Bundy Oct. 20th, 1856, died of pneumonia, followed by what is called by physicians heart failure. She was sick ten or twelve days. She, with her husband, was baptized twenty-eight or twenty-nine years ago, by Elder Balas Bundy, uniting with the regular Old School Baptist Church, of Otego, N. Y., remaining in the love and fellowship of the same until her heavenly Father called her to her eternal home. Many, many times within the last year or two she has said, I would love to see the beyond. She longed to see her home beyond, her heavenly home. Her desire is fulfilled perfectly, nothing lacking to be made up in the future, for with the dead there is no future in eternity; this she fully indorsed. She was as firm as a rock in her belief of the doctrine of Christ, election, predestination, salvation by grace, and grace alone, and the resurrection of the church in Jesus Christ from the dead to eternal glory and happiness, and was the most hopeful and confident of any one that I ever knew in the Old School Baptist Church. She felt the need of the grace of God continually, and I am sure that she knew the grace of God in truth. She loved to talk of the mighty power, goodness, mercy and love of God. Many times in the past twenty-eight or twenty-nine years I have been privileged to visit at the home of brother and sister Bundy, and always felt greatly benefited in my visits. She would often say, God spoke to me at such a time, and I cannot, I dare not, question or deny it. She is gone, gone forever from us in the flesh, but in spirit still united, for the body of Christ never has been and never can be separated. She leaves her husband, our dear brother, to mourn the loss of one who had been a helpmeet to him for many years, united by natural and spiritual ties as husband and wife and as children of God. May God bless our dear, lonely, disconsolate brother, who now feels that there is nothing to live for in this world. May God bless him with his own presence to strengthen and comfort him the remainder of his journey. She also leaves four children, one boy and three girls, all very affectionate and kind to mother, as she was to them a kind, loving mother, two sisters, one brother and fourteen grandchildren, who will all miss her much, for they all loved her. May God bless them all with reconciliation to his righteous will for Jesus' sake.

The writer officiated at the funeral March 9th, which was at the home. There was a large attendance. The body of clay was buried in the cemetery near the village.

D. M. VAIL.

OUR dear, precious sister, **Mrs. Mary Shields**, daughter of Elder I. N. Vanmeter, died at her home in Macomb, Ill., Feb. 22nd, 1907. She was a firm, faithful Baptist, and a dear, loving sister.

SARAH E. RUNKLE.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 75. MIDDLETOWN, N. Y., APRIL 15, 1907. NO. 8.

CORRESPONDENCE.

RATLIFF, Ky., Feb. 10, 1907.

DEAR BROTHER CHICK:—Inclosed you will find a letter written to me by Elder W. J. May, of Pinsonfork, Ky., which I would like to see published in the SIGNS. I consider it worth appearing before the brethren, as I believe it sets forth the sacred truth of God our Savior.

Yours to serve,

J. E. THORNBURY.

REVELATION XX. 12.

“AND I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”

ELDER J. E. THORNBURY—MY DEAR BROTHER IN A PRECIOUS SAVIOR'S LOVE:—Your soul-cheering and welcome letter relieved my mind greatly, for I was so anxious to hear from you again that I have been quite restless at times, but your consoling letter has both strengthened and encouraged me now; therefore I will answer your request as best I can, although you have asked a hard thing of me; that is, for my views on the above portion of holy writ, I mean, by saying

you have asked a hard thing of me, that I cannot conscientiously deny you, and my view of the text is so faint and dim that it is a great cross to me to let my weak views go before the brethren, and yet I do not feel justified in withholding them when called on for such as I have, for this is all that I can do, and certainly nothing more can be reasonably required of me. I am sure in my mind that I cannot at the most do more than to minister a cup of cold water, comparatively.

Dear brother, in the first place there are two things we should emphasize: first, that the book of Revelation is a summary of the entire Bible, both Old and New Testaments, and briefly mentions the struggles, conflicts and trials of the church or people of God with the powers of the world and Satan, in all ages of the world, and under all circumstances which they were and are called to encounter or predestinated to undergo. Second, that after the second chapter every chapter begins with the copulative conjunction “and,” which demonstrates the fact that the entire book of Revelation is one unbroken chain of living testimony of things past, present and to come. In chapters one, nineteen, and at this point, chapter twenty,

he was definitely pointing to the closing out of the old dispensation and the bringing in of the new. In order to make the matter as clear as I can, I will say something in relation to the great white throne and him that sat on it, in the preceding verse, for at this judgment-seat the dead, both great and small, were marshalled to hear the sentence against them according to their works, and their works were evil according to the result that followed. I am of the opinion that the same incident is narrated in Matthew xxv. 31, and to the end of the chapter, inclusive. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne [great white throne] of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep [their name in the book of life] on his right hand, but the goats on the left," &c. The sentence was, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The following to the end of the chapter shows that all on his left hand were goats, and their works had been evil, and they were judged accordingly. Throne in some instances in the Scriptures denotes sovereign power, and in this text it is strictly qualified: "a great white throne, and him that sat on it, from whose face the earth and the heaven fled away." This had reference to the former or Jewish heaven and earth in the law dispensation, which was then being rolled together as a scroll, &c. No place found in the gospel heaven for the old legal covenant with its conditions, ceremonies and carnal ordinances imposed on them until the time of reformation, (Heb. ix. 10,) or until the change from the old to

the new—from the old covenant of works to the new covenant of grace. Hence there is no place found in the new for wrath and curses, for, "There shall be no more curse." And again: "But the day of the Lord will come as a thief in the night; in the which the heavens [legal heavens] shall pass away with a great noise, [weeping and gnashing of teeth] and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing that all these things [old covenant things] shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hastening unto the coming of the day of God, wherein the heavens, [legal 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 [gospel heavens] and a new earth, wherein dwelleth righteousness." No place found in the gospel heavens for legalism, nothing but the spotless righteousness of Him that sitteth on the throne, the great white throne, "for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." A new heaven and a new earth, a new and living way which he consecrated for us through the veil, that is to say, his flesh. "Thus saith the Lord, The heaven is my throne," the great white throne, whereon sitteth the Son of man, the Ancient of days, "whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: [that sat on the throne] the judgment was set, and the books were

opened."—Dan. vii. 9, 10. Doubtless the prophet Daniel was by the inspiration of God portraying the period and event that the apostle has reference to here in the twentieth chapter under consideration, although it was over six hundred years before Christ made his advent into the world, for Daniel beheld the thrones cast down and the Ancient of days (the eternal Son of God) sitting upon this great white throne, with the numerous thousands standing at the judgment-seat. John says, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." We have in this text the idea clearly set forth of two distinct classes or characters, the one is dead and the other is living, and a separate record of each class. The names of all the living are enrolled in the book of life, but the dead in the books, for their names were not found in the book of life, hence were cast into the lake of fire (verse fifteen). I have thought that the books referred to here were the books of the law and former ages and dispensations. Furthermore, I have not thought that this has reference to the end of this material world, or to the corporeal dead, yet I may be mistaken on this point; however, I cannot speak of it in that way, for I have not yet seen it in that light; neither do I believe the "lake" in this connection means punishment after death, although it may. The sea, death and hell all had to deliver up the dead which were in them, for, "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judg-

ment also will I lay to the line, and righteousness to the plummet; and the hail [doctrine of God] shall sweep away the refuge of lies, [false doctrine] and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."—Isaiah xxviii. 16-18. Again, "Who among us [not of us] shall dwell with everlasting burnings?"—Isaiah xxxiii. 14. So, my dear brother, I am led to the conclusion that those characters denominated "goats" in the twenty-fifth chapter of Matthew, who were driven away into everlasting punishment, and the rich man who died and was buried, and in hell lifted up his eyes, being in torment, and seeing Abraham afar off, and Lazarus in his bosom, &c., and the text under consideration, and many other instances, too numerous to mention now, all mean the one and the selfsame thing, the death of the Jewish nation and the dissolving of the Jewish elements, and shutting the door forever against all legal righteousness, and from that time until the present those carnal seed of Abraham (enraged Jews) have been barred out, weeping and gnashing of teeth while beholding Lazarus (gospel subjects) in Abraham's bosom, or gospel rest. I do not think the word "everlasting" is equivalent to eternal, only when God or Christ is the subject in question, therefore the phrases, "everlasting burnings," "everlasting punishment" and the "lake," in this connection, are only used to represent the last state of the Jews, being so much worse than their former state; this is their second death—death to all gospel privileges or new covenant blessings; bound hand and foot and cast out into outer

darkness. It seems clear to my mind that a careful reading of this twentieth chapter will show us that these things have reference to the time state of these people, both dead and living, for the apostle speaks of the thousand years being finished (verse five) and expiring, (verse seven) and we must know that eternity or eternal things do not expire; and following right on to the end of the book proves conclusively that the new heavens and new earth, wherein dwelleth righteousness, were still in their true state, for chapter twenty-one says, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." This is the holy and heavenly Jerusalem. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but [only] they which are written in the Lamb's book of life."—Verse 27. Forasmuch then as those who "were judged out of those things which were written in the books, according to their works," and their names not being written in the book of life, they could in no wise enter into this holy city, new Jerusalem, which John saw coming down from God, through all the past ages to the glorious gospel day. There is nothing said in this text about those whose names were in the book of life being judged, but only the dead, small and great, whose record was that of the dead; they were not written among the living in Jerusalem, God's chosen and redeemed people, of whom Jesus said, "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 [or judgment]; but is past from death unto life."—John v. 24. I do not think "small and great" here

mean infants and adults, but small and great as regards their rank, station or birth, yet I may be deceived.

I know I am occupying controverted ground, and I have written with fear and trembling, and desire the prayers and forbearance of you, dear Elder Thornbury, and all to whom this may come. You may send this to the SIGNS OF THE TIMES if you choose to do so.

Your unworthy, but, I hope, humble servant, for the truth's sake,

W. J. MAY.

PINSONFORK, Ky., Jan. 10, 1907.

FRAGMENTS.

YOU are afraid you have not the right experience of a child of God because you do not have doubts enough, and have never felt the terrible condemnation that others have. Well, the apostle says that God will supply all your needs, (Phil. iv. 19,) and if you need any more doubts, undoubtedly they will be supplied in the Lord's own time and way. If you had no doubts I hardly think you would have asked me to tell you whether I think you are a child of God or not. There are a great many kinds of affliction through which the Lord's people are tried; a great variety of tribulations through which they enter into the kingdom of heaven. The Lord appoints them all, and they all work effectually for the good of his redeemed and for his own glory. You have had some sense of condemnation, for when you were made to see yourself a sinner before God you had a feeling of great sorrow that you should have lived a life of sin before him who is so good and holy. But you think this was not as terrible a feeling as some have. It is almost an impossible thing to compare oneself with another in this respect, and estimate the difference in the power and

strength of the heart's emotions. At the same time that you were shown your true condition before God you were given a feeling of trust in him who doeth all things well, and these words have been precious to you: "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us."—1 John v. 14. You have never been so dark but that you could trust and wait, assured that he would show himself to you again. You are afraid that sounds like boasting, but it is far from boasting. The most joyful times in your life have been when the flesh was utterly crushed by trials and bereavements. Well, instead of being worried by this you have great reason to be thankful that the dear Lord has given you that confiding trust in him, and that sense of his nearness to you in your great afflictions as a very present help in trouble. You could not have had that sacred experience of trust in him if he had not given it to you. He answers the prayers that his Spirit puts in our hearts, but not according to our expectations. "By terrible things in righteousness" he answers us, but he is himself the confidence of those who experience these terrible things; "the confidence of all the ends of the earth, and of them that are afar off upon the sea."—Psalms lxxv. 5.

It was a comfort to you to write to me of your strange feeling of trust in the Lord under all your trials and bereavements, and of the doubts that you have because you have not doubts enough, and it was a comfort to me to read what you wrote. You and all the children of God have just the experience the Lord gives you, and that is always the best. It is natural for us to be looking to some others, and comparing our experience and our own gifts with theirs, and we are so

apt to think that if we had such an experience as they have we would not doubt. But each one's experience is his own, and he does not really want that of any one else. Our experience is as our life; it is through that that we are taught of Jesus, and come into the knowledge of spiritual things, and through our own troubles we grow in grace. It is in our own tribulation, not in that of some one else, that we rejoice; it is our own tribulation, not that of another, that worketh patience in our own souls, and that brings us to that precious hope which maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. (Romans v. 3-5.)

"THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ." I saw lately in a letter by a brother a statement that he placed the comma in the above sentence after the word "justified," because he did not think we are justified by faith. I read the same thing in an article by an English writer. I have wondered at this when the apostle has just been arguing upon this very point, and has said: "Therefore we conclude that a man is justified by faith without the deeds of the law."—Romans iii. 28.

I THINK it is safe, as a general thing, to take the plain reading of the Scriptures in order to come at their meaning. In regard to the certain disciples whom Paul found at Ephesus, it has been thought by some that they had been baptized in gospel order, but did not know it until Paul told them, and that they were not baptized at this time. But we know that a knowledge of Jesus and of the Holy Ghost was necessary in order to a true gospel baptism, and this they did

not have when they were baptized unto John's baptism; and we know that it is stated here in plain, simple language that they were baptized at this time in the name of the Lord Jesus. It reads that way plainly, and to make it read any other way violence must be done to the language. The plain reading of the language is enough; but we can further consider that they must have known the name of Jesus and have been taught by the Holy Ghost at the time of their baptism, in order that it should be gospel baptism. The teaching of Paul afterward concerning the necessity of one being a believer on the name of Christ in order to be baptized would be enough. So we read that "when they heard this," that Paul taught them "they were baptized in the name of the Lord Jesus."

FEW heard the dying thief say, "Lord, remember me when thou comest into thy kingdom." To the most of those who looked on he was merely a criminal who was receiving just punishment; he was merely a thief. But there was only this difference between him and the rest of the crowd: he had acted out the evil propensities of his heart, while the others had not, or if they had acted them out they felt no condemnation for it, and did not know, as he did, that they merited the punishment of death. But the dying thief is not to be regarded as an extreme case of criminality among those who are saved, as though he occupied a lower, more vile and more degraded place among sinners than the most of those who receive salvation. We know that one stood afar off looking on that terrible scene who must have said to himself, I am viler than he, for I denied my Lord with cursing and swearing, and thus helped to crucify him. And there are times when

every redeemed soul, looking into the dark depths of his own heart, is obliged to say of himself what the apostle Peter must have said: I am worse than that thief; I am the chief of sinners. Instead of making the dying thief and Manasseh represent the extremely wicked among sinners, to encourage us to hope for the salvation of those who have given us no evidence while they lived, we rather take them as representing the best, if there be any best, among the redeemed of our God.

"God hath found out the iniquity of thy servants," said Judah, as he and his brethren stood the last time before Joseph. How much there is down in the depths of the heart of the best among men that they look upon with hatred and detestation when the Lord finds it out and forces it upon their view. It does not need that they shall have put it into deeds, or even into words, in order to feel this terrible oppression and hatred of it in the sight of God. They cannot feel free from the sense of guilt because the wickedness, or any part of it, was kept hidden in the heart, but they see God's great mercy manifested in regard to any of that evil that they were restrained from acting out. The covetousness that was kept hidden in the heart, as well as that which was shown in the crimes of the dying thief, the hatred that we have felt, and indulged, in our hearts, as well as that which came red before the world in the murders of Manasseh; they all alike were laid upon the dear Lamb of God, and caused his terrible suffering, crucifixion and death. We are all alike guilty before God, and there is but one way of salvation for all. It is through grace and mercy alone that any are saved. It is the same grace and mercy for each one, the same grace abounding to all. O what

wonderful words, grace and mercy and love through our Lord Jesus Christ.

“ENDEAVORING to keep the unity of the Spirit in the bond of peace.”—Eph. iv. 3. The word “bond” is sometimes incorrectly written in the plural. It is not bonds, but bond. Peace is the one bond in which the Lord’s people are held together in this time state, as against all the contrary powers of the flesh that would rend them asunder, as love is, in an absolute and eternal sense, the bond of perfectness. (Col. iii. 14.) To Zion it is said, “I will also make thy officers peace.”—Isaiah lx. 17. Peace alone can rule effectually in the church, and no other officers can restore peace among believers. “The peace of God, which passeth all understanding,” is amply sufficient to “keep your hearts and minds through Christ Jesus.”—Phil. iv. 7. I have known dividing troubles, and very bitter feelings, to disappear at once by the remembrance, or rather the renewal of the blessed experience, of the peace of God, which came to us when the dear Savior appeared as having died for us, and I have never known a good and reliable overcoming of fleshly wounds and troubles and divisions in any other way. “Let the peace of God rule in your hearts.”—Col. iii. 15. This is the effectual ruling of a perfect officer.

All the saints are born of one and the same Spirit, and therefore have “one heart and one soul,” and should be of the same mind, and the same judgment. They are all baptized by one Spirit into one body, and it is their highest comfort to walk in this one Spirit, and to constantly endeavor to keep this unity of the Spirit, to each turn away from the selfish temptings of the flesh, to deny selfish desires, and seek to know and to

follow only the leadings of the Spirit; and when this sweet and holy peace is felt in the heart of each, and manifested as a bond in which all the members are sweetly drawn and held together as one, then it is evident that they all have the one Spirit of Christ, and are keeping the unity of it in that sacred bond, notwithstanding all the natural differences of circumstances and disposition among them, and they then realize what the sweet singer of Israel said: “Behold, how good and pleasant it is for brethren to dwell together in unity.”

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb. 15, 1907.

BRANTFORD, Canada, Feb. 27, 1907.

ELDER F. A. CHICK—DEAR FRIEND AND BROTHER IN HOPE OF A RISEN CHRIST:—What I may now have to say in reply to your answer to my letter, published in the January 15th number, is not in any spirit of strife, but in the spirit of love, with a pure desire of knowing the will of God, which to me at this time is a very solemn question.

In your reply you mention my having sent a private letter, but you did not mention anything about my saying that after having written my views upon Acts xix. 1-7, volume one of the Editorials of Elder Gilbert Beebe came into my hands, and that there I found an editorial upon Acts xix. 1-7, by the late Elder Gilbert Beebe, in answer to a question of brother Parks, on page 682, fourth and following lines, which I will now quote, but not in full; but before doing so let me say that I am under the firm conviction that the views to which I gave expression upon these verses were not of man, neither by man. Question number three: “Were the twelve disciples mentioned in Acts xix. 1-7, rebaptized?” Reply by Elder

Gilbert Beebe: "We answer, No. The twelve disciples whom Paul met at Ephesus had been baptized probably by Apollos, with or unto John's baptism, and Paul expounded to them the manner of John's baptism: that he (John) baptized with the baptism of repentance, saying unto the people that they should believe on him that was to come, namely, on Christ; and when the people heard this preaching of John they were baptized (by John of course) in the name of the Lord Jesus."

Would it be asking too much for you to republish Elder Beebe's reply to the above question in full?

I would also like to call your attention to one or two other portions of your reply: You state, "If it be admitted that the Old School Baptists, in America, and the Strict Baptists, in England, did what was right, and what had the approval of God, in separating themselves from the New School Baptists, in America, and the General Baptists, in England, then henceforth they could not recognize what was done by those from whom they separated, as having the approval of God."

Do the Strict Baptists, of England, lay down such a hard and fast rule? I think not; they never have done so. If what I am given to understand is correct, the late editor of the *Gospel Standard*, J. C. Philpot, took very strong grounds against asking all who came from the General Baptists to be rebaptized, and they do now receive into their fellowship those who come, without asking them to be rebaptized, if they have reason to believe they were subjects of grace at the time of their baptism.

Let us now suppose a case. If one in full fellowship with the Strict Baptists should come to the door of the Old School Baptist Church, but had received

baptism at the hands of the General Baptists, would you refuse to receive such an one into your fellowship?

There seems to be one other point which you seem to have overlooked. I again quote from your reply to my letter: "Today, for instance, should any one be baptized without the use of the formula of words, 'In the name of the Father, and of the Son, and of the Holy Ghost,' though all else might be in order, still his baptism would not be according to the word of God, and therefore not a valid baptism." To my mind your statement proves one of two things: either that they were not rebaptized, (of which we read in Acts xix.) or that they went through a form, but they have not yet received a valid baptism, for they were baptized in the name of the Lord Jesus.

In closing let me say I feel that I must have a "thus saith the Lord" before I could take the views which you hold, even at the risk of having to go the remainder of my days without church fellowship. The Lord knows I want to do the right. I am but a poor sinner, but one, I trust, saved by grace.

In justice to myself, and to your readers, I request that my letter be published in full, and if you can, I again ask that Elder Beebe's editorial upon Acts xix. 1-7, be republished; for I feel many of your readers would be glad to read it. Let me say that I admire the spirit of your letters; although I cannot indorse all you say, your words have great weight.

Yours in christian fellowship,

FRED SIMMONS.

[WE thought not to say any more upon the subject concerning which we have recently written twice lengthily in reply to former letters from our friend, whose

letter we published above, at least for the present, but as our friend feels that in justice to him we ought to publish the above letter, we will do so, and here make a few remarks in addition. We think it will be best with this to close this matter for the present, because when differences are dwelt upon too long the discussion is apt to degenerate into controversy, and the desire to simply ascertain the truth is swallowed up in a strife for the mastery, and this cannot be profitable.

With regard to the text in Acts, named by us both, we know there are differences of judgment. To our mind the conjunction "and" would have been placed in the text before the expression "When they heard this," &c., had the inspired writer intended to say that this baptism in the name of the Lord Jesus took place when they were baptized by John the Baptist. Because this word "and" is omitted, it seems clear to us that these men did now receive baptism at the hands of Paul. But let our judgment concerning this text be what it may, it cannot affect the truth, first, that all immersions are not gospel baptism. This our friend also believes. Second, strictly speaking there is no such thing as re-baptism, in the sense of gospel baptism. If one has received gospel baptism once, the second immersion would not be gospel baptism. There can be but one gospel baptism, even as there can be but one Lord and one faith to us as the disciples of the Lord. Third, whatever this text may mean, it cannot disturb the truth that three things are needful to all baptisms under the gospel; these three things are a right subject, a right mode and a right administrator. If it be asked, How do we know that the subject of the ordinance must be a believer possessing living

faith? the answer is that there is no record of any others receiving baptism, in the New Testament. All that is said of this ordinance involves the thought of believers receiving it. "If thou believest," was the requirement. If any did receive immersion who were not believers, they were not baptized in the sense of the obedience required in the gospel. If it be asked in the second place, How do we know that immersion alone is baptism? the answer must be the same, viz., that there is no record of any other form being regarded as baptism; nothing is said of sprinkling or pouring. In the third place, if it be asked, How do we know that none save a called minister of the gospel is authorized to baptize? the answer is the same, viz., that there is no record of baptism being administered by any save such a minister.

As regards the practice of the Strict Baptists, in England, we have never been informed, but have taken it for granted that to withdraw fellowship from any one, or from any people, in all cases would be understood to involve having no dealings with them as churches or in a religious sense afterward. To declare nonfellowship for any one must mean that, or else we cannot know what it does mean. If we, as Old School Baptists, could have recognized New School Baptist churches as gospel churches, we had no right to declare nonfellowship for them, it was our duty to have abided together with them, and we did wrong in separating from them. If our declaration of nonfellowship was justified at all, then it means that we had no fellowship in Christ for them, and that we did not believe that their fellowship was with the Father and with the Son. We most certainly believe this of them now, else we would walk in fellowship with them.

Nonfellowship means that their members cannot commune with the church of Christ, and that their ministers must not administer the ordinances of the church, either in preaching, prayer, baptism or the supper. All these things are expressions of gospel fellowship, and if that fellowship does not exist these acts are expressive of falsehood. From the moment when the church of Christ declared nonfellowship for those with whom she had been affiliated before, because they had now so grievously departed from the truth, she could not receive their religious rites, as being done under the command of the Master, without stultifying herself, and giving her solemn act of withdrawal the seal of condemnation. If the baptism of those from whom the church has withdrawn fellowship would be valid when done years ago, then it would be valid now, and if valid now, then it would be equally right to receive the supper at their hands, and to give them all the rights and privileges of the church.

We do sympathize deeply with our friend, and feel to be one with him in the experience of the grace of God. We do not doubt that he was immersed with sincerity in his own heart, and it is not ours to question that the minister who immersed him was a good man and a lover of grace, but he was not walking with the true church of Christ, and so it was not his to perform the ordinances of that church. We have said much more than we expected to say when we began what we have here written, and now think it will be wise to leave the subject with the brethren. God alone, by his Holy Spirit, can lead any of us to know and walk in the truth. It is best to remember the word of the apostle, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." We hope that we

and our dear friend may be given to obey this word. We will now close the subject by republishing the editorial by the late Elder Gilbert Beebe, as requested by our friend.—C.]

"Were the twelve disciples mentioned in Acts xix. 1-7, rebaptized?" We answer, No. The twelve disciples whom Paul met at Ephesus had been baptized probably by Apollos, with or unto John's baptism; and Paul expounded to them the manner of John's baptism: that he (John) baptized with the baptism of repentance, saying unto the people that they should believe on him that was to come, namely, on Christ; and when the people heard this preaching of John they were baptized (by John of course) in the name of the Lord Jesus. This accounted for these disciples' ignorance of the name of the Holy Ghost, as that sacred name had not been mentioned in the administration of the ordinance by John. Had they been baptized by any of the apostles after the commission to preach the gospel to every creature, &c., baptizing in the name of the Father, and of the Son, and of the Holy Ghost, they certainly would have heard whether there was a Holy Ghost; but, as they knew only John's baptism, they needed that the apostle should give them the instruction contained in the passage under consideration.

Some have mistaken the words, "When they heard this, they were baptized in the name of the Lord Jesus," to indicate that when these twelve disciples had heard what Paul said about John's baptism, they were rebaptized by Paul: but this cannot be, for at least two good reasons. 1st. Paul's definition of John's preaching and baptism would have been vague and incomplete if separated from

that clause which was especially designed to show wherein John's baptism differed from the manner of administration by the apostles, after the ascension of Christ. And 2nd. If Paul had rebaptized them he would not have administered the ordinance in the name of the Lord Jesus, as this would have been but a repetition of John's baptism. As in the baptism by John the name of the Holy Ghost was not mentioned, so neither in the ordinance as administered by the apostles after the day of Pentecost, was the name, Lord Jesus, mentioned.

Again, to have rebaptized these because Apollos had baptized them after the manner of John, would have been to invalidate the baptism not only of these twelve, but of all who lived in that day who had been baptized in the same manner; and what would be still more dreadful, it would have been virtually charging our Lord with setting an imperfect example when, being himself baptized of John in Jordan, he said, "Thus it becometh us to fulfill all righteousness."

WAVERLY, Pa., March 8, 1907.

DEAR BRETHREN EDITORS:—As I am home for a couple of days, and not feeling well, thought I would answer a few more questions as best I can, and leave them with you to publish or not, as you think best.

First: What advantage has a church that belongs to an association over one that does not? Answer: Not any, from a spiritual standpoint. There are many sound, healthy, gospel churches that never have belonged to any association. Many churches that were once connected with associations are separated from them, and are still walking in gospel order. I would much rather stand with a little church in

gospel order than twenty or more large churches in an association in disorder. Leading spirits, working in their own selfish interest, have caused a great deal of trouble, confusion and disorder in many associations that I know of. I also know of associations that I believe are orderly and helpful to the churches. I stand mostly neutral on the subject of associations.

Second question: Is it proper or right for one minister to serve as pastor several churches? Answer: If it is in the heart and mind of several churches to call one minister to serve each or all of them, it is self-evident that it is right for that one to serve them; the mind of the Lord must decide who shall and who shall not serve. No minister can force his services on any church, and any effort to do so will prove disastrous to the one thus minded or led; it is the flesh that prompts such efforts. The gift of a man will make room for him, and if the gift of a man does not make room for him in the heart of the church, opening meeting-house doors surely will not; God works harmoniously. When God calls a man to preach, he will preach, and some one will be called to hear him. If a man wants to preach and cannot find a place, the evidence is he is not called to preach. The evidence that a man is called to preach is that he does preach, and God's people are comforted, edified, instructed, built up, strengthened and fed.

Third question: What is your mind about a church having a pastor and calling an assistant pastor? Answer: There can be no such thing as an assistant pastor. A pastor of a church may have some infirmities, and the duties devolving upon him may be more than he feels able to perform; if there should be another minister that could assist or take part of

the work, I can see nothing wrong in it; he can assist the pastor, but cannot be pastor, in any sense, while the church has her called pastor. A church may have a pastor who can meet with them but one Sunday in a month; this will not hinder the church from having supplies the remaining Sundays, if she can procure them, but they are supplies, not assistant pastors.

Fourth question: Is there any middle ground between "can't help it" and can help it? I can see no room for a middle ground in this any more than I can between grace and works. The apostle tells us if it is of grace, then it is no more of works; and if it is of works, then it is no more of grace; it is not both, neither is it a mixture; it is by grace alone. This is the ground I take, and it is Bible ground, if I am not deceived. If the doctrine of "can't help it" is true, the doctrine of can help it is false; if the idea of can help it is true, the idea of "can't help it" is false. In the beginning God created the heaven and the earth, he also made every living thing, and every living thing has a nature, and a disposition to act out that nature, and they cannot act out any nature except that which God gave them; this is also true of the vegetable kingdom. What power can make a change? "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." A corrupt fountain cannot send forth pure water, neither can a bad tree bring forth good fruit; make the fountain sweet, and it cannot send forth bitter water; make the tree good, and it cannot bear bad fruit. By the power of the spirit of the flesh Job's wife said, "Curse God, and die." By the power of faith Job said, "Shall we receive good at the hand of God, and shall we not re-

ceive evil?" Can help it will not work in these cases. In the covenant that God made with Abraham he told him that his seed should sojourn in a strange land so many years, and be in bondage. Finally the time came when they were to be delivered, brought out, taken to the Red Sea; they stood still, the sea divided by command, they went through, then they sang a song; next the forty years journey in the wilderness, with its very peculiar trials and deliverances, and their final entrance into the land of Canaan, a land of plenty. Where, in all the various changes and circumstances in connection with the history of that typical people, Israel, can the term, can help it, be applied? I answer, Nowhere; but in every step they trod, in every condition they were placed, every trial they encountered, every deliverance they experienced from first to last of that wonderful journey, "can't help it" is proclaimed in unmistakable language. This being true literally of the typical people of God, we will certainly find a corresponding testimony with and in the antitype spiritually. Jeremiah declares, "I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Paul says, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Again, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Again, "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." By the mouth of two or three witnesses every word shall be established. The testimony of God's people by Moses and the prophets, and Jesus and his disciples, and down to this present time, is pregnant with the

truth embraced in the words, I "can't help it." Sometimes I feel a spirit of love to God and his people, joy and gladness fill my poor heart, I cannot help it, I do not want to help it; sometimes I feel cast down, mean, ugly and all out of sorts, and I "can't help it;" I certainly would if I could. "The good that I would, I do not: but the evil which I would not, that I do." I do not mean that I am transgressing the law of the land by stealing, cheating, murdering and such like crimes; no, no, but it is a positive fact that I do things I ought not to do, and say things I ought not to say, and I cannot help but confess it.

I hope I have written plain enough, so that my brethren may understand me, and I hope I may not offend or hurt my dear kindred in Christ in my style of writing. I enjoy the SIGNS very much, and wish that I could write to edify the readers as others do, but alas, it is not my gift, if I have any.

I sign myself, a brother in sympathy with all the "can't help its."

D. M. VAIL.

RALEIGH, N. C., Feb. 27, 1907.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—For some cause the subject of Jephthah and his daughter has been in my mind for some days, and I would like to write a few lines for your much esteemed paper upon the subject, but I fear I shall not be able to write to profit.

It seems from the Scriptures that Jephthah was hated by the rest of the children of Gilead because he was the son of a strange woman, and they thrust him out of their house, but by and by they got into trouble; the Ammonites encamped in Gilead and made war against the Israelites, and it was a question as to who was able to fight against them, and by

some kind of wisdom they centred on Jephthah as their captain, and it was agreed between him and them that if he would be their captain he should be their head, and they called on God to witness the agreement, and so they made him their head; and as after consultation with the king of Ammon he failed to make a peaceable settlement, Jephthah decided to fight against them, but before entering the battlefield he made a vow unto the Lord after this manner: that if the Lord would without fail deliver the children of Ammon into his hands, he would offer for a burnt offering that which first met him on his return home. And he smote them from Aroer, even to Minnith, and to the plain of the vineyards with a great slaughter. Thus the children of Ammon were subdued before the children of Israel. Now this was called by men Jephthah's rash vow, but I think it is one of God's ways to speak to the fathers by the prophets. As Paul said, "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days [gospel days] spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." All those things were types, of which Jesus is the end. I will first call attention to their hatred for him who must become their head and leader: "He is despised and rejected of men."—Isaiah liii. 3. Again, John i. 11: "He came unto his own, and his own received him not." But now they are in trouble, and they appeal unto him and respect him. So with the children of God, when they are shown their true condition they appeal unto the One they have previously hated. Now a few words about the "vow." I wish to notice the strength of the language, if "without fail" they were de-

livered into his hand, then he would surely offer that which came forth from the doors of his house. I think this is a figure of the covenant that Jesus entered into with his Father before the greatest of all battles was fought and the greatest of all victories won; this covenant was ordered in all things and sure, and fully kept by Him who made it. We do not know that Jephthah had in view what he would offer, but we do know that Jesus knew what he would offer: it was Jephthah's only daughter who met him, for besides her he had neither son nor daughter; and as she met him with timbrels and dances he said to her, "Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord, and I cannot go back." Jephthah had wonderful respect unto his word, and the reply was, "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon."

Jesus said in the garden, "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." The child, the only one of her father, must die. "Without shedding of blood there is no remission" of sin. All the offerings had failed, sacrifices and burnt offerings for sin afforded no pleasure to God, so in the volume of the book it is written of Jesus, "Lo, I come to do thy will, O God." So we clearly see Jesus, the only begotten Son of God, was brought to view in the offering of the damsel. She said to her father, "Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my

fellows." For some years Jesus was in the flesh, "a man of sorrows, and acquainted with grief," with his fellows (his disciples), talking to them and telling them his mission in the world, what he came down from heaven for, that he must go as it was written of him, he must be lifted up, must be betrayed into the hands of sinners. I can imagine this girl's feelings, telling her fellows, I can only be with you two months, then I must return unto my father and be offered, according to his vow. How sorrowful she must have felt, but if she murmured it is not on record, and it is said, "She knew no man." Jesus was holy, harmless, higher than the heavens, separate from sinners. It was a custom in Israel to meet four days in a year to lament the daughter of Jephthah, the Gileadite, and it is now a custom in spiritual Israel to meet and talk of the sufferings, death and resurrection of Jesus.

Lovingly submitted.

W. A. SIMPKINS.

SHERWOOD, Ore., Feb. 3, 1907.

ELDER H. C. KER—ESTEEMED BROTHER:—I inclose a letter written to me by our beloved brother, Elder Wm. H. Gilmore, which I think would be good reading for the patrons of our beloved old SIGNS OF THE TIMES. I have hesitated in sending it on account of the reference made in it to myself, but in thinking the matter over, I have concluded to send it, knowing that I am now old, and feeble-minded, and no doubt need all the encouragement I can get.

J. P. ALLISON.

NORTH YAKIMA, Wash., Jan. 6, 1907.

ELDER J. P. ALLISON—DEAR BROTHER IN CHRIST:—After a long silence, for

which I might offer many excuses, perhaps after all the main reason for not replying to your highly esteemed letter being negligence, I will write you a few lines; but, my old father in Israel, it is hard for me, just a boy in knowledge and a child in understanding, to address one who has grown old in the service of the Master, and who is also able in the doctrine of God our Savior. But while I can see such superiority and wisdom in my old brethren, I am able to glean comfort and encouragement by the way, because I find that they feast on the same precious truths that I do; they rejoice in the same gospel that is precious to me. Here my mind runs back to the last time we were together, with the church at Touchet. This was to me a Pentecostal feast; it did seem that the house was filled with the Holy Ghost; and our hearts rejoiced when we could see the Spirit resting upon each of the Lord's servants, inditing words for them whereby they could comfort the waiting children of God. How precious it is when the Lord talks directly to us through his called servants; do not our hearts burn within us? These bright and cheering seasons by the way are for the time being beautiful camping places for the true Israelites, but, as of old, these camping places cannot abide, and we are required to resume our journey; and this will not be hard if the beautiful bright cloud of God's glory moves gently on before, for it lights our path to the next camping place; but perchance at this camp Aaron may be induced to make us a molten image, and the smoke of our incense offered to this idol will so obscure our vision that we cannot see the bright cloud of God's glory ahead; but the Lord is still ahead, and when we have passed through sufficient scourging to bring us to pray for mercy we find that the gra-

acious Lord answers ere we are through asking; then again we take up our journey, moving a little more carefully, remembering the waters of Meribah are bitter, and the bite of the serpents is deadly. All of these trials of the children of God are without meaning to the world, but the prophet Zechariah has pointed out this very people, saying, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." Shall we ask where these people are to-day? I would answer unhesitatingly: The people of like experience, who are going forth by the footprints of the flock, the people who are walking by faith and not by sight; in short, the people who contend that salvation is of the Lord, first, last and all the time, by grace through faith, and that not of themselves. The prophet evidently has under consideration the same class of people that the apostle John spoke of, saying, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." We take it for granted that Jesus was the same Lord that the prophet had under consideration, or in other words, it was the Spirit of Christ speaking through the prophet; so then, men believe and trust in the Lord because of something done for them, and the first thing absolutely necessary to enable them to act spiritually is life; yes, eternal life, rendering the subject capable of receiving a higher order of knowledge than it is possible for man to attain to in a state of death by sin. Through this life men grow in grace and the knowledge

of the truth. The essential elements of growth are found alone in the great spiritual Fountain, and the development is only through the revelation of the Lord Jesus Christ.

But I must refrain from writing more on this line, remembering your more perfect knowledge of the word of inspiration. If what I have written is in harmony with gospel truth, receive it in honor of the Lord Jesus, knowing as you do that without him we can do nothing.

I received a letter a few days ago from our esteemed brother, Elder I. N. Newkirk, and he requested me to forward the same to you, which I will do. This leaves my family reasonably well, except my wife, who is suffering with neuralgia. The brethren and sisters are well as far as I know. I hope this will find you and mother Allison enjoying the blessings of health, and that your spiritual enjoyments may be continual. Write when convenient. My wife joins me in christian love and fellowship.

W. H. GILMORE.

ROLAND PARK, BALTIMORE, Md., Feb. 1, 1907.

ELDER H. C. KER—MY DEAR BROTHER:—I have a subscription to send to you, which should have gone several days ago, but I felt that I wanted to write you something of a religious nature, and have been waiting to feel that I had something to say, but I am as blank this morning as ever, but feel that I must send the subscription.

There is a subject that has been in my mind for some time; it is this: I see it mentioned often in our papers that there are differences that give trouble to our people in different sections of the country. I do not know that I can fully appreciate the conditions that surround many of our people, never having been mixed up with

those things or those people who make trouble in our churches, but I often wonder if those differences are not more seeming than real. As long as there is individuality there will be differences of opinion about questions that may arise, and I have thought perhaps there has been, and is, a tendency to withdraw from brethren who do not see things just as we do, or say things just as we would say them, too soon. Let us see if they have a good hope through grace and are orderly in their lives; if so, let us bear with them, and labor in love for peace and unity in fellowship. It is evident from Paul's letter to the Galatians that they were in disorder, and were trusting in the flesh to some extent, at least. He says, "Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain?" But Paul did not forsake them, he said Jesus crucified; had evidently been set forth before them, and he loved them for Jesus' sake. If I am not much mistaken, I love every man and woman in whom I find the evidence of a knowledge of their own sins and a loving desire for the righteousness of Jesus our Lord. Let us labor, my brethren, everywhere, for the union and sweet fellowship of all such sinners, for they are the sons of God now; and it is written, "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord." Instead of looking for differences, let us look for those things and ways in which we are alike. When Primitive Baptists do as John said: "Speak that we do know, and testify that we have seen," they never have trouble; these things instead of separating always join them together in the bonds of sweet fellowship. When Baptists quarrel it is apt to be about some question that

neither of them understand. Brethren, talk of the wonders of Jesus, and of what you hope he has taught you of himself and his glorious and precious kingdom, and you shall "Behold, how good and how pleasant it is for brethren to dwell together in unity!" This oneness is too sweet for us to neglect for any length of time and to quarrel with each other. May God grant us the mind that was in his Son, that bears with faults and failings, and manifests loving forbearance and fellowship.

Your brother, I hope,

JOSHUA T. ROWE.

HOPEWELL, N. J., Feb. 10, 1907.

DEAR ELDER CHICK:—I am sitting alone this evening, thinking of the things we heard this morning. Ever since leaving the meeting I have felt constrained to write you. What I am going to write about I do not know, but I am certain of feeling more comfortable after telling you that my words this morning, when speaking to you, did not correspond with what was uppermost in my mind; but to tell you then meant to break down. All the time of the meeting the tears would gather in my eyes; when in prayer you asked that it might be given us to pray that you would be given strength to speak, at that very moment it was in my mind, and I was hoping the Lord would draw very near to you, that you might feel his presence round about you. As it is written, "Before they call I will answer." It is certain, if you felt weak and barren, his strength was made perfect in your weakness. Early this morning it seemed the storm would prevent my going to meeting, but I am very glad to have been there. The sermon was a feast of fat things to me, and although you compared your own state of mind to

the dry bones, yet I hope you were comforted, too, in speaking, while the Lord blessed you and enabled you to present the truth to the comfort of at least one poor and helpless soul. Whenever you speak of being cast down, or cold and lifeless spiritually, I always wonder what you must think of me, who am always saying and doing the things I should not. It seems to me my counterpart is found in Peter; very often I have to compare myself to him, in that I am so impulsive, and always doing the thing that I have to be sorry for and mourn over afterward. But one great trouble that is with me often is, that I do not feel as sensible of my sinful state as I ought, and do not mourn because it is so as much as I ought. Often I wonder why it is that I can be happy while I know my sins are as mountains. Sometimes it is a question whether it is best that I have the disposition to look on the bright side of things, and then sometimes I remember who gave it to me, and also remember some of the things I have been called on to pass through, and am made to say that he knows what is best for me; that he doeth all things well. But when you allude to your walk as being imperfect, it makes me feel very humble. If you feel to mourn because you are not what you think you ought to be, how must I appear in your sight? I must appear as a very dry bone indeed. At times it seems if it were not for the desire I have to meet in the assemblies of the saints, and the love I have for the brethren, I would have no hope at all. If I know my own heart, I can truly say that to meet with the brethren for worship is my chief delight. This morning when you spoke of those who absent themselves from the meetings, I thought how I would like to tell them my experience in this matter, and to urge

them to always be in the meetings while it is possible, for no one knows how soon this privilege may be taken from them. I am obliged to confess that I did not always feel the importance of being in my place at the meetings as I do now, and I have seen the time when little things were sometimes allowed to keep me away. Well, the time came when I had to stay away, and in the eight years that I went only by making a great effort to get there, I learned a great many things I had never known before. I found it a very different thing to stay away occasionally because it suited me, than to stay away because I had to. So my advice to all lovers of the truth is to go while they can, for the day may come when they will find themselves wanting to go and cannot. Then you spoke of our being faithful, and that even if others turned away we should be found in our places. It carried me back a few years to a Sunday morning when you talked about the disciple asking Jesus what he would have another to do, and he answered, "What is that to thee? Follow thou me." That has always remained with me, and helped me out of many difficulties.

This letter is much longer than I intended; I hope I have not tired you, I just wanted to ask you to pardon (if you can) what you see amiss in me.

I am very glad to have you home again, and I hope you will soon recover your usual health.

Your sister in love and fellowship,
ANNA J. SUTPHEN.

CONWAY, Ark., Feb. 15, 1907.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I have thought time and again that I would like to write a few lines to let you know how very much I appreciate

the good, old family paper. It comes to me regularly, and always brings good news from the children of God, which fills my hungry soul, for I am poor and needy. I need the grace of God to help me in my afflictions, and to subdue the sins that dwell in this flesh of mine. I can say, with old Job, "I am vile," no soundness in me from the sole of my feet to the crown of my head. When I was young I would look at my dear, old father and mother, and other old soldiers of the cross, and they appeared so good to me that I wished I was as good as they were. I thought when I got older I would be, but alas, my brethren and sisters, the older I get the more vividly I see my sins; so I feel sometimes that I am no better.

The reason of some for not liking the Old Baptists is, they say they sing the same old song, and all write the same way. If he put a new song in our mouth, it was not songs. He said a song, (not songs) so if we write or talk about the one thing needful, we will have to write and talk about the same Jesus. It may sound old and like fogyism to some people, but the name of Jesus always sounds sweet and fresh in a believer's ear. Dear, old Paul said he was determined to know nothing save Jesus Christ and him crucified. We should be thankful when we are ridiculed, and not let these things move us. Our blessed Redeemer says, "My sheep hear my voice, * * * and they follow me." But "a stranger will they not follow;" so if we only know that sweet voice it is enough, for it is but one. There are many voices gone out in the world, even among the Old Baptists, but Paul warned us of these things. Dear ministering brethren, stand firm, and cry aloud, and spare not. Perhaps I am too bold in admonishing the brethren, such a

worm of the dust as I am, but, as John said, I do not write this because you do not know it, but because you do know it; you know that many of our great men (as we thought) have gone after the great "beast."

If I have written anything wrong, I ask forgiveness; lay it aside, and I will not write more, for I love the old SIGNS too well to dishonor it; it is about all the preaching I have. Our church is far away, and I am getting old, hence it is not so I can go often. When my dear husband was living we seldom missed a meeting until he became afflicted. Dear brethren and sisters, pray for me, a poor sinner, saved by that same Jesus if saved at all. O what a blessed thought, to have such a Foundation, that is sure and steadfast.

I must close, for I feel too unworthy to write about such things. Of myself I am nothing; only through Christ is hope of my salvation.

Your unworthy sister,

LOUISE GLENN.

BENNINGS, D. C., Feb. 26, 1907.

DEAR BROTHER KER:—I have often felt a desire to write a few lines to the SIGNS, but I feel so unworthy that I have put it off. I receive the SIGNS regularly, containing the glorious truth of the gospel that I firmly believe. We hear in Washington the gospel preached every third Sunday in the month by our dear brother, Elder J. T. Rowe. I think I am blessed with more than I deserve when I read in the SIGNS of dear brethren and sisters so far away from such privileges. I do love to read your good editorials and the letters from brethren and sisters; they are a great comfort to this poor, mourning soul, for they write the doctrine that I believe. I cannot help but believe that

God has a people, chosen in Christ before the foundation of the world. I certainly am glad it is not by works that we are saved, for I know that it is nothing I have done or ever can do; if I am saved it is by grace, and grace alone. I feel to say with Paul, "that in me, (that is, in my flesh,) dwelleth no good thing." "For he knoweth our frame; he remembereth that we are dust." I often think how thankful we poor, helpless worms of the dust should be that he can have mercy on us. I believe that the Old School Baptists are the only denomination that preaches the doctrine the Bible teaches. We read in John xvii. 4, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." None can believe this doctrine but those that are born again. Christ said on one occasion, "Except a man be born again, he cannot see the kingdom of God." "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. So it is impossible for one dead in trespasses and sin to be taught the things of the kingdom of God. You cannot teach a dead man anything. We read in the eighth chapter of Romans that there is nothing that can separate us from the love of God. What a glorious thought, what a great comfort to a helpless sinner, for there are none but the children of God that know they are lost and helpless sinners, dependent on the mercy of a just and holy God.

My love to you and brother Chick. May God give you both as editors health and wisdom to still write the glorious truth as contained in the Bible. Please cast the mantle of charity over these imperfect lines.

Your unworthy brother, if one,

THOMAS ALDEN.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1907.

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.***INQUIRIES ANSWERED.**

WHERE is the justice of an innocent being suffering for a guilty one? In the SIGNS for Jan. 15th appears the above question in a letter from Elder C. C. Purvines to Elder D. M. Vail. Brother Vail did not reply, and asked that brother Ker should do so. Brother Ker informs us that he does not feel like answering the question. While we cannot claim any understanding of the matter more than these brethren possess, still it is in our mind to suggest a few thoughts which we have long had concerning it, and hope that what we may say will not deter either of the above named brethren from also writing if they should at any time feel to do so.

In the first place, this is not a question to be reasoned out according to the ideas which prevail among mere creatures. All we can know about this or any other spiritual thing is, and must be, solely what is found revealed in the holy Scriptures concerning it. The question propounded by our brother is as though it were asked, Where is the justice of the just suffering for the unjust? Where is the justice in this statement: He who knew no sin was made sin for us, that we might be made the righteousness of God in him? Where is the justice in one be-

ing put to death for the sins of others? These and other expressions are the testimony of the Scriptures with regard to the atonement, and they must be accepted as being according to the righteous will of God. Indeed, the dear Savior himself said, "Ought not Christ to have suffered these things?" Again, he said, "Thus it behoved Christ to suffer." It was then, according to the righteous will of God, that the holy and just One should be put to death that sinners might be saved everlastingly. These are all scriptural statements, and are to be received and believed without any questioning whatever. It is all-important that these things be received by us; but it is not important that we understand how all this can be just. It is enough if we find it is declared that the Just did give himself for the unjust. Indeed, if there is to be an atonement for the sins of any one who is guilty, that atonement must be made by the sacrifice of one who is himself innocent; the guilty must die for his own sins if he dies at all, and therefore cannot die for the sins of others; this all the types declare. All sacrifices for sin, for trespass and for transgression in every form, under the types of the Mosaic covenant must be absolutely without flaw or blemish. Blemishes were symbols of sinfulness. That all sacrifices must be free from blemishes, declared to all who could understand, that the great Antitype also must be free from all sin in nature and in life. There could be no such thing as a sinful redeemer, and so Christ is again and again declared to be holy, harmless, undefiled and separate from sinners; and only as he was thus free from sin could he be accepted as a sacrifice for our sins. If, then, there is to be a sacrifice for our sins at all, that sacrifice must be innocent; if our sins are to be

laid upon him he must have none of his own. We do not need to use argument in this matter, since the word of God declares that the innocent, or the just, did suffer for the unjust, that He might bring them to God.

It is not needful, again we say, that we see how this can be just, it is only needful that we read the word of God to see if it be so. God's ways and thoughts are far above our ways and thoughts; what is confusion to us is all plain to him. The Judge of all the earth cannot do aught but what is right, and we must not undertake to judge his ways by our foolishness and ignorance.

We have heard men who, unlike our dear brethren named above, did not believe that Christ was the Savior at all, in the sense of making atonement for the sins of his people, urge that for Christ to die for us would be unjust. It cannot be right, they have said, that the holy should die for the unholy. Therefore as they judged that it could not be just they denied the plain testimony of the word concerning it. But to argue thus is to deny the most common facts of providence. God is the God of providence as well as the God of grace and salvation. A child transgresses his father's commandments and harm comes to him. Great as his suffering may be as the result of this transgression, his father suffers still more. A drunkard brings more suffering upon his innocent family than he does upon himself. These are but instances of the arrangements of God in providence. The same God has also arranged the way of redemption, and in redemption, as in providence, the innocent one suffered for the guilty. The justice of God is not ours to question or to measure. Let us receive as little children the plain testimony of the word of God.

NEW HOPE Ark., Jan. 3, 1907.

DEAR BROTHER CHICK:—I wrote some time ago asking you to give your views upon Josh. iv. 7-9. I would be glad to have you write upon this Scripture.

Your sister,

MARGARET STEVIENS.

We do not now recall the former letter of which our sister speaks. We would not willingly disregard the request of any one who desires to know the meaning of the Scriptures.

The chapter to which our attention is called narrates that Joshua commanded, first, that twelve men, who had been selected before, should take twelve stones from the center of the river Jordan, where the feet of the priests who bare the ark of the covenant stood with the ark until all Israel had passed over, and erect a memorial of them in the place where they lodged their first night in the land of Canaan. Then they were commanded that when their children should ask what these stones meant, they should be told about the wonders of the Lord, wrought in behalf of their fathers at Jordan. Then we are told that Joshua took twelve stones and erected them in Jordan where the feet of the priests stood, as a memorial of the sovereign power of God.

We desire to briefly call attention to a few things here: Jordan is not a type of death, neither is Canaan a type of heaven. The name Jordan means "river of judgment," and not river of death. Canaan cannot be a type of heaven, unless we are willing to believe that heaven is a place of strife and warfare against the foes of God and righteousness. Canaan is an excellent type of the believer's warfare during all his earthly pilgrimage, wherein he wrestles against spiritual wickedness in high places; but still, Canaan is not Egypt, neither is it the wilderness. There is warfare there, but there is not bond-

age or wandering. Believers are freed, through living faith in Christ, from the bondage of corruption, and from the restless wandering under the law, seeking for rest and finding none, when they enter into rest, by ceasing from their own works, and being brought to believe in Christ as he who has fulfilled the law for them, and so has given them rest forever. But still after this, and all their life long on earth, the Canaanite will be found in the land, and foes of various kinds must be met and fought against constantly, as was the case with Israel in Canaan. But how blessed is this land, even though there be unceasing warfare there, when compared with Egypt and its hopeless bondage, and with the weary wilderness great and terrible. But Israel was prone to be forgetful then of all the mercies of God and of his almighty power; so the people of God are still prone to forget God's great mercy to them. To help Israel remember the deliverance wrought out for them at Jordan these two heaps of stones were commanded to be erected for a memorial. This always has been, and still continues to be, a world-wide custom; great events and great men are honored in that way in all the earth. Here were mightier deeds done than men ever have done, and so Joshua caused that monuments should be erected, one in Jordan and one in Gilgal. The one in Jordan could not be seen by the eye of men, yet it was there, erected by the hands of Joshua himself. Our spiritual Joshua has erected an everlasting monument to his great work of staying the waters of God's judgment until all his spiritual people have passed over. This monument, hidden save to the faith of his people, is always before him, and is the token that divine judgment has been fully met in behalf of his people. He

sees the stones in this Jordan, as he saw before in Egypt the sprinkled blood, and passed over every house where he saw it. These waters of divine judgment can never prevail against his people. The ark of the covenant is their security as they pass over, but no other people shall ever travel this pathway. Jordan's waters of judgment shall overflow all others, even as the waters of the Red Sea overwhelmed Pharaoh and his army, though furnishing a firm pathway for the Israel of God. God's people have a memorial also, which they are given to see, and this is in their first resting-place in the new land, the land of promise. Surely we need not say that to every true Israelite this would always be a sacred place, and how gladly and thankfully would they look upon the heap of stones which was their memorial to these wonderful events. There is not to-day a child of God who does not love to go back to the place of his first rest and remember all that the Lord wrought for him there. There are Ebenezers all along the way, but there is no other like this first possession of the land.

SOME time since, sister Mary Brewster, of Hopewell, N. J., expressed a desire to know what are the little foxes that spoil the vines, referred to in Solomon's Song ii. 15.

The figure in this immediate connection is that of a garden. The husband and the bride find their delight in walking through this garden and beholding the pleasant fruits, and breathing the pleasant odors. The garden is the church of God, wherein the true Bridegroom of the soul dwells, and which is the delightful abode of all who love him, and whom he loves. But this garden is represented as needing care; the wild boar of the

wood may waste it, the little foxes may spoil it; these constant enemies seek to enter at every unguarded place. If the church as a body be referred to, the hedge, or wall, of true spiritual discipline must be kept intact everywhere, else these evils find a ready entrance, and waste the garden, or spoil the vines which bear the tender grapes. If each individual believer be referred to as the garden, then the foxes and the wild boar are the secret sins, and the sins that come in more boldly and openly to ravage and devour. Their work is fearful, whether it be the church as a whole, or the individual believer that is considered. It is not any more true that one child of God, if he lives after the flesh shall die, than it is true that any church living after the flesh shall also die. The vines are the children of grace planted in this garden, the grapes are the fruits of the Spirit, such as love, joy, peace, faith, hope, humility, long-suffering and all other fruits of the Spirit. But these fruits may be devoured by foxes, and the little foxes are specially dangerous; they can creep in at small places, places in the hedge which, without great care, may escape our notice. While full grown foxes would at once excite our fear, the little foxes are so playful, and so apparently harmless, that we may grow careless of them, and so they come in more readily, and speedily devour the tender grapes. The word "spoil," here, and in other places in the Bible, signifies to rob, or to take away. So here the vines are represented as being robbed of the tender grapes, and the warning is, "Take us the foxes, the little foxes." Is this the voice of the Bridegroom or of the bride? Some have thought one and some the other. It is our mind that both the voice of the Bridegroom and of the bride are here heard.

It is the Bridegroom speaking, and he also speaks in the bride. It is his beauty that clothes her, and it is his voice that makes her voice sweet, and there is full union in every desire, in hatred against all sin, and in love of holiness. Both, then, say, "Take us the foxes." What are these foxes? They are all that can be called sin. But little sins may grow, as do the little foxes. If the little foxes are taken or cut off, they do not become great foxes. So if little weeds are pulled up they do not become great, and more difficult to eradicate. The thought is to watch for the apparently innocent things; these things will increase to more ungodliness. The beginnings of evil may seem harmless, but evil will grow to greater evils; then, take the little foxes; look out for the little things. If our zeal be great for the welfare of the vineyard, we shall be found watching, we shall not be asking, How near can I come to the precipice and not go over? but, How far can I keep away from it? What horror would be in the soul if murder were suggested to it; but there may be anger and hatred dwelling there, and we are not alarmed, yet the word of God says, "Whosoever hateth his brother is a murderer." He that covets is guilty of theft, is the divine word. Envy, jealousy, anger, impatience, and a host of other things, are within us all by nature. The beginning of exercise in them is like the creeping in of the little foxes, and soon these things spoil the vines of all the graces and comforts of the Spirit. If we refer to the outward life and behavior, we may speak of tale-bearing, tattling, faultfinding, foolish talking and jesting, slander, and a thousand other things in our speech, that are as the little foxes, and will soon grow to overwhelming numbers and fearful size unless taken. In going to places of

worldly amusement, in frequenting the companionship of ungodly men, and in selfish grasping after the goods of the world, we shall find the little foxes that may grow to still greater ungodliness of life.

If the bride be supposed to speak in this text, then it is a prayer to the Bridegroom to defend her garden from these enemies. If the Bridegroom be speaking here, then it is a declaration that the Bridegroom does care for the garden, and has given commandment to protect his vineyard and his bride. C.

MATTHEW XXII. 21.

“RENDER therefore unto Caesar the things which are Caesar’s, and unto God the things that are God’s.”

The above Scripture was suggested to our mind through several private letters, of late, to us from brethren in Georgia and Texas, asking, “How do the Old School Baptist churches of your section of country stand on the use of organs or other instrumental music in our worship?” “Previously appointed protracted meetings of many days at one place?” “Exhorting alien sinners to repent and believe the gospel?” “The receiving of members of other professions on their alien baptism?” “Permissive decrees or limited predestination,” and “conditional time salvation?”

We feel stirred in our spirit, we hope, to write a few things in reply to the above questions, and our desire is to present, in so doing, the doctrine held by the Old School Baptists of 1832 and ever since by those who are genuine Old School Baptists.

First of all we wish to express our sorrow that such a condition exists in any church or association, claiming to be Old Baptists, as has caused the questions above quoted. We have known of this sad

state of affairs for a long time, and our denomination in the north and east has been pained to know of such confusion and error. The SIGNS has been comparatively quiet on these matters for several years, hoping that all of the children of God who had departed from “the good old way our fathers trod” would be given to see their error, and return. But matters grow worse, and it seems evident the Lord intends that there shall be a sifting, and the army reduced as in Gideon’s day.

As the SIGNS was fully acquainted with the situation before and after the division in 1832, good and faithful brethren are calling upon it now, asking to know what the doctrine was, and is, held by true Old School Baptists. We therefore feel called upon to say to all Primitive, Predestinarian Baptists everywhere, that the SIGNS has not nor will not deviate one iota from its prospectus published in 1832. It stood with and was indorsed by all sound Baptists in the United States, and such is the case to-day. The Lord has sustained it thus far, and we have faith to believe he will continue to do so while he has use for it. If compromise with error is necessary to hold it up, it must fall.

With regard to instrumental music in our worship, will say that a musical instrument of any kind is not indorsed by our churches. With regard to such protracted meetings as are above mentioned, where pathetic songs are sung and alien sinners exhorted to repent and believe the gospel, will say, no such thing has been known among Old Baptists in any section of our country since the division in 1832, nor would such be tolerated one moment by them now. All such ideas and practices are Fuller’s doctrine plain and simple, therefore those who advocate such things are Fullerites. It was this same doctrine that brought about the separation in 1832.

Jesus said, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." If this be true, man by nature is dead in sin, and no word except the "Word of life" can have effect upon him. This does away forever with the instrumentality of men or angels in the work of quickening dead sinners. Again, Jesus said, "All that the Father giveth me shall come to me." Every one therefore is sure to come. Why should people calling themselves Old School Baptists get in a hurry about this matter? It must be that the Scripture is being fulfilled: "Lo, here is Christ." If you come now, they say, you can find him, but if you wait another day you may never find him. Jesus said, Go not after them; it must be because Christ is not where they say he is. Sarah, Abraham's wife, tried to hurry God's purpose and promise; the fruit of her labor was a mocking Ishmael who could not be heir with the son of the freewoman. Such is the result now among men; mocking Ishmaelites are produced, but not one heir of promise.

With regard to members being received upon alien baptism, will say, no man or woman, under any circumstances whatever, would be received into the membership of any church in our bounds, except he or she had been baptized by an Old School Baptist minister who was in good standing when he administered the ordinance. Any who do receive members on alien baptism have surely departed from the principles of Old School Baptists. If alien baptism can be received by any claiming to be Old School Baptists, why not have New School Baptist ministers administer the ordinance of the Lord's supper also? And if this, why

not indorse their preaching and go with them and be one in name as well as in fellowship?

As to "permissive decrees or limited predestination," will say, the SIGNS and all churches in our section denounce the idea in any form whatever of limited predestination. Nothing short of unlimited predestination of all things whatsoever come to pass, would be received in any church among us. There is no middle ground to be taken in predestination; if God declared the end from the beginning, he certainly must have declared everything between the two extremes: beginning and end. Adam was not given to understand how any purpose of God could come through his disobedience, but had he not sinned salvation could not have come. God had decreed or predestinated salvation before the world was, therefore sin and death must exist. The devil was made, deceived Eve, and sin was brought into the world. The devil was condemned for his work and predestinated unto destruction by the Seed of the woman. If sin was in the plan, to make man a subject for salvation, was it not predestinated? David could not understand or even imagine how any purpose of God could be brought about through his sin in putting Uriah at the head of the battle to be killed that he might have his wife. God had predestinated that David should be the father of a son whose name should be Solomon, and that he should reign king in Israel and build an house unto the Lord. Did he not also predestinate who the mother of that son should be? She was Uriah's wife. David was held accountable, and punished for his sin, notwithstanding God's predestination in the matter. Such was the case with those who crucified Christ; Peter told them that it was ac-

according to the determinate counsel and foreknowledge of God, yet with wicked hands it was done. He then told them to repent of their sin. Some who claim to be Old Baptists assert that the devil was not made. If he was not made, he must have an eternal, independent existence; this would make him, in his kingdom, equal with God. This cannot be, as the Scriptures from beginning to end show that the devil is subject to God in his every movement. We are told in the Scriptures that all things were made by the Word. Again, we read, All things were created by him, whether they be thrones, or dominions, or principalities, or powers, things visible or invisible. Hence, if the devil is a thing, God made him; if he is a power, God made him; if visible or invisible, God made him; whether found in form or without form, God made him. "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent."

With regard to "permissive decrees or limited predestination," will say further, such doctrine is as far from being the doctrine of genuine Old School Baptists as the east is from the west. God is a sovereign, ruling in heaven and among the inhabitants of the earth, controlling all things animate and inanimate; not a sparrow can fall to the ground without him, yea, the very hairs of our head are numbered by him. He "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." He "worketh all things after the counsel of his own will." If anything has ever occurred contrary to his will, the above Scripture is false, and God is not a sovereign; but if a sovereign, and nothing has or can occur contrary to his will, then

all things which do occur must be according to his will. "O man, who art thou that repliest against God?" Some people are dreadfully afraid of making God the author of sin; none of us could do that if we would. In tracing sin to its origin we find man its author; he transgressed God's law; "sin is the transgression of the law." "Where no law is, there is no transgression." The former quotation of Scripture shows how man (Adam) was the author of sin; the latter quotation shows the impossibility of making God its author, because he is above all law. But no Predestinarian Baptist will deny that sin was a link in the mighty chain to bring about God's purpose in the salvation of his elect. If the crucifixion of Christ (which was according to the determinate counsel and foreknowledge of God) was a sin, was it not a predestinated sin? If so, is God its author? If so, would not he upon the same principle: to bring about his purpose, be the author of all sin? But on the other hand, if he is not the author of that one great sin, yet predestinated it, could not he predestinate all sin and yet not be its author? We have plainly stated in this article that one point of the doctrine of genuine Old School Baptists is "the absolute predestination of all things" whatsoever come to pass, yet they do not believe that God is the author of sin.

With regard to "conditional time salvation," will say, the very term presents legality and denies grace. Paul tells us that God "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." If one spiritual blessing in Christ to the child of God depends upon the works of that child, then the blessing is according to the works of that child. But Paul

says, All spiritual blessings are according to God's choice of us in Christ before the foundation of the world. Is he right, or do they come according to our works? We do not deny that the "law to Christ" demands obedience, but it is spiritual obedience, hence one of the blessings in Christ. Paul, addressing obedient children at Philippi, called it, God working in you, both to will and to do of his good pleasure. Our spiritual blessings in time are no more conditional than our blessing of eternal life which we have in Christ Jesus our Lord; all are of grace to the honor of God.

We have now replied to the questions of our brethren the best we can; have used plain, positive terms, that we may be fully understood by all who may read what we have written. The Scripture at the head of this article shows clearly that there is no mixture of grace and works. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" God will not divide his glory with another. K.

LARGE HYMN BOOKS.

OUR supply of the large type cloth Hymn Books is exhausted, and we have only a few copies of the large leather binding (blue marbled edge), which we will mail as long as they last at \$1.50 each. We will not be able to fill large orders for these books, but can supply any number desired of the small type Hymn Book.

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OBITUARY NOTICES.

It is with much sorrow I record the death of our dear sister, **Martha Varnes**, who died Feb. 7th, 1907, aged 66 years, 7 months and 4 days. She was the widow of brother M. H. Varnes, who died five years ago. After the death of her husband she and her youngest daughter, Rebecca, kept house together for about two years, when it pleased the Lord to remove her daughter by death. This was a heavy stroke on our dear sister, as she had no one to live with her, and was not able to keep house alone, so she was obliged to break up housekeeping and live with her children, and she was very discontented after her home was broken up. Two years ago she was stricken with paralysis, from which she never entirely recovered, although she got so she could go around some and attend her meetings, and was very fond of being always in her place there and helping with the singing. She was baptized twenty-five or thirty years ago, by Elder David Bartley, and received in the Old School Baptist Church called Tuscarora, of which she was a worthy member until her death. One year ago last December sister Varnes came to my house to meet with the church, (as we mostly hold the meetings here in cold weather) and was very feeble, hardly able to travel. I insisted that she stay with me until she felt better, or as long as she felt like staying, and she was with me nine months. I certainly did admire the meek and quiet spirit she always showed in her walk and conversation. She was very fond of reading her Bible and the SIGNS, but would often tell me she could not get the good or right understanding of what she read, and would often draw her chair by me if I took the SIGNS or Bible, wishing me to read aloud, which I did as often as I could; many times have I seen by her countenance that she enjoyed it much. I would have loved to had her stay longer with me, but owing to her feeble condition and my own age and infirmities I could not give her the attention she needed, so her daughter took her to her home last September, where she was well cared for. Her daughter brought her back to our meeting in October, but she was so feeble she told us before leaving she never expected to get to meeting again, and requested we would bring the ministers to see her when they came, but we never got to do so. I visited her in November, which was the last time I saw her. Her daughter still wrote to let us know how her mother was, and she would always write a little as best she could and send along, asking us all to come and see her, thus showing her love for her brethren. Two weeks before her death she had another stroke, which rendered her very helpless, and she sank rapidly. Her daughter told me she passed peacefully away, like one going to sleep. She leaves to mourn their loss, six children, a number of grandchildren, brother and sister, together

with the little church here, who feel their loss deeply, for her seat was never vacant at meeting time when she was able to be there. Truly our loss is great, yet we feel to bow in humble submission, knowing the Lord doeth right, and while her death has been a great loss to us, we hope to die was her eternal gain.

Elder J. C. Mellott officiated at her funeral, using as a text these words: "It is finished," after which she was laid by the side of her late husband and daughter.

May the Lord sanctify this dispensation to the good of her children.

CATHARINE LONGACRE.

PORT ROYAL, Pa.

DIED—At her home, the house of Mr. Wm. Humphrey, (her son-in-law) near Bluemont, Loudoun Co., Va., March 19th, 1907, **Mrs. Emily L. Moore**, beloved wife of brother F. M. Moore, aged 72 years and 5 months. Rising in the morning apparently in her usual health, and talking cheerfully with members of the family, she gave no sign of any illness. Some time after the breakfast bell rang, she not appearing, some one went to her room and found her sitting upon her bed, a little inclined to one side, and cold in death. Naturally the shock was terrible to the family, especially to her husband, our dear brother Moore, who himself is just rallying from a severe attack of "la grippe," and who is enfeebled by eighty-three years of the storms and buffetings of this mortal life. Sister Moore was baptized in the fellowship of Ebenezer Church, Loudoun County, in the early seventies, by Elder Joseph Parington, during his ministry in the churches of the Corresponding Meeting of Virginia. She was a dutiful woman, lovely in character, and that loveliness was sanctified by the love and grace of God. For many years she was a sufferer from an affection of the nerves, evidently caused by severe stomach trouble. Her afflictions seemed to render her more tender towards those whom she loved and who loved her, both in her own family and in the church. Grace beautifies the sweetest characters and clothes them with humility and self-abnegation. It is enough to say that sister Moore was a humble christian, a consistent follower of the lowly Jesus. I find in writing an obituary of such ones a tendency to let my heart speak, and I sometimes wonder if the reader may not think I am given to extol those I love more than I ought. I do not mean that my words shall be taken in that way; my mind is upon the exceeding loveliness of the finished, the complete work of almighty grace and love in those in whom Christ manifestly dwells and reigns. For more than thirty-one years I have known intimately sister Moore and her dear family, and I write of her and them as, I believe, "the joy of the whole earth." We know there is a very small remnant

of such, the apostle says so, and our heart and experience corroborate the saying.

Sister Moore leaves, besides her husband, two daughters and their husbands: Mrs. Wm. Humphrey and Mrs. Millholland, one sister, I believe, several grandchildren and nephews and nieces, together with all her brethren who knew her, especially those of Ebenezer Church, to mourn their loss. May God comfort our aged brother and his dear household as only he can comfort.

J. N. BADGER.

MANASSAS, Va., March 27, 1907.

DIED—March 2nd, 1907, **Polly Robinson Banks**, at the home of her daughter, Mrs. George H. Faulkner, in Hunter, Greene Co., N. Y., aged 91 years. She was the widow of brother Joseph Banks, who died six years ago, aged 92 years. Sister Banks was born in Roxbury, Delaware Co., N. Y., and resided there until eighteen years of age, when she was married to Joseph Banks, of Hardenburg, Ulster County, where she and her husband united with the Redkill Old School Baptist Church, were baptized by the late Elder James Mead. Both of them lived and died in the fellowship of the people of God. They raised nine children, eight of whom survive, six sons and two daughters. A daughter, who was an Old Baptist, died five years ago. One of the surviving daughters, sister Faulkner, and one of the sons, are also members of the Old Baptist Church. The other children all believe and love the truth.

Sister Banks was a member of the Lexington Church at the time of her death, and a lovely character, adorned with the righteousness and grace of Christ our Lord; firm in the doctrine of predestination, election and the unity of Christ and the church. She had been blind for several years, but never complained of her affliction. Her daughter was ever kind and faithful, making life as pleasant and comfortable for her mother as she could. She would often read to her the Bible, SIGNS and hymn-book; their communion was pleasant and profitable. Mother and grandmother will be much missed in the home, but it is a comfort to believe she is at rest.

Owing to the inability of Elder Sanford, her pastor, to be present, and the illness of Elder Clarke, also of the Lexington Association, we were called upon to conduct the funeral service, which was held in the meeting-house in the town of Lexington, N. Y. We did the best we could in magnifying the grace of God that saves and keeps poor sinners. The interment was in the Lexington cemetery. May peace be ministered to the children and the church.

Written by request.

K.

ENTERED into eternal rest, March 27th, 1907, sister **Ada White Long**, wife of brother Isaac S. Long and daughter of the late Elder E. V. White.

MARGARET B. WHITE.

BROTHER **Lyman D. Chamberlain** died at his home in Vaughn Hill, Pa., Feb. 20th, 1907, aged 83 years and 10 months. His death was caused by a general breaking down due to advanced age. He was born at Homets Ferry, Pa., April 20th, 1823, and was one of a family of thirteen children. In early manhood he was married to Mary U. Coburn, who died July 26th, 1866, leaving two daughters, who still survive their father, viz., Mrs. P. V. Fisher, of Standing Stone, Pa., and Mrs. B. B. Cooley, of South Hill, Pa. Later he was married to Mrs. Arminda Cooley, who with their three daughters, Misses Mary, of South Orange, N. J., Eva and Bertha, and one son, Asa, living at home, and the two daughters mentioned above, three sisters and three brothers, and a host of friends, are left to mourn. A kind and loving husband, parent and brother, has been called to his rest beyond this vale of tears. "Asleep in Jesus, blessed sleep." We feel that our loss is his eternal gain. Brother Chamberlain was a member and the clerk of the Vaughn Hill Old School Baptist Church many years. His house was always open and ready as a home for his brethren, and he and sister Chamberlain and their children made Old School Baptists always welcome. The writer has been going to Vaughn Hill more than twenty years to speak to the little flock, and always made his home while there at brother Chamberlain's or at brother Overton's, who lived near by and who was laid at rest a few years ago. Deceased was an honest, conscientious, upright man, doing what he could for the upbuilding and prosperity of the community and his fellow-men; a firm and zealous member of the church, always in his place at meeting time, and by his daily walk and conversation showing the work of grace, which none but God can bestow. One by one our loved ones are laid at rest. We feel to say, Thy will, O God, be done.

Services were held at the home of the deceased, Saturday, Feb. 23rd, the writer officiating. Interment was in Wyalusing cemetery. May the Lord comfort and sustain the sad and lonely widow and grief-stricken family.

C. BOGARDUS.

BROOKTON, N. Y.

DIED—Near Roseburg, Oregon, June 10th, 1906, **Philander Thomas Lemmon**. He was born June 15th, 1843, near St. Joseph, Mo. His parents, John and Jane Crocker Lemmon, came to Oregon in 1845, and settled near Salem, where he grew to manhood, and was among the first graduates from the East Salem high school. He inherited valuable property, but attacks of paralysis and scurvy contracted while prospecting for gold in the Cascade Mountains left him frail and quite unsettled in purpose. Uncle was third in my grandfather's family, and my mother being the eldest, he looked to her as his natural guardian. He was in Canada at the time of my husband's death, but hastened to me, and was a contented and

useful member of my family during the years of my dear babe's illness, oftentimes talking to that dear one of the worthlessness of all earthly gifts and attainments, and of death as but a sweet release. After Beatrice's death I was in great strait of circumstances, and he would not remain after the attack of illness that rendered his right arm useless. He gave us a kind parting, saying he would visit his older brother, wander to the bounds of his habitation, but with streaming eyes he said, "I have a home where sin and sorrow never come, and there in the bosom of his love I shall some time rest." He has entered into that rest.

ALSO,

Mrs. Martha J. Edgeman Walden died suddenly of heart failure at 9 o'clock Wednesday evening, Feb. 6th, 1907. She was born near Shelbyville, Ky., June, 1828, and came to Indiana while young, with her uncle, Elder D. Easley, and family, where she was married to P. S. Walden in the year 1846, and with her husband and his parents came to Oregon in 1852. Their first home was near Salem; they then moved near Halsey, Linn County, and in 1870 to Umatilla County. Uncle and aunt were blessed with bright evidences of the power and mercy of God in the forgiveness of their sins, and many times were moved to speak of the blessed hope which they each possessed, but a great sense of unworthiness, and the wonderful childlike sincerity and candor of dear old uncle seemed to keep him out of the church, and after his death aunt's whole conversation to me was of her earnest prayer to be laid beside her dear old companion. The last moment came as a wonderful change. She sat up and asked for some warm draught, then arising from the bed seated herself upon a chair, took the cup and soon sank away without a struggle. The golden bowl is broken, the silver cord is loosed, and she rests beside the dear ones in the Weston cemetery. Two sons, Thomas and Benjamin Walden, Mrs. Ira Phipps, Mrs. Larken Phipps, of Weston, and Mrs. Iven Oharra, survive.

(MRS.) M. J. LEE.

SISTER **Sarah Mellott** died at her nephew's, Henry Deshong, near Sidling Hill, on Sunday, March 24th, aged 85 years, lacking a few days. Deceased was the widow of Obed Mellott, who died about nineteen years ago. She had been a consistent member of the Old School Baptist Church for about sixty years.

The funeral service was conducted by the writer, who used as a text the latter part of the first chapter of first Peter, after which the body was laid to rest in the Sidling Hill Baptist graveyard to sleep till God shall bid it rise.

She leaves two sons and two daughters, with the church and a host of friends, to mourn her departure.

AHIMAAZ MELLOTT.

NEEDMORE, Pa., March 27, 1907.

Margaret M. Wilson, aged 36 years, daughter of the late Elder Joseph L. Staton, departed this life at her home in Wilmington, Delaware, March 4th, 1907. She was the beloved wife of William R. Wilson, formerly of near Welsh Tract, Delaware. Mrs. Wilson was not a member of the visible church, but was a lover of the truth and a regular attendant at the meetings of the church in Wilmington. She leaves a husband and two children: Pearl, aged about thirteen years, and Ernest, aged ten years; also one brother and three sisters. Sister Martha Staton, widow of Elder Joseph Staton, was stepmother to Mrs. Wilson.

Elder J. G. Eubanks conducted services at the home of her husband on Friday morning, March 8th, 1907, speaking from 1 Corinthians xv. 26; followed with brief remarks by the writer, after which the remains were conveyed to the old Welsh Tract cemetery, Newark, Del., and laid in their final earthly resting-place.

May the blessings of our dear heavenly Father attend the desolate husband and children and all who remain.

B. F. COULTER.

PHILADELPHIA, Pa., March 22, 1907.

SISTER **Nancy Miller**, of Spencerville, Allen Co., Ohio, departed this life March 9th, 1906. She was born Feb. 14th, 1821, in Springfield, Clark Co., Ohio; was married to Andrew Hamond March 18th, 1840. To this union were born six children, as follows: William B., of Piqua, Ohio, George W., of Toledo, Ohio, Margaret Chipman, of Lima, Ohio, Cornelia Cook, of Lattie, Ohio, Edwina Thompson, of Glenwood, Texas, and Edward Hamond, who died in youth; his father, Andrew Hamond, died the same night, in the year 1850. She was married to John R. Miller Oct. 20th, 1853. To this union were born four children, as follows: Clinton, of Spencerville, Allen County, Ohio, Wilson A., of Royerton, Ind., Alice Wein, of Spencerville, Ohio, and C. Gilbert, of Columbus Grove, Putnam Co., Ohio. Though sister Miller was aged and infirm, her mind seemed to be clear in the things of the kingdom.

The writer, by her request, tried to speak to a large and attentive audience, from John xiv. 27.

B. F. HUTCHINSON.

FINDLAY, Ohio.

Fannie Avery, my dear sister, died at the home of her daughter Feb. 20th, 1907, in the 62nd year of her age. The cause of her death was rheumatism, from which she was a helpless invalid for seven years, and her sufferings were great, but she bore all with great patience. A few minutes before she died she said she was going home to her blessed Savior. She was a member of Macedonia Church, Clay Co., Ala.

TROY, Texas.

A. J. PHILLIPS.

DEATH has again visited our midst, and taken from us our esteemed young friend, **William Morris Martin**, son of Squire J. and Roxa L. Martin. He was born Oct. 27th, 1878, and died Feb. 11th, 1907, aged 28 years, 3 months and 13 days. He was a young man of bright promise, and the pride and comfort of his dear parents. He was the grandson and namesake of the late Elder William Martin, the dear old soldier of the cross who stood so firm at the time of the departure from the faith of the old order of Baptists. William Morris Martin lost his life while running as brakeman on the K. & M. R. R. at Rumor, Putnam Co., W. Va. He was married to Miss Leona Pierce, of Middletown, Ind., Dec. 7th, 1905. He leaves a father, mother, two brothers, two sisters, wife and one child to mourn their loss. We know he is in the hands of One who works all things after the counsel of his own will. May the Lord abundantly bless the bereaved family, is my prayer.

JAMES W. McCLANAHAN.

LANHAM, W. Va.

DIED—**Mrs. Sallie M. Smith**, at the home of her daughter, Sallie A. Smith, in Walsh, Ky. She was 80 years old Feb. 8th, 1907, and died March 7th, from the effects of a second stroke of paralysis. I had been her only help and support for the last fifteen years. Mother was a firm believer in the doctrine held and advocated by the Old School Baptists. The SIGNS OF THE TIMES was a great pleasure to her; I am thankful she had the privilege of reading it. I shall greatly miss mother, but am sure she is at rest. May the Lord guide and comfort me in my lonely life.

SALLIE A. SMITH.

DIED—At her home near Allen, Md., Feb. 26th, my dear sister, **Mrs. E. E. Griffith**, wife of John Griffith, aged 67 years. In sentiment she was an Old School Baptist, but never made a public profession of religion. We who knew her well and had talked with her on the subject, feel sure she was a child of God. Her illness was short, and she could not talk much because of slight paralysis of throat and tongue. She leaves a husband, six children, one brother and two sisters, all believing it is well with her, and yet mourn that we shall see her dear face no more on earth. May God give us grace to bow to his will.

ANNIE ROBERTSON.

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APPOINTMENTS.

If the Lord will, I will attend appointments in Kentucky and Ohio as follows: Mount Sterling, Tuesday, April 16th, at 2 p. m.; Winchester, Tuesday night; Little Flock, Wednesday, 17th, at 2 p. m.; Farmdale, Wednesday night; Bethel, Thursday, 18th, at 11 o'clock; Shelbyville, Thursday night; Lexington, 123 Walton Ave., Friday night; Mays Lick, Saturday and Sunday, 20th and 21st; Georgetown, Monday night, April 22nd; Sadieville, Tuesday morning, 23rd; Mill Creek, Ohio, Wednesday morning, 24th; Mt. Pleasant, Ohio, Thursday morning, 25th.

SILAS H. DURAND.

Nothing preventing, I will be at Schoharie Hill Church, Schoharie Co., N. Y., April 20th and 21st, third Sunday; Schenectady, N. Y., 54 Fuller St., 23rd; Saratoga, N. Y., 24th and 25th; Troy, N. Y., 28th, fourth Sunday.

D. M. VAIL.

M E E T I N G S .

The Baltimore Association is appointed to be held with the Black Rock Church, Baltimore County, Md., beginning Wednesday before the third Sunday in May, (15th) 1907, and continuing three days.

The Delaware Old School Baptist Association will be held with the Cow Marsh Church, Kent Co., Del., commencing on Wednesday before the fourth Sunday in May, 1907, at 10 o'clock a. m., and continuing three days, May 22nd, 23rd and 24th.

All friends will be met at Viola station, Delaware division of P., B. & W. R. R., Tuesday p. m. before the meeting. Two trains from the north and one from the south will be met. From the north, train No. 39, arriving at Viola station 5:08 p. m.; train No. 45, Viola station, 5:29 p. m. From the south, train No. 46, arriving at Viola station 5:12 p. m. Those of D., M. & V. branch from Berlin and Snow Hill arrive at Harrington at 2:55 p. m., wait there for second train north, which will be train No. 46, as above, and stops at Viola at 5:12 p. m.

A cordial invitation is given to all lovers of the truth, and especially to ministering brethren of our faith and order, to meet with us.

BENJ. E. CUBBAGE, Moderator.

THOS. L. COOPER, Clerk.

The Delaware River Old School Baptist Association will be held with the First-Hopewell Church, Mercer Co., N. J., beginning Wednesday before the first Sunday in June, (May 29th) 1907, and continuing three days.

The Warwick Old School Baptist Association will be held with the Ebenezer Church, at New York city, Wednesday, Thursday and Friday, June 5th, 6th and 7th, 1907.

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2:30 P. M.

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H. SEWARD, Clerk.

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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. 9.

CORRESPONDENCE.

MANASSAS, Va.

DEAR BRETHREN EDITORS:—In looking over some papers in my desk I came across manuscript which I had written some time ago, probably three years or more, and laid aside, dissatisfied with it, as is generally the case with anything I write. I will transcribe it now, and perhaps send it to you to publish if you think it of profit or comfort to any of the readers of the SIGNS, providing it is not allowed to crowd out better matter.

There is resting upon my mind a subject of so great import, and so full of christian experience, and withal of christian mystery, (if I may use the expression) that I fear to pen even a line for publication. I hardly know how to put in words what I would like to say.

I presume there has always been a very small “remnant” of the Lord’s true witnesses among his people whom he has favored to go with him into the “lowest hell” and see “his wonders in the deep.” Our fathers, Abraham, Isaac and Jacob, were of the number, so was David, who says he was at his wit’s end, and was made to feel that he should one day fall “by

the hand of Saul.” These men were peculiarly favored, for in the knowledge they obtained there is something besides a mere theory in the head, of the sufferings of the Son of God, and salvation through those sufferings, and the death and resurrection following. So Jonah was constrained to cry “out of the belly of hell,” and was heard. There he remembered his vow that “salvation is of the Lord;” and so to a favored few, a “remnant,” it has been given to “do business in the great waters,” mounting up to the heavens upon the billows of God’s wrath, and going down into the abyss, discovering the bottomless pit of their own vile nature. Naturally one shrinks from suffering, no man desires it, our nature rebels against it. Taking advantage of this fact, and of our carnal idea that a real, faithful christian is a happy man, living in ease and comfort so long as he lives rightly and is obedient, the enemy of the peace of God’s people so torments them with the knowledge of their sufferings, trials and temptations, that he often constrains them to think that their hope is vain, that they have no right to hope in the mercy of God. Says the wily tempter, You have no good rea-

son for the hope you so foolishly indulge; your walk is in darkness, you have no faith, a sure sign you know not God; your mind and appetite are in and of the world; God's people are not so, their peace flows like a river, while you are tossed to and fro, emptied from vessel to vessel, and can only cry out of the depths of distress and despair, "Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" "Will he be favorable no more?" In these straits the tormented soul does not realize he is giving voice to the very words and lamentations of the man of God; while seeming so far off from the darling Son of God, he is really breathing his very spirit, and praying his very prayer. Here is the very mystery and the glory which was in my mind when I took my pen to write: the mystery of suffering. It is as old as the world, and yet as hidden as any of the secret things of God; volumes have been written upon it, men in all ages have sought to investigate and to explain it, still it remains as inscrutable as ever. The wonders of it, the profit of it to the favored remnant, whom the Lord admits into his sanctuary, as he did his servant David, can only be seen and felt as God reveals his gracious name, and makes his chosen few to bless him that he has found them worthy to suffer for his sake. Here and there one is given to see a little of God's wonders in the deep. Mark you, my dear, tried brethren, this deep is the inscrutable deep of your sufferings, where and when you get a glimpse, and only a glimpse, of the sufferings of Jesus your Savior; then you are brought into the nearest fellowship with him that you can be in the flesh, I believe; to "know him, and the power of his resurrection, and the fellowship of his sufferings," is what Paul earnestly

desired, and what he experienced. Thank God, it is only by the power of his resurrection that we can know the fellowship of his sufferings.

But I wish to write of the strange, the incomprehensible mystery of "joy unspeakable and full of glory," assured to and experienced by those who are called into the awful sanctuary of the suffering Son of God. Well do I know I cannot explain it, or even give any adequate idea of it to any save perhaps a few who can, out of a troubled soul, follow me in what I write, whose spirit may be in loving sympathy with my own. Jesus said in his prayer to the Father for his disciples, "I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, for thou lovedst me before the foundation of the world." He said this as the final scenes of that awful conflict with the powers of darkness loomed near before him, and hell itself was moved for him to meet him at his coming. To be with Christ is the crowning desire of every child of God; this desire is granted, but Jesus bore the cross before he received the crown. Says Paul, "I am crucified with Christ." Remember, dear brethren, "with Christ." We read that of old three Hebrew children were bound hand and foot and cast into a burning, fiery furnace, sustained by a miracle, for faith is a miracle; they could not deny their God. Our God is able to deliver us, they say to the king, but whether he delivers or not we will not bow to any other god. No way of escape from their awful fate is seen by them; he who is with them is not yet seen by them. Helpless, they are cast into the flames; soon it is manifest they are not alone; there is One with them in the midst of the fire, not on the outskirts, outside, to hinder them from

going into the fire, to save them from their awful suffering, but he is seen walking with them amidst the devouring flames. They are not prostrate, but walking; the fire hurts them not, but their bands are burned off and they are the Lord's free men. Christ is with them, they are with Christ, and though the furnace seethes and the fire burns they feel it not, a joy unspeakable and full of glory fills heart and soul. Saved in the furnace of affliction, not from it, is the miracle of grace. To my mind it is impossible to know fellowship with Christ, or with his people, save through suffering. To be baptized with the baptism he was baptized with, and to drink of the cup he drank, is the great privilege of his real followers. But here is presented to our faith, as we are with him where he is, suffering, crucifixion and death, on the one hand; on the other, victory, glory and everlasting life. To my mind our conceptions are often very far from the truth—the truth taught in our own experience. What does Paul mean when he writes, "I am crucified with Christ"? Does he mean simply that he suffered much in his first experience, in being brought to a knowledge of the truth years ago, but that now that suffering, that crucifixion, is past, and he is a victor through Christ? That now he lives at ease in heart and conscience, in faith and love and every grace? Were these the apostle's meaning and experience, how many of the saints could be in fellowship with him? Aye, more, how could he be "with Christ" so long as he remained in the flesh? But he does not say, I was crucified with Christ; he speaks of a present experience, which is continual, a knowledge which is constant. He who has this knowledge, this experience, needs not to go back to past time, past

days, or months, or years. He speaks out of a living truth in his own soul, as much a part of his life as the bread he eats is a part of his body, or the pain he feels is a part of his natural life. Paul speaks of a living man, not of a dead creed, when he says, "We preach Christ crucified;" he speaks of a living truth, which is in the heart of every one who has an ear to hear; an experience which they already have in their own souls; hence he is a witness of things they already know, and his word a testimony to the truth already revealed in them. From this fundamental truth it is clearly seen that the apostle's preaching is out of a continual, a daily experience of both himself and them who hear him. The crucifixion is a daily dying, a cutting off of the flesh, its lusts, its desires and appetites. "O wretched man that I am!" is the expression of groanings constantly proceeding from the heart oppressed by consciousness of sin. At times it is true triumphant faith enables us to say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." According to this same apostle the mystery of godliness is great. "God was manifest in the flesh," is something revealed alone to faith. It always and necessarily means suffering and death in this mortal flesh. We who believe are always delivered unto death, that the life also of Christ might be manifest in our mortal flesh. No man can see my face and live, said God to Moses. When a man lives to himself he is dead to God; when he is alive to God he is dead to himself. Strange truth in that soul who knows it. Going down into the pit he sees God's wonders in the deep; and how does he see them? By having a startling view of the exceeding breadth of God's commandments, and of the aw-

ful depravity of his own heart and life; the depths which Jonah discovered, from which he cried unto God, as out of the "belly [the midst] of hell," and where God heard him. A strange thing in this experience is that while seeming to be sinking into hell, and almost in despair, there is a mighty love, or hope, or faith, or all three, underneath you, and you cannot feel entirely lost, for there is a confidence in the soul in an almighty power that touches the very foundations of the earth and makes you say, "Though he slay me, yet will I trust in him." This confidence, or trust, does not come from any conscious strength you possess to trust in the Lord, but from a living love in the heart, a peculiar power, which you cannot account for or resist. O this dying to all hope in anything and everything "which is seen," and a trust solely in what is "not seen;" no wonder that doubts, fears and forebodings assail the minds of God's dear people; to hope we live, when we feel assured we are dead; to cry to God for help, when we are mocked with the thought that we do not know from whence help can come; dying, and yet not knowing we are dying; crucified, and yet not knowing we are crucified; so near the suffering Savior, and thinking we are so far from him; hopeless nearly, and yet the very goal of our hope so near us; great mystery, and yet so plain. Peter and all the rest had their own ideas, but Jesus called them fools, and slow of heart to believe. All their expectations, all their hopes cut off and blasted, so there is nothing left to them but a crucified Christ. So it is a cutting off of every hope from an amended life, a good disposition, an earnest seeking for truth, a godly life, a zealous obedience, all we are or hope to be, all we have done or hope to do, have proved "a ref-

uge of lies," and we are crucified to it all, cut off from it all, dying to it all. No wonder that every attribute of our flesh rebels against this truth, yet there is no hope for a sinner in any other view. This crucifixion with Christ is the only way into his kingdom; he is the door, no man cometh unto the Father but by him; he is the way. "Christ, and him crucified," is the gospel Paul preached; the glad tidings of great joy; no other way leads to the kingdom of God but by the fellowship of his sufferings. The thought of the world is that a follower of Christ is a happy man, and happy because he is good and deserves to be happy and prosperous; God rewards him for his goodness. The man the world follows must be without fault; there can be no commendation for one who sins or has any weakness, or has anything to be forgiven; so we judge ourselves, and so we are naturally inclined to judge our fellows. If this were the truth, where does the justification of the ungodly come in, and more appalling than all, and more hopeless for all who are not perfect before God, where is there any hope for the ungodly, the sinner? It is sin that crucifies, it is the sinner who is crucified. I fear we often get these thoughts strangely jumbled in our minds. In theory we say all are alike sinners before God; in practice I fear we are left to say, "I am holier than thou;" I would not do the things you do. God is good, he is merciful, he will not allow one of his feeble poor to boast over another. A strange test he has put in his church to try those who are his is, he who esteems himself least is accounted greatest; self-esteem, self-righteousness, confidence and conceit are among the baleful things crucified or cut off in the one who is of comfort and help in the church. How terrible is the struggle

where the proud heart is made willing and glad to be nothing, to esteem the cross of Christ of greater riches than any other thing the mind can conceive in this world. "Forbid it, Lord, that I should boast, save in the cross of Christ my Lord," is the language of one bearing that cross. Such precious souls are the pure gold composing the vessels of the sanctuary. Now can we imagine the fire through which these are passing? Do we realize the crucifixion, the daily dying, the nearness to the suffering Jesus, the fellowship of the sufferings of the "man of God?" I think not often. As a child is born into this world with pain and a cry of anguish, so a child of God is manifest by a cry out of a broken heart, a broken and a contrite spirit. I think I am right in saying there are a few who are especially favored in being very near the suffering Savior. It was Peter, James and John who were with him in the holy mount, and saw his glory there; it was the same three he took with him into Gethsemane. No doubt this is for a wise purpose. The foundations of Zion are deep; in our weakness and ignorance we cannot perceive them; only as our dear Lord takes us for a moment into the inner sanctuary and gives us a glimpse, all we can bear, of the mysteries of salvation, then for a moment we may exclaim, "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."

Affectionately,

J. N. BADGER.

HAMPSTEAD, Md.

DEAR ELDER KER:—I send you these good letters (as I think) for the SIGNS. There was a mistake made by some one in my letter, and this is what brought the sweet meditations on "Amazing

grace!" to me. What we call mistakes, often prove to be blessings to some of God's poor, afflicted ones, and it seems as if I desire to acknowledge the hand of God in these small things. I would liked to have replied, but it seemed as if I could not; since then I have received the sweet meditations of a dear old father in Israel on my favorite hymn. Thus I receive blessings from my Father's hand, but always desire more.

I read in the SIGNS that your dearest earthly tie has been severed, but I know in your sorrow you feel that the Lord has been gracious to spare her so many years to you. May God's blessing rest upon you and yours.

G. D. ENGLAND.

AMAZING GRACE.

"AMAZING grace! how sweet the sound!" All do not know the joyful sound, though this hymn is formally sung by all the daughters of mystery, Babylon the great, the mother of harlots. The sound of grace has no charm to the one who is trusting in his own efforts to procure for himself the blessings of God in this time world or in the world to come. The sound of grace and conditions will not harmonize, any more than the spiritual songs of Zion and the tinkling of cymbals, yet the natural man cannot discern the discord.

"That saved a wretch like me," are words without meaning to those who feel to be able to do anything to merit God's favor. Only those who have been taught of the Lord to know the exceeding sinfulness of sin, and have viewed the Lord as the Creator and disposer of all things, can say with Job, "Behold, I am vile: what shall I answer thee? I will lay mine hand upon my mouth."—Job xl. 4. And it is when Jesus finds them in this

waste howling wilderness, as Jacob was found (Deut. xxxii. 10), that they sing, "I once was lost, but now am found." And again, with the man who was blind from his birth, whom Jesus healed, they add: "Was blind, but now I see." (John ix. 25.) This man did not say afterwards that he saw things different from the way he first saw them; no, he did not do that, as some are now doing, saying that they see things different from the Old Predestinarian Baptists, but this he said, "Whereas I was blind, now I see."

"'Twas grace that taught my heart to fear," while men and devils are combined in trying to teach the people that which grace alone can teach. Men are everywhere engaging in Sunday Schools and in running protracted meetings for the purpose of teaching their deluded followers to know the Lord, which knowledge can come only by the revelation of Jesus Christ. "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."—Jer. xxxi. 34. (See 1 John ii. 27.) There must be a preparation of the heart to receive this knowledge, for "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. Again, "Except a man be born again, he cannot see the kingdom of God."—John iii. 3. False teachers are all over the world proclaiming that every man must make his own preparation if he would meet God in peace, but what saith the Lord our God? "The preparations of the heart in man, and the answer of the tongue, is from the Lord."—Prov. xvi. 1. If it were not so it could not be truthfully said that "Salvation is of the

Lord."—Jonah ii. 9. So, with Paul, we cannot cease "Giving thanks unto the Father, which hath made us meet [prepared us] to be partakers of the inheritance of the saints in light."—Col. i. 12.

"And grace my fears relieved." "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."—Eph. ii. 8.

"How precious did that grace appear the hour I first believed." So has it ever been with all the redeemed of the Lord. "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. xxxv. 10. The burden of sin will know them no more forever, so far as the law of sin and death is concerned, for they are redeemed from the curse of the law, but they find sin yet in their members, and are often made to cry in the words of Paul, "O wretched man that I am! who shall deliver me from the body of this death?"—Romans vii. 24. And, like David, they cry unto the Lord, "Restore unto me the joy of thy salvation."—Psa. li. 12.

"Through many dangers, toils and snares, I have already come." As it is written, "And ye shall be hated of all men for my name's sake."—Luke xxi. 17. "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."—John xv. 19. But when the Lord delivers us from our enemies for a season, and we again rejoice in him as our Savior, we sing: "'Tis grace has brought me safe thus far, and grace will lead me home." "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the

day of Jesus Christ."—Phil. i. 6. The Lord does not begin this work in us and then leave us to carry it on within ourselves, but he also continues to perform it, "For it is God which worketh in you both to will and to do of his good pleasure."—Phil. ii. 13. "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."—Psalms xxiii. 6.

"The Lord has promised good to me." What more can be promised to vile man than eternal life? "which God, that cannot lie, promised before the world began."—Titus i. 2.

"His word my hope secures." For this hope is not a vain desire of the carnal mind, but "is Christ in you, the hope of glory."—Col. i. 27. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."—Jer. xvii. 7. Our faith is not based upon carnal evidences, but is a fruit of the Spirit.

October 2nd.—Dear sister, the hymn "Amazing grace!" had been dwelling sweetly in my mind for several months, and I decided to write some of the meditation of my heart as I would sing this hymn; so I wrote the foregoing in July, and being interrupted I never thought much more about resuming my task, and it was laid aside; but when I read your good letter in the SIGNS OF THE TIMES for September 15th, what you said about that good old hymn made me want to send you what I had written, just as I wrote it, though unfinished, and if you find any comfort in it, give God the praise; if not, cast it aside and forgive me for this intrusion.

Your brother, in hope of the grace that saves poor sinners,

ROBT. S. PACE.

TIMPSON, Texas, July, 1906.

UPPERCO, Md., Feb. 14, 1907.

MISS GEORGIE D. ENGLAND—DEAR

SISTER IN HOPE:—Here I am seated to write you another of my poor letters, and the question comes to mind, Why do it, as what I write is of so little worth? Well, the foremost reason is, I have received several good, spiritual letters from you, and fear that if I neglect to write you in return I shall be deprived of the pleasure your precious letters afford me; this is selfishness, is it not? Be it what it may, I have the desire, and hoping it is a right one, I am making the attempt. Knowing as you do my great age and feebleness of body and mind, you may wonder how my days in this inclement winter are being passed. I can only tell you it is better with me than I deserve or have any right to expect. The infirmities of age are upon me, which none can fully realize or understand until they get there themselves. I have a staff, or cane, as we generally term it, upon which I lean my weary body, but I sometimes feel I have a better and stronger Staff upon which I lean, and trust for my support and safety for time and eternity. I suppose, dear sister, you spend many hours in reading your Bible, hymn-book and other good reading, and sometimes in reading the same thing over again you see something new, or some thought is made precious to your mind, and you wonder that you never saw it before; that I think has been the way with me, if I am not mistaken, in my reading over and over again in the Bible, hymn-book or other religious reading: something old, yet ever new. Among many other good and precious things that I believe the good Lord has enabled his servants to write for the comfort and consolation of his tried, tempted and defenceless children, is found in hymn 1052 (Beebe's collection):

"Jesus, lover of my soul,
Let me to thy bosom fly."

No doubt the writer could remember the loving embraces of a fond mother; with what confidence and trust he or she would fly to the arms of mother when danger or perils seemed imminent. Cannot we, too, dear sister, remember the safety we felt in the arms of mother, leaning upon her bosom? and true it is there is no earthly love like that of a mother for her offspring; but a mother's love is human, and even she may be forgetful of her child, but in our heavenly Parent, if we are truly his children we have one who has loved us with an everlasting love, and will keep us to the end. Then,

“Let me to thy bosom fly,
While the raging billows roll,
While the tempest still is nigh.
Hide me, O my Savior, hide,
Till the storm of life is past.”

David prayed, “Keep me as the apple of the eye; hide me under the shadow of thy wings.” Again he was given confidence to say, “In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me up upon a rock.” O what a safe, what a secure hiding-place is Jesus, the Rock of our salvation, and cannot we say with the poet,

“Safe into the haven guide,
O receive my soul at last.

Other refuge have I none—
Hangs my helpless soul on thee?”

It was declared of Israel of old, “The eternal God is thy refuge, and underneath are the everlasting arms.” David again takes up the song, and says, “God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed,” &c. Then cannot we with confidence plead,

“Leave, ah leave me not alone;
Still support and comfort me?”

All earthly supports are weak, and all

human comforts fail to satisfy the weary, hungry soul, so we are led to fly to Christ for refuge, and can say confidently,

“All my trust on thee is stayed;
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing.”

Saith the psalmist, “My soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.”

“Thou, O Christ, art all I want;
More than all in thee I find.”

“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 forever.” God alone can

“Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.”

Blind leaders may attempt to lead the blind, but both will fall into the ditch; but God openeth the eyes of the blind, leadeth them in a way they have not known; he maketh darkness light before them, and crooked things straight. These things he doeth unto them, and will not forsake them.

“Just and holy is thy name,
I am all unrighteousness;
Vile and full of sin I am,
Thou art full of truth and grace.”

If we feel to be full of sin and vileness, and all unrighteousness, unable to think a good thought or do a meritorious act, where is our hope? where is our plea but in the imputed righteousness of him whose name is holy, and who is full of truth and grace, the Lord our righteousness? Yes,

“Plenteous grace with thee is found,
Grace to pardon all my sin;
Let the healing streams abound,
Make and keep me pure within.”

Lord,

“Spring thou up within my heart,
Rise to all eternity.”

Dear sister, before I began to write I thought I had some very comforting thoughts in reading that good, old hymn, and so attempted to put them on paper, but I find I am not able to express them as I would desire, so will desist, feeling certain you will see more in reading the hymn itself than in anything I can write upon it.

We are all able to be about the house, and have felt somewhat lonely since the severe weather set in; hope the weather will soon moderate. Give our love and best wishes to all the family, reserving a good measure for yourself.

Hoping we may meet again when circumstances permit, your old, weak brother,
JOHN P. KELLEY.

THE FEAR OF THE LORD.

“UNTO you that fear my name shall the Sun of righteousness arise with healing in his wings,” is his word of promise, which cannot be broken; therefore the people that know the joyful sound of salvation from their sins by his grace, shall walk in the light of his countenance, be exalted in his righteousness, and rejoice in his name all the day—an everlasting day. My heart moves me to speak to you, dear brethren, of this fear, and how it is peculiar to the children of the light, whom the Father hath delivered from the power of darkness, and translated into the kingdom of his dear Son, in whom they have redemption through his blood, the forgiveness of sins, according to the riches of his grace. No others truly fear the name of the Lord, for all others are presuming, arrogant and haughty; they are proud, defiant and self-sufficient; they are self-willed, bold and confident in the wisdom of this world, insomuch that they fear not to reply against God, if his sovereignty transcends the narrow limits

that they prescribe for him. This is the most shocking presumption and self-will to the meek and contrite in spirit, who fear and tremble at the word of the Lord, whose heart bows low in awe before him, saying, “Speak, Lord; for thy servant heareth.” It is enough to them that, “Thus saith the Lord,” and they fear to call in question his holiness, his authority and right. With his meek and lowly Son they say, “Even so, Father, for so it seemed good in thy sight.” A sacred reverence pervades the spirit of all who fear the name of the Lord, and the sentiment of their heart is, “Holy and reverend is his name.” The thought of charging sin and wickedness to their infinitely holy God is the most shocking sin and folly, from which they shrink with abhorrence, and would fear that he might righteously smite them for such daring wickedness. For they who fear the Lord have been taught by him, so they know that he is the holy One, the Almighty, and that they are as dust and ashes, and nothing before him, and that it becomes them to bow in deep humility and be still and know that he is God. The question, “Is there unrighteousness with God?” they reply with, “God forbid.” “The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether.” This quality of being “clean” shows that the fear of the Lord is spotless and holy, above the clear shining of the sun after rain, and it sanctifies the Lord God in the heart of every one in whom his fear dwells. In that one who is meek and lowly in heart, as was the perfect Brother, there will be no place, therefore, for haughty arrogance, no room for conceited wisdom and self-righteousness, and so no replying against God; for all such evil thoughts and sinful acts have their source in the hotbed

of the corrupted flesh, the carnal mind of the sinful creatures, of whom the word says, "There is no fear of God before his eyes."

"Moses said, I exceedingly fear and quake," when he beheld the majesty of God; and so do all his servants. "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." "Thou, even thou, art to be feared; and who may stand in thy sight when once thou art angry?" "Behold, the fear of the Lord, that is wisdom: and to depart from evil is understanding," said Job. And David said, "The fear of the Lord is the beginning of wisdom." A few of the words of wisdom spoken by Solomon are: "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate." "In the fear of the Lord is strong confidence; and his children shall have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death." Isaiah says, "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Of his people the Lord himself says, "And they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." Therefore, the Lord is the author of this holy fear in the hearts of his people, and so it is the loving fear of his children, but not the slavish fear of punishment, which hath torment and is unto bondage. Even in the darkest hour of the long legal night, when gross darkness covered the people of the old covenant

as a thick veil, "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." It is even so now. "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." Indeed, it is this loving and reverential fear of the Lord in the hearts of his saved people that prepares and inspires them to serve him, for this fear of the Lord arises from his love, which is shed abroad in the hearts of his children by the Holy Spirit, and it casteth out the slavish fear that hath torment. All true and acceptable service unto God is the fruit of this holy fear of the Lord, which he puts in the hearts of his people, and it moves them to seek his face because they love him, and therefore delight to serve him, while it humbles them before him in self-abasement, even with adoring reverence, and they would tremble at the thought of replying against God, or of charging him with unrighteousness, because he has said, "I will do all my pleasure." None who really fear the Lord will dare speak against his infinite holiness and sovereign power; but those who do not fear him are not afraid to impiously do this. They thus betray a rebellious heart, and a self-willed spirit of enmity and irreconciliation to the holy One. All religious service in the world which has for its motive the hope of reward and the fear of punishment from God, is not the fear of the Lord, nor the fruit of the spirit of love, but it is a selfish and slavish fear, and hath torment; and this fear is taught by the precept of men. Its very essence and soul is, that God can be acted upon and influenced,

moved and turned, by the works and services of man, either in turning to us and bestowing blessings as rewards for our services, or in turning against us and inflicting punishments if we do not serve him. This principle of selfish and servile fear charges, not only that the immutable God changes, either for us or against us, according as we serve him or not, but that he is also brought down under obligation to those who serve him. It also fosters a legal principle of pride, self-praise and boasting in one's works, and its inevitable tendency is to trust in man, make flesh our arm or strength, while it leads the heart to distrust the sufficiency of God's grace, the freeness of his blessings, and to depart from the Lord. Only one principle excludes boasting from divine service, and this is not of works, but of faith.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone around about them: and they were sore afraid." It is so in every case, when the power and glory of the Lord is revealed to the children of men, as it was with those shepherds. "And he, trembling and astonished, said, Lord, what wilt thou have me to do?" The fear of the Lord thus made the humbled Saul tremblingly and meekly obedient in the day of the Lord's power. No other principle than this reverential fear will effectually subdue the pride of vain man and bring him down in willing submission at the cross of Christ, and make him thus obedient in word and deed. Thus the early gospel churches, "Walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." "And I was with you in weakness, and in fear, and in much trembling," said Paul to his brethren in Christ. To his beloved and obedient brethren he again wrote, saying,

"Work out your own salvation with fear and trembling." In no other way can we work out, manifest and make known our salvation, dear brethren, only as Paul says, "with fear and trembling;" and in this way only for the reason he gives: "For it is God which worketh in you both to will and to do of his good pleasure." Our own salvation, then, has its source in God, and it is his gift to us as our inheritance in Christ, who "shall save his people from their sins," and when we work it out, walk in it and show it forth, it is always "with fear and trembling;" for the fear of the Lord is put in our hearts, and both the will and the power so to do are given us of God's good pleasure. For this cause it is impossible for us to avoid the "fear and trembling." Our experience of salvation, and the turning away from our sins with self-loathing, and with the mouth making confession unto salvation, teaches us the solemn truth that it is with fear and trembling. We know, too, that we can no more give ourselves this fear and trembling, of our good pleasure, than we can dispel our weakness and fear and much trembling when God worketh in us both to will and to do of his good pleasure. We may profoundly adore his holy name that it is so, and say, "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." The good work of redemption is not only wrought for the redeemed of the Lord, who shall return and come with singing unto Zion, but now in time God hath begun the good work of salvation in them, and he will perform it until the day of the full revelation of Christ. Yea, they "are kept by the power of God through faith unto salvation, ready to be revealed in the last time." And the God of salvation said to his and our beloved Christ, "Thy people shall be willing in

the day of thy power, in the beauties of holiness." Thus made willing, and strengthened with might by the power of his Spirit in the inner man, they do meekly confess that, "Salvation is of the Lord," and say with Paul, "By the grace of God I am what I am." He who cried out on the cross, "It is finished," calls his own sheep by name, and leads them out from the law and the world, sin and death, and gives them eternal life. They are all taught of God, and therefore they come to Jesus, for they know that there is salvation in no other. All this work of salvation is the way of holiness, and in all the way grace reigns through righteousness by our Lord Jesus Christ, raising the saved in the Lord above the curse of the law, the works of the flesh and the dominion of sin, so that sin by the law becomes to us exceeding sinful, and we are made to die indeed unto sin, but to live unto God through our Lord Jesus. Now, all this experience of salvation unto holiness is attended with strong crying and tears, fear and trembling before the Lord God, who is most holy, even as was the life of the man Christ Jesus in the flesh, and from this there is no escape for the least lamb that the good Shepherd gathers with his arm. He says, "They shall come with weeping, and with supplications will I lead them." But, it is also said, He "shall doubtless come again with rejoicing, bringing his sheaves with him." "Fear not, little flock."

Fearing and trembling, yet trusting and hoping, I am, I hope, your brother in the sufferings of Christ,

D. BARTLEY.

CRAWFORDSVILLE, Indiana.

SOUTHAMPTON, Pa., April 4, 1907.

MY DEAR KINDRED OF LIKE PRECIOUS FAITH:—Whenever I attempt to address you, the thought occurs to me, What a great company it is to whom I am speaking; then I shrink and hesitate with a trembling heart. It is many years since I first sent a message to you through the SIGNS, yet I never seem to grow strong or wise. Instead of increasing in knowledge as my years increase, I always realize my lack and insufficiency in those things which I esteem of greatest value. Yet, as I pause, and my thoughts go over this "great company," I find it made up of small companies, a few scattered here and there, each one feeling to be the least in the Father's family, the smallest in the great household. With this view I feel at home with you. A sacred tie binds us, and I realize a sweet soul-companionship in talking of the things most dear. At such times even ignorance does not hinder, for Paul says, "Not many wise men after the flesh, not many mighty, not many noble, are called," and the words of Jesus are, "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." In my early experience these two passages were very precious to me, for I realized so fully my lack of wisdom, and I was filled with wonder and glad surprise at what had been revealed to me, even me. The Lord had taken my feet from the miry clay and placed them upon a rock, filling my heart with praises to his holy name. Lady Huntington, in relating her experience, said that the letter "m" saved her from despair. In her first exercises of mind, the thought came to her that the Scriptures read, Not any mighty, not any noble, are called, and this filled her with dismay, as

she felt herself left out. But after anxious searching she was filled with rejoicing to find that the passage read, "Not many mighty, not many noble, are called." She was of the nobility of England, yet her subsequent holy life proved her to be a true and humble follower of Him who was meek and lowly in heart.

While I write I am thinking of the varied circumstances of those who will read these lines: some are suffering on beds of languishing, some mourning in broken homes for dear ones gone, longing for the touch of a vanished hand, and listening for a voice that is still; some far away from their kindred in Christ, and looking for a message of love from home, some word from those who are traveling in the same pathway; and there are others of our dear kindred who dwell in beautiful homes, which are abundantly supplied with everything for comfort, and yet not happy unless they share with dear ones less favored. How lovely is the Spirit of Christ thus manifested, and how great the joy in giving to the needy, far more blessed than to receive. Then there are those in deep soul-trouble that no words can express, which is far more afflictive than all other suffering. Such feel with Jeremiah, "He hath inclosed my ways with hewn stone: he hath made my paths crooked." He hath filled me with bitterness, and I forgot prosperity, "and I said, My strength and my hope is perished from the Lord." Then comes the cry, O that it were with me as in months past, when the candle of the Lord shined round about me, and by his light I walked through darkness. "My soul hath them still in remembrance, and is humbled in me. This I recall to mind, therefore have I hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new

every morning: great is thy faithfulness." These words of the prophet of ancient days must be a comfort to those who are walking in darkness, and sadly dwelling in this nighttime of the soul. I think they must have been left on record for this purpose. But whatever the trial of any one whose God is the Lord, he is able to bring relief. He can heal the broken heart, cure the deepest wound, soothing the pain, and with his soft hand wipe away the tears of bitter sorrow; he can make the storm a calm, so that the waves thereof are still. If it be not his will to remove the trial, he will give grace to bear it. While together in this holy fellowship how fully we do enter into each other's joys and sorrows.

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

When love in one delightful stream
Through every bosom flows;
And union sweet, and dear esteem,
In every action glows."

"Behold, what manner of love the Father hath bestowed upon us," that he should give his beloved Son to suffer that we might rejoice, to become a servant that we might become princes, and to die that we might live.

But I must remember that my object this morning was to acknowledge my birthday greetings, which came to me last Saturday. As the number is such that I cannot send a personal letter to each, as I would wish, there being some special thought in every one that I do not like to leave without response, it has been suggested to me that I express my appreciation of such kindness in a way that all will know how greatly I prize their sweet expressions of fellowship and tokens of love. This shower of loving-kindness was a very pleasant surprise to

me. Though I feel unworthy to be thus remembered, it is comforting and encouraging, and to every one who has contributed to this pleasure I hope there will return a taste of the wine of that kingdom which is not of this world; that each soul will be illuminated with rays from the Sun of righteousness, and each heart be filled with that joy which is "unspeakable and full of glory." What riches to have a hope in Jesus, well called the Pearl of great price; it is better than crowns of gold or the choicest gems of earth.

In this blessed hope I am, I trust, your sister, affectionately,

BESSIE DURAND.

ROMULUS, Oklahoma, Feb., 1907.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—It is as an act of duty that I again take my pen to write you. I desire to let you know I have not forgotten you, but I feel too imperfect to undertake such a thing as writing to you. I am cast down, and feel empty of all spiritual blessing at this moment; I feel as though I had grasped the shadow and missed the substance. I realize that without our blessed Jesus I can do nothing; but the apostle testified that through him we can do all things. He is the author of our faith; he is the stronghold in the time of trouble; he is the fountain of life, the spring of the water of life; he is the horn of our salvation, the rock of our defense, the bread of life, our robe of righteousness, the tree of life, our all and in all, the first and the last; he knows all things and he made all things, and without him there was not anything made that was made.

I feel sometimes of late that the Lord withholds his presence from me, and I am made to cry, O wretched one that I am,

who shall deliver me from the body of this death? "When I turn my eyes within, all is dark and vain and wild." How can I deem myself a child? Again, at times he brings me to the mountain top. I read in the SIGNS his dealings with the dear ones, and they tell my feelings better than I can myself; I am made to rejoice with them, though miles away.

Brother Ker, I enjoyed your views upon Revelation xx. 12, and the rest of the chapter. I am glad the dear sister asked your views upon that chapter, as I have thought a great deal upon it, and received more light from your views than I ever had before; I hope the sister will feel satisfied. I also enjoy brother Chick's editorials, and will say to all dear ones, Write on. May you still be furnished with the Spirit of truth to lead the little, weak ones, like myself, in the way of the truth as it is in Jesus.

Brother Chick, will you please give your views upon Revelation iii. 1? which reads as follows: "And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God." I hope this is not asking too much of you, but I do long to know the truth. May the richest blessings of God rest upon you and all the household of faith.

Feb. 21st.—Dear brethren, I have some Scripture impressed upon my mind this morning, and feel to write a few words more, as I was so cast down when I wrote the other day. I feel cast down still, but not destroyed. I was talking yesterday to a friend, who is a Methodist in belief, and she asked me if I believed that a part of mankind was born to be lost, and a part to be saved? I replied, Certainly, for, according to holy writ, all will not be saved. Well, said she, did not Christ die for all? I replied, He died for all his own,

and that was as many as the Father had given him; and he said that all the Father gave him should come to him, and of all that came to him he said he would lose nothing, but would raise it up again at the last day. So I looked for some Scriptures, and I came to Romans ix. 33, which reads: "As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed." I asked her what she thought that meant. She said that she did not know. Well, I think it means the Lord Christ. When Jesus is preached to a believer, or one that has the witness in himself, it is life and bread to him; but the ungodly are turned away; they cannot understand this, as said the Lord. If I am not deceived in the matter, the doctrine of God our Savior is food to the hungry soul. To the one class it is a stumbling-stone and to the other it is the power of God unto salvation. Some Old Baptists are good spellers but bad pronouncers. We believe that all that Christ died for will be saved, and if he died for the world it will be saved; but the work is finished. Christ finished the work he came to do, and there are no conditions in it.

"Jesus paid it all,
All to him I owe;
Sin had left a crimson stain,
He washed it white as snow."

He was put to death for our sins and raised again for our justification, and now "who shall lay any thing to the charge of God's elect? It is God that justifieth." How can one preach except he be sent? as it is written, How beautiful upon the mountains are the feet of them that preach the gospel of peace, and bring glad tidings of good things. "Faith cometh by hearing, and hearing by the word of God." When the little children hear

the word they are made willing in the day of his power.

I hope you will not think me presumptuous, for I have felt impressed to write; if there be anything not according to the blessed word of God, reject it; if according to his word, do with it as you think best. May the Lord guide our minds in the way of truth, and if anything in this shall be of comfort to any, give to God all the praise. In myself there dwells no good thing; but my desire is to know the truth as it is in Jesus. This will let you know that I am still in the land of the living, and that I have not forgotten you.

In christian love to you and yours,
ELLA DAVIS.

[We will try to respond to the request of sister Davis regarding Revelation iii. 1, if the matter shall be opened to our mind, ere long. If some other brother feels to write upon that subject, we shall be glad, however.—C.]

TOUCHET, Wash., Jan. 29, 1907.

DEAR HOUSEHOLD:—Can you for one short moment leave father, mother, brother and sister, wife and children, and shout with me, in that this vile body shall be changed and made like unto our Savior's glorious body? Although we do not know what that body will be, yet it sufficeth us to be sure that we shall be like him, or our bodies be likened unto his glorious body. O let the eternal anthems ring, Glory to God in the highest. It hath not entered into the heart of man the glory that awaiteth the saints; no, flesh and blood cannot enter into the secret of God's glory. "What is man, that thou art mindful of him? or the son of man, that thou visitest him?" O vain man, that boasteth of his ability to save himself! What is man? Are we not as

clay in the hand of the potter? What! shall a man say to him who formed him, Why madest thou me thus? Alas, I cannot enter into the veil, nor step into the courts our High Priest hath entered, to enjoy the glory he had with the Father ere the world was formed; nay, I must wait all my appointed time, till my change come. Now, dear household, pray that I faint not, but be able to pray the Father to save me from evil. Dear saints, it is such a privilege to read and enjoy the word of truth once delivered to the saints. We read that such things are hid from the wise and revealed unto babes. The beloved apostle to the Gentiles exhorts the saints to beware of all error, all evil. All surely signifies all, not two evils, no, but all evil, even as the Son prayed the Father. He did not ask that they be taken out of the world, but that they be saved from the evil. O how comforting to read and see the beauty, the harmony of the Spirit of truth; yea, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." How shall we be filled? If we garble the husk we will not be filled with the kernel, the nourishment. O that we may be kept from grasping other than the true manna, the bread of heaven; neither let us strive to lay up store, for it will perish with the rising sun; he who tries to lay by a store of food will find it even decaying in his teeth. Our Savior said, Take no thought what ye shall say, for it shall be given you in the same hour. Did they by faith believe, or did they prepare a theory to modify or make their condemnation easier? May we think they strove "to keep the unity of the Spirit in the bond of peace"? "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 account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstabled, wrest, as they do also the other Scriptures, unto their own destruction. 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 forever. Amen." Now, remembering our Lord hath said, "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. 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."

(MRS.) S. J. CUMMIN.

WORTHINGTON, Minn., Oct. 23, 1906.

DEAR BRETHREN:—If you will allow me to so call you. I do not feel worthy to do so, for you seem to me to be blessed of the Lord with knowledge and understanding of the truth of our dear Savior, and I am such a poor sinner that I feel unworthy because of my sins. I try to watch my thoughts, and to see if I cannot control them, but alas, I feel they condemn me every hour of my life, for instead of looking unto Jesus they are taken up in this world's affairs so that I cannot control them. I mourn and cry as I walk, because of the sin which dwells in me. I can say, as did one of old, "I

know that in me, (that is, in my flesh,) dwelleth no good thing." My desire is to serve the Lord, but I fear I do not, and that my enemy is right when he says, You are a castaway and not fit to be where there is a church; God has set you here alone because you do not belong to the blessed; you are forever cast out and doomed to destruction. These thought sare with me day by day, and hour by hour, and when I look into my own heart and see what it is, I know that my own works condem me, and then I think that what my enemies tell me may be true. But Jesus died to save sinners, of whom, like Paul, I must say, I am chief. If my dear Lord and Master does not hold me up, I cannot stand. I know he has all power in heaven and in earth, and that if I am saved it is all of his grace in Christ Jesus, my Lord and Savior. I know that of myself I can do nothing. Jesus did it all upon the cross of Calvary, and when he said, "It is finished," it was all done, and if I am one for whom he died, then I shall be numbered among the blest. I have a hope in him to comfort me in this world. I must trust in him, and I hope that he will give me grace according to my day. When I look back over my pathway in this world it seems to me I can say, Praise be to his holy name, for his mercies have followed me all the days of my life. Then my poor heart rejoices in the deliverances out of all my many serious troubles. It seems to me that Jesus has been with me in all trials. I have seemed to stand still and see the salvation of the Lord; he has with unseen hand directed me; he is present in all things. Sometimes upon my bed at night my thoughts are of the cross of Calvary, and it seems as if I can see the dear Savior's pierced side, and then my mind is drawn to him as the babe in

the manger. These are my thoughts by night; I cannot tell you my feelings, but I can say it is sweet to have our heart's devotion fixed on Jesus. Dear brethren, I have often thought how Enoch walked and talked with God; his heart was with God, and God was his guide in all his paths, he gloried in the Lord. I know that if it be the Lord's will, he can take care of me even here alone. It has pleased God to call my wife home, which leaves me alone. She was willing to go, and, I can say, in full faith in the dear Redeemer of her soul.

I remain yours, trusting in the cross for deliverance,

HENRY JAMES.

"CAST THYSELF DOWN."

THESE words are the language of the devil, about whom Old Baptist preachers have little to say. The popular notion that it is a preacher's business to fight the devil being a false one, and the persuasion of better things to preach, and having no fear of a conquered enemy, the minds of God's servants run more to the glories of eternal salvation; yet at the same time the saints are fully aware of the enemy's power and their own weakness, and know well that without help they never could stand against the wiles of the devil; but in or through the strength of Christ they can do all things. Some may not like so much reference to him, but to me he occupies a large place, not only in the Bible, but in our experience, and even in things which made that experience possible. I never was sent to fight him, God sent his Son to do that, yet I have heard his howls through the dreary nights of despair, out in the desert, sick and helpless and ready to die, and about all that was to fill the cup of life was for him to get me; but I have also

felt the power of Him who has power over the devil, keeping him from me; Christ has done this time and again. I know he can do it, and will do it, he is able to keep the devil from me, and me from the devil.

But I wanted to talk of another feature of the text first, one that lies close to us all: the temptation. Much has been said about the thing called "temptation," but I am afraid none of us know much about it. Some say God does not tempt, &c.; others say he does, &c. The former quote James i. 13, 14, the latter Genesis xxii. 1. Without taking up this side of the subject just now, I wish to say that here is a temptation that God surely had a hand in from its conception until its completion. The words, "led up of the Spirit into the wilderness, to be tempted of the devil," mean he was led of, or by, the Spirit of God; that Spirit that ratified the baptism; as nothing in his life was unnecessary, so this temptation was necessary. When the time of baptism came, the Lord had a John to baptize him, and when the time of temptation came he had a devil to tempt him. This is not the first temptation either, there was one before; in the garden of Eden we see a similar scene, but with different results. It is the same identical devil, but a different man; the same temptation in degree, but the one successful, the other a failure. The difference was not in the tempter, but in the tempted; the first man fell, the second man stood; the first man was of the earth, the second man was the Lord from heaven; the first man was natural, the second man was spiritual. If the first man had been made like the second he would have stood, and if the second man had been made like the first he would have fallen. It was impossible for Christ to fall, because God was

in him he could not fall. God was not nonplussed by the result following the fall of the first man, but had everything arranged a long time beforehand, just as he knew all that would take place. The one was that the other might be, as every one that was in the first man fell in him, so every one that is in the second man stood in him. The first man was made liable to fall, and not able to stand; the second man was made able to stand, not liable to fall; the two men were made after the liking of him who made them. Of the second man God said, "The pleasure of the Lord shall prosper in his hand." "He will magnify the law, and make it honorable." His work with its legitimate result was all marked out and laid before him, the end from the beginning. He was tempted in all points like as we are; that which occurs in the dry tree had its place in the green, because of which he is able to succor the tempted. Jesus Christ stood, and they cannot fall.

Every child of God is familiar with the words of the text from a two-fold source: without and within. If you state to the world that you are a Baptist, they will invariably class you with the Missionary or New School Baptists; knowing this, I never allow an opportunity to pass without letting them know the kind of a Baptist I am, which is easily done by saying I believe in election, predestination, foreordination, effectual calling and final perseverance of the saints, absolutely and unqualifiedly. I am an object of interest at once, and almost universally they say, If I believed such doctrine I would take my fill of sin. I tell them they talk just like the devil, then I quote the text at the beginning of this article, which they do not know is in the Bible. They see the point and subside. The believer hears these words from within; Cast

yourself down, you cannot be lost; if you are a child of God you cannot be lost, and a thousand other insinuations and suggestions from the devil, until distraction reigns supreme in your breast. But not one of them ever did it for the love of it, because in the heart of every one of the saints God has by the Holy Ghost created an utter abhorrence of sin in all its forms, and has created there the holy desire not to tempt the Lord God.

Brethren and sisters, you who are low down, you who seldom hear the truth preached as you desire to hear it, you who are old and feeble, whose race on earth is nearly run, who have tasted the joys of this world and have only a handful of withered flowers, you who are waiting for your time, come with me for a walk this morning; we are in the holy city, Jerusalem; the streets are thronged with a struggling mass of human beings, intermingled with beasts of burden, all intent on making the most of the time profitable to themselves financially, apparently as utterly heedless of God as though there were no such being. The sun has risen in a clear and cloudless sky, casting its shadows and shedding its rays, every ray declaring there is a God. Look yonder, there is some one on the temple, it must be workmen repairing it. Let us stop and see what is the matter; get back here against the wall, so we will be out of the way, and as we look we see outlined against the clear, blue sky two forms, just two; we are too far away to hear, but from the gesticulations of the one who seems to be doing most of the talking the case is urgent. These two are not friends, but inveterate enemies, the one is for the fall of the other; leaning far out, looking in his face, he says, "Cast thyself down." We see him disappear, and the Son of God stands alone.

Soon we see myriads of angels hovering around and ministering unto him; a feeling of sweet peace and security comes stealing into our hearts as we wend our way back, our hearts too full to notice the rabble around us, their hearts too full to care to know the Lord. As we pause at a crossing, away down the street in the distance a strange, unusual sound falls upon our ears, and, as we listen and strain our eyes, a mixed multitude comes into view; at its head, riding on a beast, sits the same Man we saw yonder on the temple, surrounded by a band of children. A few hundred of the curious follow, laughing, jesting, but all intent to see what will happen. As they near us we hear the children shouting, Hosanna! Hosanna! "Blessed is he that cometh in the name of the Lord." A strange feeling comes into our hearts, and ere we are aware we are moving along with them, singing and making melody in our hearts unto the Lord.

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

FRANK McGLADE.

HEBRON, Ohio.

LIZELLA, Ga., March 3, 1907.

DEAR ELDER CHICK:—I have felt a desire to write to you since I subscribed for the SIGNS OF THE TIMES, about three years ago. I would not weary you with an attempt at telling you of the way in which I feel to hope the dear Master has led me through the years of my sorrowful life, of the many dark valleys through which I have passed, the many blessings and mercies which he has so graciously and freely given to one not worthy of the least of his mercies, but I do most earnestly desire to tell you just a little of the way.

In this part of Georgia there are many Baptists, but few of them take the SIGNS or seem to love the doctrine as contended for and so lovingly and faithfully demonstrated by the editors and writers in their letters. It seems to me that I have always felt the doctrine of God's eternal and unlimited power over all things to be truth. This was so even before I understood much about such things, but as I grew older I often heard Old Baptist ministers preach what I felt to be truth on this subject; but my mind was not much disturbed over that until after I hope Jesus revealed himself to me as my Savior. At that time most of the Old Baptist preachers in this section had died, and I seemed to feel there was something different. I did not find the comfort in preaching that I once did. I seemed impressed to search the Scriptures, and continually my mind was impressed with the thought that something was wrong. I had heard Baptists discuss predestination, and it seemed that their ideas were different from the way I felt, and I became very much troubled about it. For years I read the Bible, and felt I could not harmonize their ideas with what I felt it taught me. About this time there began to be much said in the churches about two salvations; I felt that it was wrong. When I discussed these subjects with Baptists they accused me of being what they called an absoluter. I became so confused and worried that I truly thought once I would become insane. I tried not to think of it; I tried not to desire to read the Bible, thinking perhaps that would relieve me; I felt that surely I must be wrong. Nearly all Baptists felt differently about it; but I knew that I remembered hearing some preach years ago who, as I believed, preached the truth as I felt it to be. I could never

tell you how troubled I was; my people thought I was losing my mind, and they avoided all subjects in the Scripture; but my whole desire was to talk of these things.

One day I had about decided that surely I was wrong, as there were no others that felt as I did; I wanted to join the church, and I felt that possibly that was why God did not permit me to join—I was wrong. I tried to pray him one night that if I were wrong he would take all error from my heart, and show me the right way. Next morning a lady living about two miles from me, who had been most earnest in trying to show me that my position was wrong, sent me two copies of the SIGNS OF THE TIMES. I had never heard of it before. She did not take it, they were some old copies that she had. She had marked two articles on predestination, and said there were some who believed as I did. Shall I tell you that I felt almost as great a burden taken from me as when I felt to realize Jesus as the One who bore my sins? I simply devoured them, every word; I felt almost like shouting aloud. Now I knew there was a people who felt as I did; now I knew I was not alone. O how my poor, hungry heart rejoiced I can never tell you. I subscribed for the SIGNS, and have been taking it since, and have since joined the church. Elder Henry Jones, of Texas, was here, and preached what seemed to me truth, and I joined them. There are a few Baptists here who seem to love what to me is sweeter than life, what to me is life, upon which my hope is placed, my faith and my all. He is God, and beside him there is none other. Ah, I am glad he is God; I rejoice that he rules. I desire to be ever led by still waters, and made to lie down in green pastures, by so merciful

and loving a Savior, Shepherd and King.

May God bless you, and enable you to continue the publication of the truth. I feel that as God wills it will triumph over all error, just as Jesus conquered all things. Pray for me.

In love, ELLA BARFIELD.

BEAVER, Okla., April 3, 1907.

EDITORS SIGNS OF THE TIMES:—I write to inform you of the death of my beloved father, J. M. Duley, of Capron, Okla. He was taken sick with "la grippe," but a complication of diseases resulted in his death. He suffered untold agony during his sickness till death ended his suffering. He prayed for the end to come. Good physicians and loving hands ministered to him, but alas, what is puny man when pitted against the God that dear father preached? Father was born March 20th, 1847, and died January 19th, 1907, making his stay on earth 59 years, 9 months and 29 days. He professed a hope in Jesus in his twenty-first year, and joined the Old School Baptists, but was drawn off from them by outside influences into the Missionary Baptist Church, where he remained several years; but he often said he did not feel at home among them. After staying away as long as he could he came back, and was received with open arms. I have seen him stand and preach when his blessed face was bathed in tears of joy as he proclaimed the joyful tidings. A more devout man I never saw; not because he was my father do I say this. Often when at his work he would be preaching as if to an attentive audience, or else supplicating the throne. He was a man of affliction; partially deaf from childhood, he was deprived of the blessings of life in the fullest sense. He lost two wives and four children; there were five of us, I am the only one that sur-

vives him. There were no children by his last wife. Through all his adversities his hope never left him; the cord that bound him to Jesus grew brighter and stronger towards the end. He showed by his heavenly talk that he was nearing the brink. He had an omen in middle age that he would live to be sixty years old, and he always said that he would not die until he was sixty, but when he was taken down he said he would never get well. As he lay on his dying bed he preached and talked of heaven, and just a week before his demise we were around his bed; we thought he was dying; it seemed as though he could not live through the night. I was on my knees at his bedside, when he asked to have his hand placed on my head, as he wanted to pronounce a blessing on me, and I never heard such a prayer fall from the lips of man. He was able in prayer, but petitioning the throne in my behalf it seemed doubly forcible. Our loss is his eternal gain. O that I may some day enjoy that blessed hope that was father's, which is as an anchor, both sure and steadfast; but it looks gloomy for me, as I am in my twenty-ninth year, and am still a wicked sinner. I cannot be converted until I am first convicted of sin, but I believe that if I am a chosen vessel I will be made to realize it, for I am an Old Baptist in belief. God is all-powerful and full of mercy.

Well, friends, and father's brethren, when I sat down I did not think of writing as much as I have, I intended just to tell you of father's death, and also have you please forward the SIGNS to Beaver, Beaver Co., Okla., as I have moved from Kiowa, Kansas. This is my first attempt to write; please excuse all imperfections, as the writer is imperfect. Father told me to write his obituary, but I feel wholly

incompetent, as it seems like treading on sacred ground, therefore do with this as you like.

I remain yours, unworthily,

A. C. DULEY.

[A NOTICE of brother Duley's death appeared in the SIGNS for March 1st, written by Elder Hardy, but we are glad to publish the above from brother Duley's son.—K.]

PARIS, Ill., March 17, 1907.

ELDER F. A. CHICK—DEAR BROTHER IN A PRECIOUS HOPE:—I have been trying to find time to answer your good letter of last December, but when I have the time to devote to writing, it is then that I find myself a blank. I have been hoping all winter that matters would shape themselves so that my wife and I could arrange to attend the associations, or at least the ones at Hopewell and New York, but on account of some building we contemplate doing this spring, I fear now that we cannot go. In addition to ourselves, Elder M. B. Moffit, our pastor, and sister Moffit, talked some of accompanying us. They have never been to that part of the country, and I am sure you would enjoy having them with you, although Elder Moffit says he would probably get lost among so many able preachers.

Well, how are you and the family and brethren? My little visit was such an oasis in life's desert that I find my mind carried back every day to the great privilege that was mine to have been with you to enjoy your meetings and our personal talks. I fully appreciate your personal interest in me, and wish that I were worthy of the same. I enjoyed the little drive we took to New Vernon to visit the last resting-place of Elder Gilbert Beebe, and others whose names are

dear to me, although I had never met them personally. I had always felt that when I could see the grave of dear, old Elder Beebe I would then have faith, as did Thomas, for I think Elder Beebe was among the ablest writers on spiritual things that I ever read after. Just now the question comes up, What do I know about such things? and I confess that I know nothing, except that I love the brethren, and feel when I am with them that my cup is full, and I am like Jacob of old when he had found his long lost son; and again, sometimes I think I love sin, or I would not continue to commit sin. I know the Bible says we must, or will, hate sin, and that is what bothers me. I know a great many who are praying for and worrying over some other person's sins, but my own sins are the ones that trouble me.

I get the SIGNS regularly, and usually sit up at night until I have read it through, and although I take two or three other Baptist papers, I think the SIGNS is just right, or as nearly so as finite man can make it. I know how your time is taken up, and shall not ask you to reply, although of course a line from you would find a warm spot in my heart. I wish you and sister Chick could come and visit us; we would receive you with open doors and arms. Please remember me to sister Purington, and any others, besides your own family.

With love I remain, I hope, your brother,
M. C. REEVES.

SUNRISE, Wyo., March 25, 1907.

DEAR EDITORS:—I am somewhat tardy in my remittance for the SIGNS OF THE TIMES, so I will now write a few lines and send enough money to pay one year ahead. I have no excuse for not remitting sooner, except negligence. Inclosed

you will find four dollars, which you can place to my credit for the dear, old SIGNS. It comes regularly to my address, laden with good tidings of great joy. I often, after reading the last number, find myself counting the days until I shall receive another number. I read so many good letters in the SIGNS from those situated, like myself, in a desert land, with no church privileges nor any of like precious faith to even speak to. My heart goes out to them in fellowship, and sometimes I can hardly keep from writing to them. There is not a Baptist in the State of Wyoming that I know of. I have not seen a Baptist in the States of Colorado or Wyoming during my stay here, which will be seven years next June. During that time I have made two trips east as far as Indiana; there I had the pleasure of hearing the gospel preached, and of meeting many Baptists. I returned from a trip in Indiana the 19th of January; I was away from home thirty days.

I have just received a letter from T. W. Mitchell, of Coalmont, Ind., stating that one church in his charge, at Buenavista, Ind., had gone to pieces. Time salvation, and duty of churches to ministers, seems to be the trouble. They need a good, sound paper and ministry in that country, and I would like to see the SIGNS OF THE TIMES circulated there.

Now I will try and close this letter, as your time can be better occupied than reading letters from me. Hoping the richest blessings of the Lord may be yours and all connected with the SIGNS OF THE TIMES, your brother, I hope, in Christ,

J. A. MITCHELL.

CAMDEN POINT, Mo., Jan. 7, 1907.

DEAR ELDER CHICK:—I feel that I ought to ask your forgiveness for not renewing my subscription sooner; I thought I would, but circumstances were such that I could not until now. Inclosed you will find two dollars, for which you will continue sending me the paper. My dear, old father loved the SIGNS next to his Bible; I suppose he took the first number that was printed. He was an Old School Baptist preacher, and used to write for the SIGNS sometimes; perhaps you remember him, his name was Philip J. Burruss. Elder Durand remembers him, I know, for he was at our house once when I was a child, in Platte County, Mo. To tell you I love to read your paper does not express it; I watch for its coming as I would a visit from a friend. I read the letters, and what the writers say about their hope and fears, their trials, temptations and doubts. Some have told just how I have felt, only my case is just a little worse. Can I be a child of God and have such wicked thoughts? I try hard to banish them, but they come thicker and faster, and I am made to cry out, like Paul, O wretched mortal that I am! I have had a hope, I trust, for thirty-nine years, and know if I am saved, it is not because of anything I have ever done, or ever can do; if saved, it is by grace, and grace alone.

I am not a member of the Old School Baptist Church, but I love you all. May God bless you, is my prayer.

RENA BELL.

CHANGE OF ADDRESS.

ELDER Horace H. Lefferts has changed his address from Philadelphia, Pa., to Warwick, Orange County, N. Y., and requests his correspondents to address him at the latter place.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1907.

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.***GENERAL COUNCILS.**

SOME questions have been suggested of late, which have seemed of importance, and to which we feel like replying, among them is this:

Are what are called general councils likely to be productive of much benefit among the people of God?

We would not like to reply to this question with a full assent or a full denial. We know that in the Scriptures one such council is spoken of among the apostles of the Lord, and their conclusion regarding the matter then under consideration must be regarded as the voice and mind of the Lord, by whose Spirit they were directed. The narrative to which we refer is recorded in Acts xv. There have also been general gatherings of the ministers and members of churches in the past which were, as we believe, of benefit to all. The assemblage of the messengers of more than one hundred churches, who wrote and adopted what we call the old "London Confession of Faith," was, we do not doubt, also of the Lord, and productive of good down to this day; but it does not follow that all such gatherings have been of benefit or to the glory of God. Indeed, we are well assured that some such gatherings have been to the troubling of Israel, and to the dishonor

of the name of the blessed Redeemer. The hierarchy of the Romish church have held such councils at different times in the ages past, and in every instance the result has been that either some unchristian dogma or some unchristian practice has been fastened upon that church. General councils of the churches of Christ are not an infallible panacea for the ills with which they are from time to time afflicted. Still, we do not say, and we do not think, that such councils are never of benefit. All depends upon the object for which they are called, and the spirit in which they are held, and upon whether they are called by a few self-constituted leaders, or by the voice of the church in general. It is all-important that the Spirit of God should be the leader, both in the churches in general by whom the council is called, and in the hearts of those who by appointment of the churches may meet together for conference upon the questions under discussion. Still further, it seems clear to us that such councils ought not to be the product of the individual call of any man, or of any number of men, acting as individuals, but of the churches; and no man or number of men ought to attend and take part in such councils unless appointed by the churches of which they are members. When churches feel that matters of sufficiently great import are in question, and they are moved with a desire that God may be glorified and that the good of the churches may be secured first of all, it may seem good to them that there should be a general conference concerning the questions involved, and so a move may be made by messengers to meet for the consideration of these questions. This is not wrong, as it seems to us.

It is right for any ministers, or any members of churches, to confer at any

and all proper times over any matter that may come up concerning which there is not clear understanding or perfect agreement among all. At our homes by our firesides, in the ordinary conference meetings of the church, or at any other times and places, it is right and good for brethren to confer concerning all that pertains to the doctrine and order of the churches. It is right to confer upon the things in which there is full agreement, to the end that our faith may be confirmed and strengthened. It is right also to confer concerning anything in which there may be differences, in order to ascertain, first, whether there be any real difference of view, and second, if there be such difference, to see which may be wrong, or whether both may not be wrong. The feeling in all such conferences ought to be to desire to know the truth, and to yield to it when it is seen. These differences, if they exist, may be concerning some action to be taken in the church, or concerning the meaning of some Scripture, or concerning some point of doctrine or of order in the house of God. It is right to confer together in love to God and the truth, and in love to each other. The object must not be, if any good is to result, to conquer a brother by superior powers of argument, and so be able to boast of a victory over him, but simply to get into each other's hearts and see what the Lord has shown to each one, praying that what is of the flesh may be discerned and discarded. We remember times when argument has arisen between ourself and some other, in which we have felt that our opponent had been silenced in his opposition to the truth, and we had obtained a victory, only soon to find that the devil had obtained a still greater victory over ourself, by puffing us up with pride and vanity and vainglory. We are not speak-

ing of differences with brethren here, but the same might be the case if argument with brethren should arise. The same principles that ought to govern us when we meet to confer privately should also govern in any public meeting for conference. The chief object ought to be to glorify God, and to be of service to his people; next, it ought to be our object to ascertain what the Lord's will is, as revealed in the Bible, and then when we are assured that anything is scriptural, to stand by it to the end. No child of God has any right to yield one iota of the truth for the sake of the appearance of peace; it should always be remembered that the wisdom which is from above is first of all pure, and then peaceable, and easy to be entreated. If the truth of God is precious to us, and we are given to clearly discern it, then there will also be a striving for the things that make for peace, and for mutual edification or upbuilding; but this will never be gained by yielding the truth. Contention for the truth is enjoined upon all who believe. Contention means continual testimony to the truth; it does not mean strife or debate, and no believer has any right to subscribe his name in assent to any form of words which does not express what he really does believe. It is not every difference of opinion or of understanding that ought to lead to separation, or withdrawal of fellowship one from the other. If this were so, no two men on earth would ever walk together at all. We are persuaded that no two men can be found in all the churches anywhere who understand all things alike. In this very thing there is room for constant forbearance in love. Differences will arise concerning some course in church discipline, or in the ordinary business affairs of the churches, or in the application of some Scripture,

while yet there is perfect agreement in all the great principles of the doctrine and order of the church. In all these things let there be, if desired, full and candid expression of judgment by each, while at the same time there should be no thought of bars of fellowship. Still, no one has a right to say, "I agree with you," when he does not agree. It is right to bear and forbear, but it is not right to profess to believe what we do not believe. All this refers to matters which will come up daily, as they always have in the past. Concerning the great principles that are connected with the doctrine of grace, unless there be agreement fellowship cannot exist. No fellowship can exist between him who confesses that he is saved by grace alone, and him who claims that he is to be saved if he holds out faithful to the end. No fellowship can exist between him who says that the gospel is a proclamation of completed salvation, and him who says that it is but an offer of salvation if men will accept and comply with the conditions prescribed. There can be no fellowship here, because one places the matter of salvation upon God, and the other upon the choice of man, and these two things are as opposite and unreconcilable as darkness and light.

Councils should not be called to effect compromises. Truth must not be compromised; not one corner of the truth must be rounded off. Among men of the world it is thought a scandalous thing to compromise principle. Even though men may regard the principles of another as unsound and fraught with evil, still they respect him who holds these views if he stands by his colors, but they despise him if he compromises his principles for any cause whatever. He may yield anything else, but he must not yield principle if he would have the respect of his fellow-

men. How much less has a citizen of heaven a right to compromise his faith. If the Lord has revealed anything to him, and bidden him testify to that thing, that is the thing to which he must bear witness always; he must not yield one jot or tittle of it. The Lord's message to him must be delivered exactly as he has received it; it is not in his discretion to change it in the slightest degree. We are sure that here we are but calling attention to that which every child of God fully believes. The servants of God have been taught of God to hold his word in reverence above all things else. Our God has no compromise to make with men, no change to make in any message that he gives them. The ambassadors of the court of heaven must deliver the message given them; but it will not be forgotten by any true, spiritual man that in delivering that message he is also dependent upon the same God who gave the message, that he may rightly interpret it, and rightly apply it, and our God has promised the Spirit to be with all his servants for their aid. What a wonderful blessing is it when the children of God walk in him, and speak the things born in them, and living in them, through communion daily with their blessed Lord.

We have not been able to see any good growing out of recent councils held in this country. No doubt our God does bring good out of what seems evil to us, as he did out of the selling of Joseph into Egypt by his brethren in the olden time; but this is a different thing from commending the act of selling Joseph. We have not felt at liberty to attend any of these councils, or to take part in them. One reason has been this, that they have not been the call of the churches in general in the country; another reason has been that, so far as we have been in-

formed, those who did attend them were not appointed so to do by their churches, but were volunteers. We were indeed invited to attend one of these councils (the one at Fulton, Kentucky,) by a minister. The terms of the invitation were, that they desired all the leading, most able and most pious men of our denomination in the country to be with them at the council. Not being a leading man, or very able, or very pious, we had to write that the terms of the invitation excluded us; we could not consent to pose in the light of great piety, or ability, or of leadership. We recollect wondering whether any minister, or member, in the whole land would be willing to admit that he was among the leaders, or the most able, or the most pious. Perhaps those who did attend that council were not invited upon the same terms contained in the invitation which we received. Suppose at such a council the question of predestination should come up. My faith, says one, is fixed that all things were predestinated of God before the world was. Another says, I cannot believe that any wicked thing was predestinated. Both are sincere and earnest in the thing that they profess. After a discussion, lasting some length of time, a third brother draws up in writing what he believes will show a middle ground, to which both these brethren can come, and in which they can walk in agreement. He who believes in the predestination of all things still believes in it as strongly as ever, and he who denies this doctrine still fails to receive it, and believe it. If they put their names to this middle ground paper, both have yielded what they regard as truth; both subscribe to what, to them, is a lie; both say, "We accept," what they do not really accept. Is this right? Surely we do not need to answer this. Here is

an outward agreement, when the hearts of the two are as far apart as ever. So far as they are concerned, the third brother has brought them both into guilt before God. The result of this council has been that these two men commit sin by saying, "We believe," what neither of them really does believe. The facts are the same, whether three are in the council or three hundred. No one has a right to say, "I accept and believe," what he does not really believe. We have seen statements drawn up by councils which we could not have signed, had we been present, without stating falsehood. The result of all such things must be evil. We do not say here that these brethren ought to have fallen out with each other; on the contrary, in many instances they had the right, and it was their duty to bear with each other; but let neither one compromise his faith. Let those who regard the day to the Lord still so regard it until shown a better way, and let those who do not regard the day, because they think it not commanded under the gospel, still abide in this faith, but let each bear in all love and kindness with the other in this difference. Do not yield the truth, but be forbearing. C.

LARGE HYMN BOOKS.

OUR supply of the large type cloth Hymn Books is exhausted, and we have only a few copies of the large leather binding (blue marbled edge), which we will mail as long as they last at \$1.50 each. We will not be able to fill large orders for these books, but can supply any number desired of the small type Hymn Book.

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

Mrs. N. E. Askew, Ark., \$1.00; G. W. Horner, Ore., \$3.00; Morris Faulkner, N. Y., \$1.00.—Total, \$5.00.

OBITUARY NOTICES.

Mrs. Elva Frazier Redgrave died at her home in Middletown, Del., March 18th, 1907, at the age of 38 years and 9 days. She was confined to her bed nine weeks before her death, but suffered for four years more or less from the dreaded disease, consumption, which took her away. Her suffering was very great towards the last, but she told her mother at her bedside, "I do not suffer as our Savior suffered," manifesting a fortitude and resignation which is born of a hope in the blood of Jesus. She was patient and enduring to the end, and spoke to her husband of that blessed sleep which she was entering, and said, "A sleep from which none ever wake to weep." She was the youngest daughter of brother James Frazier (deceased) and Rebecca Frazier, formerly of the vicinity of Cow Marsh Church. She was married Jan. 21st, 1902, to Roe Sylvester Redgrave. She never made a public profession of religion, yet her very decided preference for the Old School Baptists was manifested by attending our meetings, together with her husband, whenever opportunity permitted. She loved the doctrine held by the Baptists, and asked that none but Old School Baptist preachers officiate at the funeral. She left no children, but a devoted husband, mother, brothers and sisters and many friends, who mourn their loss. May they be given to know and feel that their loss is her eternal gain.

The funeral was largely attended. Hymn No. 1289 (Beebe's collection) was sung. The writer spoke in prayer, after which Elder J. G. Eubanks preached from Luke xxiv. 46, greatly to the comfort of the bereaved friends; followed by the writer with personal remarks. Interment in Forest Cemetery, Middletown, Del.

ALSO,

DIED—At his home near Smyrna, Del., **Mr. Benjamin Hazel Ross**, aged 37 years and 3 months. Mr. Ross was born near Blackiston, Del., one of a family of two brothers and five sisters, which, together with his father, Chas. G. Ross, survives him. He was married Feb. 26th, 1892, to Miss Mary C. Burrows, daughter of Mr. Frank Burrows (deceased) and sister Annie Burrows, formerly of near Kenton, Del. Mr. Ross was a prosperous farmer in his community, having many friends and relatives. He made no profession of religion, yet spoke to his wife of his condition as a poor sinner, before he was taken, in a manner to comfort and encourage her. He leaves a widow and five children. May the Lord lead them in paths of righteousness for his name's sake, and comfort and sustain them by the way.

The funeral was largely attended, at which the writer spoke, using as a text John xi. 25: "I am the resurrection, and the life," &c. Interment in Odd Fellows' Cemetery, Smyrna, Del.

BENJ. E. CUBBAGE.

Mr. Benjamin Hostrander was born at Cammal, Pa., and died March 23rd, 1907. He lived there and near there his lifetime of 72 years and 4 months. He had a slight stroke of paralysis four years ago, and two others since then. He leaves a widow, who constantly attended him during his sickness, also nine children, two brothers and one sister, with many friends, to mourn their loss, which we believe is his gain, as he was a believer in the doctrine of sovereign grace, though not a professor of religion. He would often speak of the blessed truth with tears in his eyes. He is at rest, and may God bless the sad, lonely widow and children, and all who mourn, with his presence and grace to support them in their affliction.

The writer attended the funeral the 25th, which was held in the Old School Baptist meeting-house at Cammal, Pa.; he was buried in Cammal burying-ground.

ALSO,

The funeral of **Morris E. Callahan**, of Slate Run, who died in the Williamsport hospital on Sunday, was held from the Baptist Church at Slate Run this morning at 10 o'clock. The services were in charge of Elder Marvin Vail, of Waverly, Pa. Interment was at Slate Run. Mr. Callahan was taken sick while here on a visit to his daughter, Mrs. May Yarrison, of 137 Pine St., where he arrived three weeks ago to-day. Next day he was stricken with paralysis, and was taken to the hospital last Tuesday. Mr. Callahan was an old and much respected resident of the Pine Creek region; he was born near Jersey Mills, Nov. 15th, 1833, and always lived in that locality, but last winter he made his home with Harry Callahan, a son, at Corning, N. Y. His wife died in 1885, and he leaves the following children: Harry and Lewis, of Corning, Mrs. Yarrison, of Williamsport, and Mrs. Rhoda Derry, of Elmira, N. Y. During his life he was a lumberman, merchant and contractor.

The above was taken from the *Williamsport News*. I will say that I have been somewhat acquainted with Mr. Callahan for twenty-eight years, and have heard him contend earnestly for the doctrine of grace many times. His wife was a member of the Cammal Church. He has gone home. His wife preceded him, as will be seen, twenty-two years. May the Lord give grace to the mourning ones as he sees they need.

D. M. VAIL.

WAVERLY, Pa.

John William King, son of Allen and Ann E. King, was born Nov. 23rd, 1869, and departed this life May 12th, 1906, aged 36 years, 5 months and 19 days. John William was born in Carroll, Co., Miss., and came with us, his parents, to Texas in 1877, at the age of eight years. He grew to manhood here in Denton County, Texas, and attended the public schools of the county, and finished his education in

the North Texas Normal College, after which he taught school several years. As a boy he was always truthful, obedient and affectionate; as a man he was honorable, dignified and usefnl, never kept bad company nor contracted any bad habits, yet he was of a lively disposition, and made friends among good people wherever he went. He was married in 1898 to Miss Lizzie U. Haynes. To them was born one baby boy, who was two years and four months old at the time of his father's death. John William joined the Missionary Baptist Church about the year 1896. We never remonstrated with him about it, feeling that he should be as free in such matters as we had been ourselves. Notwithstanding he did not join the church to which we belong, still it affords us great consolation to know that the fruits of the Holy Spirit were manifest in him. He bore his suffering with christian fortitude. Indigestion was his disease, and though he had the attention of two good physicians, and continual nursing of those who loved him so well, the Lord called for him, and he had to go, and now we feel to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." It is very hard to give up one we loved so well, yet we know that the Lord of the whole earth will do right, so we try to be reconciled to this our great bereavement. I was watching by the bedside of my dear boy on the evening before he died, and thought I saw his lips moving. I leaned over to catch a word, if possible, but the only word I caught at that time was "mercy." His features looked at one time as if he were going to cry, then they changed to a smile, and he spoke aloud, and said, "The victory is won, the victory is won," then he fell asleep. Our poor, bleeding hearts are comforted with the thought that he is at rest, and basking in the smiles of his loving Lord. He leaves a sorrowing and heartbroken widow, one tender offspring, a father, mother, one brother and a host of friends, to mourn his departure.

ANN E. KING.

ARGYLE, Texas.

Mrs. Rachel Elizabeth Gice Baker departed this life as the old year 1906 departed and the new one came in. She was born in Troup County, Ga., Dec. 7th, 1820, making her age 86 years and 23 days. She united with the Primitive Baptists in 1843, and was baptized by Elder Banks. In 1844 she was married to Wm. Calver Baker. I was personally acquainted with five sons and two daughters, but do not know whether there were more or not. Samuel, Morrel, Thomas, John and Charles were the sons; Carrie and Donie the daughters. Samuel, Thomas and Carrie united many years ago with the Primitive Baptists, and the others were friends. Brother Wm. Baker died some seven years ago. They moved from Georgia to Drew County, Ark., in 1865. Sister Baker fell about fifteen years ago and dislocated her right hip,

and several years ago she received a second fall. She never was able to walk without crutches from the first fall, and was a continual sufferer until her death. Though in her old age she had much suffering, she still retained her mind and was rational until the end came. She was with sister Carrie Moore, her oldest daughter, at the time of her death, and had made that her home most of the time since brother Baker's death. Just how long she had been sick, I do not know, but not very long. She had taken a long sleep, and when she awoke asked for sister Carrie. Benlah Baker, her granddaughter, told her that her Annt Carrie was asleep, as she had lost so much sleep and needed rest. Sister Baker told her she knew she was tired and needed rest, but that she was dying, and she knew Carrie would rather be awakened. For two hours she talked freely, and told of her happy frame of mind, and that she saw her way clearly. She then told Carrie to kiss her good-by, and then folded her hands across her breast and breathed her last. It was my privilege to become acquainted with brother and sister Baker in 1882. Many times the brethren would gather at their house and have a heavenly time in sweet communion with them. They united with old Ephesus Church, where she ever remained a true mother in Israel. Brother Baker has been dead several years. Brother Thomas is a faithful brother, and a member of Antioch Church. May the Lord remember the dear, old sister's children and grandchildren, and if it is his holy will, save them in Christ our Lord.

JAS. H. BLYTHE.

SISTER Lucinda McLeroy died at her home in Clarke County, Ga., July 14th, 1906, aged 76 years and 1 month. Her maiden name was Eidson; she was married to Elder F. M. McLeroy Sept. 9th, 1849, who preceded her to the grave six years. She united with the church, by experience, at Mt. Zion, about the year 1858. She had been confined to her room and bed for some eighteen weeks, during which time she fell with vertigo, dislocating her hip, causing much suffering, yet she endured it with christian fortitude, saying that her Lord had suffered even death upon the cross. She was a faithful member of her church, as well as a wife to a minister of the gospel who had for forty years given his life for the brethren and the cause of Christ. The writer of this was baptized by him about thirty-four years ago. He was moderator of the Oconee Association for many years. To this union of brother and sister McLeroy were born nine children, six girls and three boys, seven of whom survive her, and were called to her bedside to receive her last and farewell kiss, telling them that she wanted to go home, where sin and sorrow would be no more. We feel that our loss is her gain. Her anxious cares and responsibility in raising such a large family in high esteem, in the absence of her husband, who had the care of four churches, was

trying. Five of the children are members of the church with us.

The remains of sister McLeroy were interred at the family cemetery near the old home. Her pastor, Elder D. S. Gower, together with Elder W. W. West, conducted the funeral service, to the comfort of the bereaved, and in the presence of many relatives and friends. We would say to this beloved family of children and grandchildren, to try and imitate her in this life, and when it is over may you, too, fall asleep in Jesus.

J. M. ADAMS.

MONROE, Ga.

SISTER **Rebecca McConaughey** died at her home near Newark, Del., Feb. 16th, 1907, in her 83rd year. She was baptized by Elder Thomas Barton in the fellowship of the Welch Tract Church. She was one of a family of nine, and lived to see them all laid away in the silent tomb. She had been the caretaker of the family from early life, being of strong nerve and will. The family for two generations back have been firm in the Baptist faith. Sister Rebecca possessed faculties of mind but rarely seen; she was a lover of church order and the preaching of the glorious gospel of the Son of God. Her mind dwelt much on the Scriptures, particularly on the creation and final redemption of the church. The Welch Tract Church will miss her. Her house was a Baptist home for many years, and the friends were always made welcome. Her housekeeper, Miss Laura Gregg, was very faithful to her in her declining years.

Elder Eubanks spoke very comfortingly to the friends assembled, and read her favorite hymn, 1296 (Beebe's collection); after which she was laid to rest by the side of her kindred, in the old cemetery at Welch Tract.

M. S. CAMPBELL.

IRON HILL, Md.

DIED—In Jacksonville, Fla., March 10th, 1907, **Mrs. Marietta Clark**, wife of brother Joseph C. Clark, of Freeport, Maine. The circumstances of her death were sad, as she was on a pleasure trip to the south with her eldest daughter and a cousin. She had been ill with measles, but was recovering, when pneumonia developed. She was not considered dangerously ill until it was too late for brother Clark to reach there and find her alive. Her daughter lovingly cared for her, and had everything done that could be. Although she did not have a name with the people of God, we believe the truth had been revealed to her. She could not walk with those who boasted of their own works. She was a faithful wife and mother. Her husband, one son and two daughters mourn deeply their loss.

Funeral services were held at her home in Freeport, March 17th. Elder Z. M. Beal spoke from John xiv. 1-3. May God comfort the hearts of the sorrowing family.

ATTIE A. CURTIS.

APPOINTMENTS.

If the Lord will, I will attend appointments in Kentucky and Ohio as follows: Mount Sterling, Tuesday, April 16th, at 2 p. m.; Winchester, Tuesday night; Little Flock, Wednesday, 17th, at 2 p. m.; Farmdale, Wednesday night; Bethel, Thursday, 18th, at 11 o'clock; Shelbyville, Thursday night; Lexington, 123 Walton Ave., Friday night; Mays Lick, Saturday and Sunday, 20th and 21st; Georgetown, Monday night, April 22nd; Sadienville, Tuesday morning, 23rd; Mill Creek, Ohio, Wednesday morning, 24th; Mt. Pleasant, Ohio, Thursday morning, 25th.

SILAS H. DURAND.

NOTHING preventing, I will be at Schoharie Hill Church, Schoharie Co., N. Y., April 20th and 21st, third Sunday; Schenectady, N. Y., 54 Fuller St., 23rd; Saratoga, N. Y., 24th and 25th; Troy, N. Y., 28th, fourth Sunday.

D. M. VAIL.

MEETINGS.

The Baltimore Association is appointed to be held with the Black Rock Church, Baltimore County, Md., beginning Wednesday before the third Sunday in May, (15th) 1907, and continuing three days.

All those who desire to attend the association coming by way of Baltimore city, will leave there from Union station at 3:30 p. m. Tuesday, buying tickets for Cockeyville, where they will be met by the friends and cared for. Those coming by way of Harrisburg will take train for the same station, leaving Harrisburg at 11:55 a. m., and arriving at Cockeyville at about 2:30 p. m. They will be met there at a little past 4 p. m., upon arrival of train from Baltimore. A cordial invitation is extended to all who love salvation by grace, to be with us at this session of the Association.

FRANK G. SCOTT, Church Clerk.

The Delaware Old School Baptist Association will be held with the Cow Marsh Church, Kent Co., Del., commencing on Wednesday before the fourth Sunday in May, 1907, at 10 o'clock a. m., and continuing three days, May 22nd, 23rd and 24th.

All friends will be met at Viola station, Delaware division of P., B. & W. R. R., Tuesday p. m. before the meeting. Two trains from the north and one from the south will be met. From the north, train No. 39, arriving at Viola station 5:08 p. m.; train No. 45, Viola station, 5:29 p. m. From the south, train No. 46, arriving at Viola station 5:12 p. m. Those of D., M. & V. branch from Berlin and Snow Hill arrive at Harrington at 2:55 p. m., wait there for second train north, which will be train No. 46, as above, and stops at Viola at 5:12 p. m.

A cordial invitation is given to all lovers of the

truth, and especially to ministering brethren of our faith and order, to meet with us.

BENJ. E. CUBBAGE, Moderator.

THOS. L. COOPER, Clerk.

The Delaware River Old School Baptist Association will be held with the First Hopewell Church, Mercer Co., N. J., beginning Wednesday before the first Sunday in June, (May 29th) 1907, and continuing three days.

All trains leaving either New York or Philadelphia on Tuesday afternoon before the meeting will be met at Hopewell, and the friends who may come will be cared for. All who come on Wednesday morning will come at once to the place of meeting, about ten minutes walk from Hopewell depot. A cordial invitation is extended to all lovers of the truth to meet with us.

ELIJAH LEIGH, Church Clerk.

The Warwick Old School Baptist Association will be held with the Ebenezer Church, at New York city, Wednesday, Thursday and Friday, June 5th, 6th and 7th, 1907.

The meeting place is at 171 Eighth Ave. Beginning Tuesday afternoon a committee will be at the above address to provide accommodation for all the friends. Those coming via P. R. R., B. & O., Erie, Central of N. J., Lehigh Valley or D., L. & W. railroads will find advantage in using the Twenty-third St. ferry, as it is nearest the meeting place. All who love the brethren are cordially invited to meet with us.

JOHN MCCONNELL.

The Siloam Association of Regular Predestinarian Baptists of Oregon will hold its next session with Snlphnr Creek Church, the Lord willing, near Vern, Lewis County, Washington, on Friday, Saturday and Sunday, June 14th, 15th and 16th, 1907, commencing at 10 o'clock a. m. Those going by railroad will go to Tacoma, Wash., there change to the Tacoma & Eastern, which leaves Tacoma at 8 o'clock a. m., arrives at Tilton at 1 o'clock p. m. Those going should be at Tilton Thursday evening before the meeting, where they will be met and conveyed to the places of entertainment.

N. J. SHANK, Clerk.

The yearly two days meeting will be held, if the Lord will, with the Frying Pan Church, of Virginia, on Saturday and Sunday, May 11th and 12th, 1907. We give a cordial invitation to all lovers of the truth. All ministering brethren of our faith and order who can come we give a special invitation to meet with us. Trains leaving Washington, D. C., 4:45 p. m. on Friday and 8:10 a. m. Saturday will be met at Herndon, Va.

W. A. THOMPSON.

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2:30 P. M.

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H. SEWARD, Clerk.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 75.

MIDDLETOWN, N. Y., MAY 15, 1907.

NO. 10.

CORRESPONDENCE.

“I REMEMBER THEE.”

“Go, and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.”—Jeremiah ii. 2.

Unless you have a heart to know the Lord, the things declared in this chapter will be altogether unintelligible; you can have no apprehension of their spiritual significance. But if we are those who fear the Lord there will be found in this chapter very sacred things, which, when unfolded to us by the Holy Spirit, will move our hearts to throb with manifold emotions. I said in my heart a few moments ago, Here are love's chidings and chastenings, pleadings and grievings. Then came the question, Is the Lord in very truth such as he is declared to be in the Scriptures? and my heart said, In very truth he is. Then the question comes, How can I so confidently pen this? and this is my answer, I hope in very truth I know the Lord. O, it is wonderful that any poor sinner should have the right to say this, and I feel it is only by a miracle of grace that I dare say, I know the Lord, or rather, am known of God. (Gal. iv. 9.)

“Loved of my God, for him again
With love intense I burn;
Chosen of thee ere time began,
I choose thee in return.”

“Go, and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee.” This is marvelous condescension, that Jehovah should have regard to sinful creatures, and that he should reveal himself in such near and dear relations. “Who hath God so nigh unto them?”—Deut. iv. 7. “For that thy name is near, thy wondrous works declare.”—Psalms lxxv. 1. This may well excite the wonder and adoration of those who are made partakers of such distinguishing favor.

“Thus saith the Lord, I remember thee.” As I look into these words of God this gleams forth to my view: it is love's entreaty; it is the Lord declaring to his sinful, straying, ungrateful people that he loves them still, that he has never forgotten them, and cherishes remembrances of their love to him. Thus he speaks: “O Israel, thou shalt not be forgotten of me.” “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.” This is the constancy of the love of God. But in contrast to this, look at these words:

“Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.”—Jer. ii. 32. While the elect of God are dead in trespasses and sins Christ is unknown, undesired, we see in him no beauty that we should desire him. At that time (saith the apostle) “ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.”—Eph. ii. 12. As I just penned this quotation a sort of a shudder passed over me as I looked upon the dark and awful picture of man’s unregenerate estate. Ah, the whole world lieth in wickedness, pursuing its course in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, with no concern over their lost condition under the curse of the law, and with no regard for the true and living God. “Without Christ,” “having no hope, and without God in the world.” Such were we, “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.” When God called us by his grace he awakened us and made us alive to our bondage to sin. Like Israel in Egypt, our life was unto us as in an iron furnace (Deut. iv. 20,); yes, we were in the furnace of affliction in very truth. We were alive to the knowledge that we were vile transgressors, and the frown and condemnation of the law weighed down our hearts. Like Israel in Egypt, we toiled in the field, but our hard labors were all insufficient to accomplish our daily tasks; we could not yield to the law what it in righteousness demanded. Every day we came short, and we were beaten with stripes, the yoke of the law

was more than we wretched transgressors could bear. (Acts xv. 10.) Then we fell down and cried in our affliction for mercy unto the Lord. The Lord did not despise nor abhor the affliction of his afflicted ones in Egypt, neither did he hide his face from them, but when they cried unto him he heard, and came in power and all graciousness, and brought them out of the house of bondage. He bare them on eagles’ wings, and brought them unto himself. (Exodus xix. 14.) So the God of our mercy comes to sinners whose souls he hath quickened into divine life and called by his grace. Jesus comes to us, he is revealed by the Holy Ghost in us. (Gal. i. 16.) He shews himself the crucified One, our Sacrifice, the Lamb of God that taketh away the sin of the world. Poor, guilty sinners, we mused upon his sufferings, his wounds, his blood, we believed the story of our Pascal Lamb; his love, his sacrifice told to our sin-wounded, mourning hearts good tidings, healing tidings, we believed the gospel, we believed in Jesus; we girded our loins, put our shoes on our feet, and with our staff in our hand we feasted on the Lamb of God, Christ our passover sacrificed for us. (Ex. xii. 11; 1 Cor. v. 7.) The tribes of Israel went forth of Egypt into the wilderness; they followed the Lord, who in the cloudy, fiery pillar went before them. He led them through the wilderness, through a land of deserts and pits, through a land of drought, and the shadow of death, through a land that no man passed through, and where no man dwelt. (Jer. ii. 6.)

The time of the soul’s espousal to Christ is a sacred and memorable time. Have we forgotten? Christ has not, he will recall it to our minds, he will awaken the memories of this season of our first love. “Go, and cry in the ears of Jeru-

saalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals." Jesus found us poor and wretched, in our rags and filth, so sin-defiled. We were sinners feelingly "ready to perish."—Deut. xxvi. 5. There was none to help, no comforter to relieve our souls, no eye pitied us to do anything for our salvation. We must have perished in our sins under the curse of the law, but Jesus came, he looked upon us, and we looked unto him. (Isa. xlv. 22.) His speech was full of compassion, his gospel was good news indeed, we saw in his wounds and blood that love moved him to die for our sins. We were drawn to him confessing our iniquities and pleading his forgiveness. His obedience even unto death became the refuge to which in faith we fled for deliverance from the law's condemnation. With sweet tokens of pardon and salvation Christ espoused us to himself, and in our soul's love to him our heart's sweet song was:

"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."

Yes, we believed in the Son of God, we loved him. In those days our heart was ever kindly toward the Savior, so desired was he; in his gospel we caught glimpses of him, and so longed for was the Savior. Some sweet word of his gospel was sent, brought by the Holy Ghost to us, and our sin-distressed heart said, Can such a kind word be for me? We were thrilled with longings, with hope it might be so. We sought the Savior, we sent a secret petition to him, asking, Are such gracious words of thine in the gospel for me? These were the days of our espousals, love-letter days. He wrote to us, and in return our heart moved us to send some poor, broken sentences to him. Our let-

ters were such a mixture of sighs and longings, trust and distrust; we told him we were uncomely, and so unworthy of his regard, and after we had sent a letter to him we were ashamed of it; we said to ourselves, It is so badly penned, it is just like myself, a poor, worthless sinner, he will see it is from an ignorant creature, and after a glance or two he will cast it from him into the fire; I fear I shall never have another line penned by him to me. His letters were so well written, so noble, gracious, full of tenderness, we could hardly believe they were written to us, so poor, sinful and ignorant we knew ourselves to be. Well, what do you think Christ has done? I will tell you; he did not throw these letters away, but he has kept them all, every scrap of them, locked up in his heart. "Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals." As I have intimated, this means he has treasured up all her love-letters to himself, and now he brings them forth from the casket of his heart and reads them in her ears. "Go, and cry in the ears of Jerusalem." Can you, O backsliding daughter of Zion, disown these letters? Did not she indite them? Are they not Zion's own heart penmanship? Were they not addressed to him only? Was there at the time of writing them any other in her thoughts? Can she deny her own signature? Take a glimpse of these letters written by the saints of God in the days of their spiritual youth; there are photographs of them in the holy Scriptures. Some of them are blithesome and gay, happiness in Christ the Lord sparkles in every word; some are tear-stained, telling the sighs and moanings of her sinanguished heart, beseeching him to come and in his pity redeem her from her miseries. All these letters have a sweet-

smelling fragrance. Was it not her own hands, dropping with sweet-smelling myrrh, that perfumed them? (Song of Solomon v. 5.) O the wayward, backsliding believer cannot deny these things, and when our Lord comes saying in our ears, "I remember thee, the kindness of thy youth, the love of thine espousals," how we are stirred; we then remember, too, and we are ashamed and blush, and sigh beneath these memories of our early attachment to our Lord Jesus Christ. Then it was that "Jesus all the day long was our joy and our song;" then the heart flowed forth in its freshness, simplicity and fervor; then, O believer, thine heart was kind, thy thoughts were yearning and tender toward the Lamb of God, thine eyes were often turned to him with tearful entreaty, and his smile was then thy heaven. In the day of our espousals to Christ we were hopeful and happy in him; sin was atoned for, we were pardoned and we had peace with God through him. Such loveliness and desirableness had been revealed to us in him, the suffering, sin-atoning sacrifice, that we were drawn to him. (John xii. 32.)

"His loveliness hath won my heart;
Dear Jesus, let us never part;
I'll sound thy lovely name abroad,
My altogether lovely Lord."

Yes, in the love of our espousals we crowned him as our Husband, Shepherd, Savior, King; Christ was our all. It was a time of reciprocal love and gladness, it was the day of the gladness of Christ's heart. (Song of Solomon iii. 11.) He rejoiced over us with singing. (Zeph. iii. 17.) His speech, his gospel was a gladsome song, and our happy, sin-pardoned heart in all kindness and love did sing, He is the chiefest among ten thousand, he is altogether lovely; worthy is the Lamb that was slain. No stranger intermeddeth with the joy (Prov. xiv. 10.) of

Christ and the church in these espousal days. Of Jacob it is written, "The Lord alone did lead him, and there was no strange god with him."—Deut. xxxii. 12. All gods were utterly renounced and famished out of the land. (Zeph. ii. 16.) They had cheated and mocked us, in our distresses they gave us no sustenance, afforded us no help, they were lying vanities, (Jonah ii. 8,) and we cast them to the moles, and to the bats. (Isa. ii. 20.) We now knew it had been very folly to say to the work of our hands, Ye are our gods. (Hosea xiv. 3.) Now we could sing:

"My hope is built on nothing less
Than Jesus' blood and righteousness."

To Jesus we looked, he altogether satisfied us, and all things and all others were now counted but dung, that we might win Christ. (Phil. iii. 8.) He had attracted, won us, and we would win him who had won us. For there was no other one to save a poor sinner, (Acts iv. 12,) and no other was there that we worshiped, trusted, loved; we were leaning on him alone. Are you able to enter into this sacred mystery? Christ and the believer, these two, espoused, no third one.

"I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." Thus it was with typical Israel; forth from Egypt they came, the Lord going before them in the cloudy, fiery pillar; after him they went into the wilderness, a land not sown. Here God nourished them with bread from heaven. (Ex. xvi. 35.) He opened the rock, the waters gushed out to give drink to his people, his chosen. Israel was holiness unto the Lord, a peculiar treasure unto me, saith the Lord, above all people. In the first happy season of the believer's espousals to Jesus,

when he is saying, My Savior is mine and I am his, he thought, Through a delightful land I shall go with Jesus, my Redeemer, until he shall bring me into his palace on high. Israel having passed through the Red Sea as by dry land, (Heb. xi. 29,) sang most joyously, The Lord hath triumphed gloriously. (Ex. xv. 1.) From the Red Sea "they went out into the wilderness of Shur: and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah."—Ex. xv. 22, 23. Then, and many times afterwards, "the soul of the people was much discouraged because of the way."—Num. xxi. 4. Nevertheless a divine power drew them on; here and there they were led about in the wilderness; though unworthy and rebellious they found grace in the wilderness, (Jer. xxxi. 2,) God kept them to himself as the apple of his eye, (Deut. xxxii. 10,) and at length he brought them in rest into that land which is the glory of all lands. (Deut. xi. 12; Ezek. xx. 6.) In our first days of blissful intimacy with our Redeemer we dwelt and walked where the flowers cast forth their fragrance, and the birds were sweetly singing. (Song of Solomon ii. 12.) These were sacred moments, for we were drinking the forgiveness of all our sins of Christ, our Fountain of living waters. (Jer. ii. 13.)

"Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

One such, some time ago, said, "Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." A believer, in

the kindness of his youth feels altogether willing to go anywhere with Jesus, and sometimes in his soul's simplicity he sings:

"Through floods and flames, if Jesus lead,
I'll follow where he goes."

Ah, little does he understand what his loving heart is singing. Let me repeat once more that when Christ our Savior and King betrothed us unto himself (Hosea ii. 19,) he did not immediately take us to his palace, into heaven itself. No, the Holy Spirit shewed us some pictures of it, and the "better country;" (Heb. xi. 16; Isa. xxxiii. 17,) we had foretastes of the heavenly felicity given us, and we were sealed with the Holy Spirit of promise, and in this comforting earnest of our inheritance, (Eph. i. 14,) by faith we journeyed on in hope of eternal glory with our dear Savior. It was a terrible wilderness we came into shortly after our espousal to Christ; (2 Cor. xi. 2,) it was a waste and howling place, and there were scorpions and fiery flying serpents. Ah, how often do we find that we are in this wilderness even to this day. While we have the felt companionship of our beloved Savior, while we are walking in the highway with him, (for in the wilderness "an highway shall be there."—Isa. xxxv. 8.) while we are following hard after him, (Psalms lxiii. 8,) all is well. He is our Guide and Protector, but O, when we step aside from the highway, scorpions and fiery flying serpents abound, and fears and miseries, hunger and thirst, plague our life. We thought in our youthful days our life henceforth as a ransomed, pardoned sinner was to be to live and journey in a land of corn and wine, a land of brooks and gentle rivers, flowing with the loving-kindnesses of the Lord; but only for some little moments have we found our way to be such. We

have had to come into the knowledge of the dreary, howling desert of the human heart. Our vile, sinful heart we have found to bring forth only briars and thorns; truly it is a land "not sown" with any good thing, (Rom. vii. 18,) consequently we can harvest nothing therefrom for our sustenance and spiritual comfort. Look back, O believer, to those early days of the kindness of thy youth, and the love of thine espousals to the Lamb that was slain for thy sins; was not thy heart all kindness toward him? It was. But this coming into the wilderness astounded us, we did not know then that there could be such a horrible wilderness in us. We trembled, we blushed, we mourned, but to the Savior we were clinging; we confessed it all to him and implored his compassion and salvation. Those fiery flying serpents, our sinful thoughts, are dreadful; a child of God cannot tell when or where they will attack him, and so he is often harrassed and bitten and soul-sick indeed because of the plague of his own heart. (1 Kings viii. 38.) "The heart is deceitful above all things, and desperately wicked," breeds these scorpions and serpents, (Gen. viii. 21; Matt. xv. 19,) and surely we need to be ever watchful, and to have our healing balm near by.

"Precious is my dear Physician,
Oft I prove his power to heal;
Curing every sad condition
When he does his love reveal.
Precious Jesus,
Much I need thy healing power."

The world, its trials and temptations are as a devouring waste to famish and shrivel up the ardor and blessedness of the love of our espousals; but through the rugged wilderness, through tribulation, the church of Christ must travel, and when our Lord is near, when on him we are leaning, we can hold on our way

and tread temptations under our feet. Thus saith the Lord, "I did know thee in the wilderness."—Hosea xiii. 5. Yes, dear Lord, thou hast owned us, pitied and succored us in all our dreadful straits. O thou hast been pitiful indeed, so rich in mercy, ever revealing thyself in all gracious intimacy to us vile, unworthy sinners. Though rough and thorny was the way, the kind words of Christ's gospel revived our courage, creating for us here and there a grateful oasis. Out of the heart-wearying cares and conflicts of our pilgrimage we entered these pleasant places of living green. The doctrine of Christ came to us in power, in the Holy Ghost and in much assurance. How transforming is the word that Christ speaketh to us! Then in the wilderness waters break forth, and streams in the desert; in fellowship with Christ we drank of the brook in the way, and our face was lifted up unto God, (Psalms cx. 7,) and thus our scenes of desolation are made to become unto us as the garden of Eden. (Ezek. xxxvi. 35.) What though we are perplexed by Satan, and our old man, which is corrupt according to the deceitful lusts, weighs down our life in the dust, and with weak hands, feeble knees and fearful heart we are ready to halt, (Psalms xxxviii. 17,) soon all is changed when we are moved by the Holy Spirit to look unto Jesus. In his atoning sacrifice we see sin's destruction, our old man crucified with him, Satan defeated, death and the grave swallowed up in victory. Yes, Christ is with the church in the wilderness, (Acts vii. 38,) and through the world and all tribulation with eyes of faith and love she followeth him to the realms of immortal love.

Read again with me our text: "Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine

espousals, when thou wentest after me in the wilderness, in a land that was not sown." Have we not recollections of it all? "Thou wentest after me in the wilderness," but saith the Lord, "Have I been a wilderness unto Israel? a land of darkness?"—Jer. ii. 31. No, dear Lord, thou hast not. "O my people, what have I done unto thee? and wherein have I wearied thee? testify against me."—Micah vi. 3. Is there a voice in all the host of Israel to testify against God? Not the first syllable is uttered, but all heads must be bowed with confusion of face before him. O there is not an instance in all our pilgrimage wherein Christ has been wearisome, a wilderness unto his people. Then why, O backslider, hast thou changed, become so degenerate, so cold, so indifferent to the things of Jesus Christ? Why art thou so far removed from the fervor of thy first love? Why are thy privileges in the church of God so neglected? Come, dear brethren, let us not put away these searching questions, it is profitable to examine ourselves whether we are in the faith. Is Jesus Christ less precious, less needful than in the days of the kindness of our youth and the love of our espousals? Is he not still the only Fountain of living waters? What are all things else, all others, but broken cisterns that can hold no water? Are you crucifying the flesh with the affections and the lusts? (Gal. v. 24.) Are you seeking first the kingdom of God and his righteousness? Are you seeking your carnal ease, so greedy for money, so swallowed up with the things of time? Are you so looking upon the things that are seen, which are temporal, that your eyes are become bleared that you scarcely see the things which are unseen, which are eternal? (2 Cor. iv. 18.) Can it be that temporal things have be-

come more weighty with us than things which are eternal, the far more exceeding and the eternal weight of glory? If so, then our scales are in a wretched plight, we are miserably deceived, and are in a dreadful condition. Perhaps, notwithstanding our profession of the name of Christ, we are none of his. (Rom. viii. 9.)

"Thus saith the Lord, I remember thee." What, remember a sinner like me?

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

ALVINSTON, Ont., March 20, 1907.

DEAR ELDER CHICK:—Inclosed find postal order for two dollars, my subscription for the SIGNS, and I can say of a truth it has been a source of much comfort and satisfaction to me for many years, and I feel that I cannot do without it, as it contains most of the preaching I have, and comes laden with good things that the world is unable to supply. The doctrine it advocates I receive in the love of it, and often when I have been brought low because of mine iniquity it has encouraged and helped me by the way. Many times I have been cast down and distressed, and feeling as one alone, then in reading some of the communications in the dear, old SIGNS I have felt we "are no more strangers and foreigners, but fellowcitizens with the saints." Is this then not joy unspeakable? and does it not give a poor, wayworn traveler consolation to know that God has not left himself without witnesses, and that "the Spirit itself beareth witness with our spirit, that we are the children of God"? Like David, I have been envious at the prosperity of the wicked; but when brought to a realizing sense of the truth of these words: God has "chosen the poor of this world rich in faith," yes, and "the Lord is nigh

unto them that are of a broken heart; and saveth such as be of a contrite spirit," then I esteem the reproach of Christ greater riches than the treasures in Egypt.

I herewith inclose a letter written to my dear mother twenty-seven years ago by Deacon Bateman, who departed this life many years ago. I never had the privilege of reading it until about three weeks ago, and we thought it would be of interest to the readers of the SIGNS, so will leave it to your judgment whether to publish it. I also send a letter written by my mother to you, in which she has related some of her experience, which she wishes me to forward to you; she has written in much weakness. She is sadly afflicted in body, having suffered from several strokes, which have rendered her very weak and almost helpless. It is with much difficulty that she writes at all; but I will inclose her letter and you may kindly correct errors if published.

Your unworthy sister,

(MRS.) WM. C. YOUNG.

MOUNT BRYDGES, Ont., Feb. 3, 1880.

MRS. SARAH CARTER—MY HIGHLY ESTEEMED FRIEND AND, I MAY SAY, SISTER AND COMPANION IN TRIBULATION:—We have just arrived home from Duart, and your very interesting and welcome letter is before me; we both have read it with great satisfaction and deep emotion, being in sympathy with you, having felt and still feeling the truth of the words that, "The heart is deceitful above all things, and desperately wicked," and that the grace of God alone through Jesus Christ is able to save us from the wrath to come. This you have felt and still feel, therefore we are companions in tribulation, and, I trust, also in the kingdom and patience of Jesus Christ. You say

that you have often, since the conversation referred to, wondered what kind of a person I thought you were. Now I will tell you that I thought you were one of God's lawful captives, and that you would be delivered in God's own time, and I am satisfied that you have seen the arm of the Lord made bare in your salvation, and that it is your privilege to walk in the footsteps of your dear Redeemer at the first opportunity, and show to all who can behold that you are not ashamed to own your Lord though you are ashamed of yourself; in this also we are companions. I believe, too, you can say in sincerity that you are a companion of all those that love the Lord Jesus Christ in sincerity and truth, and in this, too, we are companions. I am satisfied from what I have seen and heard from you that you still remember the wormwood and the gall, and your soul is humbled within you, and that you recall them to mind, and therefore you have hope. I believe likewise that you have tasted that the Lord is gracious, and that his love is better than wine, and in this we are also companions and joint-heirs with Christ of that never-fading inheritance that is treasured up in Christ for all them that love him. I am sure the deep grief you feel for your sins is an evidence that God has taught you terrible things in righteousness, and though you feel that you cannot blot out your former sins from your remembrance, that is no evidence against you, but is an evidence in your favor, and proves that God has made a new covenant with you. Hear what he says in the new covenant: "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: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Here is the reason given by God himself, who cannot lie: "For [or because] I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." What a blessed promise to the poor soul that is stripped of all his own righteousness. This poor soul has nothing left but unrighteousness, and he or she fears and trembles because clothed in filthy garments, even nothing but unrighteousness, but the promise in the new covenant just fits the case: "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more," for "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." Now, dear, trembling soul, though you cannot blot out your sins from your remembrance, the God of your salvation has promised to blot them all out and remember them no more against you, and this he did when Jesus bled on Calvary for his bride. For "the blood of Jesus Christ his Son cleanseth us from all sin." And Jesus cried, "It is finished," and gave up the ghost. He not only died for the sins of his people, but to crown all he rose again for their justification, and entered into his glory, to appear in the presence of God for us. Jesus rendered obedience when he laid down his life for his chosen, and by his obedience they are made righteous, even as he is righteous,

for he covers them with the robe of his righteousness, and then there is no spot in them, and he says, "The King's daughter is all glorious within," her raiment is of needlework, and wrought gold her clothing. O how lovely she is when decked with the righteousness of Jesus, and when he appears to her faith, which is his gift to her, he is the chiefest among ten thousand, and the altogether lovely One; and he says to her who is his bride, "Behold, thou art fair, my love; behold, thou art fair." This is the way she appears when beheld in Jesus, but in her Adamic nature she is all defiled, as you have found by painful experience, and that is an evidence that you are one with him when you suffer with him, and the apostle says, "If we suffer, we shall also reign with him." 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."

Dear child, you ask me to tell you if you said anything wrong; if I should say you did, I fear I should be guilty of condemning the breathings of the Holy Spirit, who is teaching you to profit. As I read your exercises, I could not help weeping and rejoicing for such a blessed testimony of a work of grace in you, and I can bear testimony with you of the superabounding grace of God to me, the vilest of the vile. Elder Pollard will preach in Ekfrid next Friday evening, and may the Lord give you strength to tell the church your mind then, for I am sure it will be a relief to you and a rejoicing for the church, for there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no re-

penitance. The gospel heaven is meant, not the heaven of glory above, but here in the church. Grant me the privilege of showing your letter to Elder Pollard. I must say to you, Come in, thou blessed of the Lord; why standest thou without?

Yours as ever,

JOHN C. BATEMAN.

MELBOURNE, Ontario, March 25, 1907.

DEAR ELDER CHICK:—May one so unworthy call you brother in Christ? I feel very unworthy to claim such a relationship with any of the Lord's dear children. I feel impressed to write a little of what sometimes I hope has been my experience in traveling from nature to grace, if indeed such it be. If you cannot see in it the marks of one who has been taught of God, I hope you will tell me so. It is with much fear that I make the attempt, for I do not want to deceive any of the Lord's dear children. I have before this been deceived myself, and found it out to my sorrow, and it has caused me a great deal of trouble, far more than I can express.

I was baptized when quite young, by a man that did not love the truth. Neither did I love it, but hated it, and did not want to hear it. I did not then know my right hand from my left in spiritual things. In course of time I was laid upon a bed of sickness, and I was brought so low that I could not speak louder than a whisper; while I lay in this weak state I seemed to hear a voice which said to me, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." I feel now that was the time when the Sun of righteousness shone in my heart, and I was turned around, and the things I once hated I then loved, and what I once loved I then hated. I lost all confidence in myself,

and my strength was gone. I then wanted to go to the church of Christ, but I was too unworthy, and I was afraid that the church could not fellowship me. I had told some of my feelings to Deacon Bateman, a dear man of God, and he gave me encouragement, but I was afraid that he might be mistaken. Just at this time as I was out in the yard one evening after dark, and walking down the path, it seemed that I heard a voice which said, Whosoever is ashamed of me, of him will I be ashamed; and then I was made willing to go to the church. I was baptized by the late Elder Pollard, and I have had rest ever since, although often beset with doubts and fears that mine is not the part of God's elect.

I leave this with you; if you think it worth putting in the dear old SIGNS, do so, if not, cast it into the fire, and all will be right with me.

(MRS.) A. CARTER.

WHITT, Texas.

DEAR EDITORS OF THE SIGNS, AND BROTHERS IN THE LORD:—Having been absent from home for quite a while on a tour to southwest Texas, and across the Rio Grande River into the Republic of Mexico, makes me anxious this morning to break the long silence by trying to write a short article for the dear, old, reliable family paper, the SIGNS OF THE TIMES, which through the mercy and providence of a just and holy God has weathered and stood the ordeal of merciless persecution for seventy-four years, and yet is prospered through the Spirit to contend earnestly for the ancient order and practice of the church. In unbroken succession its editorials and communications exhibit efficiently and authoritatively the unlimited sovereignty of Almighty God; unfurling the banner of truth be-

fore them that fear him to whom all creatures and all things are naked and open; his predestination of all things, and the absolute certainty and fulfillment of all his purpose, which he purposed in Christ Jesus before the foundation of the world.

Very often my mind reverts to the time and place of the Old School Baptist meeting at the memorable convention at Black Rock, Md., in 1832, when among the valiants of Israel on that eventful occasion the late Elder Gilbert Beebe was chosen to conduct the publication of a religious periodical entitled the SIGNS OF THE TIMES, sending forth its prospectus of the same to all the Old School Baptists in the United States of America, to confront and battle with all the isms of the day, at such a critical moment, when Judson, Rice and others, with all their cohorts, were propagating their new enterprise of Fullerism and human policy, and therefore our devoted brother and fellow-servant in the gospel of the Son of God, for the great cause of truth and the welfare of the church, was made able to stand forth in the strength and power of Israel's God and wield "The sword of the Lord and of Gideon," against all innovations and pernicious doctrines of men, and like the stripling David, smote the uncircumcised Philistine, and thus vindicated the cause of Israel, and prevailed. The eternal God being his refuge, he did not fear men, nor the frowns of the world, but with Christ in the vessel he could smile in the storm, preferring to suffer affliction with the people of God than to have all the treasures of Egypt or the popularity of the world. So down through all the years of his great life he stood immovably fixed in the doctrine of unconditional salvation by grace, ascribing all power and glory to the Lord God

of heaven and earth; by which he was made an able minister of the New Testament, to withstand all the fiery darts of Satan, promulgating the glorious truth of Bible doctrine to the joy, comfort and peace of the dear children of God. My remembrance of him, his earnest devotion and the faithful performance of his arduous labors under great responsibilities, will never be forgotten by me as long as memory lives. When I was first made acquainted with the SIGNS, forty years ago, I was at once peculiarly drawn to the editorials on the various subjects of Bible truth, so elaborately discussed, and the great liberty of spirit by which he wrote, and the brilliant light of his interpretations of the revealed word of God. It seemed to me then, and does yet, that he could take a portion of Scripture and bring forth sublime things, touching the types and shadows of the Old Testament Scriptures, pointing to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel, so appropriate and full of gospel promises to the joy of the saints scattered abroad, and all who hunger and thirst after righteousness and have tasted the good word of God and the powers of the world to come shall be filled. (Heb. vi. 5.) Although Elder Beebe has long since ceased from his labors here below, his works do follow him, and will live on in the history of the Old School or Predestinarian Baptists to future years.

Brethren, bear with me, my mind has thus run and moved my pen to write some of my solemn reflections on the character and ministerial career of one of the Lord's gifted servants, whom God raised up in the church and blessed with wisdom and understanding, to preach Jesus to a poor and afflicted people, the

only name under heaven given among men whereby we must be saved.

Passing from here, we next come to our dear brother, Benton L. Beebe, who was associated with his father in the publication of the SIGNS. But he also is gone, and we keenly miss him; his sound counsel and firmness in the faith of God's elect. However, we are assured of the fact that God has never left himself without witnesses. Now I wish to say that I am highly pleased with the present editorial work of Elders Chick and Ker, praying the Lord's blessings upon them, that in the midst of sore conflicts they may be enabled to speak and write "as of the ability which God giveth," "to feed the church of God, which he hath purchased with his own blood." They also are precious to me, and their work in the Lord highly commendable. I have just read and reread carefully Elder Chick's "Answers to Questions" in his editorial on page 217 of the SIGNS for April 1st, 1907, and now in all candor I am glad to be able to say to him that my association, the Trinity River, and three other associations of our correspondence, fully accept and indorse his views on the resurrection as a sound and able exposition of that subject. His annotation of the vile body, the natural, fleshly, mortal body that dies, goes to the grave and is raised in the consummation of all things, is our hope, and what the old-fashioned Bible Baptists I am identified with in Texas believe and contend for. I truly can appreciate the subject in the scriptural light, so wonderfully set forth and expounded by Elder Chick in that editorial.

Now I must forbear, lest I trespass upon the precious time of our dear editors. I trust our adorable Savior gave me the above reminiscences, as well as

some things to write about of the present, therefore I send you and all who love our Lord Jesus Christ, my best greetings. I hope you may be able to publish this early, for the benefit of many dear brethren who have been inquiring after me and soliciting me to resume writing for the SIGNS. May the grace of our God, the King of kings and Lord of lords, forever sustain and bless you with all wisdom, and prosper the SIGNS, for Jesus' sake. Amen.

In tribulation, affectionately,

ASA HOWARD.

"A LITTLE LEAVEN."

LEAVEN is of a transforming nature, and works by an affinity to that within which its operations are performed. Leaven will not work effectually upon a substance which is foreign and without any affinity to the leaven, such as sand, spice, pepper, &c. If the leaven is good, and the substance to be affected by it is so related to it that a fusion may take place, then the leaven will perform its work effectually, and change the elemental nature of the substance to the nature of the leaven throughout the whole measure, until all is leavened, or changed, without the destruction or annihilation of any of the parts or particles. But the sand, spice or pepper, will not be changed, nor assimilated to the leaven, because of no affinity to the leaven, though coming in contact with it. The kingdom of heaven, therefore, is like leaven which a woman took and hid in three measures of meal until the whole was leavened; that is, finished, completed, perfected, when the fermentation would cease to be active. Jesus, in this parable, taught the disciples the effect and the effectuality of the work of God by his Spirit in the hearts of men, when his word

entering gives them light and life through our Lord Jesus Christ. "He which hath begun a good work in you will perform it until the day of Jesus Christ," is the doctrine taught in the parable. Behold, I will sift you with a sieve, but not one grain of wheat shall be lost or fall to the ground, is the word of the Lord by the prophet. The harmony of the word of the Lord by the prophet and the word of the Lord by Jesus Christ is established by the use of this parable of the leaven and the meal, or the flour of wheat. The wheat, crushed and broken and ground into meal is yet unleavened, but it is in a common mass, and all of the same nature and material substance with the grains of wheat which were planted in the ground and died, but were quickened, and therefore brought forth much fruit. This grain of wheat, or corn, characterizes the Lord Jesus who was crucified and rose again from the dead, crowned with immortality, and entered through the veil, (that is to say, his flesh,) into the holy place, having obtained eternal redemption for us; and in this state of blessedness is the hope of eternal life for all his people redeemed by his blood from all iniquity, and is the life of the church, which church is signified by the three measures of meal, till all is leavened or perfected.

There is another leaven of unrighteousness, which is hypocrisy, deceit and malice, which is the effective opposite of all perfection, and is the revelation of the man of sin, whose coming is after the working of Satan, the great enemy of God and all righteousness, who also shall be destroyed at the coming of Christ and by the word of his power. Paul said, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way;" and then, said Paul, the man of sin shall be

revealed. That is to say, he shall be made known in his true colors when he can no longer deceive by his magic power of imitation of the works of God, like Jannes and Jambres, who withstood Moses until their folly and fraudulent imitation through their enchantments were exposed in the sight of Israel and Egypt.

A few suggestions might not be amiss along the line of the foregoing. It is seen that leaven is an active agent implanted to change the natural substance of the things of nature into other forms and conditions than what they possessed before this change is effected by the introduction of the leaven, which works effectually in the mass or measure of meal, and this will express alike the action of both the good and the bad leaven, and also shows that the change effected is not in the leaven, but in that into which it is placed. Therefore, if the leaven be good the result is good, and if evil the result is evil, and upon the whole mass. We also see that when the leaven has had its full effect it ceases to be active, and the work is done, and that is perfected which is good, and that which is evil is completed also. In the last place the cup of iniquity is full.

Now as to the figurative use of the bad leaven, we have the saying of Paul in his application of the figure, "A little leaven leaveneth the whole lump." All is leavened. In the application of the whole subject in an ungodly sense, we find the principles of sin and iniquity personified in the man of sin when he is revealed sitting in the temple of God and showing himself that he is God as a personification of all that is called God. Now we read that at this height of the mystery of iniquity in his purpose, pride, and glory, this man of sin is to be destroyed at the com-

ing of the Son of man in his glory, to take vengeance upon all that know not God and deny the gospel. This period brings our subject down to the end of time, and the coming of the man Christ Jesus, at the resurrection of the dead, when the glorious change of this vile body shall take place, and it shall be fashioned like unto his glorious body, and this will be the perfect end of the work of God through the effectual work of the Spirit of Christ, and of God the Father by the Holy Ghost, in bringing his ransomed people home to himself in the heavenly world. But on the other hand, he will destroy the wicked (as it is said in the prophets) with the breath of his nostrils, and he shall slay them. It is in harmony with this prophecy that Paul said of the man of sin sitting in the seat of God, showing himself that he is God, that he should destroy him with the Spirit of his mouth, and with the brightness of his coming.

This brings us to the end of all things. But the times and seasons knoweth no man but the Father only, as we are distinctly told by the Lord himself, and also that the times and seasons he hath in his own power. No man, therefore, knows the time or the manner of time when that last great event of the world shall come to pass and be fulfilled; but it will be when all the Scriptures of the prophets are fulfilled, and not sooner. From this view we are commanded to watch and be sober; and said he, Let no man deceive you by any means; for there shall be false christs and false prophets, and they shall deceive many. But I will be allowed to express my opinion with regard to the times and current events in the world, that the last signs of the Lord's coming are rapidly being fulfilled in the

development of the man of sin in our day; and that the Lord is at hand, not with sword and cannon, but with the Spirit of his mouth.

Your brother,

I. N. NEWIRK.

JULIAETTA, Idaho, Feb. 12, 1907.

SOUTHAMPTON, Pa., Dec. 5, 1906.

DEAR BROTHER CHICK:—I have felt impressed to send this letter to you to publish, and at last I am doing it. I agree with him in regard to who it is that cannot sin, and that does sin—cannot sin against the law of Moses, not being under it, and yet does sin, as being under law to Christ. I leave it with you.

Your brother,

SILAS H. DURAND.

SHERWOOD, Ore., Sept. 16, 1906.

ELDER SILAS H. DURAND—VERY DEAR BROTHER:—I am continually thinking of you this beautiful Monday morning, away out here on the Pacific coast, and as I owe you a letter I will try to write. I have been at work in my hennery this morning, and while resting will write a few lines to my beloved brother Durand, whom I hope I love in the truth as it is in Jesus. I have lately received a letter from sister Lydia Ray, and she writes me that she attended two of your appointments in the east, and spoke very highly of the two sermons she heard you preach, but especially of the one from the words, "It is I," &c. I almost envy her in her great privilege and pleasure. How I do wish I could have been with her and the dear ones at those two meetings, to have enjoyed those two sermons; I can almost taste their sweetness clear across the continent. Sister Ray is a live Baptist, and is bright and consistent in doctrine and experience, and is very spiritually

minded, which makes her extra good company. I still read the dear old SIGNS OF THE TIMES, and enjoy the good, old, sound doctrine of salvation by grace, which is so ably and beautifully set forth in its pages. Elder White has a very able article in the SIGNS of August 1st, I think, and if I understand him where he says, "When we were born of the same Spirit and power, we also were men; hence Jesus said, 'Except a man be born again,'" &c., I am in accord with his view here. I have held that view of this subject of the new birth for years, but as the brethren generally dissent from that view I have not contended for my view of it; being weak and barren in knowledge, and so limited in comprehension in spiritual things, I would not, until lately, show my opinion. Where it is said in the word, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he [not it] is born of God," is the same man that Elder White sets forth in his article. I understand, in short, that the reason this man cannot sin is because he is born of God, and none are thus born except those for whom Christ died, and they cannot commit sin any more in the eye of that law from which they have been made free by the blood of Jesus; and as they cannot commit sin any more in the eye of that law, they shall never more come into condemnation under the curse of that law, neither in time nor eternity, because Christ hath obtained eternal redemption for us. "For by one offering he hath perfected forever them that are sanctified." To be born of God I understand is to be born from the dead, to pass from death unto life. "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." "You

hath he quickened, who were dead." This same man is said to be translated out of the kingdom of darkness, or delivered from the power of darkness and translated into the kingdom of God's dear Son. This man who is translated into the kingdom of God's dear Son is now under law to Christ, and he cannot commit sin any more in the eye of that law from which he is forever made free; but now being under law to Christ he does sin, so we see there is a qualified sense in which this same man that cannot sin, does sin. If not, why are both of these things ascribed to him? I have just given an outline of how I view this subject, but do not know that I am correct. Tell me plainly if I am wrong; you have not written, I believe, on this subject.

Well, my brother, I have been to some very enjoyable meetings lately; I have visited Sulphur Creek Church, in the State of Washington; they held a three days meeting, and there was a large attendance Saturday and Sunday. On Friday there were over forty persons present. The brethren thought that there were two hundred people present on Saturday and Sunday. Elders Hess and Newkirk and two licentiates were present, besides Elders Riffe and Coleman, who are members of Sulphur Creek Church. The preaching was all good; the brethren in the ministry seemed to be blessed with liberty in preaching what I believe to be the truth, and there was much interest manifested among the people. There was one addition to the church. This church is located near the Cowlitz River. I have also visited regularly the Cedar Creek Church, at Oregon City. There have been two additions to that church this summer. I have also tried to preach here in this neighborhood at the church-house of the Congregationalists; so you

can have some idea of what I am doing. Sister Ray wrote me about seeing you baptize an old brother, and spoke of the two old grey heads going into the water, with reverence, in the solemn ordinance of baptism.

Dear brother, I must stop writing, as I have already taxed your patience with this lengthy letter. Give our love to your sister Bessie and your dear wife.

Your brother in hope,

J. P. ALLISON.

WARRENTON, Ore., March 24, 1907.

ELDER H. C. KER—BELOVED BROTHER IN CHRIST:—As often as I have read your editorials I have had a desire to tell you what comfort and enjoyment I have found in reading them, but my great unworthiness and inability to write kept me silent. I am very poor in spirit, and I feel to-day that I could not find words to tell you as I should what a blessing the dear old SIGNS OF THE TIMES is to me in my loneliness. This paper and my Bible are what I read, and in these I find comfort, and all the reading I truly enjoy, feeling that there is no profit in reading anything which we have no fellowship for. That which has not been made manifest unto us by the Spirit of revelation as truth, finds no place in us, yet is very highly esteemed by the religious world; it is an abomination in the Father's sight, and so also unto his children, and they are told to "Touch not; taste not; handle not." Only in that which the Father gives unto them do they find sweetness. O what consolation we have in the knowledge that it is God who is our all, and we can come unto him as children to a kind, indulgent parent; we receive not a stone when we ask for bread; O no, for it is unto his hungry poor that the gospel is preached, and they

only can enjoy its sweetness, while the Spirit applies its precious truth unto their waiting souls. O blessed, favored people; in him will they trust. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)." My dear brother, that text is one of my favorites, and will you in loving-kindness some time write upon it? Of few words, but of wonderful scope, and is the bright star which glows upon our hope, crowning all the doctrine and precepts, and nothing is ever lacking to those who love Jesus Christ their Lord in sincerity; for grace, the sovereign gift of our gracious Lord, is in all those who know experimentally the sweetness of the joy and peace there is in the comforting restfulness of salvation by grace. O how I love all truth, and hate sin and all false doctrine of the world. I will not go where this is preached or talked, as I am better at home than to bid them God-speed by my presence. I have not the blessed privilege of attending regularly my church meetings, for I live more than one hundred and twenty miles from Oregon City, where our church holds her meetings. You, my dear brother, can think how homesick and lonely a poor wanderer must be. I feel here as a stranger in a strange land, for I live in a truly Arminian community, and knowing that I am only a poor Old School Baptist, they look upon me as a curiosity perhaps, or some one who is hardly worthy of their pity or society. I feel to glory in persecution for our dear Jesus' sake, and would not exchange my precious hope for all their pomp and popularity.

I am so glad you are associated with dear brother Chick in the editorial work of our beloved old paper, and often do I

in my weakness ask our God to richly bless you both in your good work, making you strong in his strength and wise in his wisdom, enabling you to continue for many years the work which he has fitted you for, blessing the same to the comfort of his little children everywhere, as well as to the many lonely ones here on the far away Pacific strand, for our dear Jesus' sake, is the prayer of your very little sister,

(MRS.) S. L. H. STUART.
(*Editorial reply on page 313.*)

WHITLOCK, Tenn., March 16, 1907.

DEAR EDITORS, AND ALL THE FAITHFUL IN CHRIST:—It is time for me to renew my subscription for our dear paper, the SIGNS OF THE TIMES, and I feel impressed to tell you it is a great comfort to me to have it to read. The many good writers can tell of the Lord's dealings with them, and tell some of my feelings much better than I can tell them myself. I feel to be so little, so imperfect, but I do love the truth, and the saints of God everywhere, and through the SIGNS I can hear them from all parts of the world giving God all power and all glory. If I could feel that I am as good as they are I would not get so tired of myself, yet I know our righteousness is not in ourselves, but in Jesus. It seems that I am the least of all God's little ones, if one at all, and I am made to sigh, and moan and cry, "My leanness, my nothingness," then for a moment I am carried back to the time when I was all undone, and could see myself a sinner. I was all wrong, and felt that I did not have a friend on earth or in heaven; I did not feel fit to be in company with any one, and wanted to be alone; all I could do was to cry, Lord, have mercy on me. I went on in this way for three years, or about that period,

I cannot say just how long, but the time came that I thought I must die, yet something must be done; I could not sleep, and when the time came to eat I felt that I had just eaten, and would wonder what was the matter with me. I lay down to sleep one night, and thought I was sitting by a little stream of clear water. When I awoke I was singing, I have found a land that doth abound with food as sweet as manna. I felt some better, but the burden was with me yet. My health being very bad I did not go to meeting. One evening I lay down to rest, and was meditating on my condition, and it did not seem that I was asleep, but I could see a multitude of little people marching in at the door. I thought that was the heavenly host. I went on in this way until at last one night it seemed that my strength was all gone, I could not live that way, and I cried to God, What must I do? In a moment all was light, and I heard a still small voice say, Be baptized in my name, I will bear you on my wings to heaven. I could rejoice, and could not praise God enough; I felt that all was well with me, I never would want; everything looked new, I thought my troubles all over. I wanted to be baptized, but was afraid I was deceived. In November I went to hear dear brother Harvill preach, and it seemed that he knew my feelings, and all he said was to me. When he had finished preaching he sang, "Amazing grace," and before I knew it I was there talking to him, trying to tell what the good Lord had done for me; but that is something I cannot tell, words cannot express it. I was received, and baptized by brother Harvill on the 5th day of November, 1883, and then I felt there was no more trouble for me, but alas, I am yet troubled on account of my imperfec-

tions; can see there is nothing good in the flesh; if I am saved, it is by the imputed righteousness of Christ.

I love to read the SIGNS, and feel glad it has never changed. I do not feel this is worth sending to any one, and hope you will correct all mistakes.

Your little sister in hope,

PALESTINE WORK.

HERNDON, Va., March 21, 1907.

DEAR BRETHREN EDITORS OF THE SIGNS:—Brother M. F. Snider, of Daysville, Va., requested me to write a letter for publication in the SIGNS, but I said, No, I cannot write on spiritual things, for darkness cannot comprehend light. I am all darkness, and have been for a long, long time, and since the death of our dear pastor, Elder E. V. White, it seems that the darkness is more dense. I can hardly realize now that he is gone forever from among us, for when he was alive, and here with us, I would often go to him while in a dark frame of mind, and he would most always have a word of comfort for me; but now he is gone, and I feel sad and lonely, for we have no under-shepherd, and I am so dead to spiritual things that I cannot say, "The Lord is my Shepherd; I shall not want." No, all that I can see is a mountain of sin before me, and no faith to remove it from my sight. If I had a little faith, even so much as a grain of mustard seed, and just one glimpse of Jesus, I could say to the mountain, Be removed, and it would disappear, but O, I am of little faith. I am glad indeed that brother Badger wrote that loving letter for the SIGNS about the life and walk of dear brother White. I did wonder in my mind if brother Badger could love me just a little if he could know me as well as he knew brother White; I am afraid he

could not. I am almost sure I love brother Badger, but not sure at all times that it is that perfect love which casteth out fear. I am in such a condition of mind that I often have doubts as to my ever having the love of God shed abroad in the heart. All that I can take any comfort in is remembering the past, when I could smile at Satan's rage, and face a frowning world. O I felt so tender-hearted then, I could talk freely with my brethren, and sing songs of praise to God in the night. But alas, my harp is hung upon the willow, and how shall I sing the Lord's song in a strange land? I have not been to meeting this whole winter, and I sometimes think it would be best for the church to erase my name from the book, and cast me off as nothing, and less than nothing, and vanity. I can verify what brother Badger says in regard to brother White's conversation and preaching, especially where he says, "In his conversation and in all his preaching brother White seldom opened his mouth without telling my own thoughts better than I could do it myself." Like the woman, I often felt to say, "Come, see a man which told me all things that ever I did." Brother White preached my every day experience plainer to me than any one I ever heard. I do not say this now because he is dead, but I often told him so while living. He is gone now, and let us not grieve for him, but I weep and grieve for myself, and O that I could say in spirit, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms."

Do with this as you think best.

Your brother, I hope,

J. F. OLIVER.

MONTICELLO, Ark., Jan. 15, 1907.

DEAR EDITORS:—As I am writing to renew my subscription, I feel like trying to tell you some of my exercises. There is an old man living with me, he has lived with me sixty-three years, and has been, and is, hard to get along with. He is very religious sometimes in his way, but I have been made to hate his religion. He tells me many times that I had better let the SIGNS alone and spend my money for something that would profit me. Sometimes he (the old man) endeavors to rule me, and would if I did not get the help that I have from the stronger man to bind the old man. Then I become willing to send for that good old family paper; for when I am in my right mind I know of a truth that I have got the worth of my money in reading the letter of some one brother or sister in the SIGNS. I find there many letters that fill my soul, and my eyes, too, when the old man is not present, and I am clothed and in my right mind. Brethren and sisters, I do not feel half as good as David, nor half as good as John the Baptist, nor half as good as Peter, and I read that they had to live with this same old man, and that he has always hated the truth. I hope that I will always be allowed to take the SIGNS, and I hope for knowledge, and grace, and strength, to overcome the old man. It seems to me that the SIGNS gets better and better each number.

Much esteemed editors, brethren and sisters, I hope that the stronger Man will guide you all. It is my prayer that you may be given all grace and knowledge to keep our old family paper pure, and to keep the old man out of it.

It has been a year since I have written, and this is so much like the writer that it does not seem worth your time to read it. It has been on my mind to write you for

some time, but I am such a poor writer that I am ashamed to send it. Please cast over this letter the mantle of charity. Dear brethren, my hope is in the Lord, if indeed I have a good hope; it is by grace alone that I am saved. Pray for me, dear brethren.

Your brother,

A. TULLAS.

MERSVILLE, Va., Jan. 16, 1907.

DEAR EDITORS OF THE SIGNS:—As my subscription has expired, I will inclose money order for two dollars to pay for it another year. My heart went out in sympathy to Elder McConnell in the loss of his daughter, who died July 4th, 1906. It was the same day I received the sad news that they thought the "Maggie Philips" was lost. My oldest son, (W. J. Somers, Jr.) was mate on her. She sailed from Baltimore the first day of June, 1906, for the West Indies, and never reached there. It seems so sad to think I never can see him again or know what happened to him. Yet I desire to know my Master's will, and be able to say, Not my will, O Lord, but thine be done. May God in his mercy give me grace sufficient for all of my sorrow.

Yours in tribulation,

M. A. SOMERS.

NOTICE.

EAST COBBLESKILL, N. Y., April 30, 1907.

DEAR EDITORS:—Please give notice in the SIGNS OF THE TIMES that Elder John Clark, of Halcottville, N. Y., is serving the Schoharie Hill Church, Schoharie Co., N. Y., every fourth Sunday, and Saturday previous, as he has been doing for years in the past.

M. B. BORST, Church Clerk *pro tem.*

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1907.

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.***I THESSALONIANS IV. 10-12.**

"BUT we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing."

Our mind has been led to this and some other similar portions of the word of late by some expressions that we have seen in print regarding the business affairs of this life, and regarding the proper course for believers to pursue in these things. It is easy upon this, and indeed upon all subjects, to be one-sided; that is, to consider one side without careful regard to other things, and so to present extreme and unscriptural theories instead of what is really the mind of God. Perhaps in nothing is there more danger of this than in regard to the business of this world in connection with what the word constantly affirms regarding the unsubstantial and fleeting nature of these things. Upon the one hand we see now (and it has been so in all ages past) men of the world making the riches of this world their god, and engaging in a mad race for wealth, as though nothing else was worth a moment's regard. Then, on the other hand, we see now (and it always has been so,) some men going to an extreme on the other hand, denying that

any man should seek to accumulate the riches of this world at all, and going so far in some cases as to retire from all worldly business, shutting themselves up in cloisters, or retiring to dens and caves, to spend their useless lives in what they are pleased to call a religious life, subsisting meanwhile upon the charity of men who labor, and who are imposed upon by these religious mendicants.

It is manifest that neither one of these extremes is right, nor in harmony with the word and will of God. Nothing is more certain than that God has put every man here in the world to work, and to eat his bread in the sweat of his face. Work is not a curse, but the greatest of earthly blessings; there can be no happiness nor enjoyment of life without labor. Each one ought to labor according to the degree of health and strength given him, and in the field assigned him in providence. Idleness is a curse to any person, and breeds all manner of vices and ill humors in body and mind. Idleness, slothfulness and sluggishness are condemned in the word of God constantly, while diligence, energy and promptness in all the business of life are constantly commended. In the commandments given at Sinai to Israel it was as much a command that men should labor six days as that they should abstain from labor the seventh day. Indeed, the rest provided and commanded upon the seventh day would have been a misnomer altogether unless weariness had come with labor of the six days; no man can rest unless he be tired.

In the text which we have quoted at the beginning of this article the brethren in Christ were enjoined by Paul to be attentive to their own business, and to labor with their own hands, and the reasons given were, that they might be enabled

thereby to walk honestly toward them that were without, and that they might have lack of nothing, and so not be chargeable to other men. It is a common saying among a certain class of men, that the world owes them a living. The world owes no man a living unless he works and pays the world for it; and believers, led by the Spirit of holiness, will feel that they owe all to God, and that neither in providence nor grace are they entitled to anything. We cannot render a return for the grace of God; it would cease to be grace if we could and did. It is the rule of this life that if a man will not work, neither shall he eat. The bread of idleness is stale, but the bread of labor is sweet. Believers are not exempt from this common rule of labor, if they would have the things of this life. This is true, notwithstanding the fact that to some affliction is given after such a sort that they cannot labor with their own hands; for these God has provided in his word that they that are able to labor shall care for them and see to it that they lack nothing of all that which is conferred upon other men. One of the exhortations of the apostles is that their brethren should labor, that they may have to give to them that have need. In the text to labor is enjoined, that they may pay all honest debts, and not be chargeable to others, as said just before.

The word "work," in the text, is very broad; it means not only manual labor, or labor with the hands in the field or in the shop, but also what we call in a more general sense, business. It would appear, however, that these brethren at Thessalonica were mostly men who labored with their hands. Paul tells them that they had abounded in love, one toward another, and toward all in Macedonia. This love, under the circumstances of persecu-

tion that then existed, would have frequent opportunities for displaying itself in deeds of kindness toward the oppressed and the needy, and this love they had shown toward all their brethren. Now Paul said that in this he would have them to increase more and more; and to do this he exhorted them to be quiet, first of all, and to be diligent in labor. As the people of God, called out from the world, he would have them to remember that they were one family, and that they ought to stand by one another, and not to leave their brethren to the charity of the heathen, which toward them would be cold at best. Perhaps there was need of this exhortation to labor diligently addressed to this church, because we learn that there was restlessness among them, growing out of the fact that some had thought that the day of the Lord was at hand, and therefore there could be no longer any need of much care for the things of this life which would, as some thought, soon perish. But Paul elsewhere in these two epistles to them warns them against this error. That day no man could know, therefore they were to labor as though many years yet remained before the end should come. It is so now; let us be looking for the end as though it were close at hand, but still let us be found doing what our hands find to do, as though that day were far off; it is all for the glory of God. Great diligence in business is not inconsistent with great fervency of spirit, according to Romans xii. 11; rather, if there be true fervency of spirit there will be diligence in all that is committed to our hands. But, as said just before, the word "work" ought to take in all manner of employment, whether of brain or of our hands. The schoolmaster, the merchant, the physician, the lawyer, the astronomer, the statesman,

all are laborers; the man who gives employment to hundreds of men who labor with their hands is daily performing hard labor; labor that taxes his strength of mind, body and nerves. Brain work is needed as much as the work of the hands, and brain work is more taxing than manual labor ever can be; but whether it be the one kind of labor or the other, the exhortation of the apostle applies alike to all. Let each one remember that, first of all, he is to remember the suffering and needy, to give to them as their needs require and as he is himself able, and to pay his honest debts, and to endeavor not to be a burden upon others; this is what the last expression in the text means. If one lacks nothing, he is not a burden upon others. How good it is when we see men, whether earning daily wages at the bench, or forge, or in the field, or managing large interests with which they may be entrusted, whether earning daily wages or receiving interest upon invested property, mindful of the needy, honest in all their dealings with all men, and providing for themselves, that they become not a burden to others. This is to the glory of God indeed. It is not wrong to earn money, it is not wrong to accumulate money; unless money, to some extent, be accumulated, no business could go on. Unless some capital had been accumulated, this editorial could not go forth to the brotherhood, from the lack of a press to print it, and a building to house that press in. Unless some money had been accumulated and concentrated in the hands of a few men, this paper could not reach the subscriber who in the extreme west or south receives it in due time, for then there would have been no steamships or railroads to convey it to him. Nowhere in the word of God is there any condemnation of wealth.

There is condemnation of pride, vanity and oppression by men of wealth. Solemn charges are given as to how rich men shall conduct themselves. Paul said to Timothy, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." This is perfectly consistent with what Paul said earlier in this same chapter: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things." Riches are not wrong then, but they do bring temptation. On the other hand, poverty also brings temptations equally as contrary to God. Riches are not wrong, but the love of them is, and brings a snare to any man. The abuse of riches is a great curse to him who has them, and to others also, but to use riches well, with lowliness of mind, not trusting in them, remembering that it is God who gives them, doing good with them, distributing them, and communicating to the poor, is to lay up heavenly riches, which will be a good foundation against the time to come. This is the testimony of the inspired

Paul. God will indeed provide, but this does not mean that we shall presumptuously be idle and careless and wasteful. God will provide, but it will be in his own way. God would bear up the dear Savior in his hands, nevertheless he must not cast himself down from the pinnacle of the temple to prove this. God will provide for our families if, through what men call misfortune, we are not able to do so at the time of our departure from this life, but this does not mean that men ought to be indifferent to the welfare of the wife and children that God has given them, and presumptuously fail to labor to provide for them against the time to come. No honorable man can contemplate with quietness the prospect of leaving his family a burden to others. No man who loves wife and children as he ought can think of leaving them to the uncertain future with no provision for their comfort, without grief. If after men have done the best they could, and God has not so prospered them as to enable them to lay by in store for the future, then they may safely commit their dear ones to the bountiful care of the loving God and Father, but let us not be guilty of presumptuously neglecting all due exertion, that we may leave them something to help them along in their need.

As to the manner of saving, and of investing what is saved, this must be left to the judgment of each one for himself. It is not our province to advise in this direction, but it is our duty to point out what the word sustains regarding the accumulation of property, and it is the duty of us all to neither set our heart upon riches, nor to be careless regarding the

affairs of this world. How strait and narrow is the way; how easy to err upon the right hand or upon the left. We not only need to search the Scriptures to see what is right, according to the commandment of God, but we also need the inward illumination of the Holy Spirit, and its constant guidance that we may understand, and that we may walk in harmony with the word.

The summing up of the whole matter seems to be this: Let not the rich oppress the poor, but rather help them. Let not the poor grudge against the rich, but rather remember that God gives and God withholds according to his own will, and that his will is always best. Let the man who labors with his hands for his daily bread rejoice that God has given him strength to labor, and has not given him the awful responsibility of using riches well, according to the will of God. Let the rich man rejoice that God has given him the opportunity in his riches to glorify him, and to do good to the needy. But he that feels these things as he ought can never say, I am better than the humblest man, or that God has given me these riches because I am better than others. Gain is not godliness; and, for that matter neither is poverty godliness; but godliness will use poverty well, and godliness will also use riches well. Some children of God have been rich, and many of them have been poor.

It is better to be poor in this world and rich in faith, than rich in this world and poor in faith; but if God is pleased to make some man rich in faith and also rich in this world, this is to the glory of his name, and to the good of his people.

2 KINGS XIII. 21.

"AND it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet."

DEAR BROTHER IN HOPE OF ETERNAL LIFE:—I would like to trace the Lord in his wondrous dealings with the children of men. To him all things were known from the ancients of eternity; all things were present; he knew all our dark hours, all our rejoicings, and our every sigh; he felt them. To him there is nothing new; there are many things new, however, to the child of grace.

The text at the head of this letter has been on my mind some time, and every time I read it it is as if some one says, Write brother Ker, and ask his views. Will you be so kind as to give them through the SIGNS OF THE TIMES? It is on my mind most of the time. I sometimes think that all of us have been let down into that sepulchre; yes, lost was our condition, deserving nothing but destruction. Was there not power in Elisha's bones?

Well, I will close. If you will give your views on this Scripture it will be a great comfort to me, a poor sinner, saved by grace, if saved at all.

Yours in hope,

D. A. WILLBANKS.

NICKEL, La.

The subject suggested by our brother Willbanks is one of mystery, as are all the works of God. Often we would have been glad had some one else been asked such hard questions; we have, however, in the past done the best we could in complying with all requests. Sometimes we have heard from the inquirer, thanking us for writing, and expressing their satisfaction or dissatisfaction, but more often no word is received concerning the matter. In such cases it is hard to determine whether our views are appreciated, indorsed, or even read.

The question no doubt in the mind of our brother is, How could the bones of the prophet Elisha cause a dead man to live? The Moabites had invaded the land which belonged to Israel; it was not their right to take possession of that land nor to bury their dead in it. They did not believe in God, nor credit his proph-

ets with unction from the Lord, but God had a people, and prophets to speak to that people; and while Israel mourned the death of Elisha and the Moabites rejoiced, God would let the enemies know that there was still a God of power and glory in Israel. There was no virtue or life-giving power in the bones of Elisha; God wrought the wonderful miracle to prove that Israel's God was the God of power, and by it he established the fact that Elisha was his prophet and that he had honored him. Elisha wrought miracles during his life, and was blessed and wonderfully favored of God. It was he who brought back to life the widow's son; it was he who cleansed Naaman the Syrian of leprosy; he also caused the leprosy of Naaman to cleave unto Gehazi, his own servant, who lied to him and took a reward from Naaman for the cleansing in the name of Elisha, who had refused gold and silver for the miracle. Naaman was commanded of Elisha to wash in Jordan seven times and he should be clean. This vexed Naaman, who thought the waters of Damascus better than all the waters of Israel; nevertheless he dipped seven times and was clean, his flesh being like that of a little child. There were no healing properties in the waters of Jordan, had there been, all lepers would have sought that river, washed and have been clean, but God wrought that mighty work by the prophet that the king of Syria, with all his host, should know there was a God in Israel. Thus we see the power and purpose of God still manifest in causing the dead man to live who was cast into the sepulchre of Elisha, but in his bones there was no power at all. But this wonder in the eyes of the enemies did not hinder them from oppressing Israel. In the New Testament we have several instances which

remind us of this in ancient times. There was a poor woman afflicted twelve years, and had spent all her living on physicians and only grew worse, but when she heard of Jesus she said, "If I may but touch his garment, I shall be whole." There was no virtue or healing power in his garment; if so, many who thronged him would have been healed. The faith of the woman in Jesus healed her, not the hem of the garment which she touched, for "Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?"

In the vision of dry bones seen by Ezekiel he said, "I prophesied as I was commanded: and as I prophesied there was a noise, and, behold, a shaking, and the bones came together, bone to his bone." The children of God were there represented; they are also called bones in Psalms xxii., and we have a figure of this in the bones of Joseph who died in Egypt. He gave commandment concerning his bones: that when Israel left Egypt they should take with them his bones and bury them in the land of Canaan. That commandment was obeyed, not one bone was left in the land of Egypt (darkness, bondage), all were taken out, carried forty years in the wilderness and at last found a resting-place in the promised land, or the land of his fathers. Paul says of the church, "We are members of his body, of his flesh, and of his bones." In the coming of the poor, afflicted woman to Jesus we have the fulfillment of what Ezekiel saw and heard: "bone came to his bone," or in other words, a child of God coming to Jesus by faith. Again, we are told that Jesus spat on the ground, and made clay of the spittle, and anointed the eyes of the man who was born blind, and told him to go and wash in the pool of Si-

loam; he did so, and received sight. There was no virtue or healing power in the clay nor in the water of the pool, but in that way the power of Jesus was made manifest. All who sought the Master or touched him by faith were healed; in that way God honored his Son, giving the poor, the halt, the lame and the blind to know that he was with him.

We have learned to be careful in presenting the doings and sayings of the Old Testament as types and shadows; mistakes are often made in so doing. We are safe, however, in applying the types spoken of by the apostles.

May the Lord give our dear brother needful light and comfort concerning this subject, which seems so impressed upon his mind.

K.

EPHESIANS II. 4, 5.

"BUT God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."

Sister Stuart asks our view of the above wonderful text. Will say first, that it is in every detail boundless, hence we can but touch upon it at best.

The love of God is beyond the conception or comprehension of mortal man, the spiritual mind in man cannot grasp it. The apostle John could say only, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." How he who is holy, harmless and undefiled could love those dead in sins is a mystery too deep to be fathomed, nevertheless it is a precious truth which sinners know by experience; and as it cannot be fathomed, each recipient of it finds that it is equally impossible to appreciate it as they would desire. The love of God knows no degree, no change, no end; he loved his people in Christ, and as he loved his only

begotten Son, so he loves each member of his body. The same glory that Christ had with the Father before the world was shall be the glory of all the seed, for they are joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together.

Often we read in the Scriptures of the wrath and anger of God. To the natural mind this implies change in the feelings of God toward his children, but such is not so; he said, "I am the Lord, I change not." In the experience of the redeemed it seems at times that God is angry and turns from them, and they feel desolate and forsaken. There is no change with God at such times; his love has not abated, but the condemnation of the law is visited upon us because of sin; the law is the strength of sin, and it makes sin appear exceeding sinful. Sin is ever condemned in the flesh of the Lord's children, and the law does that work. If God loved his people when they were dead in sins, surely he loves them with the same love after they are quickened, even though they often transgress his holy commandments in thought, word and deed. Were there no transgression we could not know the riches of his mercy. Notwithstanding the sins of David he said, "His mercy endureth for ever." If the love of God could know such a thing as an end, would not the end have come when we all transgressed in Adam and died because of sin? If such a thing could be possible, how could any sinner have hope of immortality? Because of his great love wherewith he loved us, even when we were dead in sins, he hath quickened us together with Christ; wonderful, merciful work, quickened together with Christ, made alive from the dead. Therefore we have passed

from death unto life, "and shall not come into condemnation." Let us think soberly upon this quotation, the words of Jesus; how perfect, how glorious the finished work of our great High Priest; "by grace ye are saved." No mortal can understand these words except he who has been "quickened;" in the quickening is the revelation of our depravity by nature, nothing good in the flesh, therefore we say with Paul, "By grace ye are saved." Yes, saved eternally by grace, and saved daily in our conflicts with the world, the flesh and the devil, by grace. It is only in experience that any can learn the riches of God's mercy. He is rich in mercy, which means a fullness of mercy for the needs of poor, erring, sinful creatures saved by grace. Not only are we quickened together, but we are raised up together, and made to sit together in heavenly places in Christ. Notice that this language does not refer to the future, we are now raised up together, raised above the law, above death, above the grave. As an evidence of the children having "risen with Christ," they find themselves seeking the things which are above. The redeemed are already in possession of the victory, through Christ, over death and the grave. We now sit down in heavenly places in Christ; we now are come to the spirits of just men made perfect; we now sit down in the kingdom of God with Abraham, Isaac and Jacob; our conversation is now in heaven, from whence we look for the Lord Jesus. These wonders of his love are that we shall know the exceeding riches of his mercy. But in this life we can have only the earnest or beginning of the glory of God, the fullness comes when mortality is swallowed up of life.

MARRIAGES.

By Elder B. F. Coulter, April 15th, 1907, at the home of the bride's father, 1536 Butler St., Philadelphia, Pa., George H. Robinson and Cora M. Springer, both of Philadelphia, Pa.

OBITUARY NOTICES.

Durand Grafton, son of Nathan Grafton, died Jan. 19th, 1907, at his home near Forest Hill, Md., aged 42 years. His death was very sudden and unexpected, and fell as a heavy blow upon his family, as well as upon his aged parents. He leaves his wife and six children, his father and mother, one brother and one sister, together with numerous other relatives and friends, to mourn their loss, but we are not without hope that our loss is his eternal gain. Though not a member of the church, yet during the past few years he had been a very frequent attendant upon our meetings, and his every action, and the very expression of his face during the preaching, all seemed to show a most intense interest, and we fully believe that his mind was exercised upon the subject, though he never expressed himself to any one.

His funeral was very largely attended, showing the great esteem in which he was held in the neighborhood. May the Lord comfort the bereaved ones, for he alone is able to do it.

ALSO,

DIED—February 1st, only eighteen days after, **Jacob Grafton**, another son of Nathan Grafton, at the Baltimore city hospital, where he had been taken for treatment. My brother Nathan and his wife feel most keenly the loss of their two sons. May the Lord comfort them, as well as the bereaved wife and children of the deceased. I had the privilege of baptizing Jacob some years ago in the fellowship of the Harford Church. He was clear and decided in his views on the subject of salvation through Christ alone, and also possessed some gifts to tell of that surprising grace that saves poor sinners, as he felt himself to be. His experience was in many respects a very striking one. Through deep waters and fiery trials he seemed called to pass. He had been a great sufferer for the past ten years, much of the time suffering the most exerceuating pain. Surely for him to die is gain, and how could we wish him back to such a life of suffering? The end came peacefully at last, and he was laid to rest in the old burying-ground at Harford, where so many of his ancestors lie buried. Jacob leaves a wife and five children to mourn their loss. May the Lord comfort them, as well as all that mourn.

WM. GRAFTON.

FOREST HILL, Md., April 21, 1907.

Mr. R. M. J. Blackwell died at the residence of his daughter, near Stoutsburg, N. J., on the evening of Monday, Feb. 4th, 1907, aged 70 years and 4 months. For a long time he had not been a strong man, and for two or three years he had been gradually failing from a complication of diseases, which gradually wore him out. Mr. Blackwell was born and lived all his life in this community. His wife died several years ago, since which time he had made his home with his daughter, Mrs. Eva Moore, occasionally visiting his sons, who also live in this vicinity. As a citizen and neighbor he was highly respected by all, for his life had been honorable among his fellowmen. He had all his life been an attendant upon the services of the Old School Baptist Church in Hopewell. He loved the doctrine of grace, and was clear in his understanding of Bible truth. Since we have lived here we have had some good and pleasant conversations with him upon the things of vital godliness. He confessed to the possession of a hope through grace again and again, but still he felt that his evidences were not sufficiently clear to entitle him to ask a place in the visible church. This feeling was with him to the end. While this feeling brings sorrow, and deprives those who possess it of much of the comfort of church association and church privileges, yet it is an evidence that the plague of the heart is felt, and of great jealousy for the honor of the name of the blessed Savior and his cause. How much better this is than boastful self-confidence. Yet it is commanded of God, and it is well always, to walk in the footsteps of the flock, and to outwardly in baptism, like the dear Savior, fulfill all righteousness. We do not doubt that final rest is his. His daughter cared for him in the last months of feebleness with all a daughter's care, and she and her husband did all that could be done to relieve his sufferings. He leaves two sons, one daughter, a brother and sister. They have sorrow, but do not sorrow as those who have no hope. We all, as a church, shall miss his presence in our meetings, where he delighted to be.

The funeral service was held at his late residence on Friday, February 8th. Many neighbors and friends were present, saddened that they should see his face no more. It was our lot to conduct the service, using as a text upon the occasion the twenty-third Psalm. The interment was by the side of his departed companion in the cemetery at Pennington, N. J.

ALSO,

BROTHER Asa H. Shepherd died suddenly from heart disease, at his residence at Hopewell, N. J., on Friday afternoon, Feb. 1st, 1907, aged 70 years and 3 months.

ALSO,

SISTER Rachel A. Shepherd died at her residence in Hopewell, N. J., on Wednesday, Feb. 13th, 1907, after a lingering illness of several years. Thus have passed

away from earth, within two weeks of each other, a husband and wife who had lived together more than forty years. All the circumstances make this double bereavement peculiarly sad to the family and the community. Both had been long time members of the Second Hopewell Old School Baptist Church at Harbourton, N. J.; both had been faithful members, and sound and clear in the doctrine of grace; both loved to converse concerning those things which are above; both had spent most of their lives in this community, and were well and widely known. Brother Shepherd had been about and as well as usual, apparently, up to the moment of his death. That day he had been out in the village attending to several affairs, and had called at several places, remaining a little time. He came home toward evening and sat down by the bedside of his wife, as he said, to rest awhile. In a moment he fell over and was dead. We were in Canada attending the Quart quarterly meeting at the time. A telegram was sent to us, and on Monday as soon as the meeting closed we started to return. We reached Hopewell in time to attend the funeral services in the afternoon of Tuesday at his residence. The deep snow at that time hindered the interment from taking place until the next afternoon; then a few friends went in the cold and snow to the cemetery at Harbourton for the burial. Sister Shepherd was at that time too ill to hear the services, but she was able to be seen the day of the interment, and to ask that prayer should be made before leaving the house. From that time she continued to fail, until twelve days later she was also called to her long home. We doubt not that the end with both is peace. They leave four children to mourn the loss of dear parents. The loss to the church is great indeed. The text used at brother Shepherd's funeral service was 2 Corinthians v. 5; the text at the funeral of sister Shepherd was John xi. 25, 26. C.

John Litchfield was born in Cambridgeshire, England, Dec. 11th, 1821, the son of Richard and Sarah Kendrick Litchfield, and died at his home in Toluca, Ill., Feb. 9th, 1907, aged 85 years, 1 month and 28 days. He leaves to mourn for him his aged widow, ten children, twenty-seven grandchildren and one great-grandchild, also one sister, Mrs. Emma Connors, of Evansville, Ind., besides many neighbors and friends. The family left London about Nov. 1st, 1836, finally landing at New Orleans, after spending over three months on the water. Passing up the river they finally settled in Vanderburg Co., Ind., early in the year 1837. Amid scenes of frontier life Mr. Litchfield grew to manhood. In 1848 he was united in marriage to Miss Ann Palmer. In 1849 he came to Illinois, locating in McDonough County, near where Macomb now stands. Two years later he came to Marshall County, settling near where Toluca now is. Here he entered a tract of land and made it his home

until death ended his labors. He was one of the representative men of Marshall County, widely and favorably known, and during his long residence here had gained the confidence and respect of all with whom he came in contact, either in business or social life. After the death of his first wife, which occurred in 1851, he was married to her sister, Miss Emilie Palmer, in 1853. A long and useful life is closed to us here, but we feel not to sorrow as those who have no hope, for while brother Litchfield (as we who knew him felt that we could fellowship him in church relationship) never united with the Old School Baptists, yet he had no use for any other doctrine. He was a constant reader of the SIGNS OF THE TIMES, and fully believed the doctrine it sets forth. He was always ready to help in any way to take care of the brethren, and his hospitality can be certified to by many, not only of the private members, but the ministry was always looked after by him.

The writer was called by wire, and tried to preach the doctrine he loved to one of the largest congregations that ever assembled in the neighborhood on account of a funeral, and was assisted by Elder Downey and Mr. Telford. To sister Litchfield and the family I can only say, He is not dead, but sleepeth. His remains were laid away to await the resurrection morn.

S. H. HUMPHREY.

DIED—March 22nd, 1907, **Mary Elizabeth Hunt**, at the home of her daughter, Mrs. Emil Behre, 2437 N. Thirty-second St., Philadelphia, Pa., aged 67 years. Sister Hunt was baptized about forty years ago, by Elder Hartwell, in the fellowship of the First Hopewell Church, Hopewell, N. J., where she remained a faithful and consistent member until nearly two years ago, when she brought her letter to the Salem Church, Philadelphia. She was a dear mother in Israel, and passed away happy in the faith and assurance of the resurrection. She leaves two daughters, their husbands and four grandchildren, with the two churches, to mourn their loss. Appropriate services were held both in Philadelphia and Hopewell, when she was laid away in the cemetery at Hopewell.

May the God of all grace and comfort sustain each one of us, making our departure as peaceful and radiant as was hers. B. F. COULTER.

Mrs. Amira Vallandigham, my dear sister, departed this life Feb. 17th, in the 87th year of her age. Our sister was a faithful member of the Primitive Baptist Church most all of her long life, contending earnestly for the faith once delivered to the saints. She leaves one brother and two sisters to mourn their loss, with many friends, yet she left the sweet assurance that all was well. She said, "I am ready; the happy season soon will come when all saints shall meet in heaven."

E. THEOBALD.

SADIEVILLE, Ky., April 16, 1907.

IN the death of **Elder Levi Garish Bavis**, on Saturday, April 6th, there passed to the great beyond a man of sterling character and worth, and one whose life and work have left an indelible impress on those with whom he associated. Affable of manner, frank and direct in address, persuasive and strong in argument, with an earnest and true heart, Elder Bavis had all the gifts that fitted him for his work in the Old School Predestinarian Baptist denomination. He had been pastor of the Caesaroreek Baptist Church for the past twelve years, and for eight years was a resident of the community. No better neighbor or truer friend than he. Born in New Jersey on a farm where Atlantic City now stands, in September, 1828, he emigrated west to Cincinnati at the age of nine years. He was the fifth child of a family of six children, four boys and two girls. One brother survives him, who lives at Hartford City, Kansas. He was married to Hannah Main in 1854, to which union three children were born, two boys and one girl, who survive him. His wife died in 1897. In December, 1901, he was married to Mrs. M. E. Martin, who survives him. He was ordained a minister in the Old School Predestinarian Baptist faith some forty years ago, and gave his life to the cause. He departed this life April 6th, 1907, at 9 p. m., at the age of 78 years, 7 months and 1 day. Elder Bavis was a man of more than usual ability, and for the last forty years his life was spent among his brethren. He always filled his appointments, and as a minister of the gospel the power of the Spirit was plainly manifested.

The above is a clipping from a Jamestown, Ohio, paper, which tells of the esteem in which Elder Levi Bavis was held among his neighbors. He was well known among the older members of the churches throughout Ohio, Indiana and Kentucky, and by many of the brethren in the east. He was a powerful speaker and a beautiful singer, having a very deep, rich voice. He was very dear to me and to the brethren with whom he was associated.

M. C. REEVES.

PARIS, Ill., April 21, 1907.

SISTER **Martha Warfield** departed this life on the fourth day of April, 1907, in the 66th year of her age. She was the widow of Richard Dorsey Warfield, and daughter of W. H. and Mary Moore Gunnell, and great-granddaughter of Elder Jeremiah Moore. She was baptized seven or eight years ago by Elder E. V. White, and received in the Old School Baptist Church of Frying Pan, in Fairfax County, Va., of which she was a faithful and devoted member until her death. Sister Warfield was never blessed with a strong constitution, and of late years had been an invalid, but as often as she could she attended her meetings, though living ten miles from the meeting-house. It was a great trial to her that she could not meet oft-

ener with the brethren and sisters. Her last illness was congestion of the brain, from which she suffered intensely for eighteen days, when her dear Savior called her home. She was unconscious the greater part of the time, but in her rational moments she talked very sweetly of Jesus and his great love, and gave her loved ones a blessed assurance that all was well with her. She was perfectly resigned to God's will, and repeated many passages of Scripture and verses of hymns. Just before she died she said she was in the ship and almost across the river. She bore her suffering without a murmur, and fell asleep in the arms of Jesus peaceful and calm. She leaves one brother, one sister and many nieces and nephews, together with the church, to mourn their loss, yet we feel to bow in humble submission to the Lord's will, knowing he doeth all things right. May he comfort us in our affliction.

MARY B. GUNNELL.

HUNTER, Va.

Elder H. C. Hick departed this life April 19th, 1907, in the full assurance of faith, aged 53 years, 3 months and 5 days. He suffered three months prior to his death with a complication of diseases. He is now at rest, and his works do follow him.

The funeral service was conducted by brother Barker, who spoke very comfortingly to the family and friends. The widow and ten children, six boys and four girls, are left to mourn their loss. Four sisters and one brother also survive him. The remains were interred in Olive Hill Cemetery. Fully four hundred persons were present.

His widow,

R. E. HICK.

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M E E T I N G S .

THE yearly two days meeting will be held, if the Lord will, with the Frying Pan Church, of Virginia, on Saturday and Sunday, May 11th and 12th, 1907. We give a cordial invitation to all lovers of the truth. All ministering brethren of our faith and order who can come we give a special invitation to meet with us. Trains leaving Washington, D. C., 4:45 p. m. on Friday and 8:10 a. m. Saturday will be met at Hurdon, Va.

W. A. THOMPSON.

THE Baltimore Association is appointed to be held with the Black Rock Church, Baltimore County, Md., beginning Wednesday before the third Sunday in May, (15th) 1907, and continuing three days.

All those who desire to attend the association coming by way of Baltimore city, will leave there from Union station at 3:30 p. m. Tuesday, buying tickets for Cockeyville, where they will be met by the friends and cared for. Those coming by way of Harrisburg will take train for the same station, leaving Harrisburg at 11:55 a. m., and arriving at Cockeyville at about 2:30 p. m. They will be met there at a little past 4 p. m., upon arrival of train from Baltimore. A cordial invitation is extended to all who love salvation by grace, to be with us at this session of the Association.

FRANK G. SCOTT, Church Clerk.

The Delaware Old School Baptist Association will be held with the Cow Marsh Church, Kent Co., Del., commencing on Wednesday before the fourth Sunday in May, 1907, at 10 o'clock a. m., and continuing three days, May 22nd, 23rd and 24th.

All friends will be met at Viola station, Delaware division of P., B. & W. R. R., Tuesday p. m. before the meeting. Two trains from the north and one from the south will be met. From the north, train No. 39, arriving at Viola station 5:08 p. m.; train No. 45, Viola station, 5:29 p. m. From the south, train No. 46, arriving at Viola station 5:12 p. m. Those of D., M. & V. branch from Berlin and Snow Hill arrive at Harrington at 2:55 p. m., wait there for second train north, which will be train No. 46, as above, and stops at Viola at 5:12 p. m.

A cordial invitation is given to all lovers of the truth, and especially to ministering brethren of our faith and order, to meet with us.

BENJ. E. CUBBAGE, Moderator.

THOS. L. COOPER, Clerk.

The Delaware River Old School Baptist Association will be held with the First Hopewell Church, Mercer Co., N. J., beginning Wednesday before the first Sunday in June, (May 29th) 1907, and continuing three days.

All trains leaving either New York or Philadelphia on Tuesday afternoon before the meeting will be met at Hopewell, and the friends who may come will be cared for. All who come on Wednesday morning will come at once to the place of meeting, about ten minutes walk from Hopewell depot. A cordial invitation is extended to all lovers of the truth to meet with us.

ELIJAH LEIGH, Church Clerk.

The Warwick Old School Baptist Association will be held with the Ebenezer Church, at New York city, Wednesday, Thursday and Friday, June 5th, 6th and 7th, 1907.

The meeting place is at 171 Eighth Ave. Beginning Tuesday afternoon a committee will be at the above address to provide accommodation for all the

friends. Those coming via P. R. R., B. & O., Erie, Central of N. J., Lehigh Valley or D., L. & W. railroads will find advantage in using the Twenty-third St. ferry, as it is nearest the meeting place. All who love the brethren are cordially invited to meet with us.

JOHN McCONNELL.

The Siloam Association of Regular Predestinarian Baptists of Oregon will hold its next session with Sulphur Creek Church, the Lord willing, near Vern, Lewis County, Washington, on Friday, Saturday and Sunday, June 14th, 15th and 16th, 1907, commencing at 10 o'clock a. m. Those going by railroad will go to Tacoma, Wash., there change to the Tacoma & Eastern, which leaves Tacoma at 8 o'clock a. m., arrives at Tilton at 1 o'clock p. m. Those going should be at Tilton Thursday evening before the meeting, where they will be met and conveyed to the places of entertainment.

N. J. SHANK, 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.

SARAH JONES.

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.

EBENEZER OLD SCHOOL BAPTIST CHURCH,

IN

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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. 75.

MIDDLETOWN, N. Y., JUNE 1, 1907.

NO. 11.

CORRESPONDENCE.

MARK X. 18.

“AND Jesus said unto him, Why callest thou me good? There is none good, but one, that is, God.”

Thus the Lord of grace and glory by one breath of his mouth sweeps away forever every vestige of creature goodness from the realm of his holiness and his perfection. But through what depths of sorrow, trouble and self-loathing must we pass to learn the wonderful truth set forth by the Master in this text. Although the great religious world will utterly ignore it in its teaching, and we may think but little about it, the declaration is an eternal truth: “There is none good, but one, that is, God.” This language of the Master is a reply to an interrogation by one who wanted to know what good thing he should do to inherit eternal life. Let us notice first the question of our blessed Lord. How pertinent it is. It is as if he said, What do you see in me? What think ye of me? Yes, what think ye of Christ? Do you regard him as some great, moral teacher that shall give you lessons whereby you shall obtain merit and be exalted above your fellows? Do you think his purpose is to give you a chance to obtain this wonder-

ful gift and thus get glory to yourself? Such seems to be the very highest conception of Jesus by the great religious world of to-day. The thought is expressed by the query of Jesus to his disciples: “Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.” O may we know this, and may our answer ever be the same in all the vicissitudes of our mortal pilgrimage. Yes, may it be written in the fleshly tablets of the heart; aye, “with an iron pen and lead in the rock for ever.” Thus taught it by the revelation of Jesus Christ we can say, The Lord is my rock, my fortress, my high tower; yes, the Lord is become my salvation, for he hath saved us and called us with an holy calling. He doth yet save us, and will save us with an everlasting salvation. May this wonderful revelation be ours, may we rest here, for Christ said, “Upon this rock I will build my church; and the gates of hell shall not prevail against it.” The great question

is, What do we see in Christ? "Why callest thou me good?" What we think of Christ, and what we see in him, is the criterion of our standing in him.

"What think ye of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of him."

"There is none good, but one, that is, God." What a solemn and awful truth, yet how little regarded, and through what solemn, sorrowful, troublous scenes we must pass to really know it, and we can only know it as we know every other gospel truth, by heartfelt experience. Only by a proper knowledge of it do we come to Jesus. It is written in the prophets, "They shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh to me." Blessed teacher, and blessed results. This knowledge is not a theory, not an abstract truth to be learned in the schools of science, philosophy and human thought, for who by searching can find out God? But if we have the Spirit of Christ we may know it as we are led by the Spirit, "for the Spirit searcheth all things, yea, the deep things of God." By this teaching and searching the apostle Paul said, "In me, (that is, in my flesh,) dwelleth no good thing." By it he cried, "O wretched man that I am! who shall deliver me from the body of this death?" By it also he was enabled to exultingly say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." But "there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?" As we follow up the narrative we will learn, as we have already learned by experience, that "it is not of him that will-eth, nor of him that runneth, but of God that sheweth mercy;" that no act of the

creature can move him, for he will have mercy on whom he will have mercy. But there is a way that seems right unto a man, and he will pursue that way until lost, when Jesus comes to seek and to save, and He always finds, though in a waste howling wilderness and a desert land. Not only so, but he leads us about and instructs us and keeps us, too; yes, "kept by the power of God through faith unto salvation, ready to be revealed in the last time." What exceeding great and precious promises are found in Christ, which are in him yea and amen to the glory of God.

"There is none good, but one, that is, God." As we know this we will draw nigh to God, yes, and he will draw nigh to us. As we feel and realize this in the soul we will deny ourselves, take up our cross and follow Jesus. As we hunger and thirst after righteousness we are filled, and all by the blessing of God. As we grow in grace and in the knowledge of the truth there will be a going out of self into the stature of a man in Christ, for we all, as in a glass beholding the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. In the world we shall have tribulation, because we are not of the world. But O the blessed gospel of the Son of God, and that faith which enables us to glory in tribulation, and even prefer to suffer affliction with the people of God; this teaching which is found only in the school of Christ will often lead us to say with David, "My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." Yes, I had fainted unless I had believed, to see the goodness of the Lord in the land of the living. Truly when we are weak then we are strong,

for he giveth power to the faint, and to them that have no might he increaseth strength, and the wonderful perfection of his strength is manifested in our weakness. "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." But as we proceed with the narrative it expands, showing the glorious plan of God's salvation.

About all that I really know of these precious things is how it was and is with me. I was indifferent and careless about these heavenly things until I had reached the meridian of life, fulfilling the desires of the flesh and of the mind, much more concerned about the honors of this world than the honor and glory of God. At about the age of thirty-five years I began to be seriously concerned about my standing before God. Of course I had thought about it before, but only in a casual way, thinking I would attend to that when my other desires were gratified. About this time I anxiously set about it with, as I thought, some prospect of success; I fled to the law for refuge. Like the young man I inquired, "What shall I do that I may inherit eternal life?" I made an earnest effort to reform my life and to keep the commandments as written. As I traveled on, the way seemed to become more difficult; doing the best I could, I found that I had foolish and vain thoughts at times, and realized that the thought of foolishness is sin. I felt that while man looked on the outward appearance God looked on the heart. I began to feel that by the deeds of the law I could not be justified. As I felt to need justification, I struggled on with many anxious forebodings, thinking to find some way of escape. But I met One who seemed to say, "Except your righteousness shall

exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Surely this was the way I had been trying to enter; what a sad failure! But I stumbled on, the way getting more dark and gloomy, every step more difficult; then I seemed to meet a Man, the faithful and true witness; his testimony was: Without holiness no man shall see the Lord. I did not for one moment doubt the evidence, and the conclusion forced itself on my mind that I was altogether unholy. O the blackness, the blindness and weakness, but, blessed be his holy name, he has said: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known." My strength was all gone, but in due time, when we were without strength, Christ died for the ungodly, and as the blessed testimony came home to me it seemed to suit my case, and I trust I found Christ as the end of the law for righteousness, and surely I was a believer. I seemed to see how that God for Christ's sake could pardon such a poor sinner as I. O the joy of that moment; I clasped him in my arms, the antidote for all my infirmities, I seemed to be in his blessed presence, where is fullness of joy, and at his right hand, where are pleasures forevermore.

But where have I come now? Paul says, and I seem to realize it, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest," &c. Ah no, "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 Jesus the mediator of the new covenant," &c. What a blessed thing that we have been enabled to come to Jesus, the mediator of this covenant, and it a covenant of mercy. While justice and judgment are the habitation of his throne, mercy and truth go before his face. But how did we get there? Listen to the sweet voice of the Master: "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

But about my holiness, how is it? "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." We were seeking salvation, it came to us, brought by the blessed Jesus. We were without strength, but in the Lord Jehovah is everlasting strength; and now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; power on earth to forgive sin, power over all flesh to give eternal life to as many as the Father gave him. So "of him are ye 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."

May this blessed truth sink deep in our every heart, that we may rise up as a people praising God, accepted in the Beloved, complete in him, having neither spot nor wrinkle, nor any such thing.

C. C. MELTON.

NEBO, Illinois.

NASHVILLE, Tenn.

DEAR BROTHER CHICK:—With your permission I wish to say that I indorse your good editorial of March 15th. One name which the Arminian world has

urged against the Old School Baptists is Antinomians. This does not manifest the right spirit; it is the spirit of anti-christ. But we should not be surprised at any name by which we may be called, the Waldenses were called heretics by antichrist centuries ago. They contended for the same faith for which Old School Baptists contend now, and the Lord blessed them, though they were severely persecuted. But the Lord did not leave himself without witnesses even at that early date. The Lord had chosen one, Peter Waldo, to feed the flock, and he stood firm, declaring the counsel of God. Though he was hunted by enemies, the Lord opened a way for his escape. This was centuries ago; now the Old School Baptists are standing firm and contending earnestly for the faith once delivered to the saints, and they are given hard names, such as Antinomians, Fatalists and others. Such names do not move the poor, dependent little ones, who know that all good works are those revealed of God, that his children should walk in them, and they are to deny self in all things, esteeming the reproach of Christ greater riches than the treasures of Egypt. Such is our faith, which is the substance of things hoped for, the evidence of things not seen. The poor and afflicted were stoned, and slain, and wandered about destitute, and afflicted, and tormented, of whom the world was not worthy. But the Lord has provided better things for us, that they without us should not be made perfect. This perfection is given to the redeemed of the Lord. They are not in bondage under the works of the law, but were sealed by the precious Savior through the shedding of his blood, and are under grace, which has saved us from the law of works. Therefore God accepts no man's person

upon conditions to be performed by us. Paul once tried it and failed. He was taught in a different school, not by the inventions of men. He had been taught in the school of Gamaliel to be obedient to the fleshly law, but he went to the high school, when he was taught by revelation of God's Holy Spirit, then he sang a new song, and quite a different one: "Salvation is of the Lord;" and without his divine will we cannot do anything pleasing to him. Paul was a chosen vessel to go forth and declare the decrees of God from the beginning. The prophets declared the coming of Christ, the Son of God, and that he was to be crucified. This was also decreed before time was. Isaiah was inspired to say of the Lord, "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." "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." The prophets and apostles were all given the spirit of wisdom and understanding to set forth God's decrees and predestination of all things whatsoever should come to pass.

Dear brother, it is the blind that cannot see, and therefore they call Old School Baptists hard names. It was so of John the Baptist. "The kingdom of heaven suffereth violence." Some have trodden underfoot the Son of God, and have counted the blood of the covenant, wherewith they were sanctified, an unholy thing, and have done despite to the Spirit of grace. But Paul said, "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord." He will judge his people. Christ was himself called a wine-bibber and a friend of sinners. The Pharisees condemned him for eating with publicans

and sinners; but Jesus knew their wicked hearts and their self-righteousness. He said, "I will have mercy, and not sacrifice." He said that he did not come to call the righteous, but sinners to repentance. "Every way of a man is right in his own eyes: but the Lord pondereth the hearts." Justice and judgment are more acceptable to God than sacrifice. Jesus was poor, and had not where to lay his head, but with the Spirit of God dwelling in him he performed many wonderful works which the natural mind could not comprehend. He sent shepherds to feed the flock of his pasture, for which he gave his life a ransom. He sent them forth as sheep in the midst of wolves, and they were instructed to be wise as serpents and harmless as doves. Paul himself had been a wonderful Arminian, professing to do the will of God and helping to save men; but when it pleased God to give him spiritual understanding, he no longer claimed that he was obedient to the law of God, and he found that he had no will of himself to do the will of the Father. This will must be given him of the Father. I trust that we have also been thus taught of God. He gives the spirit of humility and of denying self in all things. If left to self we are most miserable. We learn that if saved at all it is by the pardoning grace of God. For this I feel that I am still groaning in the body of the flesh, desiring to be clothed upon with the imputed righteousness of our Lord Jesus Christ. I desire to find my name written in the book of life. I do sometimes feel to hope that God has for Christ's sake forgiven my sins; if so, I have the righteousness of the Son of God. The world does not like the ways of God; but this fulfills the Scriptures, and we may hope that we are those spoken of by these hard names, God's

poor, afflicted children, who depend upon him who knows their need better than themselves. We poor beggars have nothing to offer that would please him. John rejoiced greatly when the brethren testified of the truth and walked in the truth. John also said that he wrote unto the church, but Diotrephes, who loveth to have the preeminence, did not receive him. He said, "If I come, I will remember his deeds which he doeth, prating against us with malicious words." He did not receive the brethren, but cast them out of the church. Diotrephes was like those who call the true Old School Baptists Antinomians. Of such ones John said, "Beloved, follow not that which is evil." But John spake well of Demetrius, and said that he had a good report of the brethren. This is so much like our beloved brethren who are standing firm in defense of God's truth. To this the dear old SIGNS has been devoted from the beginning of its circulation among sound Old School Baptists. Go on, my faithful brethren. I feel to thank God that we have true, faithful servants of God, who are standing firm at the helm of the SIGNS, with sword and shield, and they will not be found wanting in proclaiming the doctrine of absolute predestination of all things. This is the truth as I trust the good Lord has given me to understand it. The fleshly man cannot please God, as his work is spiritual, while that of man is fleshly. Jesus came to do the will of the Father, and he said, "Not my will, but thine be done." He did not, in this, claim any part, but as a man felt that he was insufficient of himself. The poor, wandering pilgrims must tread the same road their Redeemer trod to reach the portals of peace and happiness. We may be called strange names by others, but thank God he has placed men upon

the watchtower to proclaim his doctrine, the revealed will of God. Such ones come boldly to the throne of grace and defend God's truth, which feeds the flock and makes them to rejoice. Dear brother, at the sound of the trumpet, which will declare that time shall be no more, the Arminian world will still stand claiming to be morally upright in their good works, and the performance of conditions upon their part, and in calling the children of God by hard names. It will be then as it is now. Jude exhorts to stand fast, as there are certain men who want the preeminence over God's heritage, and they were "ordained to this condemnation;" "denying the only Lord God, and our Lord Jesus Christ." By the prophet Zephaniah the Lord said, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." If then we are called by hard and strange names for the sake of Jesus, let us rejoice. We should rejoice, if the Spirit of God dwells in us richly, to suffer for proclaiming and defending God's truth. It was done in olden times, and it is yet the same.

Our beloved brother, Elder Coulter, has spoken so lovingly with regard to the church, which has never been left without witnesses, and never will be. I feel encouraged, my dear brother, by your firm declarations upon the decrees of God embracing all things. Our God is the God of purpose; he purposed to afflict his beloved Son; he must bear our iniquities, and he shall see his seed, and shall prolong his days, and shall be satisfied. God was with him in all his afflictions; so is he with all the poor who are traveling from nature to grace. He protects them through all their afflictions, and delivers them from all their pains, miseries and troubles. When he commands they stand still and see the salvation of God. When

self is denied, then the Comforter comes to the troubled soul with pardon and love, that soul which he had chosen in him before the foundation of the world. And through his suffering his poor and afflicted people shall be presented to the Father, and, as we hope, can say that we have washed our robes and made them white in the blood of the Lamb. We are clothed, as we trust, in the righteousness of Christ. His people are a peculiar people, zealous of good works; they are given these good works through the suffering of God's only begotten Son, and they are made zealous of good works. In his grace we shall be presented to the Father without spot or wrinkle, or any such thing. These people have no merit on their part, but trust alone in the Lord, who is the author and finisher of our faith and of our good works. This is my only hope of eternal life. I love to read the truth which is revealed in the word, and I do believe as far as it has pleased God to give me the conception of the word. The word condemns me, which causes me to pause and consider as to whether I have deceived the little flock; but there are some of the teachings of the word that I hope I have passed through. Without his free grace I know I am lost. These are some of the trials through which I am passing.

Dear brother, it seems to me that the SIGNS is improving; it still contends strongly for God's grace without conditions. I was glad to read Elder Coulter's good letter, and many others. I know this is too lengthy, but I wanted to say a word regarding your good editorial. May God be with you and all the household of faith, is my prayer. I have tried to divest my mind of all save an eye single to the glory of God, that I should not offend any of the little ones.

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

MELBOURNE, Ont., Jan. 15, 1907.

DEAR ELDER CHICK:—There have some months passed since given consent to forward this good letter for your disposal. I could not hear when this dear sister and husband talked before the church, but could see them fed with the heavenly manna. The words came, Jesus reigns; he reigns victorious over heaven and earth; most glorious Jesus reigns. We did feel his reign that day, for it was joy and peace and love and light in the place of darkness, as the dear one says, and she was given that love which many waters cannot quench, neither can the floods drown, and if a man would give all the substance of his house for that love, it would be utterly condemned.

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

My thirsty soul was made to glow with that love while reading sister Ruth Keene's letter, and Elder Bartley's last. The words, “Be thou faithful unto death, and I will give thee a crown of life,” came to me, and it did me good when I saw that dear saint had written them to you. I am continually in need of crying for mercy to him whose mercy alone endureth forever, and who alone is able to guide and direct our steps aright; for without that heavenly Guide we can do nothing. One morning while desiring to know if I really was his, or one with him, this hymn came so sweetly:

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

The words came to me some time ago, and I wondered what would follow: “The prince of this world cometh, and hath nothing in me.” No, the prince of this world hath nothing in Him who has all power in heaven and in earth; “Who

maketh his angels spirits, and his ministers a flame of fire;" who hath commanded them to go into all the world and preach his everlasting gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned. Again he says, "Behold, I send you forth as sheep in the midst of wolves."

But I must close. May you, my dear brother, with all the tried and persecuted servants of the Master, be kept faithful and strong in him and in the power of his might, that no man take thy crown, is my prayer, I trust, for Jesus' sake.

Your sister, I hope,

CASSIE STEVENSON.

IVAN, Ont., Oct. 24, 1905.

MY DEAR FRIEND:—I hardly know how to start to write you, there is so much to tell, and I feel that I can tell so little; but I hope that God has pardoned my sins, which are many. When I was a girl about fifteen years old I was very sick, and all thought I was going to die, and my friends were standing by my bedside. One of my sisters asked my father to pray for me, and I have never forgotten what he said: "She is in God's hands, if it is his will he will bless her." I did not think much about it then, for I did not know that I had a soul that must be saved or lost; but as I grew stronger these words would come back to me, and then I forgot all about them until father died, when they came back very forcibly, and I felt as if no one would care for me now. I did not know that a higher power than man was guiding me through it all. After I was married my sister died, and O, I thought, if it were I where would I go? and that was such a trial. About that time I heard Elder Eubanks preach in Lobo, and thought it such a good ser-

mon. Then he was to be in Duart, and I felt I must go; so we went, but O how disappointed I was; I thought, Surely that is not the way he preached before. I did not hear anything he said, and was discouraged to think I went all the way over there to hear him. I thought, We will go where he goes at night, and surely he will say something that I will like. We did so, but not a word of anything spiritual was said, and, my dear friend, I cannot tell how I felt. It came bedtime, and I was put with Mrs. Cross, from Cleveland, and Flora Sinclair. I thought, Surely they will say something good, but not a word; they thought we had better sleep. They slept, but O what a state I was in, when the words came to me with power, Behold, I am God, and beside me there is none other; and, Behold, I will teach thee, saith the Lord. I forgot all about them, I was shown that I was putting my trust in man. We came home, and I could not read the Bible nor any other book; I wanted to be taught by the Lord. I was afraid then I would learn from some one else. When my dear mother would find an experience in the *Gospel Standard* she would give it to me, but I could not read it, I was afraid that I might take some of those things which were not mine. I never said a word to any one. I thought if there was anything good in me I would not have these awful feelings. I prayed God to teach and guide me, for I felt to be so sinful and helpless. Once we were at an oyster supper, and O the dreadful state of mind I was in. My face was smiling, but my heart nearly breaking; I was glad when we could go home. That night I had an awful dream: my hands were tied down to my sides, and my feet fast, and there was a terrible fire before me; O, it was an awful fire. A large man stood at my

left side, and as I looked at him he wanted me to give up the little hope I had, and curse God, and he would set me free, but O, I could not do that, and I felt as if he were going to throw me into the fire, when the words came with so much power they awoke me: "Trust in the Lord." My dear friend, I did not know what had happened to me, for as I lay there my trouble was gone and I was resting; O such a sweet rest. But, I thought, that was only a dream, none of God's children were ever set at liberty in a dream. This summer I heard a sermon about how God showed Jacob in a dream, and at once it came, Did God reveal to me that my sins were forgiven? I was praying, and thinking about myself; did God love me as he loved his children? and the words came, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." I awoke my husband and told him all; we slept no more that night. I felt as if I would like to tell the church, and you do not know how I wanted to tell you all here, that night, but something kept saying, You have nothing to tell. After the meeting I felt I must write to the Elder and tell him some of the things I felt, and he sent me such a nice letter it did me good. But O, I had a sore trial Friday night before I was baptized. I am subject to the croup, and thought I was going to have it, and that I could not go to the church, but if there was anything good in me I would be able to go. My cold was getting worse, and I felt there was no good in me, that I had deceived myself and had deceived others. My husband tried to comfort me all he could, but his loving and cheering words did me no good. I think if ever a poor mortal prayed, I did: If I am not deceived, let me go to the church, and the words came,

"Though he slay me yet will I trust in him," and by Saturday night my cold was nearly gone. On Sunday morning I was much better. My first thought was, "Resting in his finished work." I was made happy, and forgot the trials. I feel as if I told very little when I went to the church, but I was too happy to think of my dark days. My baptism was beautiful to me; I felt as if there was a light all around my pastor, and he was in the midst, and I was afraid he would not take me into the water. In imagination I stretched out my hands to him to take me. My dear friend, my trouble all came back to me again; my cold came back on Monday. I thought no one ever got a cold from being baptized, but I did. I hope no one will ever have to go through what I did. I would think, If I do not get the croup I will have a little hope, and it came very near, but I did not have it, to show me how near He could let it come and yet keep it back. I was in that state until Tuesday morning, when it seemed as if some one said to me, I will be a wall of fire round about you, and I caused your cold to come back lest you forget. I was made very happy Sunday. I forgot that I only asked him to let me be able to go to the church. It was a sore trial, but for my good; I have to be kept at his feet, pleading for his guidance in all things. There are many things I could tell you about: how I was shown what I am and how little I could do for myself. One night a fearful feeling came over me; I never was given to swearing or using bad language at any time, but this night I do not think there ever was a bad word said but what came up before me; I never heard of such words before. I was not saying them, but there was nothing else on my mind; it was terrible, I lay there nearly all night. When I

had done all I could to drive them away I prayed God to let me sleep, to get rid of these awful thoughts. He heard my cry and I slept. I feel that God has in many ways shown me that I can do nothing for myself; I used to think I could. O his amazing grace, that saved a wretch like me!

Now, my friend, I feel as if I had told only a little of what I went through. I hope you will overlook all mistakes of one who needs help all the days of my life.

(MRS.) NEIL GRAHAM.

PHILADELPHIA, Pa., April 29, 1907.

DEAR BROTHER KER:—The apostle in writing to the Hebrews sets forth many useful exhortations relative to our perseverance in the things belonging to the kingdom of Christ, and showing how necessary these reminders are to us, that we might be kept wide awake to the sweetness and the preciousness of the privileges and blessings which belong to us, who walk orderly and uprightly in Christ Jesus. Among the many important things which he said to the Hebrew brethren was this: "But to do good, and to communicate, forget not: for with such sacrifices God is well pleased."—Hebrews xiii. 16. To grasp, to define and to set forth just what was in the mind of the apostle at the time he recorded these words, is the earnest desire of my heart. If the earnest desire of the heart is begotten of faith and love, which drives out all desire for self-praise or glorification, but all is centred in the uplifting of Christ and the welfare of the brethren, then it seems to me that we have the foundation for the fulfilling of the first clause of the text, "But to do good." It is so often in the mind of the doubting and fearing child of the heavenly King

to say, There is no good in me, neither do I any good thing; and to them I wish to call to mind the familiar expression of the apostle: "For I know that in me, (that is, in my flesh,) dwelleth no good thing." I place emphasis on the words in parenthesis, that we might understand a very important truth, namely, that the salvation by grace through faith which he had received from the Lord did not in any sense change the evil propensities of his flesh. We are often deceived by our carnal minds to believe that we can and must do something through our own carnal reasoning that is good and pleasing to the Lord. So the apostle makes confession that the corrupt fountain of the flesh has not been cleansed; the flesh goes on serving the law of sin after the Spirit of Christ takes up its abode in the heart, just the same as it did before. The apostle clearly defined the two opposing principles constantly present in the followers of Jesus, when he said, "So then, with the mind I myself serve the law of God; but with the flesh the law of sin." Having then this principle of evil alive within us, which is the "mystery of iniquity," we can see how necessary and how profitable are the exhortations of the Scriptures to us in our every day life here in the flesh. We cannot be reminded too often of the provisions of that law which the Lord hath put in our inward parts and written in our hearts. It is said by one of our poets that the pictures in our mind are laid in fading colors, and if not often refreshed, fade and vanish away. There is a desire in the heart of every child of God to do good, and to walk worthy the high vocation wherewith he is called. That principle of good (the mystery of godliness) exercises him to fight a good fight and keep the faith. Therefore "to do good"

comes from above, and not from the corruptions of the flesh. "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure [heavenly desires] of the heart bringeth forth good things; and an evil man, out of the evil treasure [vain and worldly aspirations], bringeth forth evil things." These are the two opposing principles in every subject of grace, which cause the constant conflict with which they are tossed to and fro, but in the end brought off more than conquerors through Him that loved us and gave himself for us.

"And to communicate, forget not." This is a very important injunction. "To communicate" does not simply mean to write a letter to the SIGNS two or three times a year; neither does it simply mean to reply to the letters of our brethren after receiving them; it means that and more. We can go back to the days of prophecy and read: "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." The Lord's people cannot come together too often to communicate and commune with one another of the things so dear to every circumcised heart. The law and the prophets communicated to the waiting and wandering thousands in Israel the things pertaining to Christ's kingdom, which must be set up in the earth. The hosts of Israel were also called upon to "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." That we may not only receive the communication that it may be impressed upon our minds and hearts, but that we may also communicate to succeeding generations the same

things, and also that we may not forget how the Lord did lead his people out from under the burdens of the bondage of Egypt, into the wilderness, wherein he led them about and instructed them, and kept them as the apple of his eye, afterwards bringing them into a land flowing with milk and honey, which he had promised them. How prone we are to forget the precious things of the gospel of Christ. We listen to preaching, and receive it as glad tidings, assenting to its truth, with the hope that we are embraced in its teachings, and we go to our homes, or out into the busy world, and the cares thereof choke out the good seed sown, and we forget it all, and after awhile we wonder why we have to cry, "My leanness, my leanness." We forget that we forgot. So our hearts must confess that, "All our days are passed away in thy wrath; [and] we spend our years as a tale that is told."

"For with such sacrifices God is well pleased." When Jesus was baptized of John in Jordan, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." When we do good, and communicate, and forget not, it is the Spirit of Christ that worketh in us, causing us to walk uprightly in the fear of the Lord. To do this is to be crucified to the flesh, in which we obey the injunction to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." To be true followers of our Lord Jesus Christ, we must of necessity renounce "the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's con-

science in the sight of God." Unconsciously the work of sacrifice goes on in our hearts; our carnal reason suggests that "stolen waters are sweet, and bread eaten in secret is pleasant." But to love God, and our neighbor as ourself, "is more than all whole burnt offerings and sacrifices." The offering of the things that come up out of the earth, the work of our own hands and the deductions of the natural mind as sacrifices unto the Lord, are an abomination unto him, but a broken and a contrite heart is acceptable unto him. If our prayers ascend to the throne of grace for light and help and guidance in our daily walk, then surely is our affection set on things above, and not on things of the earth. May we ever be guided by the Holy Spirit, that we may glorify God in our body, and in our spirit, which are God's.

B. F. COULTER.

PHILADELPHIA, Pa., March 2, 1907.

DEAR ELDER H. C. KER:—I inclose two letters which if in your judgment are worthy of place in the SIGNS are at your disposal.

With love to you, your brother, I hope,
J. M. FENTON.

HUNTINGDON VALLEY, Pa., December, 1906.

MR. J. M. FENTON—DEAR BROTHER:—It was on my mind all last week to try and answer your letter, but I feel that I have nothing to tell you that will be worth reading. This morning, while I was busy with my work, it seemed as though some one spoke to me and told me to try and answer it.

My dear mother, being an Old Baptist, I always went with her to meeting. I loved to go to meeting, and when the ministers came I loved to hear them talk. I remember once when Elder Chick came

and spent the day how I enjoyed it. When he bade me good-by he said he guessed I was glad he was going, but I was sorry to have him go. I made many promises that as I grew older I would be better. I was a small child when our dear sister Keziah Hogeland was baptized, but I shall never forget it. I love all the dear brethren and sisters, but there is a double love for her. As they came down to the water she looked so pure to me, and while they stood there a beautiful light seemed to shine all around her, and to me she looked just like an angel. I wanted to speak to her, but mother said I was only a child. That light still remained with me when my brother was baptized; they sang the hymn, "Despise me not, my carnal friends, lest you despise my Lord," and I felt I was one of those friends. I then made many promises, but I only broke them; instead of doing better as I thought I would, I did worse than ever. I was visiting at Elder Purington's one afternoon; they had company, and sang, "It is I, be not afraid," and a feeling came over me that I can never describe; my sins rose like mountains before me, I could not sing. Elder asked me what the trouble was. I did not want to tell; it seemed I could not see anything but what great sins I had committed; but in all my trouble that light I spoke of was before me. Time went on, I cannot tell just how long; one evening I went to meeting, it was at the Elder's house, and his text was John xiv. 1-3. He dwelt on the third verse. After meeting I told him I never heard anything like that sermon. That was in March, and the following June I was baptized; that was the happiest day I ever saw. There were eight of us baptized that day, and when the Elder led me into the water he said,

What will the gainsaying world think of this one in her youth being brought out to follow in her Savior's footsteps under no carnal excitement? Some time after, I spoke to my dear mother of how happy I was; she told me she hoped I always would feel that way, but she knew I would not. That was thirty years ago last June. O what a crooked path I have made. I thought as I grew older I would be like those dear ones that have gone home: they were so good; to think I should have a thought that I ever would be like them. I have had very many dark times since then, and it has been almost a year since I have had any light. I feel I am almost as low as I can be; not one good thought do I have; Satan has got hold of me; I try so hard to lead a different life, but when I would do good, evil is present with me; I say and do many things that I ought not to do, but before I know what I am doing I am in the same path; I try to ask the Savior to make me lead a different life. I know that I have suffered nothing compared with what my dear Savior did when he was nailed to the cross. I feel to say that it is his will that I shall be in the valley, and if it is his will, in his own time I shall again see the sunshine. I love all the dear ones, but I feel I have deceived them; I feel they would do right if they turned me aside; I see myself too vile to be numbered with them. While I was reading your letter I felt as though I did know something about what you spoke of, but in a moment all was gone; everything was dark before me; I felt that if I could only get one crumb how happy I should be; but I am in the hands of a wise God, and whatever his will I must be satisfied.

I have written much more than I intended. When you read this commit it

to the flames, for I do not feel there is one word of comfort in it for any one.

Hoping you will remember me in your prayers, and that you may be kept as an ornament to your profession, I am your unworthy sister,

E. M. PIERSON.

WRIGHTSTOWN, Pa., Feb. 1, 1907.

MY DEAR BROTHER J. M. FENTON:—I feel this morning that I have to talk a little to you by the way. My mind has been traveling, or led by the Spirit, if not deceived, in the same line or way you write. As lively stones the saints bear Jesus' image. How lovely they appear all in white raiment, clean and not a spot, predestinated to be conformed to his image; no work of their own to plead, but all give glory to Him who washed them in his own blood; loved with everlasting love, therefore with loving-kindness he draws them, not to make them his, but because they are his, and placed in the church as it pleased him. He rules all things, both in heaven and in earth; but when I cast my eyes in the earth all is dark and vain and wild; can I call any evidence to mind? Yet this changes no purpose of Jehovah, for he is of one mind. The foundation of God standeth sure, he knoweth them that are his, and I cannot believe he has brought me thus far to put me to shame. It seems such a short time since I saw him as the light and only life of his people, the first begotten from the dead, the Resurrection. In him is every treasure of boundless stores of grace. It is all of love from first to last that I have hope that he will keep me from falling in with what leads to destruction. Trials of every shape and name attend the followers of the Lamb; the way is so narrow at times there seems no way at all; faith is weak, I cannot

look back; all is dark, fearing his mercy is clean gone forever, and that surely he has forgotten to be gracious; but it is said of his: "They may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." O no, my dear brother, he will not forget his own. I feel he knows all our trials, our every groan; I feel within an evidence that the Spirit maketh supplications with groanings that cannot be uttered. What great assurances are given in the Scriptures of truth to his chosen ones; yes, chosen in the furnace of affliction; there we learn of his power to save; no other way can we fellowship his sufferings, no other way can we attain unto the resurrection of the dead, having no strength in or of ourselves to draw one breath, or breathe a sigh that would reach him; all without him is but a chattering noise. What a good-for-nothing I am, a sinner at best.

I am, I hope, your sister, though unworthy,

HENRIETTA KREWSON.

PORT ROYAL, Pa., March 11, 1907.

ELDER J. C. MELLOTT AND WIFE—
VERY DEAR BROTHER AND SISTER:—
Your last letter received, and I was glad to hear from you again. I have not answered your former letter because of sickness. I was taken with "la grippe" on the 26th day of January, and have not been able to write since, and it has been but a few days since I dared try to read any, as my nerves and heart have been so weak. When brother Mellott was here to attend the funeral of dear sister Varnes I thought that I was getting better, and that I might soon be well again, but alas, I had not yet learned how frail I am, nor the weakness of the

flesh. When I heard of dear sister Varnes' death I thought, Well, the dear soul is at rest in heaven now, her home.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

I could have no doubt that she had gone to her happy home. But O, the thought came, Had it been me, a vile sinner, hardly daring to claim a hope in the mercy of God, all seeming to be dark, vain and wild, and my heart filled with unbelief and sin; I thought, How can I deem myself a child? I think I told dear brother Mellott something of the dark state of my mind the evening he was here, and he talked very comfortingly with me. I knew all that he said was comforting to those to whom it belonged, but felt that I was not one to whom these sweet promises did belong; I felt that I was unworthy of the company of the Lord's people, and if they could see me as I see myself they would have no fellowship for me. In this dark state of mind I have been traveling for months. When in company with the brethren I would feel cheerful and enjoy their society and the preaching, and yet afterwards I would feel badly, and wish I had not done as I had, and tried to deceive the Lord's people by my hypocritical ways. My mind seemed entirely taken up by the cares of the world. I would take my Bible sometimes and read, but it seemed I could find but little comfort, and would get sleepy and lay it down. I felt to mourn over my condition, and to write bitter things against myself. Often has this come up in my mind: "Woe to them that are at ease in Zion;" I felt that I was one of the characters there spoken of. I was so cold and dead to all spiritual things that I often wondered if any one ever felt as I did. In this dark state of mind I con-

tinued until it pleased God to bring me down very low. Soon after the funeral of sister Varnes I was taken much worse, and I, as well as the rest, thought that time had come to an end for me. I had many questionings in my mind; I could not read now, and had no one around me whom I cared to ask to read, for their reading was of anything else but the Scriptures, and I never wanted to hear the Scriptures read in a light way, as though one was reading a newspaper. I felt that my case was truly deplorable; like one alone I seemed to be. One morning as the doctor was standing by me as though in a study, I said, "You think my heart very weak?" "Well," said he, "it is, but not quite as weak as it was the other time," referring to an illness which I had years ago. Said he, "We pulled you through that time, and maybe we can again." My reply was, "If I have longer time to live I will get well, but if not, I am ready to go; you are doing and have done all you can, I know." He had no sooner left the room than it came to me, You have assumed to have great confidence to speak thus; upon what is your confidence based? You have been a sinner all these seventy years, and never have done anything good, and cannot think a good thought, much less perform anything good, and now you stand upon the brink of the grave and tell the doctor that you are ready to go. O how I felt no tongue can tell; all was dark as midnight before me; I felt hedged in on every side, and could see no avenue of mercy for me; I felt that I had come to the end of all things here, like the children of Israel when commanded to stand still and see the salvation of the Lord. I hope that then the Lord appeared to me as a precious Savior, and turned the darkness

into light. I could then look back over the years gone by, to the days of my childhood and youth, and was given a view of all the way in which the Lord had led me through dangers seen and unseen, and how, as I humbly hope, he was pleased to show me my lost condition as a sinner in his sight, and then also gave me a hope in his mercy and his protecting care, which has been over me all my life. All this was plain to my faith's view, and now I could say, It is the Lord who did all this, and his merciful hand has been over me always; he has led me about, and instructed me, and kept me as the apple of his eye, and when there was no eye to pity and no arm to save, his arm was made bare in my behalf. I could now say, The Lord is good, his mercy endureth forever; he hath taken my feet out of the lowest pit, he hath placed them upon a rock; he hath put a new song in my mouth.

O dear ones, I felt when I started to write that I must tell you of the happy change that had come to me, and of the comfort which was given me to enjoy, but words fail me to express what my comfort was. Everything seemed plain, I needed no one to read, for my mind was filled with so many sweet promises; I felt that the good Lord was with me, and I could say with David, "It is good for me that I have been afflicted." The Psalms appeared so beautiful, and seemed to flow into my mind with much sweetness; I felt to say with David, "Bless the Lord, O my soul." I did not feel to be upon the mountain top, but that the place I was in was down low, as it is expressed in the twenty-third Psalm: "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." "'Tis a heaven

below my Redeemer to know." I felt that though I was shut off from every one with whom I could converse, yet I would love to tell to some one this change. Then I thought of your letter, and for many days it was in my mind, either writing or conversing with some dear one; and if you could but read all that I wrote while lying here in sweet meditations, which were with me often when the family thought that I was sleeping, you would know my comfort better.

I was sad when dear brother I. F. Varnes died and was buried, to think that I should see his face no more; O how we shall miss him, and sister Varnes, too; but the Lord called them to their reward above.

Now I hardly know why I have written so much to you, I fear you will get tired reading; I have written at intervals as I could; I am very nervous, and cannot express myself. I can but wonder why my unprofitable life is spared, while so many have been called away, but the Lord knows what is in the future for me.

"Though plagues and death around me fly,
Till he commands I cannot die."

I hope to hear from you soon. I will close. Please pardon a poor, unprofitable sinner, saved by grace, if saved at all.

KATE LONGACRE.

BLUE SPRINGS, Mo., March 25, 1907.

DEAR BROTHER CHICK:—The inclosed letter, which has been a comfort to me, I send that others of the dear family may have the benefit of its sweet messages. I have been in correspondence with sister Adela Jones for several years, and each letter I get from her I feel like sharing with the readers of the SIGNS. Not only one letter, but all bear the impress of the divine Teacher, and I feel grateful for

this manifestation of the gracious Father's love to me, that he has made known to me this dear sister in the Spirit whom I have never seen in the flesh. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

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

NELIA M. STARTZMAN.

NEW YORK, N. Y.

MY DEAR SISTER IN CHRIST:—Your letter was welcome, because it came from one in whom is the love of Christ. O that wonderful, wonderful love! Does it not seem strange how we can so dearly and truly love one whom we have never seen and perhaps never shall see? But this I think is because the Spirit of Christ in me (if indeed it dwells within so vile a piece of clay) at once recognizes its kindred spirit, "Christ in you the hope of glory." If he did not dwell in me I would have no eyes to see him in you; if he did not dwell in you I could see nothing to love (spiritually) in you. Truly this is not a natural affection; if we should never meet our love would be the same, for "God is love," and they in whom he dwells must love those who are born of God. I see many precious letters in the SIGNS, and feel as if I must write and tell how I appreciate them, and how they help to strengthen me. Yours is the only Old Baptist letter I get now, as a trouble with my hands and arms prevents my writing to many of God's dear children as I should enjoy doing. Blest indeed are the people of the living God. I desire to be thankful, if as I hope he has given me a little taste of heavenly joy. Dear sister, did you ever feel as though you were tired of the hurry and bustle of this life, and longed to run to

the peace and quiet of the dear Master's presence? When the earth is cold and bare, when the storms and winds are beating on every side and the whole world seems in an uproar, I feel that I want to run to a place of comfort and peace. Did you ever think of the likeness between a little chicken and the child of God? It runs about until tired of all the goodness the world can give, until it is weary and frightened at the blowing wind and rising storm, and knows it longs for something, but cannot tell exactly what, until reminded by the cluck, cluck of its mother, who seems to say, Come unto me, and I will give you rest. How quickly it runs to her outspread wings, spread over the whole brood like a banner of love. There is room for all, and the closer they snuggle together the warmer they become, and let the day be ever so cold, the warmth from her body will comfort and strengthen them, and they rest near her downy breast beneath the shadow of her wing in perfect quiet and peace, and she often is heard speaking (in her own bird language) comfortingly and soothingly, as though she might be saying, "Fear not, little flock," "I will never leave thee, nor forsake thee." Draw nigh to me, and I will draw nigh to thee. I frequently feel tired of life's struggle and the surrounding confusion, and long for a place to run where for a time I can lose sight of earth and earthly cares. At one of our church meetings here in New York one dear, old sister remarked that she was hoping, but really could not tell what she was hoping for. One referred to this, and said, It is really so, we can have a hope that we are hoping, &c., but none of us if asked could tell what we are hoping for. This is all true, I know, in a way, for eye hath not seen, nor ear heard, the

things which are prepared for God's people; but still if I were asked what I am hoping for, there are a few things I could mention, such as deliverance from this body of sin, deliverance from this awful and continued conflict to keep this earthly body in subjection. I hope to be pure and holy, as He is pure and holy, and hope to rise in his likeness, to see him as he is without the veil between, and be able to spend all eternity in his worship, untrammelled by the intervention of anything which could hinder, and I sometimes think if called to my future home I could say, as dear mother said when in answer to her question, "Well, does the doctor think this is the beginning of the end?" I replied, "Yes, mother, he thinks it is." "O," said she, "can it be possible the glorious day has come at last?" A glorious day indeed it is when we can close our eyes on earth, to open them in the realms of purity and peace.

You ask, dear sister, if I would object to your sending my letters for publication. I may be wrong, but I feel that anything which has in it the Spirit of Christ, anything which is godly or Christ-like, anything which will add to his praise or be a comfort to his dear people, must be sent to us from heaven only; it cannot be of the earth earthy, but is purely spiritual. If there is ever anything in my poor letters which is spiritual, it surely is not mine to keep, but came from above, and therefore belongs to His dear people, and I shall feel highly favored if the King sends a message by this unworthy messenger. I would not dare withhold anything which is given me that could in the least comfort one of his dear little ones, any more than an humble servant of a king would dare refuse to deliver an important message or valuable gift sent by him to one of his wor-

thy subjects; neither would I wish to deliver a message of my own construction, as though it had been sent by me from the King of glory. You are perfectly welcome, should you see a grain of comfort in anything I may ever write, to divide it with the rest of the flock, but be careful, very careful, not to offer them chaff by mistake. I write on and on, hoping to be able to express my feelings, but find at last I have utterly failed. Do you sometimes feel as though there was a fullness of heart and soul, a something unknown to the world, a something which it would be utterly useless to try to express by lips or pen, but a something sweet and sacred which flows out only toward your heavenly Father and his little ones? I think it must be "the secret of the Lord," for it can never be told, but I am sure it is felt by all who fear him. The world tells of its secret societies, and wonders that we (the Lord's people) do not approve of them. How can we when we have our own? and O how different, how much more binding are our vows; how much greater our enjoyment. Our password is "love;" we cannot tell the meaning of the word, for it must be felt to be known, and no one who does not feel it can enter His courts, where his banner is spread, and it must be a love sent directly from the throne of grace down into our heart, and so fill it as to crowd out every other love, for this is a holy love, and "The secret of the Lord is with them that fear him," and none can ever divulge this holy secret, and can never make known to the world the wonderful beauties of his courts, nor the experiences through which we are called to pass. This love of God is a wonderful love; no poor, weak mortal is ever too small or degraded to receive it, yet kings cannot buy it with oceans of

gold; it makes of the high and mighty little, weak, trembling children, and raises the helpless, dependent infant to the level of a king; it makes the weak strong; and helps him to banish armies of enemies, and the very armies of heaven must bow before its awful power; it is powerful and strong, yet gentle and innocent as a beautiful dove.

I have been longing for a letter from some of my kindred in Christ, and yours did me much good. Remember me in christian love to dear brother and sister Knight, to Mr. and Mrs. Record and your own dear family.

Affectionately,

ADELA JONES.

WINCHESTER, Tenn., March 25, 1907.

DEAR BROTHERS CHICK AND KER:—I inclose post-office order for four dollars, two of which please place to my credit on my subscription to the SIGNS, and apply the other two to reducing any indebtedness that may be outstanding against you, or to the indigent fund, as you may elect. I regret that I have let my time run over even one number, having just received the April 1st issue; I did not intend it should be thus. I have been trying the last few weeks to think of making this remittance at some time when I felt able to pen a few lines to accompany it, rather than just sending a cold, formal order for a specific purpose, but my mind has shown its feebleness even more than my body. There have been times within the period named when I could have written, if then my memory could have recalled my purpose to write. O we poor mortals, how feeble at our best we are! But when we are below this standard the depths of our weakness can scarcely be sounded; but withal, no physical weakness can equal the depth of my spiritual

weakness. Sick and feeble as I am, and have been physically the past three years, I am more depressed by my spiritual condition than by my bodily infirmity. The only consolation or comfort that I have is that I trust I am content to abide my time, and to know that God worketh all things after the counsel of his own will, and that he never makes a mistake. Why I change my custom of subscribing to the SIGNS for more than a year is owing altogether to my feeble condition; I cannot hope to survive the year, and to be permitted to read and enjoy its contents, as I have done these many years during which I have been a subscriber to it. Yes, the SIGNS OF THE TIMES has been more steadfast and unswerving in its purpose and principles, and in its devotion to the truth which it has proclaimed from its beginning, than any magazine or periodical of which I have had any knowledge. I have not found any fault with it, and esteem myself to have been fortunate to have had the opportunity of reading it as long as I have. We are such poor, weak and wavering creatures that the strongest and most steadfast need some visible, tangible thing to aid them in their pursuit of the truth. I verily believe that the SIGNS has done much for me along this line, weak and wicked as I am. And now at the very last, if I could utter a word of encouragement to editors and correspondents to persevere in the good work, I would gladly do it. I now feel confident that this is my last communication for the SIGNS, and with this letter goes my most affectionate desire for its prosperity and an affectionate adieu.

Your brother in hope,

WM. P. TOLLEY.

[WE trust that it may please Almighty God to spare our brother to his brethren

yet many years to come. Letters like the above are encouraging and helpful to us, for often we feel well nigh discouraged and forsaken. May God bless our dear brother with all temporal blessings of which he may stand in need, and with all spiritual blessings in heavenly places in Christ Jesus.—ED.]

KENILWORTH, N. J., Jan. 15, 1907.

DEAR BRETHREN EDITORS:—In renewing my subscription for the coming year I feel to add a line of testimony, for the SIGNS is most precious to me; I could not get along with life's rugged way without such precious letters to help sustain me. It was through the perusal of this dear paper that my eyes were opened. I think all who profess the name of Old Baptists ought to take it, as much is missed in their lives who do without it. The paper also has quite a good record by way of delivery, as it has been coming in our name all these seventy-four years, and none have gone astray through the mail. October 1st, 1906, was lost by a person leaving it on the cars; I obtained that number of my sister. It came in the name of my dear father, Wm. H. Johnson, sixty-eight years.

Dear editors, may God's richest blessing be yours this coming year; may you be upheld and strengthened and comforted with that same comfort wherewith you have been enabled to comfort others.

I am, unworthily, your sister,

MARY A. HAINES.

NOTICE.

BROTHER P. M. Sherwood, of Newark, Del., desires us to say that his supply of the pamphlet of the "Bi-centennial Celebration of the Welsh Tract Church" is exhausted, and requests that any who may have them on sale will return them to him. All who have ordered the pamphlet and failed to receive it will please write him and he will refund the money.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1907.

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.***THE CHURCH IN SARDIS.**

(Revelation iii. 1-6.)

IN a recent number of the SIGNS sister Ella Davis, of Romulus, Oklahoma, requested that we should write something upon the address to the church at Sardis as it was named among the seven churches of Asia, in the third chapter of the book called Revelation, and at this time we feel like trying to comply with this request.

Perhaps it ought to be emphasized more than it often is that in each case the address to each church is to the angel of the church. We surely do not need to argue that by the angel of the church is intended the pastor, or whosoever might preside among them. The name "angel" literally signifies, "a messenger," and the pastors of the churches would be at all times messengers to them of the word of God. Now the Lord willed to reveal some things needful to these seven churches of Asia, and so the things to be revealed were announced to the angels (or pastors) of the several churches. In all this our God was but recognizing the gift that he had given to these pastors, and through them, to the churches. The churches would hear his word, not directly spoken to them, but as churches now hear the word of God, from his servants. God

has been pleased to communicate his will concerning the order and practice and faith of the churches through the ministry of the word. He has thus conferred great honor upon his own work in them, and by this causes them to feel a sense of deep responsibility when they speak to the people what he has bidden.

It ought also to be noticed that no two churches among the seven were alike situated. Each one had its own peculiar weaknesses and errors, and each one needed some word of special reproof different from what was needed by all the rest. It has been so in every age; churches in different places have also differed in the things wherein they had departed from the right way of the Lord. One could not boast over another, for wherein one might not be guilty as was another, that was balanced by the fact that that one had erred in some other way to equally as great an extent. In all ages since, it is probable that there never have been any two churches which have been in precisely the same condition at any one time. The word that would suit one would not suit the case of another. But God, who sees all things, spoke to each as each one had need, and in all these things written to all these churches good and profitable matter has been left on record for the churches of Christ in all ages since. We need the same Spirit that indited the admonitions and warnings written to these churches now to open them to us and to apply them to our profit.

"These things saith he that hath the seven Spirits of God." As seven is the number that denotes perfection in anything, this expression signifies, as it appears to us: He that hath the perfection of the Spirit, or the perfect fullness of the Spirit. Thus it is God, in whom all fullness dwells, who now is speaking to the

seven churches. The number seven here also signifies the perfect church; that is, the whole church then and in all ages since. In our God is all fullness, and in the church there dwells a fullness also. The church is declared to be the fullness of him that filleth all in all. Not only has God the fullness and perfection of the Spirit, but he also has the seven stars. Stars signify glory and brilliancy: so that in him is all the glory as well as the fullness of the Spirit. How great the contrast between this Spirit of glory and the deadness and formality of that church which then was being reprov'd. This fullness of the Spirit (the glory of God) was made manifest in Christ, and is to be made manifest in all the churches, as the graces of the Spirit are produced in them and made manifest in their lives. But this church came short of this, in a very large measure, as we learn from what is said to her. Whatever of beauty and glory did appear in the church was because her God and Savior had poured out the Holy Spirit upon her, and it dwelt within her. It would appear that, very largely, this church as well as the others had received this grace in vain. Paul found it needful to warn his brethren, I "beseech you also that ye receive not the grace of God in vain."

"I know thy works, that thou hast a name that thou livest, and art dead." How solemn are the words "I know." How often it is said in the word that the Lord knows. He knows what is in the heart, and judges not by outward appearance. This church had a name to live, and was numbered among those who served God in truth, and in the sight of men perhaps was regarded as being a living church. Perhaps all the forms of religious service were maintained among them, and great

zeal may have appeared in attending upon these forms. Perhaps they themselves thought that they were models of righteous obedience, and prided themselves upon the forms of worship among them. But God saw that while thus they had a name to live, they were in reality dead. How awful to be mistaken in this matter. No doubt there are churches at this day of whom this is also true. This word "dead" does not here mean that none among them, or even many among them, had never been called by grace to know and love the Lord, or that they were not really children of God. This church had been alive, but now was dead. They had lived after the flesh and the penalty had fallen upon them, of which the inspired apostle said, "If ye live after the flesh, ye shall die." Their love and zeal had grown cold, and they had ceased to be spiritually minded; they had become satisfied with the form, the mere profession of religion, and did not mourn that there was little or no lifting up of the heart to God in confession of sin, and the imploring of forgiveness; the joy of salvation was not with them, and they did not mourn because of this. David sinned most grievously, and for a time went on in his sin, as it appears, without sorrow, but at last the Lord came to him by his word through the prophet, and then he deplored his sin, and prayed, "Restore unto me the joy of thy salvation." David was not then dead, but living. This church was not sorrowful like David over her departures, and this want of sorrow was proof that she was dead, in the sense named. Sin produces death. It produces not only eternal death to the unredeemed, but daily death in all believers who err from the way. In this sense this church was dead, and what was worse, it still was ignorant of its

death and had a name to live. How solemn is this word to us all, whether we seek to judge ourselves individually or as churches. The admonition that follows is full proof that this church was not dead, in the sense of still being dead in sin: "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." This is the heart-searching word of the Spirit. How many times have saints been made to feel ashamed and grieved at some word of commendation from others as to their course of living and their spirituality of mind, when in the presence of God they had come to know that in heart, and lip, and life, they had come far short of all that was pleasing in his sight. Ashamed of themselves, and naked before God, how could they bear to be spoken of, or spoken to, with words of praise? The works of the church in Sardis might have been perfect in their own view, and even before their fellow-men, but before God they were not perfect; but lest what did remain of the fruits of the Spirit should also perish among them the solemn commandment is spoken to them: "Be watchful, and strengthen the things which remain, that are ready to die." If a breach is made in the wall anywhere the whole wall is thereby weakened. No believer, no church, can indulge in one sin without weakening themselves in their warfare against all other sins. No error can find place in the church, or in the heart, without giving room for other errors to come in still more readily and easily. If the breach has been made, and is discovered at once, the need will appear to strengthen that portion of the wall which remains. Perhaps the breach cannot be repaired at once, but let all strive that it be not increased, and then

that the whole wall be restored as soon as possible. If, indeed, repentance was given this church when the angel of the church communicated this message unto them, then the same effects would appear in them that were seen in the church at Corinth after Paul had written to them in such language of rebuke. (See 2 Cor. vii. 11.) This would be strengthening the things that remained and were ready to die. A shepherd finds his flock sickly, and some of them dead; at once it will be his task to save the sick, if possible, and to prevent others from becoming sick. This church through their pastor is commanded to pursue the same course that a shepherd would do.

Then (verse three) they are bidden to remember the past; how they had received and heard the word of God, and to hold fast to this, and to repent. Thus Paul exhorted the churches in Galatia and the regions round about. It is good to remember the former love and zeal, that by contrast the present departures may appear, and that the hearts of the people of God may be turned into grief for the past, and come to more earnestly desire a return to the old ways, the ways of the Lord, holding fast to what God has shown them, and repenting of their own ways of evil. But if the state of the church be such that watchfulness has utterly ceased, if they have fallen into such gross carelessness concerning these vital things as to be indifferent to the coming in of error and evil practices, then indeed judgment from the Lord will fall upon them suddenly and unexpectedly. The Lord is sure to come in judgment. This is in full agreement with the teachings of the Master more than once in the gospels. The solemn lesson is taught us here that sin has in itself the seeds of decay; it is an evil leaven that shortly will

penetrate the whole body and corrupt it and cause it to die; while to walk in accordance with righteousness has a preserving power: "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify [or deny] the deeds of the body, ye shall live." To this church at Sardis the Lord expresses all this by saying that he will come as a thief, at an unexpected hour. This coming would be in judgment, to manifest his righteous anger against all sin.

While all this was true, as regarded the church as a whole, it is declared (verse four) that even in Sardis there were a few names which had not defiled their garments; that is, they had not gone into all the evil manner of living against which this church is warned, and of which it is accused. These garments do not here mean the imputed righteousness of Christ, for this garment cannot be defiled, but they signify the right behavior: behavior which is suitable to the house of God; they mean adherence to the order and ordinances of the house of the Lord. Some, even in this church, had not departed into evil practices as others had done. Walking in the order of the house of God would be keeping their garments clean and white; turning away from this order would be defiling these garments. These who had not defiled their garments should walk with the Lord, and be clothed in white, because they were worthy. Thus the Lord commends his faithful servants. To these it should be said, "Well done, thou good and faithful servant: * * * enter thou into the joy of thy Lord." It does not need that we should here say that there is no worthiness in any man, as regards the ground of that man's justification before God, but we ourselves speak of some members as being worthy of honor and

regard. So it was said of the Roman centurian in the gospel who desired that his servant should be healed of the Lord: He is worthy for whom thou shouldest do this thing, for he loveth our nation, and hath built us a synagogue. Some thirty times this word "worthy" is used in the Bible in this sense. How blessed was that witness of the Lord to these few who had not defiled their garments. When the blessed Lord declares that one is worthy we know that it is real. Those whom men count worthy often are not worthy, while many whom men count unworthy are worthy in the sight of God. Who among the Lord's dear people would not count themselves blessed indeed to receive this welcome plaudit from heaven itself? and what great cause for grief is it that many are not walking worthily before God. To thus walk before God means a warfare, and so it is said (verse five): "He that overcometh, the same shall be clothed in white raiment." From the whole connection we learn that some do not overcome, but are overcome, and carried away by the snares that have been spread for their feet. These shall the Lord visit with judgment, their names shall be blotted out of the book of life, and he will not confess their names before the Father and before the angels. Thus also the dear Savior said that whosoever should deny him, them would he also deny before his Father and before the angels of God. Thank God, they are not to be blotted out of the book of redemption and salvation, but they shall cease to be recognized as the people of God on earth; they, bearing no fruit, or bearing evil fruit, shall be cast forth as branches, and shall become withered, and be trodden underfoot of men. But these who overcome shall be clothed with white raiment, which is the token of approval,

and which is clothing suitable for the courts of the Lord, being the righteousness of saints. Their names shall not be blotted out of the book of life, and their names he will confess before the Father and before his angels, and they shall be known as the children of God, and Jesus as their elder Brother. How blessed are they to whom ears to hear are given. This means attention and glad hearing, and a readiness to follow what the Spirit saith to the churches. Those in whom God has formed this hearing ear will hear. By this they shall be known, and by this is discovered the difference between him that serves God and him that serves him not.

In conclusion we will just add that this last expression (verse six) fixes the truth that all who were addressed had been given the ears (shall we say?) of the Spirit, and to these were these words of warning, of admonition and of promise given. Blessed are they who now hear and give heed to the word of the Lord.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JEREMIAH XLVIII. 10.

"CURSED be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood."

Jeremiah was the messenger of the Lord, sent with many fearful predictions of wrath upon the carnal and idolatrous Israelites, and also upon the nations round about them. In the connection of our text he delivers a message from the Lord against Moab, because Moab had trusted in his works, treasures, &c. As the Moabites were always adversaries to Israel, so those of subsequent ages who, like Moab, trust in their own works, treasures, means and instruments, are the adversaries of the spiritual tribes of our

Lord, who contend that salvation is of the Lord alone.

These curses denounced, in our text, against those who do the work of the Lord deceitfully, and him that keepeth back his sword from blood, seem to have a special reference to the execution of the judgments of the Lord against Moab. We have an illustration in the account recorded of Balak, king of Moab, when he sent for Balaam to come and curse Israel for him, hoping that thereby he and his forces might be able to drive the Israelites out of the land. Balaam loved the wages of unrighteousness, and being allured by the princely gifts which Balak proposed to bestow, and the great honors to which he was to exalt him, although solemnly pledged to utter only the words of the Lord, did nevertheless consult deceitfully with Balak to ensnare the Israelites, by laying a stumbling-block to cause them to sin. He did the work of the Lord deceitfully, for while acting as a prophet of the Lord, and charged by the angel of the Lord, (see Numbers xxv., xxvi., &c.) he consulted with Balak to lay a stumbling-block to cause Israel to sin. Balaam's love for the wages of unrighteousness undoubtedly induced him to do the work of the Lord deceitfully.

Jeremiah may have uttered the words of our text in justification of his own faithfulness in declaring the word of the Lord, and in showing the fearful responsibility resting on him, and on all who are called to proclaim the judgments of the Lord to Zion, or what God hath spoken of impending wrath which shall consume the adversaries of his cause and people.

We have a striking illustration of doing the work of the Lord deceitfully in the case of Saul, when he was sent to destroy Amalek. He was commanded to utterly destroy old and young, men and beasts.

He had no discretionary power, for it was the work of the Lord; but instead of strictly obeying the word, he ventured to substitute his own judgment, and spared Agag, the king, and the best of the sheep and oxen, and then reported to Samuel that he had obeyed the commandment of the Lord. But Samuel replied, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul had a very pious and plausible excuse; he said, "Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag, the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal." But Samuel did not regard even this pious disposition of Saul and the people to make wholesale sacrifices to the Lord as a valid excuse, for he said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? 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."

We have many examples recorded of doing the work of the Lord deceitfully, which are written for our admonition, and to which we shall do well if we take heed, such as making clean the outside of the dish, the whitening of sepulchres, the straining at gnats, the drawing nigh unto the Lord with our lips, the tything of mint and the making void of the law of God by our traditions, and the teaching for doctrines the commandments of men; but to all such deceitful workers how terrible are the words, "Cursed be he that doeth the work of the Lord deceitfully."

What multitudes are at this very day professing to be the ministers of God, interpreters of the will of God to men, who, instead of preaching peace on earth and good will to men, are appealing to the most violent passions of their fellow-men, and with all their ability fanning the flame of discord, war and carnage. Rivers of human blood have marked the history of these deceitful workers from the days of Cain to the present hour. This very class has caused more bloodshed on the earth by their deceit and hypocrisy than has ever been shed from all other causes since the world began, yet they pretend to be doing the work of the Lord. At one time we find this deceitful clan engaged in getting up their union prayer meetings simultaneously throughout the land, all loving, melted in sympathy for the poor Hottentots, or the barefooted Indians of some foreign desert, and promising to usher in a glorious millennium in a very short time. Anon we hear them praying for war to the knife, and the knife to the hilt. They are a praying people, and have been famous for their long prayers in public places for ages past. But to detect the deceitful manner of their prayers, let their prayers be compared with the instructions given to the disciples by their Lord and Master: "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." "Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive

us our debts, as we forgive our debtors," &c. To this instruction our Lord has added: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matthew vi. 5, 9–15. Again: "And forgive us our sins; for we also forgive every one that is indebted to us."—Luke xi. 4. "But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you."—Luke vi. 27, 28. There are very many lessons of prayer of this kind taught by the Savior to his disciples, but in no instance has he instructed them to pray for fire to destroy their enemies, or for God to help us to take vengeance on our supposed or real foes; nor are we at liberty to ask God to forgive our sins, only as he has made us willing to forgive all who have trespassed against us. Let those who profess to be doing the work of the Lord, in praying or in preaching, or in any other way, be tried by the words of him who is the supreme Judge of quick and dead, and from whose decisions there is no appeal, and mark what multitudes are under the curse, as they are manifestly doing the work of the Lord deceitfully.

"And cursed be he that keepeth back his sword from blood." In the war which God instituted between Moab and Israel we have figuratively presented the conflict which is now raging between anti-christ and the spiritual Israelites. In the type the warfare was carnal, but in the christian warfare no carnal weapons are allowed to be used. Moab, as we have shown, as well as all the other tribes and nations which were hostile to Israel, were figurative of the various organized powers of earth and hell, against which the great

Captain of our salvation leads forth the soldiers of the cross. Those who were in the type were, like Saul and David, to use carnal weapons, and forbidden to keep back their swords from blood, where God commanded them to shed blood, were, as we understand the types, to teach us that in our spiritual conflicts we are to make no compromise with error, no treaty with the man of sin, to give neither aid nor comfort to those who are hostile to the spirit or government of the King of Zion. It certainly cannot be construed to mean that as men in the flesh we are to indulge in hatred, wrath or vengeance against them, or to in the least injure them in their persons, property or reputation, for that would conflict with the lesson taught in the preceding part of our text. For we war not against flesh and blood, but against principalities and powers, and against the rulers of the darkness of this world. Christ has said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight," &c. But as his kingdom is spiritual, so our weapons are not carnal, but spiritual, and mighty through God to the pulling down of strongholds. But still, as in the type, the war was to be uncompromising and earnest, so also in the antitype the soldiers of Jesus are to fight valiantly and constantly until they are honorably discharged from the conflict; then, like the valiant Paul, they may say, "I have fought a good fight, I have finished my course, I have kept the faith," &c. In applying the language of our text: "Cursed be he that keepeth back his sword from blood," we understand those who professing to be the soldiers of Jesus, who from cowardice, or from any wicked affinity with the enemy, shall hesitate to contend earnestly for the faith, the truth, the order, the ordinances

or the discipline of the gospel, shall thereby forfeit the fellowship of the saints. As they that were cursed in Israel were separated and put away from the congregation of the Lord, so those who will sympathize with the enemy, or countenance their errors, are guilty of keeping back their sword from blood, in the spiritual application of the text. Saul was not the only Israelite who kept back his sword from blood, in sparing Agag, and the sheep and oxen, which the Lord commanded him to destroy with his sword. Nor are we permitted to believe the cases are few or far between in christian profession wherein faithless soldiers are intermingled with those who "are called, and chosen, and faithful." Saul was a carnal man, his sword was a carnal weapon, an instrument for inflicting injury and death. The true soldier of Jesus is spiritual, and his sword is the sword of the Spirit, which is the word of God; it is not an instrument of cruelty, in a literal point of view, but it is nevertheless "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." What then required the carnal Israelite to utterly destroy their adversaries with the edge of the sword, must signify that the spiritual Israelite is to demolish every stronghold of the enemies of the truth by the sword of the Spirit, which is the word of God. With this spiritual weapon no personal injury can be inflicted upon our fellow-men, while we smite offensively and defensively all who dare oppose the truth of God, and utterly cut off from our communion and fellowship all who fail to pronounce the gospel Shibboleth.

Perhaps in all ages of the christian dis-

persation there have been some connected with the church who have kept back their sword from blood, in the sense of our text, by indulging in a false sympathy for error itself, or for those who hold and plead for error, and they not only keep back their sword, if they ever had the sword of the Spirit, but also do all in their power to deter the more valiant soldiers of the cross from dashing Babylon's little ones against the stones. But they are accursed; that is, they are denounced in their cowardly and treasonable course by the declarations of the word of truth. The word of the Lord is: "Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against the Lord."—Jer. l. 14.

MIDDLETOWN, N. Y., October 15, 1862.

OBITUARY NOTICES.

MY aunt, **Mrs. Sarah H. Bishop**, died at the home of her son, James R. Bishop, near Showell, Worcester Co., Md., Monday noon, April 15th, 1907. She was the daughter of Elder Lemuel A. Hall, who died in 1855, and was the widow of Capt. James Bishop, who preceded her to the grave thirty-nine years. She was in her 89th year. She lived with her son, Dr. L. A. H. Bishop, in Dover, Del. She left Dover Friday, March 29th, to visit relatives in Worcester Co., Md., and stopped in Salisbury, Md., at the home of a cousin, Mrs. R. D. Grier. She attended preaching by Elder Durand Saturday afternoon, and intended to go Sunday morning, but being feeble, and the weather unfavorable, she did not go. Monday morning, April 1st, she had a slight attack of paralysis on the right side, but came home with me to St. Martin, where she remained until Wednesday afternoon, when her son James took her over to his home. Her son, Dr. Bishop, came the day she was taken sick, and visited her several times, giving her medical attention. She was kindly and tenderly cared for by her daughter-in-law, Mrs. James R. Bishop, but lived only two weeks. She was buried by the side of her husband and three children on the old home farm near Fenwicks Island, Sussex Co., Del. Owing to inconvenience of getting a minister of her faith, a Methodist preacher read a chapter in the Bible and made some remarks on the occasion. She leaves two

sons, Dr. L. A. H. Bishop, of Dover, Del., and James R. Bishop, of Showell, Md., one half-brother, Philip W. Hall, living near Salisbury, Md., four grandchildren, two great-grandchildren and several nephews and nieces, to mourn their loss. She wrote to me March 15th that she intended coming down Easter week, stopping at Salisbury to attend preaching there. In her letter she said: "I am aware of the imperfections of my wicked, deceitful heart. 'The Lord is my shepherd; I shall not want.' 'Though he slay me, yet will I trust in him.'" When asked of her hope in death she said, "All is well." She was baptized by Elder F. A. Chick more than twenty-five years ago, at Snow Hill, Md., and remained a member there until death, attending preaching when she could. She had often expressed a desire to die at the home of her daughter-in-law, which desire was granted her, and I think all was directed by the divine Hand.

(MRS.) L. A. GILLISS.

ST. MARTIN, Md., April 26, 1907.

[FOR many years sister Bishop was well known to ourself, and to very many of the brethren in Maryland and Delaware. It was our privilege to baptize her at Snow Hill, Md. So far as known, she was the first person to follow her Lord in baptism in all the history of Snow Hill. Afterwards it was our privilege to meet her quite often when on the eastern shore of Maryland, and for many years she would occasionally write to us of the exercises of her mind religiously, and her letters were always interesting, because of such a spiritual and gracious nature. We, as well as many others, will miss her greatly. We desire to extend our sympathy to the children, and to the niece who wrote the above obituary, and to all the friends, and to the church of which she was a member. Another true believer has been called home.—C.]

Mrs. John Bowman died March 24th, of pneumonia, at her home with her daughter, Mrs. M. B. Keogan, at Olive, N. Y., aged 80 years. She was born in Roxbury, N. Y., and was married to John Bowman at the age of twenty-one years. She experienced a hope in Christ when quite young, and united with the Old Baptist Church of Olive and Hurley in the year 1862, being baptized by Elder Jacob Wiuchell, who was pastor of the church. She was strong in her belief of the doctrine of election, predestination, salvation by grace and grace alone; a good neighbor, an exemplary mother, and always improving her time by work or in reading her Bible, hymn-book or SIGNS OF THE TIMES. During the winter she had been much favored by feeling the presence of her Savior much of the time. She was confined to her bed but one week. When the doctor was called she said: "I am ready to go, only waiting for the summons; I used to dread the suffering of death, but I do not

dread even that now." She died on Sunday evening. About two hours before the end we succeeded in moving her into a more comfortable position, after which she never spoke again, but her face took on the most beautiful expression, her years seeming to fall away from her, much of the expression remaining until she was laid away from mortal sight, one lady remarking that hers was the most beautiful dead face she had ever looked on. Her husband preceded her to the grave twenty-three years, of whom we have the blessed consolation that he also was an heir of grace. The writer has often seen him with uplifted, tear-stained face, saying, "Praise to His name." There were seven children, five of whom survive her: Dr. J. M. Bowman, of Wallkill, N. Y., Mrs. E. C. Moore, of Lexington, N. Y., Mrs. Oscar Davis, of Kingston, N. Y., Mrs. Wm. DeGraff, of Olive, N. Y., and the writer. Two of the daughters are members of the Old School Baptist Church, and I have reason to hope that the other children know the joyful sound. There are eleven grandchildren and four great-grandchildren. As I lived at home with my parents until the death of my father, after which mother came with me to my present home, I miss her O so much; though as David said, she cannot return to me, but I shall go to her. I would not wish her back to this world of sorrow, but the ties of nature are not easily severed, and after over fifty years of her presence and counsel it is hard to become accustomed to her absence, although I know our loss is her eternal gain.

At her funeral our pastor, Elder John Clark, spoke from the words: "Blessed are the dead which die in the Lord."—Rev. xiv. 13.

MARY B. KEOGAN.

Mrs. Martha Rebecca Scott, who was the daughter of the late Joseph and Martha Bosley, was born Feb. 9th, 1855, and died Dec. 15th, 1906, making her stay on earth 51 years, 10 months and 5 days. She was married to Frank G. Scott April 27th, 1876. Eight children were born to them, four sons and four daughters, seven of whom survive her, they having lost one son in July, 1899. Mrs. Scott was brought up a Methodist, and joined that denomination some years before her marriage, but her husband says she was always willing to entertain his brethren, the Primitive Baptists, and to this I can bear testimony, as I have often been a guest at her hospitable home. She was not a woman of many words, but faithful to her kind husband and children, and kind to all those around her. In the last years, and especially the last months of her life, which were full of suffering, her husband, our dear brother, in whose judgment in those matters I have the utmost confidence, feels sure she experienced the work of grace in her heart. She would often ask him to read the Bible to her, and wanted to talk of those things that the world knows

not of, and she manifested unusual interest in the church and people of whom her loving husband is one, and before the end peace and resignation to the will of God came to her heart, and she longed to go home and be at rest. So, dear brother, in the midst of your great sorrow and bereavement you have also much to be thankful for; you had a good wife for nearly thirty-one years, and now that she is gone you have the sweet hope that she rests in the bosom of Him who loves poor, helpless sinners with an everlasting love, and in his own time and way takes his loved ones to himself, where all but joy is done away, which is far better for your loved one. May the love of God the Father and the grace of the Lord Jesus Christ be with you to sustain and comfort you through all the time that you shall remain. May he guide and protect your children, and incline them to follow their mother's good example, and give them the same good hope through grace, is the prayer of your friend and brother, as I hope.

JOSHUA T. ROWE.

Mrs. Nancy Maria Newton died at the home of her daughter, Mrs. J. W. (Lucy) Smith, 38 Knapp Ave., Middletown, N. Y., April 20th, 1907, aged 65 years, 11 months and 9 days. She was married Feb. 14th, 1860, to brother John Newton, who with one son and daughter survives her. She was baptized by Elder S. H. Durand many years ago in the fellowship of the Ebenezer Church, New York city, in which membership she continued to the end. Sister Newton was well known among the Baptists in the Warwick Association of churches as one taught of the Lord, sound and established in the doctrine of God's grace and sovereignty, and of unusual discernment in the kingdom of God's dear Son. For many years she was an almost helpless invalid, but her life was blessed to the church and to all who were favored with her acquaintance. Physical and temporal affliction tried her faith as by fire, but the angel of the Lord's presence saved her, making her able to bear it. She fought a good fight, she kept the faith, she overcame the world, and in the trial of her faith she received the crown of life, which the Lord hath promised to them that love him. She believed on him that justifieth the ungodly, and her faith was counted for righteousness.

The funeral service was held in the meeting-house of the Middletown and Wallkill Church, in Middletown, April 22nd, conducted by Elders J. McConnell and H. C. Ker. The remains were interred in the Phillipsburgh cemetery. There is comfort in believing that those who are truly convinced of sin, manifest by their fervent prayers and tears, under the burden of a plaguing heart, that their redemption is at hand, nigh, even at the door; that now is come salvation, and strength, and the kingdom of our God, and the power of his Christ.

J. MCCONNELL.

W. J. Hale was born in Pulaski County, Ky., April 9th, 1826, died March 1st, 1907. At the age of seventeen years he with his parents moved to the State of Missouri. Not long after going there he was married to Miss Jane Teague. About the year 1851 they both united with the Old School Baptists, and were baptized by Elder Ousely. In 1852 with a number of emigrants he crossed the plains and settled on Puget Sound, in Washington Territory. In 1867 he and his family moved to eastern Oregon. In 1877 he and wife with a few brethren and sisters had a church constituted in his own house. His wife died in 1888. To them were born seven children, two of whom died in infancy; five sons are still living upon the Pacific coast. After the death of his wife he traveled for many months, visiting the Old School Baptists of Canada and the east and south. In 1892, in Butler, Ga., he married sister Fannie Hopkins. In 1893 he and his wife moved to south Florida, settling near Dade City. Soon afterward they put their letters in my home Church, Bethel, where he lived a faithful, honored and beloved member until his death. Truly a righteous man has fallen in Israel. I do not look upon death as I once did. To sleep in Jesus is not to die. When the young die they are only called from the evil to come; when the old, who have borne the burden of a checkered pilgrimage, are called hence, their departure is a grand and glorious release from this bondage of sin to mansions of eternal rest. As I muse over his glorious transition, joy mingles largely with sorrow in my humble tribute to his memory. May the widow, children and church be strengthened by the Lord, and enabled to emulate his faithfulness, and may it be with each as with him: "To live is Christ, and to die is gain."

M. L. GILBERT.

EUSTIS, Fla.

Rachel Tooley, wife of George W. Tooley, died Feb. 22nd, 1905, from the effects of a fall. Aunt Rachel was born in Fleming County, Ky., August 4th, 1833; her maiden name was Rock. Dear uncle and aunt lived and died far from most of their relatives, but I trust they are "Asleep in Jesus."

ALSO,

George W. Tooley died Sept. 12th, 1905, at his home in Wellington, Kansas. Uncle was born in east Virginia July 4th, 1831. I had not seen him for twenty years. He was a mild, sympathetic man, and I have been informed that after the death of his wife he grieved himself to death, being alone and so desolate he could not be comforted. He left three children, and I trust they will imitate his example.

ALSO,

Charlie Adkins, infant son of Charles M. and Mary G. Adkins, died April 26th, 1907, from the effects of whooping cough. Little babe Charlie was born Feb. 28th, 1907, lacking 2 days of being 2 months old.

The dear little babe was a wonderful pet in all the family, but none can stay the hand of death. I trust the sorrowing parents and brothers and sisters of the departed infant will be resigned, and think it was a bright flower plucked from their bosoms by their heavenly Master for a wise purpose.

ELIZABETH JOHNSON.

SHERIDAN, W. Va., May 10, 1907.

Mrs. Mary Albro departed this life March 22nd, 1907, at her home in New Albany, Pa., aged 93 years and 8 months. She united with the Old School Baptists when nineteen years of age, and continued steadfast in the faith to the end of her pilgrimage journey. She was indeed a faithful christian, and took much comfort in reading the SIGNS.

Her daughter, (MRS.) RUTH HATCH.

MEETINGS.

THE Delaware River Old School Baptist Association will be held with the First Hopewell Church, Mercer Co., N. J., beginning Wednesday before the first Sunday in June, (May 29th) 1907, and continuing three days.

All trains leaving either New York or Philadelphia on Tuesday afternoon before the meeting will be met at Hopewell, and the friends who may come will be cared for. All who come on Wednesday morning will come at once to the place of meeting, about ten minutes walk from Hopewell depot. A cordial invitation is extended to all lovers of the truth to meet with us.

ELIJAH LEIGH, Church Clerk.

THE Warwick Old School Baptist Association will be held with the Ebenezer Church, at New York city, Wednesday, Thursday and Friday, June 5th, 6th and 7th, 1907.

The meeting place is at 171 Eighth Ave. Beginning Tuesday afternoon a committee will be at the above address to provide accommodation for all the friends. Those coming via P. R. R., B. & O., Erie, Central of N. J., Lehigh Valley or D., L. & W. railroads will find advantage in using the Twenty-third St. ferry, as it is nearest the meeting place. All who love the brethren are cordially invited to meet with us.

JOHN MCCONNELL.

THE Siloam Association of Regular Predestinarian Baptists of Oregon will hold its next session with Sulphur Creek Church, the Lord willing, near Vern, Lewis County, Washington, on Friday, Saturday and Sunday, June 14th, 15th and 16th, 1907, commencing at 10 o'clock a. m. Those going by railroad will go to Tacoma, Wash., there change to the Tacoma & Eastern, which leaves Tacoma at 8 o'clock a. m., ar-

rives at Tilton at 1 o'clock p. m. Those going should be at Tilton Thursday evening before the meeting, where they will be met and conveyed to the places of entertainment.

N. J. SHANK, Clerk.

THE Lord willing, the yearly meeting of the Old School Baptist Church of Canada will be held in the schoolhouse in the township of Brooke, Lambton Co., Ontario, five miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1907, and continuing two days. Our pastor, Elder D. M. Vail, has promised to meet with us. Brethren of our faith are cordially invited to meet with us.

ARCHIBALD McALPINE, Clerk.

THE Andes and Middletown Old School Baptist churches, the Lord willing, will hold a two days meeting at Arena, N. Y., Wednesday and Thursday, June 26th and 27th, 1907. Those coming from the east or west will take the Ulster & Delaware train Wednesday morning, change at Arkville and take Delaware & Eastern to Arena. Meeting will commence at 11 o'clock a. m. Wednesday. We hope to meet our brethren there, and also extend a cordial invitation to all lovers of the truth to meet with us. Place of meeting is but a few minutes walk from Arena depot.

J. B. SLAUSON.

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. 75.

MIDDLETOWN, N. Y., JUNE 15, 1907.

NO. 12.

CORRESPONDENCE.

FRAGMENTS.

“WHICH all are to perish with the using.”—Col. ii. 22. This is a very peculiar expression, and refers only to the ordinances of divine service under the first covenant, in the worldly sanctuary. The first, or legal tabernacle, with all these carnal ordinances imposed on the children of Israel, were only figures for the time then present. Hebrews ix.: They were “patterns of things in the [gospel] heavens.” Now a pattern is to indicate the form and character of the reality. This also is true of a figure, a shadow or a type. When the body, or substance, or reality, appears and has thus been proved and established by the pattern or shadow, this is of no more value. When the garment is made the pattern according to which it was made is thrown aside as of no more use; it has perished with the using. When the body has come the shadow flees away.

Those who believe in salvation by the works of the law, those who preach Moses, or the things which Moses commanded to the children of Israel, are dealing with patterns and figures and shadows, which

have all been used, and have perished with the using. These legal ordinances were only shadows of things to come, but the body is Christ. These ordinances or patterns are dead now, and all the works based upon them are “dead works;” no gospel life in them, and never was. Therefore the apostle says to the churches concerning them: “Touch not; taste not; handle not.”

This expression, “which all are to perish with the using,” refers only to patterns of spiritual things, which must be used before they can perish. Many patterns of earthly things are destroyed without ever having been used. Not so with these; no legal pattern of a gospel thing was ever thrown away or destroyed unused; it cannot perish before being used, nor exist as a living thing any longer after the gospel reality has appeared.

How often shall I forgive my brother? The first time my brother sinned against me I felt tender toward him, and sorry for him, and when I told him his wrong he at once confessed it, and I freely forgave him. I was glad I felt tender towards him, and I realized a feeling of

thankfulness for my state of mind. I have since thought that some self-exaltation and boasting were mixed with my thankfulness.

His next transgression against me was more aggravating, and I was vexed with my brother and spoke sharply, and was answered in a like spirit. However, he finally acknowledged his sin, and I forgave him. On the occasion of his third trespass I had to ask one or two brethren to meet with us, and talk with him before he could or would see and confess his wrong. Since then he has sinned against me several times, but after more or less of hardness, resistance and denial, he has said, "I repent," and I have forgiven him. It appears strange that so good a brother should transgress so often. I have now forgiven him seven times, and that certainly appears to me to be enough. I think I will ask the Master if anything more is required of me.

Well, what a fool I am! I asked the blessed Master, "How oft shall my brother sin against me, and I forgive him? till seven times?" Who would have thought that his answer would be as it was? How his loving glance searched my poor, vain heart as he answered: "I say not unto thee, Until seven times; but, Until seventy times seven."

How blindly and selfishly I have been limiting the boundless love of God. How could I be so forgetful as to think of setting bounds to his rich mercy and grace? For if there is true love in my heart it is not my love, but the love of God shed abroad in my heart by the Holy Ghost, which is given unto me; and if I have ever felt the true spirit of forgiveness toward my brother it is the same spirit of mercy which caused the dear Savior to say to me, "Thy sins are forgiven thee."

Now if I had asked the dear Lord,

How oft shall I sin against my brother and he forgive me, what answer would I expect? What answer would I want? And suppose I had asked: How often can I expect forgiveness of the Lord? O, to think of my multiplied transgressions against a holy God! Sins repeated and repeated; what a heedless, blind, wicked and foolish transgressor I have been against him, in heart and lip and life. Have I any right to ask or expect his forgiveness? And how often would his forgiving mercy be needed? Until seven times? What would that be compared with the number of my transgressions? "They are more than the hairs of mine head; therefore my heart faileth me," said the best of men. Seventy times seven would not cover the number. O how glad I have been in many a dark hour of self-loathing and repentance to read this unspeakably sweet sentence: "His mercy endureth forever." This covers the case and supplies all the needs. How long will mercy endure toward such a sinful creature as I? Not seventy times seven merely, but for ever. So there is no limit to the number of times that I shall forgive my brother. In the most extreme case it is not likely that four hundred and ninety times will be required. But how much oftener than that, in the case of the most obedient child of God, will the boundless stores of God's mercy be called upon for his forgiveness. O how good it is for us that God "is rich in mercy." The whole heavenly choir join in this song of praise: "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens."

O may we never say of any one we be-

lieve to be a christian, I cannot forgive him. May we be enabled by the rich grace and mercy of God always to pray after this manner: "Forgive us our debts, as we forgive our debtors."

"FIGHT the good fight of faith, lay hold on eternal life." The apostle does not say, Lay hold of eternal life, as though eternal life were to be obtained by laying hold of it. It is a wonder that men of good, natural judgment should not consider that life cannot be obtained by any exertion on the part of one who is destitute of it. Life itself must precede any action; one must possess it before he can even desire it; and yet how many intelligent people speak and act as though eternal life were something whose possession depends upon some action of our own. Life can only be given to any one by the quickening power of God, and that life is only manifested by a birth, and in both of these works the creature is entirely passive. Timothy is addressed by the apostle as one who is a manifest child of God, and already in possession of eternal life. He is directed and exhorted by the apostle with regard to his work as a man of God, and is told whom and what things to avoid, and what things to follow. This involves a warfare between the flesh and the Spirit. On the one hand are various lusts, temptations, errors, which are attractive to the flesh, but which, when followed after by a living soul, bring him into sorrows and drown him in destruction and perdition. (1 Tim. vi. 9.) On the other hand are righteousness, godliness, faith, love, meekness and the like; these are the fruit of the Spirit, and can only be seen and known by faith, which is also the fruit of the Spirit. Faith constantly and persistently presents to us these spiritual things, and

claims our careful attention for them; and the carnal mind, with all the desires of the flesh and the wisdom of the world, as constantly and persistently oppose them. Here are the parties to this warfare: faith, eternal life and all spiritual things on one side, and all the pleasures, interests and wisdom of the world on the other.

"Fight the good fight of faith," says the apostle. What weapons shall I use in this fight? asks the man of God. "Lay hold on eternal life," answers the apostle. You have no need to lay hold on carnal weapons, "for the weapons of our warfare are not carnal," but they are spiritual, and are "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." You have no need to lay hold on any of the things pertaining to this world, its riches, wisdom or pleasures, to help you in this warfare; the things that belong to eternal life are enough; lay hold on them and you will need no other weapon, no other power. This faith by which the battle is named, "the fight of faith," and by which it is fought, and all the spiritual things belonging to it, and the eternal life which alone is laid hold of in fighting, and the holy zeal and spiritual courage and determination which are felt in the fight—all these are out of the sight of the wisdom of this world, hidden from it; neither can the world see the victory in which at times by faith we rejoice. "This is the victory that overcometh the world, even our faith." But the fight of faith is none the less a good fight, and the victory is none the less sweet and glorious because the world cannot see it. The victory was not with

those who stoned Stephen to death, but it was with him when he kneeled down and said, "Lord, lay not this sin to their charge," and then "fell asleep."

"THE Sun of righteousness." What a wonderful phrase! What a clear and wonderful figure to show whence and how righteousness comes into this world of ours. It does not come to any one of Adam's race through any work of his, nor by reason of any personal merit of his own. It does not rise up from the earth, but comes down from heaven, as the light comes down from the sun. The sunshine reflected from the bosom of the earth might seem to have its origin there; so good works wrought by a man seem, to the natural mind, to have originated in his soul, and to be justly ascribed to him; but to the spiritual mind this is known to be erroneous; the spirit and power by which these good works were wrought came from above. So a servant of God was inspired to say of all the righteous works he did, "Yet not I, but the grace of God which was with me." "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." This is Jesus, he is the Sun of righteousness; he has arisen in the gospel heavens, and his righteousness is upon all who fear his name; it heals all their sicknesses, and clothes them gloriously forever. They are clothed with the Sun, they are clothed upon with Jesus, and thus, in their experience, even here at times mortality is swallowed up of life.

WHEN the sky has been clear and the sun shining for a long time the ground becomes hard, so that a grain of wheat dropped upon it would not take root, but would lie like a pebble, as though it had

no life, until picked up by one of the fowls of the air. So the heart that has had a long season of rest from trouble is likely to get hard and cold, so that "the word of the truth of the gospel" will not sink into it and take root, but will lie upon the surface of the mind, with no effect upon the life and conversation, bringing forth no fruit.

To recover the soul from this sad and apparently lifeless condition affliction and tribulation are required. It is through great tribulation that all of the saints must enter into the kingdom of heaven. While in this mortal state, with two natures, the one contrary to the other, the best of the saints cannot endure undisturbed prosperity long at a time. So Hezekiah says of the deepest afflictions, "O Lord, by these things men live, and in all these things is the life of my spirit." The living soul must be sorely tried from time to time, or he will begin to be exalted and to trust in himself.

The north wind of sorrow and affliction is awakened and caused to blow upon this garden of the Lord, chilling and freezing its powers, and preventing any flow of pleasant thought and feeling. Sometimes we can see in our thoughts and actions some good reason for this feeling of special self-loathing, and this sense of God's anger against sin, and sometimes we can see no especial reason for this, except that we know always that we deserve at any time nothing but rebuke from our God. Then, when the north wind has accomplished the purpose of God, the sweet south wind of the gospel comes and blows softly upon us, thawing and warming our cold hearts, and the gentle rain of the doctrine of our Savior drops upon us and sinks down into the heart to soften it, while the sunshine of God's felt love finishes the prep-

aration of this sacred soil, making it fine and soft, and ready for the reception of that most precious seed, the word of gospel truth. Then gently and sweetly this precious truth sinks down into the tender soil of this humble and contrite heart, sending its roots downward through all its broken depths, and bearing fruit upward to the honor and glory of God.

SILAS H. DURAND.

SOUTHAMPTON, Pa., April 3, 1907.

HELENA, Okla., April 23, 1907.

ELDER H. C. KER—DEAR BROTHER:—The inclosed letter is a copy of one I received over twelve years ago. My wife found it among my papers a few days ago and called my attention to it. The sentiment seemed so good I thought it might be of interest and profit to the readers of the SIGNS. The letter of mine published in the SIGNS, which the writer mentions, was about the first one published in the SIGNS exposing the doctrine of two salvations—one of grace, the other of works, which was then being promulgated among the Old School Baptists of the west and south. The rereading of brother Miller's letter was sweet to my taste—sweeter than the honey in the honeycomb; in fact, in his experience he sets forth the true doctrine as well as experience; they agree in one, go hand in hand, have the same origin, are linked together so firmly and lovingly that the skill of man cannot counterfeit it. Surely the honey in the honeycomb may be faintly compared with the doctrine and experience, one cannot exist without the other; that is, the honey without the comb to hold it, so experience cannot exist without the doctrine.

J. F. BEEMAN.

Esco, Tenn., Sept. 14, 1894.

ELDER J. F. BEEMAN—VERY DEAR BROTHER IN THE LORD:—It is with

pleasure that I now let you know there is one poor, bleating lamb in the hill country of east Tennessee that believes with all his heart that salvation is of the Lord, as you have written, and that was published in the SIGNS, present volume, No. 36. We have had just such brethren in our church as you speak of. They used to tell me to go around and give my hand to members of the congregation while they were singing. I would tell them that I did not feel like it. They said if I would get to shaking hands then I would feel like doing it. I told them I thought it would be acting the hypocrite. I got into trouble over it. It was one of the leading members who gave me this advice, and I thought if this was my duty that I would do this much, so I got very religious (in the flesh); I thought that I was perfectly willing to do anything that the Lord required. I was at meeting one night; while there I thought (and do yet) that the Lord told me to go to a certain man and tell him to join the church; but I stood there rather astonished. They were singing a hymn, and I thought that when they got to the end of each verse I would go and do what I was commanded, but I stood with fear and trembling until the hymn was ended. I cannot describe this; it appeared plain to me that there were two of me, one just above the other, and to my upper mind it was as plain as it could be that it was my duty to go, but I could not get the consent of my other mind. I was shown that the carnal mind is enmity against God; it cannot please him; all the worship and good that we claim to do with it are but hypocrisy and Arminianism; we are all Arminians by nature, and the carnal mind of the saints cannot be anything else. I very often hear our preachers pray to the Lord "to draw in the

wanderings of our minds." If they were drawn in they would only be enmity against God. Of course they mean for God to give us a sufficient amount of the mind of Christ to overcome or swallow up the carnal mind. Every thought, act or emotion of man that is not prompted by the Spirit of the Lord is Arminian, and cannot be anything else. When I professed a hope I was ten years in doubts and fears, so much so that my life was a misery to me the most of the time. I did everything in my power to brighten my evidence. I do think that I had the least evidence of any one living. I tried every conceivable way to get the Lord to bless me, for I thought by my good deeds and my prayers I could earn his blessing. I have often heard my mother talk about how ashamed she was after the Lord had made her praise him at meeting. I had and do have as much confidence in her as in any one, but I thought that was the most foolish talk I had ever heard. I have lived to witness with her that if we could bring one spiritual blessing, then why be ashamed of it? I could not as much as join the church until the Lord made me do it. They that can do so without the help of God had better go somewhere else. I stayed out of the church two years for two reasons: first on the account of some members I did not much like (however that got all right); second, my hope was so little, and I was honest about it and did not want to join unless I was fit; so I decided with all the honesty that there is in a natural man that it would be sinful for me to join the church, and that I would not unless I had a brighter evidence. I became satisfied about it, and thought I could do as well out of the church as in it. I went on in this way for about two years, and the impression about joining the church

had about left me. One night they called for joiners; two or three went forward and it seemed as if the air around me drew me to them. As I said before, I had a determined resolution not to join until I had more evidence. You see that I believe when the Lord wants one he brings him. "Thy people shall be willing in the day of thy power." We have a people here claiming to be the Old Primitive Baptists, who believe the same as those you refer to in your letter in the SIGNS. They hold protracted meetings, send their members around to talk to their friends to get them to come to the mourner's bench, and when they convert them, persuade them to join the church. Their preachers teach this to be a duty; they say that they have enough of the Spirit all the time to do all the commandments; they say they can do good for evil, and love their enemies at any time. We read of a people that have made lies their refuge; if these people are not those mentioned by the prophet, they are just like them. They say that we can keep all the commandments; I say that man has never lived who can love his enemies without the Spirit of Christ. I cannot love my Savior as I want to do, much less my enemies. "Thou shalt call his name Jesus: for he shall save his people from their sins." If this just meant quicken into life, it seems that the angel would have said, Save his people from hell. It is said, We know not how to pray as we ought. That being so, what is it we can do? We cannot sing in spirit unless he places us there. If we can do any good thing in the flesh, we cannot say in truth, "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Just so far as I can prepare myself for worshipping God,

that far I will have confidence in myself. An associate editor of a professed Baptist paper came up here preaching just such stuff as this, "free agency after quickening;" he came among Baptists that are in disorder; the leader of that faction was excluded from the church that I belong to. I think that it would be better for the church of Christ if all the different "ites" were out of it, and they are many. The Lord has separated the most of them from us in this country, and it appears that it is still going on. It seems something like it was in the days of Elijah: "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." But the Lord let him know in his deep distress that he had reserved seven thousand unto himself, and had it been his will and purpose he had the power to have reserved a million. His arm is not shortened to-day. I feel satisfied that it took the Lord to place me where I am, and if he wants more he still has the power. O that the Lord would only reconcile us to his will; but we are chosen in the furnace of affliction, and they "that will live godly in Christ Jesus shall suffer persecution." This is an irrevocable decree, and we need not look for anything else while we are traveling along the pathway of truth. These Ashdod Baptists claim that they can live up to their duty, and make their paths easy and smooth, but it is not so with me. I would to God that I could live more humble and obedient; not but what my morals and daily walk are as good as most men, and that is a good thing in its place, and I attribute all that to the Lord; but O this body of sin, this inbred corruption that makes me groan within myself, and makes me feel and know that all my righteousness is as filthy rags,

that I am as a cage of unclean birds, and "that in me, (that is, in my flesh,) dwelleth no good thing." When we are enabled to get a sip out of that wellspring of salvation, and view ourselves by the eye of faith in our heavenly Head, then it is that we feel he is to us the shadow of a great rock in a weary land, and that he is made unto us wisdom, and righteousness, and sanctification, and redemption. We can feel that he is everything that we stand in need of in time and eternity. Believing this, then away with that false doctrine of salvation by works, for it is not known in my experience, nor in the Bible. If there is anything I do know, it is that this system is false, because I tried it for ten years after I professed a hope, and if every Baptist in the world were to tell me that it was so, I could not believe it; I feel that I followed it into Jonah's hell, and I was made to cry that "salvation is of the Lord." That was what Jonah cried; he never said that it was part of him, and every child of grace that has traveled this road says the same. Jonah knew naturally that it was of the Lord, for there was nothing that he could do to make the whale bring him to the shore; so it is with us who have been led through deep waters, we know that we cannot so much as call on him until he enables us to do so, and when he does deliver us, then we know spiritually that it is from the Lord. At such times we can do all the commandments; we can seek and find; we knock and it is opened unto us; then it is that we can love our enemies; it is Christ in us the hope of glory. Christ says, "Without me ye can do nothing."

Dear brother, I am making this letter too long, and so scattering I know it will not be interesting unless the good Lord makes it so. These Riggmonite Baptists

(this is what we call them here) give the lie to their own experience, if they are christians (and I have my doubts about many of them from the fruit they bear); they also give the lie to a great many of the Baptist hymns written on the experience of the saints, and the very ones that do my soul good, such as: "I would, but cannot sing." I think the Baptists are in a very sad condition in some sections; some of them are in correspondence with the Missionaries, so you see through these Ashdods we are in correspondence indirectly with the Missionaries. I think we would be much better off to be less in number and be separated from them.

We had three join our church last meeting; one of them had obtained a hope about ten years ago; thus the Lord makes them willing in the day of his power. Our association was held two weeks ago; the Lord was with our preachers and gave them utterance. He also blessed many of his dear, little ones with his Holy Spirit.

I will close, for I feel that I have imposed on you through ignorance, but my intention, I think, is good.

Your brother in hope,

E. M. MILLER.

SHERWOOD, Ore., Jan. 25, 1907.

DEAR EDITORS:—I send the inclosed experience for publication in the SIGNS.

Your brother, as ever,

J. P. ALLISON.

LA GRANDE, Ore., Jan. 20, 1907.

ELDER J. P. ALLISON—DEAR BROTHER IN CHRIST:—I have thought many times of my promise to write you a letter, but have just as often not complied with it. I will confess I have been so barren and cold (spiritually) for the past few

weeks I could not write. Last night I was very much surprised when Elder Attebery, of Winona, Wash., came home with my husband from town to stay over night with us. His wife is at the Hot Lake Sanatorium for treatment. I had quite a pleasant talk with him on the subject of religion.

You asked me to write you a letter for the SIGNS OF THE TIMES; I do not think it will be worthy the space, yet I will let you be the judge.

When I was a child fourteen years old I was at a Missionary meeting, and was far back in the corner of the house. The preacher called for those to come and give him their hand who wanted to be prayed for. I can never tell what I had been thinking about before this, but I got up, and just as I knelt down I saw a beautiful white robe; it came to me just as any one in a long, white gown, and it trailed by me on the floor and was gone. It was a spotless robe, pure and white. I then saw myself one mass of blackness, the blackest object I ever saw before or since. I was weeping; I knew the friends were around me and talking to me, but I could not express the awful agony I was in. I tried to pray and ask God for mercy, but it all seemed so terrible. I wept all the way home, and the next day I still wept, I could not hide my tears. I went to that meeting and several others of the same kind, and would go to the mourner's bench and try to pray, but I got no relief. I saw others profess religion (as they called it) and be baptized, but there was no comfort for me, and I finally ceased going up among them; I did not want to go. My parents and grandparents were Old Baptists, but I had never heard one preach. Father and mother were not members at this time, but believed that doctrine. Finally some

Old Baptists came to that part of Missouri from Indiana (the Elders Stark), a church was organized, father and mother joined and were baptized. I stood on the bank of the stream and witnessed their baptism with a heavy heart. I thought, O, if I were only fit to do likewise how happy I would be. I always believed that to be the way Christ was baptized. The Baptists had regular meetings, and I went as regularly as I could, and loved to hear them preach. I could witness with them until they came to where they rejoiced in the Savior's love, and felt they were pardoned of all their sins. I was in total darkness, and could not get relief. Many times I would give it all up, and say, There is nothing in it, I have tried and tried, and begged and begged for mercy, and cannot find any relief. But there was grandfather's life, his happy countenance when talking on religion, and his earnest zeal when defending the doctrine (he was quite a fire-side preacher), a light would beam on his face, and then I would think, He is a true christian, and not a hypocrite, and then for a time I would try to hope that I might some time find forgiveness. Time went on for seven years before I found relief; sometimes I could throw it off and go on with my work (I had become a school-teacher) smoothly, to all outward appearance, but my heart was burdened all the time. Many times when I would try to pray it seemed that my words did not rise higher than my head; it seemed that my case was an outside one. One night I had gone to my room, but could not sleep; my tears had wet my pillow, and distress and gloom had driven sleep away; it must have been midnight when all my sins rose before me like a rugged mountain; it seemed to me I could feel them pass away and everything become

clear, and above my bed the Savior and the angels were hovering, and I was one of them; I was laughing for joy, and just before that I had been weeping. I was so happy I called to mother and father, and O such a meeting and glad rejoicing there in the darkness. I got up and walked across the room; it seemed to me I was so light I could fly. I went to bed and to sleep, and O such a sweet sleep it was. The next morning the same calm, sweet feeling was mine; I felt to tell all whom I met of the glory, mercy and blessedness of Jesus, and how happy I was. There were no tears, no troubles, I could read the Bible and hymns and see much beauty in them. My hymn-book went in my lunch-basket as regularly as my lunch when I went to school; my days were filled with joy and no cloud came over my mind. I wanted to be baptized, and wished a "Philip" would come and baptize me, like he did the eunuch, but not so. The church meeting came in a few weeks (the church met at father's house; Elder B. F. Querry was the pastor), and on Saturday, when the time came, and the hymn was nearly through, I could keep my seat no longer, and I tried to tell them what I hoped the Lord had done for me. I was received, and the next morning was baptized by Elder Querry. It was a bright, sunny day, and I can never describe my feelings; all things praised God for his goodness and mercy, and when we went to the house every one looked beautiful to me; no tears filled my eyes, no troubles filled my heart, I was full of the blessed Savior's love. "O how happy are they who their Savior obey," &c. These lines and many others filled my soul to overflowing; I could listen to the preaching and rejoice in the Savior's love for many days and weeks, with not a trouble. The first tears

I shed after this wonderful change were at a meeting when the brethren and sisters were taking the sacrament; I cried for joy. That is long ago (twenty-eight years last September).

My dear brother, my life has been a mixture of joys and sorrows since that bright season; many times I have prayed that it might come again, but my happy moments are of short duration; I am often in the valley, and my harp on the willow, yet sometimes the Lord lets me see his lovely face and feel his presence.

Yours in gospel bonds,

(MRS.) M. C. COUCH.

HELENA, Okla., March 18, 1907.

DEAR BROTHERN EDITORS:—I heard brother C. G. Miller read the letter I had written to a friend; brother Beeman sent it to you for publication. Brother Miller has loaned me his SIGNS OF THE TIMES to read for the last six months or more. I felt confident you would not publish any letter that you felt was not in harmony with the truth as it is in Christ. I noticed there was a letter wrong in spelling my name; it should be Owsley, instead of Onsley. Will you please correct it through the SIGNS, so that should any brother desire to write to me I would be able to get it? I find much comfort in reading the SIGNS, or letters from any of the dear children of God, especially when they are spiritual, but if it is a call to do some great work among other denominations, then I find no comfort in it. I find more comfort in five minutes talk with a brother on points of Scripture that we can agree upon than in all the preaching I heard in the forty-three years prior to my first receiving a hope in Christ, for up to that time I did not know the love of the Savior, if I do now. Sometimes I feel that I am mistaken, for, if not de-

ceived, the most sacred command in the New Testament is to love one another; in other words, all the law and the prophets hang on love. I have been greatly worried over the thoughts of excluding brethren. It hardly seems reasonable to think that I would want to raise a hand to do this act, and hope it may never come up before me, for I fear this act cannot be done through love, and if not through love, then I fear it is all wrong, for vengeance belongs to the Father. When I think of the woman that was brought before Christ, that should Christ come forth and put the question as in that case with the woman, that there would be none left but the woman and Christ. Could it be possible that one brother could get up before Christ and say, I am without sin? It does seem to me that if we feel we are without sin we are back where we were when we did not know the love of God. How often did we say then about some Old Baptist, as well as others, I do not profess to be a christian, but I would not do a trick like that fellow did. I often wonder, if Christ did not condemn the woman, are we better than Christ? What did Christ say? He that is without sin, let him cast the first stone. How many could cast a stone when this question was put to them? and what did he do? Waited, and it seems Christ did not say anything until he found them all gone, for he knew they were all guilty. Yet we will cast a brother off, knowing at the same time in our own hearts that we are all sinners.

How great is the comfort that comes with the SIGNS sometimes. I borrow brother Miller's SIGNS, and when I begin to read it seems there is no interest in it, and I lay it down, and it may be on taking it up again I find great joy in reading, and desire to keep it to read some

time in the future. I will send you two dollars for the SIGNS OF THE TIMES, that I may keep each number, for it stands for the truth as I see it, which is a comfort to know that God has a remnant that has not bowed to the image of Baal.

I sometimes wonder if we do not get too hasty? In Jeremiah li. 17, God says, "Every man is brutish by his knowledge," and I often think we act a little brutish toward one another; brute-like we do not want to give up. Elijah of old thought he was the only one left, yet God told him he had reserved seven thousand. Should we not suffer many things? Are we better than our Savior? Did they not accuse him of all manner of things, and even put him to death? Yet he was without sin, so is every child through him that is born of God; neither doth he commit sin, for his seed remaineth in him.

Please excuse this long letter, and do as you think best with it; never allow it to appear in the dear, old SIGNS if you think it not the truth. This will be at your disposal, feeling that the Lord is with you, and has led you with the spirit of love, which I feel is the only true evidence we have that God is with us. We love the truth as it is in Christ our Lord. May he ever give you of this spirit, for I feel that it is the only true spirit, that we are to be tested with the spirit of love, for every child of God must be of this one spirit. There are many others, but God is love; may he always bring forth love in the SIGNS in the future as has been manifested in the past, is my prayer for you, brethren, if I am worthy to say brethren.

Yours in the bonds of love for the truth's sake,

D. S. OWSLEY.

LUKE XXII. 19.

"AND he took bread, and gave thanks, and brake it and gave unto them, saying, This is my body, which is given for you."

It was the same night in which Jesus was betrayed that he spoke these words.

"O what a sad and doleful night
Preceded that day's morn,
When darkness seized the Lord of light,
And sin by Christ was borne."

Who can picture the scene as it really was? Who can tell the story as it should be told to bring it vividly before our minds? O for the pen of a ready writer to present it as I saw it last night in my wakeful hours. As I saw him in the garden of Gethsemane praying alone, the tears flowed freely from my eyes. How could I ever murmur or complain at my light affliction while beholding such a scene as this? He said to his disciples, "Sit ye here, while I go and pray yonder." How could they sleep while their dear Lord and Master was in such agony? But it shows how indifferent and hard-hearted we poor mortals are. Those disciples were not unlike us in that they slept; but there was a purpose in this sleeping: the suffering Savior must pray alone, the scene was too sacred for mortal eyes to look upon. He must tread the wine-press alone. He went the third time and prayed, saying, "Father, if it be possible, let this cup pass from me," and an angel appeared unto him and strengthened him. But no, the cup could not pass from him, he must drink it to the dregs. The scene grows darker, a multitude of his enemies are at hand, Judas has betrayed him, the hour had fully arrived; not only was the day appointed by the Father, but the very hour in which he should be delivered into the hands of his enemies. Jesus is bound and led away into the council hall; "He is brought as a lamb to the slaughter,

and as a sheep before her shearers is dumb, so he openeth not his mouth." Had he been a criminal the scene would not appear so terrible, but here it is the criminal torturing the innocent. Still the scene grows darker and more terrible, he is falsely accused and smitten on the face, because he gave a sensible answer, and the terrible trial goes on, he is blindfolded and whipped by his foes, who would say, Now show your wisdom in telling who smote thee; but the dear Redeemer did not satisfy their curiosity, this was not his mission. He is taken before Pilate to be condemned to death. Pilate, though wicked and hard-hearted, could see no fault in him, and no reason why he should be put to death, and therefore pleads for him, not wishing to condemn an innocent person to death. Is there no mercy for the holy child Jesus? No, the scene even grows worse instead of better, the cup is not yet drained. Pilate scourges Jesus, thinking this might serve to appease the wrath of the Jews; but no, this would not do, they cry, "Crucify him, crucify him." Pilate, remembering it was their custom to have him release unto them a prisoner at the time of the feast of the passover, desired to release Jesus, but the rabble preferred that a wicked robber should be released instead of Jesus. Jesus is delivered up to be crucified. Where are his disciples? Is there no one to give a look of pity or sympathy?

Elder E. V. White once said in a sermon (and I wished everybody could have heard that sermon): "It is a coward that would dare claim any of the glory for his salvation, when all the soldiers of Jesus turned their backs upon him." He fought the battle alone, and of the people there was none to help.

Jesus is led away to Calvary, bearing

his cross; his dear body is beginning to weaken under the dreadful strain and severe scourging of this sad night, he breaks down under the weight of the rugged cross, another is made to carry it, and on he is led. The worst is to come yet, he is nailed to the cross, there to remain until he dies. Jesus is dying; behold the great sacrifice for sin. "This is my body, which is given for you." Nature hides her face from this awful scene, there is darkness over all the land from the sixth hour until the ninth; the people are terror-stricken and smite upon their breasts. About the ninth hour Jesus cries with a loud voice, "It is finished," and yields up the ghost. Jesus is dead! The earth quakes, the veil of the temple is rent in twain from top to bottom, the legal covenant is ended and rolled up as a scroll, and as a vesture it is laid away; the great Antitype, the one great Sacrifice for sin, hangs upon the cross dead. This is the body which is given for you. Let us think of these things.

EDWARD F. ROUNDS.

NEWARK, Del., March 23, 1907.

MELBOURNE, Ont., April 19, 1907.

DEAR ELDER KER:—I was reading your letter on the words, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God; for I shall yet praise him, who is the health of my countenance, and my God," and I felt edified and instructed, and my mind rested on the words, "Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble." A live man thus speaks. Paul spoke of this experience in his letter to the church at Rome. The mortal body is the body of a living man; mortal means man, or that which is subject to death; immortal means the opposite: that which

is not subject to death. Therefore the body of a dead man is not mortal, because it is dead, inanimate, as much so as the earth upon which we walk. Hence Paul said, "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." Dear brother Ker, this explanation was particularly comforting to me, as well as all the letter. How often we do feel cast down; it is the same now as in the days of the prophet Elijah, when he got so discouraged and cried, "I, even I only, am left; and they seek my life, to take it away." And the Lord answered him and said, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." "And a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice," and Elijah heard the voice, God has reserved witnesses for himself. The grandeur of the forest speaks of him, the rolling waves, the starry sky and the bright flowers, decked with thine own hand, and some of them so sweetly fragrant, declare thy glory, but I cannot express my feelings.

"O how can words with equal warmth
The gratitude declare
That glows within my ravished heart?
But thou canst read it there."

I feel thankful for the privilege of getting the SIGNS, and do wish the dear sisters in Canada would write oftener. We read, "They that feared the Lord spake often one to another." I fully indorse and know the "I can't help it" doctrine

we read about to be the truth. "Jacob have I loved, but Esau have I hated." Esau could truly say, "I can't help it," and when Esau cried with a loud voice, "Bless me, even me also, O my father," though the father very much desired to bless Esau he had not the power, for he had given the blessing to Jacob. I trust that all the dear brethren and sisters are possessed of an honest principle, and will not object to liberty in thought, liberty in discussion and investigation on any subject of interest, and not assail a man because he may differ in opinion from us. I am often told that the Old Baptists are few in number. But in the Bible the Lord's people are always few in number compared to other people; they are spoken of as a remnant, and we read that the great nations of the earth are as the small dust of the balance in the sight of God. It is humiliating to our natural minds to believe that the great British Empire, with its standing army and millions of inhabitants and millions of money, is as the small dust of the balance in God's sight, but this is true, and the same with other great nations, as the American nation or the Russian nation, thus showing us that as high as the heavens are above the earth, so are God's ways and God's thoughts different from man's. Poor, puny man, who thinks he can chain the lightning; but when the Lord sends the earthquake on a great city, who can stay his hand? Men must then submit to the issues of divine decree, and know that God is beyond all law, and rules and reigns supreme in the heavens and on the earth. God is the God of love, not of wrath, and he knows what is best for the children of men.

Pardon me for writing such a long letter. With a swift glance of the mind my

thoughts go out in love to all of this precious faith who are scattered from one end of the world to the other. I have not enjoyed good health for some time, but feel reconciled to whatever Providence has in store for me. The Lord has been good to me all the days of my life, and unworthy and undeserving as I am, I feel to praise him who doeth all things well.

Sincerely,

(MRS.) GILBERT McLEAN.

[We have permission from our sister to publish the above good letter.—K.]

OAK LANE, PHILADELPHIA, Pa., Feb. 25, 1907.

DEAR BROTHER CHICK:—As I have a letter from sister Laura Cubbage that I enjoyed very much, I feel to send it to you, and will leave it to your judgment as to its publication. It seems to me a long time since I have been with or even seen you all at Hopewell. I am hoping it will be in accordance with the Lord's will for us to be with you the fourth Saturday and Sunday of next month.

How sudden was brother Asa Shepherd's death, and how soon afterwards sister Rachel was called hence, yet it is the Lord who doeth what is best, and may we all submissively bow to his most holy will, knowing

"It is the Lord enthroned in light,
Whose claims are all divine;
Who has an undisputed right
To govern me and mine."

I can but feel this morning that I have been made to know the true light of the glory, power, mercy, truth and love of the gracious and mighty Father, who has children on this earthly footstool who sometimes are groveling in darkness, and again rejoicing in the light divine. It has pleased him, the most wise God, to reveal his love and his benefits to this worm of the dust. How little and insig-

nificant I feel of my own puny self, but how strong I feel in his mighty strength which he has given me. For a little time I can stop all my work and take up the Bible or hymn-book and read and sing, when I can see the glory of his great work therein inscribed. Only a few minutes ago I left my work and went to find just what the whole hymn was commencing, "If I must sing, I'll sing of grace," and I just had to sing it through, and how beautiful it was to me. I have read some of the Psalms this morning. Again, last evening we had a little experience that seemed to show us the watchcare of the mighty One to these two feeble ones. We were to meet at sister Craven's, and started to go, but you will remember how it snowed; so we decided to come home. At that time we did not think we could possibly make the train that we would like to, and expected to wait nearly an hour, but we were in time for the train. We expected to walk home, as the hacks are so busy at such times that they do not care to come so far; so we started from the depot and met our carriage; one of the men was bringing a passenger to the train, so we rode right to our door. What do you call that, chance, happen so, or the benefit of the Lord to us? Well, it just came to us in such a sweet way that we could but rejoice in his great love. I got the Bible very soon and read the one hundred and third Psalm, and it did show me the care of the Father to the children, and I know it was not a natural rejoicing merely for the convenience, but a full acknowledgment of his benefits to us, and we could but bless the Lord from our souls. This morning I was made to think of Jacob telling his sons what should befall them in the last days, and my mind was upon Joseph being a fruitful bough. I tried and tried

to see why it had come to me as it had; so I took up the Bible and read the forty-ninth chapter of Genesis, and it was full of mystery to me, I could not understand it. I do not know yet what was the reason I must meditate upon that fruitful bough. How much I would like to have some one tell me about it, I seem so ignorant. When I want to know about any of these hidden truths, I only seem to read them and feel there is so much there if I was only permitted to understand. But I am willing to wait the Lord's time for him to make these things known to me.

Brother Coulter spoke yesterday from Psalms cxvi. 6: "The Lord preserveth the simple: I was brought low, and he helped me." I felt that I knew the truth of the Psalm, also of the brother's remarks, but I was not then permitted to enter into the enjoyment of it as I like to when listening to preaching, still there was a sweetness to me in it that the world knows not of. This morning I fairly burst out in the rapturous delight of the words, "In the midst of the congregation will I praise thee," and how lovely, and what a great privilege it was to me to feel that I knew who make up the congregation of the Lord. These are not they that worship the images and idols made by their own hands, nor they who glory in their own strength, with their hearts far from God. Often I wonder how so many that have professed to know of these better things, and have convinced us that they did, and who seemed to be living faithful to their profession, can become engaged in some worldly doings, mingling with some worldly religionists, neglecting their own profession and brethren and going astray, yea, so far astray that it does not seem as though some of them can be brought back, yet I

know through Christ all things can be done. How sad not to be in the confidence of the brethren. May it be the Father's will to put us and keep us in their confidence.

I only intended to write a few lines and here I have taken up much of your time. With much love to yourself and family,

MARY HILL TERRY.

WILLOW GROVE, Del., Jan. 30, 1907.

DEAR SISTER TERRY:—After reading your very interesting letter in the SIGNS of February 1st, I felt as if I had mingled with you at that lovely meeting, though I was only there in thought. Those gatherings are precious to me, and I feel just as you have expressed it, I do indeed need every handshake and every word from our dear kindred in Christ all the way along. Here in the country we cannot get together as you do in Philadelphia, and it often gives me pain to know it must be so, for I feel that these fireside meetings are indeed some of the most profitable, and my home and heart are open at all times for just such glorious meetings. If I love anything in this world it is to mingle with the dear children and sing songs of praise to the God I love, as I hope. You wrote of the "friends." I feel the very touch that you expressed, and we have just such friends here at Cow Marsh. I can tell you that you are not the only impatient one, for I find myself often saying in mind, when listening to these friends talk, Why are you yet outside the gate? even forgetting that it is not yet the Lord's time. I often feel like speaking words of encouragement to them, but I feel myself so unfit, and that if I should try I would fail, for in me dwells no good thing, and I am made to be still;

but if I could talk and write as you can I would not be so timid. Dear sister, let us try to be patient, and stop to think that in the Lord's own good time he will bring them into the fold; but this does not keep our hearts from going out after them, for we see that their walk and conversation is such as becomes children of God, and indeed I often feel that they are more capable of giving words of comfort than poor, unworthy me. Not until it pleases the dear Lord to bring them face to face with him can they come out and acknowledge that they are not ashamed to own the Lord nor to defend his cause. While in this state the flesh is indeed weak, and not until they are made strong in the Lord can they come; but our hearts go out after them just the same, and this is one of the mysteries. While we cannot meet and have those fireside communions, I am glad you brethren and sisters can, for to me they are a great privilege when I can meet with you at Salem. I often stop and think of you all, and recall your faces in my mind, and then I am made to stop and think of our losses here: two deacons and our pastor in less than two years, and how our hearts mourn to see the vacant places, yet we would not wish them back if we could have it so, for the Lord has taken them from this world of sin and sorrow, and the memory of them left for us is good; their examples are good for us all to follow. Elder Meredith spent his last appointment with us, which was the fourth Sunday in October. We were very much alarmed about him then. I said Sunday evening to my husband, I believe that this is his last trip to Cow Marsh, and so it was, until he was carried there to be buried. His conversation was so changed, he had no trouble about anything. His wife asked what would

she do? He said, "I do not fear death at all, for the sting of death is gone. Why, it is only passing over," and he was made to wait the Lord's time to take him home. When he would talk, this was his theme. He was so all the time of his sickness, and the nearer the end came the more he rejoiced; and on Sunday night before he died he was so happy that he actually laughed. We miss him very much. Just stop and think, suppose Elder Coulter should be called away, O what a sad time you would have! This is just what we feel. Is it any wonder we are sad and feel our loss so much? Yet we know it is the hand of God, and it is right, else it would not be so. We are left alone in a bad time; the association meets with us in May, and we have no pastor. But sometimes I feel that we are blessed beyond our just deserts after all. Elder Cabbage has been raised up among us; he is near us, and we all think much of him; he has been preaching to me ever since he was baptized.

For fear I will weary you I will close, wishing you many such meetings as you so beautifully described in the SIGNS, and I hope you will write often, many of us love to read such communications as are printed in the SIGNS, signed by "Mary Hill Terry" and others. It would afford my companion and myself great pleasure to meet with you each Sunday evening if we could, for this is our pleasure in this life. Remember us in love to the dear kindred and friends, and write us often, for such letters do poor, hungry souls like us good.

Your unworthy sister,

LAURA A. CUBBAGE.

AVONDALE, Ala., March 30, 1907.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—It may be thought by some that my continued silence, and from some of my writings in other papers, that I have changed, or lost interest in the general principles set forth in the SIGNS, and I feel that I want to tell you that I still hold in reverence the doctrine I have firmly believed for a number of years, viz.: that God has a grand and glorious purpose in every event that takes place in time, and that he absolutely rules and controls all things, and that "all things [whether good or bad] work together for good to them that love God, to them who are the called according to his purpose."

My mind was stirred up to a renewed contemplation of the subject of predestination from reading Elder H. B. Jones' article in the SIGNS for April 1st, 1907. In my meditation on the subject my mind went back about twenty years, when one Sunday night I was thought to be dying (and I thought so, too,) with heart trouble. I had an appointment to preach ten miles in the country that day, but as I was unable to attend, Elder R. F. Popasan filled my appointment, accompanied by brother Baines Griffin, and both were at my house in Northport, Ala. Both brethren spent the night, and next morning at my request brother Popasan knelt beside my bed and offered a fervent prayer in my behalf, and left for home. Both these brethren have long since gone to their eternal home, together with Elders T. J., W. S. and G. W. Norris, A. J. Coleman, R. F. Ellis, W. M. Wimberly, and all the old preachers I was then associated with, all are gone but my poor, unworthy and unprofitable self. For some purpose (God alone knows why) I am here yet, but still suf-

fering with heart trouble daily. Brother Griffin was a great and sweet singer, and in my silent meditations I can still hear his soul-animating voice singing the songs of Zion. I was thinking about all this the other night, and I said, "I certainly believe that Almighty God has a purpose in everything that takes place in this world; and more than that, he brings all his purposes to pass in some way. If I had died twenty years ago there are three of my children now living that would never have been born, and if any or all of these three children are the elect of God and embraced in the covenant of redemption 'ordered in all things, and sure,' how could they have been saved if never born?" It does seem to me that every link in the long chain of events is absolutely necessary in the fulfillment of God's eternal purpose in the salvation of his chosen people, and so I said, "If to believe this doctrine constitutes me a heretic, then I am a heretic." I believe there are many of God's dear people whose minds have never been led to properly contemplate this glorious doctrine, and they have been prejudiced against it through the influence and teaching of those who "rail against the truth," and never lose an opportunity to hold up the doctrine of God's predestination of all things as a hideous monster, God-dishonoring, and heresy of the deepest dye. I said publicly, not long since, that I believe there are thousands of God's children who are right at heart who have no proper conception of the teaching of his word. I believe this is true, and for this and other reasons I am not in favor of making a belief or disbelief in this doctrine a test of fellowship. None of us can help believing as we do, and I cannot afford to disfellowship a brother for believing what he cannot

help believing, or because he does not believe in predestination just as I see it; it is the Lord who teaches his people to know and love this truth. If there still be those who refuse to live with and fellowship us because we believe these things, let them go their own way. "If the blind lead the blind, both shall fall into the ditch." I greatly desire to believe right, but above all things else I desire to live right and die right. I hope I still love the doctrine of God our Savior, and also those who earnestly contend for the faith once delivered to the saints.

In gospel fellowship,

H. J. REDD.

MORENCI, Mich., Feb. 1, 1907.

BELOVED EDITORS OF THE SIGNS OF THE TIMES:—I am just recovering from a severe attack of "la grippe," and as I sat in my chair for the first the SIGNS was brought in and placed on a stand by my side, and it was like seeing the face of a dear friend. I opened to Elder Durand's letter, and shortly tears were streaming down my face. Surely here is one like me, I said aloud, the heavy chain, O there is another poor sinner in all this world who has felt the galling links of this heavy chain, and yet the Lord has again spared me. His mercy has been round about me all my days, therefore will I sing his praise.

I have not heard the gospel preached in over four years, and may never again, as my health is very poor, so I have been impelled to write a few lines to the dear ones of the fold of God. He will love his own and care for them even down to old age. My mind has been of late continually dwelling on the precious love and mercy of our dear Redeemer, who was a man of sorrows and acquainted with grief; yes, those dear eyes were

suffused with tears, for "Jesus wept." Behold, O my soul, the Son of God in agony for my cruel sins, and I the worst of all sinners. But glory to God in the highest, he lives to intercede for poor sinners. O this wonderful love, that the spotless Lamb of God should lay down his precious life to redeem sinners and bring them to rejoice in his name. Praise the Lord, O my soul, for with his loving-kindness has he drawn me, and I will run after him.

The SIGNS is full of good doctrine. How I miss dear Elder Bartley; but we know he has entered into rest. I have some precious letters written by him. Many faithful soldiers are falling in battle; they have fought a good fight. Soon we shall go the way of all the earth. Well do I remember the sermon Elder Durand preached in our church-house in Fairfield; he was young then, but is still spared to wield the sword of the Lord. May Zion prosper, and all God's dear children be valiant soldiers.

Hoping to again hear from Attie Curtis, and all who love the truth, I will close lest I weary you.

Unworthily,

(MRS.) SARAH WYMAN.

MANORKILL, N. Y., March 28, 1907.

EDITORS OF THE SIGNS OF THE TIMES—DEAR BRETHREN:—I am much pleased with the SIGNS and its contents generally, and I have reread the experiences with much pleasure. I would also add my feeble testimony if the Lord will fill this earthen vessel with the rich treasure of his grace. I at times feel to ascribe greatness to our God because of his boundless mercy and loving-kindness to the chief of sinners. When I contemplate his wonderful works I feel to say with the psalmist, "What is man, that

thou art mindful of him? and the son of man, that thou visitest him?" At such times we run and are not weary, we walk and are not faint. "Thy rod and thy staff they comfort me." "The Lord is the portion of my inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." "My cup runneth over." Then we sing, rejoice and believe in the Lord, who makes our cause his own, and this hope built upon his word cannot be overthrown. But ere we are aware he seems to be gone, and we mourn his absence. Jesus said to his disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Then we can say with Job, "Though he slay me, yet will I trust in him." And we are led to say, "All things work together for good to them that love God, to them who are the called according to his purpose." He is good when he gives, inexpressibly good, and not less so when he denies. Crosses from his sovereign hand are blessings in disguise. Paul learned how to be full and how to be hungry, how both to abound and to suffer need; he was much favored of God, and we hope that we also are of that number whose God is the Lord. "He that hath wrought us for the selfsame thing is God." Having this hope we follow on to know the Lord, and to know him is life eternal. It is said, "Cast thy bread upon the waters: for thou shalt find it after many days." Thus we are bidden to wait for the vision if it tarry; it will surely come; it will not tarry. Thus his promises are not yea and nay, but yea and amen, and not one of them has ever failed. Thus we are strengthened to pursue the narrow way. It is a

highway, and the redeemed of the Lord walk therein. Our journey is a thorny maze, but we march upward still. We pass on, wondering what the end shall be, but when we get a glimpse of him and hear him say, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me," we then mount up on wings as eagles, and run and are not weary. Like Paul we seem then almost to be caught up to the third heaven, and exclaim, My Lord and my God! When we can feel him thus nigh we rejoice in the Lord, and our mouth is filled with laughter and our tongue with singing. In old time it was said, "The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad." Then we can say, The Lord is my strength and my song; the Lord is my life and my light; his praise shall dwell on my tongue. We are glad in the way the Lord has led us, and in the power of his might we are strong. At such times our love is increased, and we can say with the psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

This is something of the way in which I have been led of late; I fain would do better if I could; the spirit is willing but the flesh is weak. I am seventy-five years of age to-day. I have been much comforted in reading the word and "The Christ-man in type." Hymn number 1302 (Beebe's collection) expresses my mind. May the Lord bless you.

Your brother,

D. S. ELLIOTT.

CENTERBURG, Ohio, Feb. 1, 1907.

EDITORS OF THE SIGNS OF THE TIMES
—BELOVED KINDRED IN CHRIST:—If one so unworthy may be allowed to thus address you. I have received February 1st

number of the SIGNS and have just read Elder Durand's words of comfort, also brother T. R. Pittman's letter on Revelation xiii. 8. For one I feel to say, Amen, and praise the dear Lord that such a blessed medium of correspondence is upheld by our heavenly Father for the comfort of poor, tried and tempted ones. Elder Durand was baptized in the month of June, 1864, my poor, unworthy self in August of the same year. Though I have never heard his natural voice, I feel that many have been his words of comfort through our family paper, the SIGNS, and I can say with him, Many changing scenes have I passed through. My thoughts are much upon my unworthiness in the sight of the pure and holy God our Father, and I ask myself, Am I a child, or not? If I could travel along with worldly institutions I would be alarmed indeed; but while I feel so averse to the amusements and entertainments of this world, and especially the religious (or so-called) institutions, I feel that I am blessed to see a small portion of the workings of the "beast," and the prophecies being fulfilled, we read about their smoke. If I am not deceived, this smoke has drawn many tears from my eyes when I have had to behold the many things that are coming upon us. Yes, many tears and many heartaches have I endured because of this; but I know the Scriptures must be fulfilled, and it is in God's hand to do all his pleasure with his own; and when I fully realize there is not even a shadow of turning with him, I try to be reconciled to his divine will, fully believing that he is able to do his work without the help of poor, weak man. He is my strength and righteousness, if I have any; I know he will perform the good work until the day of Jesus Christ.

As I had to write you on business my

mind was led to say these few things; I wanted to tell you I have much use for the Old Testament Scriptures. If I could write there is much I think of I would like to speak about, but owing to my inability and weakness I will not trouble you with my imperfections.

Your unworthy sister, in hope,
SARAH C. BOYD.

LEXINGTON, N. Y., Jan. 29, 1907.

DEAR EDITORS:—Inclosed please find five dollars; two dollars for a renewal of my subscription to the dear SIGNS, the rest to the contribution fund. I do not feel as if I could do without the SIGNS, as it is a great comfort to me, and I do not understand how any Old School Baptist can do without it. I am sure it is not the price, for they can afford to take other papers; but if I only can have one paper to read, give me the dear SIGNS. I call it dear, for it is dear to me. I have never been given any gift for writing or speaking about spiritual things, but sometimes I feel as if I had been given an ear to hear, which is a great blessing to me.

Yours in christian love,
(MRS.) EDWARD GRIFFIN.

NOTICE.

THE OLD PATHS DEFENDED

Is the title of a pamphlet now being published, containing letters and extracts from many of our oldest and most able ministers and Primitive Baptist editors in the United States on the innovations of the day. Also historical sketches, &c., showing how our people have ever regarded the inventions and practices of the worldly religionists. Price, 25 cents per copy; \$2.00 per dozen. Send to

JOHN M. NORMAN.

MOULTRIE, Colquitt, Co., Ga.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1907.

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.***PSALMS XII. 1; ISAIAH LVIII. 1.**

SISTER Mary A. Haines, of Kenilworth, N. J., has called our attention to two expressions, one found in Psalms xii. 1, and the other in Isaiah lviii. 1. The first reads, "Help, Lord; for the godly man ceaseth," and the other, "Cry aloud, spare not." Our sister does not say in her letter why these two Scriptures are at the same time in her mind.

In reply we will say, first, that there is no contradiction between the first, which is a prayer of the writer of the Psalm, and the second, which is a command from God to his servants. Both relate to a state of alienation from God, which to the psalmist caused grief and distress and fear, and to God gave offense and displeasure. It is good when that which is offensive to God is also offensive to ourselves; in this appears our union and fellowship with God. There are blessings pronounced in the word upon those to whom the reproach of Zion is a burden, and the reproach of Zion, or that which causes her to be a reproach, is always her transgression.

In this twelfth Psalm the writer deplores the vanity of the people, their deceitfulness, the pride which was apparent in their mouths, their disregard for the

commandments of the Lord, speaking loftily against his authority, their oppression of the poor and the needy and the increase of the numbers of wicked men because the vilest of men are exalted. All this evil appeared in Israel, the chosen people of God. All such vile things might be expected among the nations that knew not God, but how vile, passing all conception, must they be who, having God's laws and his prophets and teachers among them, and claiming to be the Lord's own heritage, could yet indulge in all the ungodly practices named in the Psalm and quoted above.

The writer of the Psalm sees all these things with grief, he deplores them with all his heart, he abhors them and laments his association with such ungodly men, and in his distress he is driven to prayer. We may not doubt that he had warned and reproved and rebuked faithfully those who were guilty of all these things, but, so far as he could see, to no avail. After all his faithful warning and rebuking of them they still went on in their ungodliness. In his trouble and indignation against all these things he is driven to turn to God as the only source of help; God alone could give true repentance, both of heart and life, to the people. He implied in his prayer a confession of his own inability to turn the people from this their folly by any exhortation or effort of any kind of his own; he had planted and watered, but must learn that God only could give the increase.

We learn from this Psalm, and from the words to which our sister has called special attention, that in times of declension the Spirit of God alone can revive the work of God. We also learn that all who are truly spiritual will mourn at the departures of those who have named the name of the Lord, and we learn that

through bitter experience we come at last to see that in God alone is our help, and so the cry is heard, "Help, Lord; for the godly man ceaseth." How sorrowful to see those who did run well departing or dallying by the way. How sad to find such as these apparently deaf to all entreaties and exhortations by the faithful servants of God. How such things discourage the heart of a faithful pastor, and often cause him to feel that his ministry is in vain. Such a faithful servant at such times will be put upon great searchings of heart to see whether he has been faithful to set the right example as well as to preach. What great fears that servant will have lest as Paul also feared after having preached the gospel to others he himself should be a castaway. How that faithful servant will be compelled to come again and again to God, laying the case before him and asking for personal grace to be faithful in his testimony, and then to walk in the way, as well as to point it out. How often he will fear that his preaching has not been faithful, and then that his life has not measured up to that which he enjoins. It was not without reason that Paul said to Timothy, "Take heed unto thyself, and unto the doctrine." Thyself first, and then the doctrine. It is sure that a man cannot be a good minister of Jesus Christ unless first of all he himself be a good man. The grace of God lives in men before it lives in their preaching. All this view of self, and of the coldness and ungodliness of Israel, led the psalmist to the prayer of the text. Whatever might be the result with the people, it was a good place for the psalmist himself to be in.

The people of God are just as much exposed to being led away by the deceitfulness of sin to-day as they were then.

Not only did literal Israel thus depart, but spiritual Israel also has often thus gone astray. We need not go to the ranks of false religionists to find all these evil things, we shall find them in the true Israel. All these things did indeed exist in all the heathen religions of that day, but it was to Israel only that the psalmist was looking with such earnest crying to God for them. Among Methodists, Presbyterians, Episcopalians, Romanists, all these things of evil are found, and indeed they belong to them; but this does not concern the godly man so much, it is when these things appear among Old School Baptists that the truly spiritual will be troubled. Has godliness ceased in any degree among us? Do the faithful fail among us? Are any among ourselves speaking vanity, and using flattering words, and acting with a double heart? Is there flattery or falsehood (for all flattery is falsehood) and pride in the speech of any of us? Are any of us saying by our practice that we have the right to dictate to others, and that none have any right to call in question whatever we may say or do? Are any of us causing the poor to be oppressed and the needy to sigh? These are the things which marked the ungodliness of that time, and against which the psalmist warned the people, and because of which he entreated the help of God. It is a solemn question, Have we, any of us, life enough in our hearts to even deplore these evils when they are found, and to cry to God for help that they no longer may prevail? The gracious answer of God in the Psalm is, "For the oppression of the poor [or because of the oppression of the poor], for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." This word "puffeth" means

literally to blow with the mouth, as one who would blow away some trifling thing, and the thought is that God will protect those who are, in the sight of these ungodly men, of so little weight that a blow of the mouth would drive them away. God cares for these who are of no account to the ungodly, and from this gracious answer of the Lord the psalmist draws consolation, and faith springs into lively exercise, and his confession is, "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever." How earnest and pitiful the cry! How instant the gracious answer! How confident the faith springing forth to receive the answer!

Now there is no contradiction between the prayer of the Psalm and the commandment in the fifty-eighth chapter of Isaiah. It is not probable that the same time is referred to in both places, but the connection shows that much the same condition of things existed when both the psalmist and the prophet wrote. In both cases iniquity abounded in the land. In the one case the psalmist turned to God in prayer (so we need not doubt that prayer also was in the heart of the prophet to God); in the one case the prayer is made prominent; in the other case the word of the Lord, and the commandment of the Lord to proclaim it, is made the more prominent. But we may be sure that he who prays to God will also warn and rebuke and reprove. On the other hand, he who warns and reproveth according to God's command, will also be found often in prayer. Prayer and preaching go hand in hand; if there be no praying there can be no spiritual preaching. He who seeks to deliver God's word must

and will find that he needs God's strength to deliver it in, and he who is benefited by the word of God is that man who so feels the need of it and realizes the blessedness of it that he will have a heart to pray for it. One of God's ways of answering the prayer for help against the inroads of all ungodliness will be to stir up the hearts of his servants to cry mightily against it. So the prophet was bidden to cry aloud and to spare not; it was his duty to shew the people of God their sins and transgressions. Is the heart of any servant of God exercised, as was that of the psalmist, to cry for help against the prevailing carelessness and ungodliness among the people of the Lord, then also the heart of that one will feel the power of the word which says, "Cry aloud, and spare not," declare to the people their sins. Exhortation and warning to the ungodly are the breath of which prayer to God is the life. Prayer against sin which does not lead to warning against that same sin is but a lifeless form indeed, and warning against sin which has not come out of a heart that cries to God for help against it is as the Dead Sea fruit, which is said to be fair in the eyes, but in the lips only dust and ashes. God has thus joined these two things together in his word, and these two texts to which sister Haines has called attention clearly set forth these solemn and gracious truths.

C.

LARGE HYMN BOOKS.

OUR supply of the large type cloth Hymn Books is exhausted, and we have only a few copies of the large leather binding (blue marbled edge), which we will mail as long as they last at \$1.50 each. We will not be able to fill large orders for these books, but can supply any number desired of the small type Hymn Book.

THE SPIRITUAL AND FIGURATIVE MEANINGS OF THE WORD.

BECAUSE sometimes we have heard these two words confounded, and have seen the thoughts of some confused regarding them, we feel like briefly calling attention to the difference between them.

The word of God in the Bible is not all figurative language, but it is all spiritual, and that portion which is figurative is no more spiritual than that which is not spoken in a figure of speech. When it was said, "Behold, I lay in Sion a chief corner stone," the language is figurative, because the person and work of the man Christ Jesus is compared to a stone, and the thought is that as a stone is solid, abiding, and not subject to decay, so Christ is the sure refuge and salvation of his people. This language is both figurative and spiritual. But when just below it is said, "Submit yourselves to every ordinance of man for the Lord's sake," that is not figurative, but it is just as spiritual as the other words quoted above. We refer to these texts as instances in point; the whole Bible presents spiritual things, but those spiritual things are sometimes presented in figurative language and sometimes in plain terms. When Paul said, "Therefore we are buried with him by baptism into death," he was using figurative language, but when the word was spoken, "Arise, and be baptized," it was no figure of speech, but just plain, direct language; yet these last words were spiritual as well as the former. When we have through figurative language come to see the plain meaning of the Holy Spirit in the words, we have come to see what the spiritual meaning is. It is easy to run into a false spiritualization of the word, which is contrary to the mind of God in giving the word. For instance, "Husbands, love

your wives," and, Wives, be obedient to your own husbands, are exhortations to believing husbands and wives in the relation which they occupy to each other. It would be an entire perversion of the meaning of the Holy Ghost to interpret these exhortations to mean that Christ must love the church, his bride, and the church must obey Christ, her Husband. Both these things are most graciously true, but they are entirely foreign to the texts named. The texts are spiritual as they are, and it would be a false spiritualization to thus pervert them from the true mind of the Spirit. They are spiritual exhortations of the apostle, but they are not in any sense figurative.

In our desire to gather the spiritual meaning of the word of God, and to present that, we must not ignore the literal meaning. We must not forget, for instance, that the Red Sea was literally divided; that the great fish did swallow Jonah and then cast him out on dry land again; that the three Hebrew children were literally in the furnace and came out unhurt; that this literal world was created by the word of God; that Jesus was literally born of the virgin Mary; that he lived as a man among men; that he did the literal miracles that are recorded of him; that he died literally, and rose again from the dead literally, and ascended at last in the presence and sight of many disciples until a cloud received him out of their sight. All these things were literal facts, and are recorded as such, and they all exhibited the sovereignty of God over natural things as well as over the realms above, so that they declare the glory of the wisdom and power of God in and of themselves. These, all of them, were the work of God, who is a Spirit, and it is just because they were done literally that they can

and do present to our view the higher spiritual things of the kingdom of God. The last and crowning miracle of the blessed Savior before he was betrayed into the hands of sinners was the raising of Lazarus from the dead. We love to see in this the evidence and the emblem of the resurrection of the sinner dead in sin to divine life. But it must be remembered that had not Lazarus been raised from the dead literally, this one evidence that our Savior is the resurrection and the life would have been wanting, and there would have been one less proof that he is able at the last day to raise the dead from their graves.

It has been well said that where there is no substance there can be no shadow, but it is equally true that there is a shadow, and in the shadow we can see the form and reality of the substance. Let us indeed look to the substance chiefly, but let us not ignore the shadow. It is most blessedly true that healing from sin is that which is chief of the works of the Lord, yet when Jesus healed the sick, literally, it was also full evidence of his divine power, and it was also a special blessing to those who were healed in body. Let us wonder at the glorious emblems and figures of the spiritual work of God, and contemplate them earnestly and long, because they testify of that which shall abide forever. 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, &c.

CIRCULAR LETTERS.

(Written by E. A. Johnson.)

The Baltimore Old School Baptist Association, now in session with the Black Rock Church, May 15th, 16th and 17th, 1907, to the several churches of which this Association is composed, sendeth greeting.

DEAR BRETHREN:—Through the providence and tender mercies of God we have been spared and permitted to meet together as an association once more, for which we would be thankful, and if it is the Lord's will, try and write what is commonly called a Circular Letter, hoping that the Lord's hand will direct and guide us in all truth, for his name's sake, for we know and feel what weak worms of the dust we are; cannot do anything good, much less write comfortingly to his people.

We desire to call attention to Matthew viii. 11: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Who are these people that shall come from the east and west? Jesus says "many shall come." Are they not that great multitude which no man could number that John saw, that came out of great tribulation and had washed their robes and made them white in the blood of the Lamb, Christ Jesus, who brings us to the banqueting-house, whose banner over us is love? and is it not love that brings us to this banqueting-house today; love for the brethren, love to hear the gospel proclaimed, love to hear Christ and him crucified preached as the only Savior of poor sinners? Is it not a blessed privilege to sit down with Abraham, Isaac and Jacob and all the rest of God's people, in the kingdom of heaven, and to know the Lord, whom to know is

life eternal? Jesus says, "I give unto them eternal life; and they shall never perish." Have we that life? Is it not our desire to have that life above all things? In 1 John iii. 14, we find these words: "We know that we have passed from death unto life, because we love the brethren." That is a comforting assurance to us, for if we are not deceived in our poor hearts we do love the brethren, and love to meet with them upon occasions like this; it is like sitting down in the kingdom of heaven, where all is peace and love, and do not our hearts burn within us as they talk to us about things pertaining to the kingdom? These are bright seasons for us, like oases in the midst of the desert, bright spots along our pathway. We hope these meetings may continue to be held in their time and place, and that we may all have our spiritual strength renewed, and be able to say, It was good to be there.

WILLIAM GRAFTON, Moderator.

FRANK G. SCOTT, Clerk.

CORRESPONDING LETTERS.

The Baltimore Primitive Baptist Association, in session with our sister church at Black Rock, Baltimore County, Md., sendeth love in the Lord to the churches and associations with whom we correspond.

DEAR BRETHREN IN THE LORD:—Shall we address you with unfeigned love? We greatly desire to do so, but how can we realize that we do? The evidence can only come from the burning in our hearts when we see the faces of your messengers and the love that beams in their faces and shines from their burnings, whence your messengers and messages of love, and our fellowship is strengthened, and we greatly desire your love and fellowship, all brought about by the grace of God.

Our next session is appointed to be held with the Harford Church, when and where we hope to meet your messengers again.

WILLIAM GRAFTON, Moderator.

FRANK G. SCOTT, Clerk.

MARRIAGES.

By Elder T. M. Poulson, May 15th, 1907, at the home of the bride's parents, at Wagram, Va., E. Reuben Fooks, of Wicomico County, Md., and Miss Mattie J. Satchel, of Accomac County, Va.

By Elder H. C. Ker, in Fishkill-on-the-Hudson, May 16th, 1907, Bertram S. Decker, of Fishkill, N. Y., and Miss Arabella S. Hawkins, of Highview, N. Y.

OBITUARY NOTICES.

My father, **Ira Phelps**, died April 6th, 1907, being 96 years and 8 days old. He had been a subscriber to your paper almost from its first publication, and he felt he could not do without it. Because of failing eyesight he had been unable to read it for the past few years, but I would read it to him. He has often written for the paper, and his experience has been published in it. He was a firm believer in the Primitive Baptist views, and felt it was the only true church on earth. He was the last remaining of his family, and the youngest; there were two brothers and one sister who lived to be over eighty years of age; one sister died in infancy. He was born in Gray, Bradford Co., Pa, in the year 1811. He was the father of six children, three dying in infancy; one daughter, my half-sister, died in her twenty-sixth year, and only a half-sister in Ohio and myself are left. He was a great sufferer for many years, but his remarkable energy and perseverance were a surprise to all. He would walk to his church, seven miles distant, and stay over night with the brethren and come back next day, when over eighty. He clung to life strongly, and dreaded to meet the final change, often praying Jesus, if it could be right, that he might live awhile longer, but would add, if not consistent with his will, that the Lord's will be done. He said he knew he was a sinner, and had been all his life; that he was not fit to live or die, and how could such as he stand before Purity? often saying that it had been hope and fear all through. He hated to leave me alone, as we had no kindred within a thousand miles, and I, being an old, crippled woman nearly sixty, having to get around with crutches, did not know how I would get along. But at the last he was willing, and desired to go. He had his reason until almost the last, but could not talk. He had previously made all possible arrangements for

his burial, and desired Elder David Johns to preach his funeral sermon.

LAVIERA REARDON.

STARKE, Fla., May 20, 1907.

[The following is a clipping from one of his home newspapers.—ED.]

Ira Phelps, one of the oldest residents of Bradford County, died Saturday afternoon, April 6th, 1907, at his home east of Starke, of arterio-sclerosis, or hardening of the arteries. He had been confined to his bed one week, although he had been quite feeble for several years. For an extended period he had been affected with dropsy. Had Mr. Phelps lived a little more than three years longer he would have been one hundred years of age. He was born March 29th, 1811. Coming to the vicinity of Starke about twenty years ago, he strove hard to make a living, and even during the last four or five years succeeded in doing this, although he was greatly handicapped on account of his wretched physical condition. Hardly more than able to move about, Mr. Phelps maintained a truck patch about his home, and this to a great extent provided a living for him and his daughter, Mrs. Reardon, with whom he lived. Ira Phelps was a member of the Primitive Baptist Church, near Starke. He was a christian, was honest and industrious, and was well liked by all persons with whom he was acquainted. Mr. Phelps was reserved and conservative. On coming to Starke, twenty years ago, he took up his residence with his daughter, Mrs. L. Reardon. He lived a consecrated, christian life, and did unto others as he would have them do unto him. The strong characteristics of his life were sobriety, honesty, industry and patience. He was to be found daily at his employment until about four years ago, since which time he was confined to his room to a great extent. It was not until a few days previous to his death, however, that he found it necessary to take to his bed.

The remains were interred in Crosby cemetery.

Mrs. Mary Matilda Cole, widow of brother F. M. Cole, a former member of Mt. Zion Church, in Loudoun County, died at her home in Loudoun Co., Va., April 9th, 1907, aged about 65 years. Mrs. Cole was a daughter of Mr. Wm. Dodd, of Loudoun County, Va. She was married to brother Cole in February, 1866. She became the mother of five children, four daughters and one son, and while the most of these were yet in tender years she was left a widow, a number of years ago. She was a devoted and exemplary wife, and was also a competent and faithful mother to her children. It can truthfully be said of them all that they are ornaments to the society in which they move, and an honor to their mother, to whom they were peculiarly devoted. Mrs. Cole never made a public profession of the faith which was in her, and which was her stay and support during the

weeks of her great suffering, and in the triumph of which she died. She had been a lover of the truth for many years, always attending Old School Baptist meetings when able to do so, and no others. A lack of all confidence in herself and a sense of unworthiness kept her back, like multitudes of others, from the ordinances of the church, which we have great reason to believe she loved. She was evidently baptized with the Holy Ghost, and her last days were in sweet and precious communion with her God, as the end seemed clearly to show. Besides her children she leaves one brother and two sisters with their families and many relatives and friends to mourn their loss in her departure. May God comfort the mourners.

ALSO,

Mrs. Julia A. Lewis died at her residence, "Rosemont," near Manassas, Va., April 22nd, 1907, aged about 79 years. In the death of sister Lewis the little company, the membership and congregation of Bethlehem Church, near this place, have sustained a severe loss. For two or three years past sister Lewis has been deprived of the privilege of meeting with the church by reason of the dread disease, consumption, of which she had been the victim for many years, but we knew her heart was with us, and her interest in the welfare of the church remained unabated. She was one of those gentle souls whose unselfish devotion to duty, whether to her brethren, to her family or to the community in which she lived, or to any who came under the sweet influence of her gentle ministrations, renders the term by which we love to designate them, "mothers in Israel," peculiarly appropriate. I believe sister Lewis was baptized by Elder Samuel Trott, probably nearly a half century ago. I have not access to dates. My acquaintance with her and her dear family dates back to 1877, and I can testify to the truth of my words. She has been a dear mother to me, a friend and helper indeed. I must pay this personal tribute to her memory. She said to me as I stood by her bed two days before she died, "I want to go." She could not speak above a whisper. Her death seemed a fitting close to her life; without a struggle, quietly and peacefully she fell asleep, "asleep in Jesus," we must believe. The death of her husband, brother Lewis, several years ago, was a heavy stroke to her, for she was a devoted wife. She bore her sorrow in meek submission to the divine will, as also her bodily sufferings of the last weary years of her life she endured without complaint or murmuring. She leaves four sons and two daughters, all worthy children of a worthy mother, together with one brother, I believe, her brethren in Christ, many relatives and friends, and the entire community, who witness to her real christian character and life among them, to grieve because of her departure.

J. N. BADGER.

MANASSAS, Va., May 27, 1907.

George W. Guernsey, of East Cobleskill, Schoharie Co., N. Y., entered into rest March 1st, 1907, aged about 68 years. Mr. Guernsey was a member of the Old School Baptist Church at Schoharie Hill. His parents were John and Eve Hoose Guernsey, the father being also a member of the same church. There was a large family of them, a sturdy race, industrious, strong characters, and intellectually bright and vigorous. The mother was an aunt of Dr. James H. Hoose, who a quarter of a century ago was one of the educational leaders in the Empire State. Mr. Guernsey was reared on his father's farm, near East Cobleskill, attended the district school, and afterwards the seminaries at Charlotteville and Warnerville, in his native county. He afterwards taught in the public schools of that locality. After the Civil war broke out he enlisted with the 134th Regiment of New York Volunteers, took part in the battle of Gettysburg, and was severely wounded while in action in the wheat field during the second day of the fight. After he had recovered from his wound he joined the army in the west, and was captured by the Confederates and lodged in Andersonville prison. After his return home he married Iantha Cole, daughter of Elder Loren P. Cole, of Conesville, N. Y., and established himself on a farm near East Cobleskill, where he continued to reside until the time of his death. Through industry, intelligence and good management, he achieved success in his chosen occupation, a vocation which he regarded as one of the noblest. Six children were born to them, five of whom are living. Mr. Guernsey took a great interest in educational affairs, and was especially interested in the education of his children. Mr. Guernsey was baptized by Elder Balas Bandy some thirty years ago, and became a member of the church at Schoharie Hill. He performed an active part in the affairs of the Old School Baptist Church, tenaciously adhering to all the tenets of its faith. He was rarely absent from church service, and was regular in his attendance at the yearly meetings and the associations, greeting and entertaining the brethren with a hearty good will and hospitality. He was clerk of his own church for some twenty years, and at the time of his death was, and had been for a considerable time, clerk of the Lexington Association. He was a big-hearted, kindly man, who seldom refused a favor either to his family or a friend. He was a steadfast friend, enduring as adamant. Loren C., the eldest of his children, died in the spring of 1902, while engaged in educational work in the Philippine Islands. Of the remaining members of his family, Iantha, his wife, a woman of high character and intelligence, Dr. Rosco Guernsey, of Columbia University, Mrs. Elma Aker, of Howes Cave, N. Y., Valetta, of Stamford, N. Y., Grover C. and Cecil, of East Cobleskill, survive and mourn the loss of him who, after life's fitful fever, sleeps so well.

The funeral services were conducted by Elder R.

W. Sanford, Elder Clark, his pastor, being unable to be present on account of sickness. Interment in the Cobleskill Rural cemetery.

WILLET A. BAKER.

Fred Burch was born in Stokes County, N. C., Oct. 15th, 1817. At the age of ten years he moved with his parents, Charles and Elizabeth Burch, to the State of Indiana, where he resided until his death. He died of old age at the home of his son, Charles F. A. Burch, in Monroe County, Ind., July 27th, 1906, aged 88 years, 9 months and 12 days, in the full triumph of faith in Christ, believing in the absolute sovereignty and foreknowledge of God, and the predestination of all things, giving praise to the King of kings and Lord of lords. Dec. 28th, 1837, he was married to Margaret Carmichael, to which union eleven children were born; two of these died in infancy. On March 13th, 1870, he was again married, to Elizabeth Carmichael. He had thirty grandchildren, forty-four great-grandchildren and one great-great-grandchild. He was a member of the Old School Baptist Church forty-five years, always having full confidence in the promises of God, and was highly respected and beloved by all. A father in Israel has fallen; his labors are ended, his life's work is done; he is not, for God has taken him. He leaves five children in Missouri, besides many grandchildren. The children requested me to preach to his memory, which I did on the second Sunday in October, 1906, at the Mt. Pleasant meeting-house, in Nodaway County, Mo. Text used, 2 Corinthians i. 2. A very large and attentive congregation was present. I have also been called upon to preach one daughter's funeral and three of the grandchildren's.

ALSO,

Rowland Lewis Hutchinson, son of Lemuel and Mary Francis Hutchinson, died Dec. 27th, 1906, at the home of his father, in the city of Hopkins, Nodaway Co., Mo., aged 23 years and 22 days. He was born Dec. 5th, 1883, and died in the full triumph of living faith. Although not a member of the church militant, we have every reason to believe he was a member of the church of which the Savior of sinners said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it," as he left us every evidence that he had been with Jesus, and that his heirship is incorruptible, undefiled and unfading. Never was he heard to murmur or complain. The disease which caused his death was consumption. He took great interest in the Old School Baptist meetings, and desired baptism in their fellowship, but affliction and surrounding circumstances prevented. His father and mother were members of the Three Forks of Nodaway Church, his mother having gone several years, and his grandparents on both sides having gone before and having lived and died in the faith of God's elect. He leaves his father,

three younger brothers, grandmother and Aunt Laura and many other dear relatives to mourn his absence, but we mourn in hope that we shall all be gathered when the last trump for us shall sound to call us home to God.

His funeral sermon was delivered on the second Sunday in April, 1907, by the writer, pastor of the church, to a large congregation. Text used, last two verses of the fourth chapter of 2 Corinthians and first verse of fifth chapter.

R. M. SIMMONS.

HOPKINS, Mo.

G. T. Blevins was born in Dade County, Ga., Nov. 25th, 1857, died Sept. 1st, 1906. He moved with his father to Tarrant County, Texas, about 1875; was married to Miss Mary Bird, July 4th, 1880. To this union were born ten children, nine of whom are living. Deceased was baptized by Elder A. D. Bourland in the fellowship of Denton Creek Church of Old School Baptists on the first Sunday in June, 1893, and was ordained deacon of same church on Saturday before the first Sunday in May, 1903. Our dear brother was a staunch believer in the doctrine of salvation by grace, and that God is a sovereign and works all things after the counsel of his own will, and that whatsoever God does is right, because it is God that doeth it. In all his afflictions, which at times were excruciating in the extreme, being eighteen months subjected to the surgeon's knife in the treatment for cancer, and amid all the dark hours our brother was sustained by grace, and enabled to sing hymns of praise to the worthy name of his Redeemer, but O how he did long toward the close of his pilgrimage to depart and be with his Lord, although saying he desired to be submissive to the will of his Master, and that his afflictions, though severe, were for a purpose, and that God is too good to be unkind. Surely in the calling of this brother home our little church has suffered a great loss. He was deep in doctrine, sound in the faith, charitable, ever ready to lend a helping hand to God's humble poor. In our little church meetings his seat is vacant, his voice is hushed in death, and we cannot hear him lead in singing praise to his heavenly Master; but we mourn not as those having no hope, for we believe our loss is his gain, and that the dear Lord has called him home to his reward, that inheritance that fadeth not away. He often admonished his wife, who was baptized at the same time with him, to stand firm in the doctrine of God our Savior; to teach their children honesty and uprightness, to love one another and to obey her. May Israel's God guide us into all truth, and give us grace sufficient for our day and time, and may he make a way of escape in our every temptation, is the prayer of your unworthy brother,

W. S. BOURLAND.

VERNON, Texas, May 9, 1907.

Mrs. Mary E. Davenport departed this life Wednesday, March 20th, 1907, at the home of her niece, Miss Addie M. Derby, near Howells, Orange Co., N. Y., aged 76 years. She had been in failing health for some time, and was very ill for three weeks before the end came. She was born in the town of Walkkill and spent her life in the vicinity of where she died. Her parents were Daniel and Julia Carpenter Derby. She was of a family of seven children, two brothers and one sister of whom survive: De Witt D., of Howells, Isaac, of Orange, N. J., and Kate, wife of Henry Knox, of Kansas. One son, Theodore, of Chadron, Neb., also survives her. The late John Derby, of Howells, Dr. W. C. Derby, of Ellenville, and Addie C., wife of Theodore W. Decker, of Pine Bush, have passed away within a few years. Sister Davenport united with the Middletown and Walkkill Old School Baptist Church many years ago, and remained a faithful member to the end of her life here. She loved the cause of Christ, the companionship of saints and the doctrine of grace. Her niece, at whose home she died, was faithful and kind to her for many years, depriving herself of much pleasure that she might be with her aunt to minister to her wants, and in so doing she ministered unto Jesus.

The funeral service was conducted by the writer, and was largely attended.

May grace, peace and comfort attend the pathway of all who mourn. K.

Charles Burton Fraser was born at Otisville, N. Y., Dec. 3rd, 1888. His father, Schuyler Fraser, died while this son was a baby, and his mother, Nellie Easton Fraser, the dearly loved daughter of James and Elizabeth Corwin Easton, died ten years ago, leaving her two sons to the care of their grandparents. It is in loving memory of a rare and beautiful personality that these lines are written, in a full knowledge of the splendid inheritance of character and mental ability from an honored ancestry, which Charlie Fraser possessed. The spinal trouble which made his life a constant battle for health developed very early, and he soon became an object of added interest to his relatives and friends because of his brave spirit and cheerful disposition. As a small boy his tastes were all for manly sports. In his many illnesses nothing pleased him better or seemed to help him more than for his friends to read him stirring stories of warfare or adventure, and Cooper's Indian stories were a never-ending source of delight. As he grew older he became an apt student, doing wonderfully well for the odds he fought against, and some of the pleasant recollections of the writer's life are of the days when Charlie was feeling well and was busy with his school work. Always bright, and making the best of everything, he put to shame the complaints of those possessing health and strength. He was a manly, truthful, honest boy, and these

qualities grew in him with years. He had been for a long time attending to business matters for his grandfather, and had been taking a business course at Middletown. Not feeling very well, he went to his cousin's home at Dingmann's for rest and change, but was taken ill there on the 16th of May, and died on the morning of the 21st. Of his immediate family only one brother, James Easton Fraser, survives him. The sympathy of all who knew him goes out to his brother and his grandparents. He was peculiarly their care and comfort. Always busy, bright, cheerful, and intent on keeping up with the interests of the day, he was particularly helpful to his grandfather, who is troubled with cataract. He will be terribly missed in his home, but the memory of his bravery and reliance on a higher power is an inspiration to those who were so fortunate as to know him intimately.

The funeral services were held at his late home on Friday afternoon, May 24th, and Elder Ker, of Middletown, preached most helpfully. The public school was closed as a mark of respect and affection. Interment was at Howells, in the family plot.

A FRIEND.

Mrs. Mary Shields, our dear sister, died at her home in Macomb, Ill., Feb. 22nd, 1907, her age being 60 years, 1 month and 14 days. She was the daughter of Elder I. N. and Lucinda Vanmeter, and was born in Grayson County, Ky., Jan. 8th, 1847. In her tenth year she came with her parents to Illinois, where she has lived nearly all her life. She was married to Martin Shields Nov. 26th, 1868, and was the mother of seven children, six of whom, with her husband, survive. She united with the Old School Baptist Church called New Hope, in Warren County, Ill., in 1889, since which time she has been a firm, faithful and earnest member, beloved by the church and all who knew her. She had been in delicate health for many years, troubled with weak heart and lungs, but was up and around the house until about a week before her death, when she was taken with severe pleurisy, which with her other ailments soon finished her course, and on the night of February 22nd she quietly and peacefully fell asleep. She suffered very much for several days, and spoke but little, but near the end she told our aged mother and her children not to grieve for her, for she was ready to go. A sweet smile seemed to rest on her face in death, calling forth the remark, "Asleep in Jesus, blessed sleep." She was of a meek, quiet, humble disposition, always bemoaning her unworthiness, and often saying she had no hope except in what Christ had done for sinners. Salvation by grace alone was a precious doctrine to her. She greatly enjoyed the little meetings held from time to time at her house when she was unable to leave home. Beside her immediate family she leaves an aged mother, four brothers and three sis-

ters, the church and many friends to mourn her departure, but we grieve not as those who have no hope, for we confidently believe that she "is not dead, but sleepeth," and in the glorious resurrection morn her body shall come forth, not in weakness and suffering, but clothed in immortality and in the likeness of Christ, and she shall be satisfied. O may our faith embrace this precious truth, and may we be enabled by divine grace to so live that when we are called away we can say, I am ready.

On Sunday evening, Feb. 25th, she was laid beside our dear father and sister Snsie in Oakwood cemetery, at Macomb.

SARAH E. RUNKLE.

MACOMB, ILL.

Mary J. Swart died May 24th, 1907, at the ripe old age of 85 years, at the residence of her son, Samuel A. Swart, 226 S. Second Ave., Mt. Vernon, N. Y. My mother was a staunch friend and a regular reader of your most excellent paper. She died in the faith. She was in the best of health until about a week before her death, when she was taken ill with bronchial pneumonia, but fortunately did not suffer during her sickness, and went to sleep peacefully.

Funeral services at Margaretville, N. Y., Sunday, May 26th. S. A. SWART.

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

Thos. W. Records, Mo., \$1.00; Nancy Stathers, W. Va., \$3.00; Mrs. D. Baker, Md., \$.50; M. J. Campbell, Md., \$1.00; S. F. Gandy, N. J., \$1.00.—Total, \$6.50.

M E E T I N G S .

THE Siloam Association of Regular Predestinarian Baptists of Oregon will hold its next session with Sulphur Creek Church, the Lord willing, near Vern, Lewis County, Washington, on Friday, Saturday and Sunday, June 14th, 15th and 16th, 1907, commencing at 10 o'clock a. m. Those going by railroad will go to Tacoma, Wash., there change to the Tacoma & Eastern, which leaves Tacoma at 8 o'clock a. m., arrives at Tilton at 1 o'clock p. m. Those going should be at Tilton Thursday evening before the meeting, where they will be met and conveyed to the places of entertainment.

N. J. SHANK, Clerk.

THE Lord willing, the yearly meeting of the Old School Baptist Church of Canada will be held in the schoolhouse in the township of Brooke, Lambton Co., Ontario, five miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1907, and continuing two days. Our pastor, Elder D. M.

Vail, has promised to meet with us. Brethren of our faith are cordially invited to meet with us.

ARCHIBALD McALPINE, Clerk.

THE Andes and Middletown Old School Baptist churches, the Lord willing, will hold a two days meeting at Arena, N. Y., Wednesday and Thursday, June 26th and 27th, 1907. Those coming from the east or west will take the Ulster & Delaware train Wednesday morning, change at Arkville and take Delaware & Eastern to Arena. Meeting will commence at 11 o'clock a. m. Wednesday. We hope to meet our brethren there, and also extend a cordial invitation to all lovers of the truth to meet with us. Place of meeting is but a few minutes walk from Arena depot.

J. B. SLAUSON.

THE Spoon River Association of Regular Predestinarian Baptists will convene, the Lord willing, in her seventy-sixth annual session, at the residence of brother Doty Varnes, five miles southeast of Farmington, Fulton Co., Ill., on Friday, August 30th, 1907, at 10 o'clock a. m., and continue the two following days. Those coming from north of Farmington must come Thursday evening, where they will be met; those coming from south of Farmington will change to the Iowa Central for Cramer on Thursday afternoon, where they will be met. Those from south of Galesburg will come to Abingdon on the C., B. & Q., change to the Iowa Central at 4:36 p. m. Those from Galesburg and the north will take the Internban at 3:30 p. m. for Abingdon, where they will meet those from the south all bound for Cramer.

S. H. HUMPHREY, Clerk.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 75.

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NO. 13.

CORRESPONDENCE.

BROOKLYN, N. Y., April 28, 1907.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I have had some meditations upon the first Psalm. If it be the burden of the word of the Lord upon me causing me to think upon these things, all is well, but it is with fear and trembling that I attempt to write anything for publication. David was inspired to say at the beginning of the Psalm: “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.” In thinking of the old patriarchs and prophets we are prone to set them up above the saints of God of to-day, but when we are led by the Spirit to see Christ as the head and the church as the body, then we see the whole church, from the first child of God that lived upon earth to the last one that will be gathered home, standing upon the same common level, and each filling his or her place as members of the body of Christ and as members of the Lamb’s wife. Thus David was a man of sorrow and acquainted with grief, as you and I are to-day, and as is every other member

of the body; at times he was lifted up on the mountain top, and at other times he was down in the valley and in the belly of hell. It was therefore that he was able to write what would comfort the saints of God in all ages of the world.

What a comfort it is when he says, “Blessed is the man;” not that man will be blessed in some future time, or that he will be blessed because he does the things named below in the Psalm, but he is blessed in the doing of them. Dear kindred in Christ, have you not experienced this blessing when it has been your high privilege to resist the temptations that have been set before you by those who would lead you astray? There are many counselors standing on every side ready to throw out the net and entangle the feet of the upright in heart. In this great city of New York we have everything, from the worst gambling den to the little, petty things that the world calls sin, ready to draw in every one who will run after them. Some are kept from these things through shame, and some through the fear of hell, but the children of God, to whom he has been pleased to reveal his grace, are kept from these things by his almighty power and grace.

But the matter does not stop here. We have no reason to think that David was speaking of these things at all; but there are thousands of people who profess to be followers of the meek and lowly Savior who, like some of the Pharisees, will devise every means to persecute the church of Christ and offer every inducement to draw them away. These are said by the Savior himself to be the ungodly, the scornful and sinners. For he said to them, Depart from me into everlasting fire. True, we are all sinners, but we are told that he has washed us in his own blood and made us white; he said, "Though your sins be as scarlet, they shall be white as wool." We are sinners in our own sight, but righteous in his sight; for when Jesus was nailed to the cross and cried, "It is finished," all the work was accomplished, and not one thing was left for the sinner to do to merit his salvation; the debt was paid, and the bride, the church, was safe in the love of her Husband. There was no more need of burnt offerings and sacrifices for sin, for he said, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." This proved that all the blood that was ever shed on Jewish altars could not atone for sin, but was only typical of that great sacrifice which should be offered, which was the Lord from heaven, who was clothed in flesh. There is still another thing which comes even closer to us, and that is this flesh of ours. There is a constant warfare between the flesh and the Spirit. Temptations and evil thoughts beset us day by day, and we groan and mourn, being burdened with them, so that we cry out, "O wretched man that I am! who shall deliver me from the body of this death?" But when we are lifted up above all these things of the world, of which I spoke, and the plague of our own hearts, we rejoice and say with David, "Blessed is the man that walketh not in the counsel of the ungodly." We see and know by experience that in our carnal nature we have scorned the things that pertain to godliness, and being lifted up above these things for a moment we learn how blessed we are, and are made to thank God, not as did the Pharisee, that we are better than other men, but that by his electing love and grace we have been shown better things, and that he has kept us from the evils and temptations that beset us on every side. Is not this a blessing beyond the power of poor, mortal man to express or conceive? People say and think that if a man does not drink, gamble, steal, kill and so on, or in other words, if he is what is called a moral man, he is not such a sinner as are those who do all or a part of the things named. True, in the sight of the law of the land he is not, and I admire the moral man and have great respect for him as a law-abiding citizen, but still in the sight of God we have account of but two ways: the right and the wrong way. The man who blasphemes the name of God, and the man who cries, Lo here and lo there is Christ, and who if possible would deceive the very elect, are alike sinners in the sight of God. This man, zealous for his religion, is just as vile a sinner as the most dissipated creature that ever lived on earth. These are hard sayings to the so-called followers of Christ, but to the true followers of the Lamb they are known to be true statements. This man's "delight is in the law of the Lord; and in his law doth he meditate day and night," says the psalmist. Do you not again and again ask yourselves the question, Is my delight in the law of the Lord? Why, one says, There

is much of my time that my mind is set on the things of this world, greedy for gain, thinking how to accumulate more of this world's goods. Is this not my delight? Yes, this is true with many of us. But let us examine ourselves and see if this is really our delight. After all, is it not our desire to walk in the light of his countenance, and as becometh saints of the living God? Is there any joy that excels this joy when it pleases the Lord to lift us up above the beggarly elements of this world, and we can say with David, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock," and put a new song in my mouth, even praise to his name? Is not our delight in the name of the Lord, and do we not meditate in his law day and night? I do not think there is a day or night that passes in which the Lord's people do not have some meditations upon his law. Whether we are basking in the sunshine of his presence, or shut up in midnight darkness, we are thinking of his wonderful works and of his mysterious ways, and these meditations at times are sweet morsels under our tongue, while at other times they are as the gall of bitterness. But still we are blessed in all these things, for if asked, Would you give up the little hope that is within you? you would say, It matters not how bitter the gall I am drinking, and we, like the disciples, cannot go away, for we have nowhere else to go. These are like trees planted by the rivers of water, that bringeth forth their fruit in their season, and whose leaf shall not wither. If we plant a tree in dry earth where there is no water, it will die, but if we plant it by a river, where it can draw water which feeds and nourishes the life of the tree, it will bring forth fruit in its season and the leaves will flourish. Thus the man

of God is planted by the river of life, which ever flows from the throne of God and the Lamb, and it is by this river that he lives, grows, flourishes and bears fruit to the glory of God in his season. If there is life in one there will also be some fruit. There has never been a tree of the Lord's planting that did not bear fruit, every one in his own order. The ungodly are not so, but are like the chaff that the wind driveth away, therefore the ungodly shall not stand in the judgment nor sinners in the congregation of the righteous. This is true of the characters of which I have been speaking. Men of the world are like chaff driven before the wind. We see this day by day, and, coming home to our own experience, like Solomon, we learn that all is vanity and vexation of spirit. All the air castles that we have built and the idols that we have set up fall and are carried away as the chaff before the wind, and the ungodly cannot stand in the congregation of the righteous. The followers of anti-christ cannot stand in the congregation of the followers of Christ. Oil and water will not mix, so righteousness will not mix with unrighteousness. It matters not how dark the night, when the sun rises it disperses the darkness and it is day; so when the Sun of righteousness arises and shines upon us it matters not how dark and dreary the night has been, it is day in our souls. It is always day when he is shining upon us, but when he withdraws himself it is midnight to our souls. The Lord knoweth the way of the righteous, but the way of the ungodly shall perish. Yes, he knows every step that we take, and he leads us every moment. It is said of Jacob, The Lord found him in a waste howling wilderness, and led him about and instructed him, and kept him as the apple of his eye. Here

he finds every one of his people, and were it not for his presence and his pleasure to lead them out, there they would remain; but he leads them about and instructs them, he guides them every step, and at last brings them to his banqueting-house, and his banner over them is love. Is not this a most beautiful banner? O to think of the banner of God's love floating over poor, hell-deserving sinners such as we all are, is not this a blessing indeed?

But the ungodly shall perish, for John said on one occasion that his fan was in his hand, and that he would gather the wheat into the garner, but the chaff he would burn with fire unquenchable. What love to his people! O that I could praise him without ceasing for all these wonderful blessings.

Your brother,

JOHN L. HASTINGS.

HUNTER, N. Y., Jan. 3, 1907.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN:—May one so utterly unworthy be allowed to thus address you? Since my last attempt at writing I have been made to examine myself to see what was my motive in making the attempt. Although I felt my unworthiness and inability for years, and deferred from year to year to do so, yet since writing I have felt that perhaps I have deceived my brethren and sisters by so doing, for I feel that if they could know me, and see me as I see myself, they would have no fellowship for me; but if I know my own heart at all, I surely do have love and fellowship for them, and desire their fellowship, which I prize more than all other things on earth, and when reading their good letters I sometimes feel as though I could not be so far separated from them, for there seems such a dear

nearness to them. Now while writing the words of this beautiful hymn drop into my mind:

"From whence doth this union arise,
That hatred is conquered by love?
It fastens our souls in such ties
As distance and time can't remove."

This is union of souls. What a blessed thing it is that the Savior said in his prayer, "That they may be one, even as we are one." If we feel the assurance that this nearness is in him, how can we help but rejoice and be glad? I cannot tell when I have had a season of such darkness and trials as I have had for the past three or four months; I have wondered why I have so many hard trials to endure, and so little grace to bear them. I awoke Christmas morning, and the light broke in, and I was made to see how prone I am to forget the mercies of God, and then I could weep and beg for grace to bear whatever trial I may meet by the way, and to realize that it is all sent for my good, and to trust that it is all for the glory of God; but these seasons are so short that I sometimes feel afraid they must be imaginary. Sometimes when I read, and rejoice so much in what I am reading, as soon as I close the book it is all gone, and I feel an aching void which the world cannot fill. Then at other times I feel so lonely and discontented that I will try to read, and there seems no beauty or life in what I am reading, and I cry out, O, is there any one like me? I know of a certainty that only for the strong hand of sovereign grace I should give up all. I often fear that I never have had anything real to give up, and certainly I never have had anything to give up, for I cannot give it up if I would; it holds me fast.

"He takes my soul ere I'm aware,
And shows me where his glories are."

And,

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

Never in all my life have I seen the emptiness of the world and of worldly things as I have this winter, and never have I felt so strong a desire to depart from it all and be at rest. I have felt sometimes as though the time was near at hand when I should

“Quit this house of clay,
And fly to unknown lands.”

And now at this moment the words of the beautiful hymn come to my mind:

“Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand.”

It is my desire to be held in that powerful hand, and to be led about and instructed, even as was Jacob. Greatly do I need this instruction, for I am so blind, and also so weak and lame that I cannot take one step in safety only as he leads me. I cannot see that I have ever taken one step forward, but rather backward. Instead of being any better, I see myself more and more miserable. When I hear others complain in the same way it gives me hope that through the mercy of the blessed Lord, who knows that I am only dust and nothing more, and who came to this earth manifest in the likeness of sinful flesh to suffer and bleed and die that we through his death might have life everlasting, I can but be still and say, “Jesus, thou Son of David, have mercy on me.” Grant that I may be found worthy to stand among that happy number who have washed their robes and made them white in the blood of the Lamb. O happy people, blessed in the assurance that Jesus Christ has wrought this salvation, and that they are not left to work it out for themselves. We are so

poor and worthless, and our works come so far short of giving him the honor and glory due to his name for the matchless gift of his love, that we feel to owe all to him. What are our works for salvation in our own sight? And how can we expect or look for blessings from the holy God upon our works, which are of the earth earthy and all sinful? We have an example in the offerings of Cain and Abel. Abel offered by faith of the firstlings of the flock, and his offering was acceptable. Cain’s offering was the fruit of his labor. So would an offering of our own works be, except we bring that which is wrought within us by the Spirit of Christ, and it is said that he works in us to will and to do of his good pleasure. Even when trying to write, it seems at times a sin for me to make the attempt, and there are times when I feel that I am not fit even to call upon his name for mercy, though this winter I have found sweet relief when approaching the mercy-seat in prayer, and have felt that I was not sent empty away, and have received the blessing that I have sought for and desired so much. I have at times been made to say, Though it tarry long, yet will I patiently wait for it. Patience I sorely need, and also charity. O how empty I feel of all these blessed gifts. If my brethren could look into my heart I fear they could not cast the mantle of charity over my imperfections unless they have a greater gift of that blessed charitable spirit than I feel that I possess. I can say with the poet:

“Emptied of earth I fain would be,
Of sin, of self, of all but thee;
Reserved for Christ, that bled and died,
Surrendered to the Crucified.”

Dear brethren, do with this letter as you please; I have thought to send it to you for some time, but have hesitated until now. I wish to be remembered by

you who hope for mercy in the same God whom you serve, and remember me at the throne of grace. Although I am not where I can join hands and voices with you, yet I sometimes feel a holy solemnity stealing over me, as though I were joining in giving of thanks with all the dear ones to his great name.

From a sister, saved by grace, if saved at all,

(MRS.) MARY FAULKNER.

SANTA CRUZ, Cal., April 24, 1907.

DEAR BROTHER CHICK:—Another year has passed, and I find that my subscription for the SIGNS is due, so inclosed you will find two dollars for its continuance. Like many others, I am separated from the brethren whom I love in the Lord, and the SIGNS contains all that I hear or ever see about the goodness of God to poor, helpless sinners. It tells of the God who loved us when we were dead in trespasses and in sin, and who gave his Son to die that we might live; it tells of a people saved by grace, who, being justified by faith, have peace with God through our Lord Jesus Christ; it also tells of the trials and troubles and the doubts and fears of those who were chosen in him before the foundation of the world; it tells of a poor, lowly, despised little band, whose only hope is in the crucified and risen Redeemer, and who are patiently awaiting the day when they shall see him and be like him; and it tells of the patience and perseverance of those called to be saints all through this life, and of their triumphant deaths. All the above are one and the same people, and I love to read concerning them; sometimes my heart is filled to well-nigh bursting, and sometimes my eyes so filled with tears that I cannot see, but they are tears of joy and sweetness; not sweet be-

cause they came forth from such a sinful being as myself, but because our Father in heaven sanctified them for my good and his glory. I often find great relief in tears when they are occasioned by a heart overflowing with love and gratitude to God for a finished salvation, and I am not ashamed of them. I cannot praise him enough that I had nothing to do in it, for my will would conflict with his and my feet would refuse to follow in his footsteps. There is no life in me except that which is hidden with Christ in God. There is no goodness nor love abounding until I remember that he first loved me, and then the cry goes up, Make me better, dear Lord, and make me more thankful for all thy mercies. I wish many times that I could see all who write for our family paper, that I might take them by the hand and tell them how they have cheered my lonely pilgrimage, and how it has been a school to me in unfolding and explaining so many beautiful things, so beautiful that I feel constrained to say, A people taught of the Lord; no earthly influence could have thus directed their minds. I read the writings of our beloved editors, and I see such a spirit of love, of fairness and of meekness displayed that my heart goes out to them in love and admiration, and I think how favored they are to have been chosen to give us the tidings of such great things. I know, too, that it is not always that you are enabled to speak or write as you wish to do; I know that you have seasons of doubt and darkness, that you feel your leanness on many occasions, but it may be that it is a heathful condition after all; a helpful one I assure you, for your emptiness will be our fullness, your despondency our time for rejoicing. If there were no others tried as I am, if there was no other barrenness of soul, I

would have no encouragement to continue this warfare, but when I know of others whose robes seem so much whiter, whose lives seem so much more consecrated to His service, experiencing the same things that I do, I feel to understand and to appreciate as I never did before the saying at the same time, "Great is the mystery of godliness." I wish I could tell to all the brethren how I love them as such, and that I could write them what at times I feel it in my heart to say by way of encouragement, but when about to attempt it, it comes to me, Who are you, that you should essay to address those who are so superior in mental and spiritual attainments, especially concerning Him whose garment you are not worthy to touch? so I go to examining myself, and in so doing get away from God and his goodness, and see only my sins, my pollution and my insignificance. Where there is one who can write to the comfort and edification of the household, there are hundreds who cannot, so you who have the talent should continue to let it shine, that we may be built up and God glorified. It may be that they do not always tell of the good you are accomplishing, but way down in our heart of hearts we know it, also something of your great responsibility, and our prayers go up that you may be fed from his bounty, clothed with the robe of his righteousness, sustained by his grace, and spared in his mercy a long while yet to break to us the bread of life; in other words, to let fall from your lips and pens the words which are meat and drink to us.

My dear mother always wanted me to meet brother Durand, and I have desired to know him also. I could go clear down the line, but it would be tedious. It is this love which constrains me to believe

that I have passed from death unto life, and causes hope to spring anew.

I read of Elder White's death with regret; I knew him, and like brother Badger, I loved him. The last sermon I heard preached was by him at sister Waddy's, in Georgetown, D. C., about six years ago. I wanted to have some conversation with him, but felt too unworthy to approach him. A good man has been called home, and though we sorrow, there must have been a very abundant entrance into that city whose builder and maker is God, and where sorrow and parting never come. Sister White has my sympathy, but I have never written her; I believe there is consolation only at the Fountain, and that he who has been her help will not desert her. Again, I felt that I could not point the way to one who had been brother White's companion for so many years—the companion of such a God-fearing, God-loving man.

But it may be that I am not writing profitably, so will close. We have had a cold, wet, dreary winter, but as in our spiritual life, the springtime never fails to come, and now there is gladness in all nature. My husband and I are alone; a few months back he was seriously sick, but was spared to me, for which I am very thankful; he remembers you kindly. I am thirty-five years older than when you knew me, but in and of myself not one whit better. If I have grown in grace, if I do more sincerely desire the things of his kingdom, if I have striven for that which makes for peace and harmony, if I love the Lord and his people, to him I must ascribe all praise and dominion and power, and he must make answer for me.

With much love for yourself and family, not forgetting brother Ker, I remain

your sister in hope, by and through the merits of One who is infinitely better and higher than I.

(MRS.) J. L. WRIGHT.

PINSONFORK, Ky., April 4, 1907.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN IN CHRIST:—I have just received and read a precious letter written by Elder J. E. Thornbury, of Ratcliff, Ky., which I hope you will publish in the dear old SIGNS for the comfort and encouragement of the Lord's humble poor. It is so consoling to me, a poor weakling, that I think it will comfort and rejoice the hearts of many others. O how consoling those blessed words of tenderness and love of our dear Redeemer, who spake as never man spake.

Yours in hope,

W. J. MAY.

RATCLIFF, Ky., March 31, 1907.

ELDER W. J. MAY—VERY DEAR AND PRECIOUS BROTHER IN LOVE AND GOSPEL FELLOWSHIP:—Your very comforting letter of the 26th inst. at hand, and read with much pleasure. No, you do not weary me with your writing. Your letters, though short, are always comforting and instructive, and appreciated by me. If you should only say, I still remember you, it would encourage me, yet I feel unworthy of such an endearing name as you call me: that of brother in the Lord. You speak of me as ably defending the doctrine of grace. O my dear brother, how can you say I am able in the ministry? If you only knew how weak I feel myself to be, and how unprofitable to the poor and afflicted children of God, you surely could not call me an able minister. I feel that any one who can preach at all is qualified to speak words of comfort to the edifying of God's

poor and afflicted children more than I, yet there are times when I feel the Spirit of the Lord is upon me, and when a door of utterance is opened, it is sweeter than honey and the honeycomb. O how weak and helpless I am without his strong arm to support and strengthen me in time of trial and grief; his tender love and grace have kept me through all the afflictions and sorrows I have been called to pass, and his words verified that he would uphold and strengthen in time of need; why should we be so distrustful as we are, halting and shrinking at every step, if we realize these things in our experience? Yes, I know the Lord rules, not only in heaven, but among the inhabitants of earth, and does his will in his own time and way. O that I may be kept and guided by his power and grace in the right way, and led by his Spirit to so walk that I may not be a reproach to the cause I so dearly love, for it is there my best friends, my kindred, dwell, and there God my Savior reigns. Ah, my brother, entwined about the tendrils of the heart are precious memories of moments spent with Christ the Lord. Short indeed, perhaps a glimpse, no more, yet never to be forgotten, through the open door (Christ) in the temple of our God, revealing hitherto hidden mysteries, wondrous in beauty, transcendent in loveliness; a joyful sound reaches our ears; hark, what do we hear? The song of Moses and the Lamb, taught in Zion to the inhabitants thereof, sung in Canaan with joy and much rejoicing, but silent upon the lips of the captives in Babylon. Christ looks upon his beautiful bride as the rose of Sharon, the lily of the valley, the chaste virgin, the King's daughter all glorious within, saying unto her, Thou art all fair, my love, thou art all fair, there is no spot in thee; while we,

ah, broken-hearted ones, crushed and ground to powder between the upper and nether millstones of the justice of God, black as the tents of Kedar, as the poor publican, standing afar off, would not lift up so much as his eyes unto heaven, saying, God, be merciful to me, a sinner, which is known by every one who is called of God and knows the plague of his own heart; but O the sweet assurance that enters with the light of God's grace, and the joyful sound, saying to the sad and doubting heart, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." O glorious assurance that even I, the chief of sinners, am not left out. Again, we see Jesus, who was made a little lower than the angels, for the suffering of death, speaking words of surprising wisdom, and afterward saying to his mother, "Wist ye not that I must be about my Father's business?" What business was this, my brother? To do the will of his Father, to make a way through the avenues of a broken law, through sin and confusion into the frozen heart of all the election of grace, and bring them to the Father in love and sweet fellowship. Ah, wondrous condescension, willing obedience! We behold, as the eye of faith wanders here and there over this temple of spiritual treasures, that although the bounteous hand of our heavenly Provider is constantly giving out his treasures to all who have need, yet the supply is never diminished nor the garner less full. We should bear in mind that in each scene recorded in the New Testament Jesus is the central figure; this, my brother, is true in the mind and heart in the dealings of God with us; his works are the works of love, for God is love; he is the object of all our hope and of every fond

desire; to all who look for his appearing he is precious; he also is precious to those who believe; they have no cause to fear the enemy while here in this mortal state of existence during their pilgrimage journey, for Christ hath destroyed their enemies, and he says to them, "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name: and thy Redeemer the Holy One of Israel; The God of the whole earth [not a part of it] shall he be called." Again we turn our eyes to the view of heavenly things, and this time behold the way by which our heavenly Lover ascends unto his Father; by faith we view him bleeding upon the cruel Roman cross for all the sins of all his people. Ah, for my sins his life-blood flowed, with the cry of anguish upon his lips to his Father, saying, "My God, my God, why hast thou forsaken me?" and with his expiring breath saying, "It is finished." What precious words to dying, helpless mortals; a knowledge of the finished work of Jesus kindles hope in the weary traveler's breast. To the weary, anxious ones he sweetly says, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Very precious indeed are the memories of sweet communion with Jesus along the way. We realize his helpful hand and his sure mercies and his living promises in sickness, in pain and in all our afflictions; our memory assures us that he will never leave nor forsake us. My dear brother, it would require volumes to record the memories of a lifetime in the

pilgrim's journey from darkness into the full light of gospel day, while no mortal tongue could ever tell the power and sweetness of Jesus' love.

When I began this I only had it in mind to express to you my high appreciation of your letter, but I have written thus; after reading it you may send it to the SIGNS OF THE TIMES, if in your judgment it contains anything to comfort the poor and afflicted of God.

Yours to serve in gospel bonds,
J. E. THORNBURY.

BROOKLYN, N. Y., April 21, 1907.

ELDER H. C. KER—DEAR SIR:—I had the pleasure of reading a communication by you in the SIGNS to-day while at my father's (Martin D. Fisher) which was much help to me. I fully believe every word of it, and the way it helped me was to know there are others that see things as I do, or I see things like others do whom I believe see them the right way. I have thought that I must be alone in my belief, but I find that maybe I am not altogether. The way you explain things in your article of April 15th issue of the SIGNS is the only way I want to believe on that subject, for if salvation is not of the Lord, and I am not entirely in the hands of One who foreknew and fore-ordained my existence, present and future, I am left out; and if I thought God had not full control of the devil, as well as every other thing, my hope would be gone entirely, for if he did not, I would be in danger even to the end. I do not think there is any danger of a chosen one being snatched away from Him, for he said, "Of all which he hath given me I should lose nothing, but should raise it up again at the last day." That is just as true as true can be, and full of sweetness, too, and that being true, he has

power over all things. This is my only comfort, to believe and to know that power exists over the devil as well as me. While I had for some time past believed as you wrote, it came to me as milk to the babe, as a loaf to the hungry, and it was dropped for me to pick up, although when you wrote it you were ignorant that it would benefit me.

The first ray of light I ever saw (if not deceived) was at the association at Snow Hill, Md., about four years ago, during Elder Eubank's discourse. I forget his subject, in fact his sermon, only when he said that when a child cried that was evidence of life. I believed before this that where life was, death was not, but I never realized before that it was only the living who have need, that felt their need and asked for help. I never was aware before that one had to be alive to see their need; when I heard this I needed no more. I remembered no more of his talk; I was full. I thanked God that he had directed me to that place, and that he had put those words in Elder Eubank's mouth for me; I did not think to receive that when I went. I do not remember that I had any particular object in view in going, but the time had come for me to be relieved of that burden, and that was the place and time, and Elder Eubanks was the one it had to come through; not from, but through. Years before I had realized my helplessness in regard to salvation, but believed I could bring things around my way in this life, and in that respect I decided to make the most of this life, but I had troubles of my own that I wanted to be rid of, and I asked for an undisturbed, peaceable, pleasant, jolly natural life, nothing more; I dared not ask for anything else, for I saw no way for anything else, and to be undisturbed in this life was enough to ask for,

and more than I deserved, but I craved that, and thought to have it, and was stubborn enough to make up my mind I was going to have it any way, I would bring it about myself. Well, I was wonderfully deceived, for I suffered heavy financial losses, years of sickness in my family, and it took seven years of this for this poor, stubborn mortal to find out he had no more power than the worm to better his condition either one way or the other; and the pleasure and natural peace of mind never came; but a peace did come, that if I could I would not sell for the combined natural pleasures of every man, woman and child that ever lived or ever will live. I am not happy all the time by any means, but there has been a gleam that has never left me entirely since at Snow Hill, but it would leave me if there was any conditional part about it, and if God has not complete power and perfect control over everything, he is not what I think he is, for his word is law, and his law and commands are obeyed and his promises fulfilled to the last, and there is where my pleasure is, in knowing that there is One who rules and controls all things, and that the devil has no power only that which is given him. God made him for a purpose, the same as he made everything for some purpose, he made or does nothing in vain. My seven years of adversity were not in vain, it took that for me to realize my utter helplessness in one thing as well as another.

I have written more than I intended, I never have attempted such as this before, and I find that my letter is very much out of joint, imperfect and altogether unsatisfactory to my mind, but I felt that I wished you to know how I appreciate your letter, but from what I can see in this I have failed to explain fully how I

do appreciate it. I beg of you to pardon my intrusion in writing to you, as I am not a member of the church, but if it is God's will that I shall be I will join when the time comes. I feel too small and insignificant to be classed with the people of God, but if he ever has use for me there he will place me there; if not, I will remain where I am. If you have any leisure time I would be glad to hear from you; if not, all right, and throw this away and forget it.

Again begging your pardon for the liberty taken, I remain yours truly,

F. SELBY FISHER.

LEICESTER, England, Feb. 24, 1907.

DEAR FRIEND AND FELLOW-PILGRIM:—I received your very kind letter the other day, and as I have nothing to claim my time I will attempt a reply; as you say in yours, I will venture, whatever comes of it. I am sure I sympathize with you on account of your poor sight and trembling hand. I, too, know somewhat of affliction, weakness and distress, but I am sure the Lord can sanctify them to the soul's profit, until one may, by the grace of God, even hug the cross and take it up joyfully and bear it gladly after the dear Captain of our salvation. When by faith we are shown that our sufferings are indeed fellowship with the Lord in his sufferings, all is then well, and we wish nothing altered, for we are then assured that we, even such sinners as we, shall be graciously favored to have fellowship with him in his joys at the marriage supper of the Lamb, when he maketh up his jewels.

I have just lately read the book of Job again. In the past it has been much sealed up to me, but I believe I have in some little measure (yet more than many do, too,) lived lately through a similar

experience; I do believe really that Job and even such an one as I have had very much in common, and that now I can enter a good deal into the life of poor, tried, yet favored and blessed Job, and I feel really signally privileged to be led even through much affliction, losses, crosses, opposition, false accusations and misunderstandings, with all their grievous pain and anguish, into fellowship with dear Job and the other suffering yet triumphing saints of old, and also those of a later day, and the few such still left scattered up and down on the earth in these last days.

It has been a very severe and trying winter here for all, especially weakly folks like me. I have been far from well since the beginning of December. I thank God I have been graciously enabled to pray for my enemies lately, whereas formerly I have prayed, not once nor twice, for God's vengeance and sudden destruction to come upon them. What a mercy God does not answer all our prayers! What a blessed change he can work in our feelings toward those who have really wronged us. How he can graciously enable us to forgive, to pray for those who despitefully use us, and make us willing to suffer for our enemies, even as the Lord himself suffered for his enemies.

There is, apparently, little likelihood of my coming your way at present. I sometimes think that if only I had the necessary money I would come for the good of my health for a few months; go about among the God-fearing friends, see if the Lord opened my mouth and made me acceptable to any of the real tried family, and see if he opened a way for me to settle and be useful there. But while every door here seems to be fast shut up, barred and bolted, as it were, I

have had no definite instructions yet to come your way, and no method yet provided to pay passage and expenses. Sometimes I think that some day I shall be brought, but have no idea when nor how. Sometimes I wish I were coming by the next boat, then again I am afraid, and almost fear I should be sent to you. I am daily, nightly, sometimes almost hourly, listening at the doorposts of the house of the Lord to hear what he will instruct me and give me power to do; waiting at the footstool of mercy to know the mind and will of God towards me in providence and grace; standing upon the watchtower, looking for the appearing of the great God and our Savior Jesus Christ, unfolding to me by the blessed Spirit of God where I am to go, what I am to do, what I am to say, and how to go, and do, and say, &c. If ever I did come your way it would be "to trust in the living God," as you say. God forbid I should trust in and to any one else, whether profane, professor, or even possessor. I hope I have learned in some measure how vain it is to put confidence in man (natural man), or in princes (spiritual man), and much more to put any confidence whatever in my poor, sinful, frail self. No doubt a man taught of God would be very desirable for you and the friends in your city, but God is not really dependent on such means. You yourself claim to have been led into hidden truth and further light without such a pastor, and I am very much inclined myself to think that some, even godly men, cling to some things which they did not get by the Spirit from the Word itself. It is a solemn thing to stand up as a teacher or preacher, and however godly and grace-taught a man may be, and even very acceptable to many of the living family, yet if God has not

really sent him forth to the work, his godliness and grace will not do of itself, and he may really do much (for a while undiscovered) mischief. May I never be such an one.

I hope you will be able to read this. An afternoon's talk would be worth a day's writing. I wonder if we shall ever have it.

JESSE BREE.

[THE above letter was written to a friend, and sent for publication.—ED.]

ANDERSON, Tenn., May 20, 1907.

BRETHREN EDITORS:—I hope that my move to this place was of the Lord, and that in due time it will be evident to you that I not only appreciate the SIGNS OF THE TIMES, but that I am more than willing to help you bear the burden you must necessarily bear up under to send it among the brethren, but with me it is a serious question whether I am willing to "spend and be spent" for you; at times it seems an established fact that "to will is present with me," and with it that equally true statement is recognized and acknowledged (in the same connection), "how to perform that which is good I find not," so these truths become at times like unto honey which one sucks out of a flinty rock. I say, Surely there is nothing in this for me, and Satan says, Surely there is not; there is nothing for such as you but a vain hope in this life, and in the life to come just what you and all such as you deserve: perdition, and by this I am humbled and ready to say, Yea, I know I am a hell-deserving sinner; God himself could not be just and the justifier of such a wretch, fit only for the abyss, fit only for banishment forever and forever from the peaceable and lovely presence of that holy and just One, and when I have sank exceeding low, just ready to give up, his grace has raised

my soul unto a comfortable hope, Jesus is brought to view, my accusers all gone. The promise is sweet, yea, his word is sweet to my taste: "I have redeemed thee, I have called thee by thy name; thou art mine," and while I spend my days without hope, that is, without the hope of ever getting over the weakness of the flesh, or escaping fleshly infirmities while I abide here, I am made to abound in hope in spite of the buffetings of Satan. In spite of all the power of the enemy I am enabled to say, "The things that my soul refused to touch are my sorrowful meat," and in singleness of heart do I eat them, and say, "All the days of my appointed time will I wait, till my change come," and all the intermediate changes and trials by the way are but "our light affliction, which is but for a moment," and "worketh for us a far more exceeding and eternal weight of glory," and while I feel that I must shortly lay aside this tabernacle, I rejoice in the hope that "this mortal must put on immortality," or rather that mortality must be swallowed up of life, so I am made to say (when I think of it and am made conscious of surviving depravity), Not that I would be unclothed; then is the cry to let the cup pass; then complete reconciliation in spirit would say, "Nevertheless, not my will, but thine, be done," and in spite of a slavish fear I would be clothed upon, while the flesh is weak, ready to draw back.

Brethren, these are some of my exercises this morning; I count not that I have apprehended, and leave this for your use, if it is not entirely useless. I have never been able to place any estimate upon what I say and write; when I feel puffed up, what I say humiliates the friends; when I am cast down, what I say, if I am enabled to speak at all, seems

to comfort them; so again I say, I cannot tell, and am willing, I trust, to leave my letters where I would leave the firstlings of my flock, yea, my all, at the feet of my brethren, and be willing to serve them in spirit for Christ's sake, and yet the cry of my soul seems to be, if it be so, Why am I thus?

Forgive my continuance, I only meant to ask that my address be changed from Soddy, Tenn., to my present address, yet you see what a letter I have written you in this; my best efforts are like unto me. But I must desist.

I am, I hope, your brother in the faith of God's elect,

T. D. WALKER.

ELGIN, Oregon, April 10, 1907.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I send you the inclosed letter by the request of sister Dodson, to be published in the SIGNS OF THE TIMES if it meets with your approval.

I wish to say that I am in hearty accord with the doctrine as contended for by the SIGNS OF THE TIMES, and think it is in perfect harmony with the word of God: salvation by grace.

In gospel bonds,

G. E. MAYFIELD.

PRAGUE, Okla., Jan. 1, 1907.

MRS. CATHERINE DODSON—DEAR SISTER IN A PRECIOUS HOPE:—I received your kind letter to-day, and am glad to know you are well, and glad that my letter was food for you. If there is anything that I have written that was of any comfort to you, give God all the praise and glory, for "he that glorieth, let him glory in the Lord."

Brother Davis, of Arkansas, was with us the fourth Saturday and Sunday in

December, and preached the gospel in its fullness; he preached salvation by grace from first to last; yes, Jesus the way, the truth and the life. He was sent of God to us. I think we shall never forget how sweet his preaching was, and how we all enjoyed ourselves, and O how eager all the brethren and sisters were to catch the crumbs as they fell from their heavenly Master's table. I said crumbs, but they seemed to me like loaves of bread, for we were all

"Hungry, and faint, and poor,
Behold us, Lord, again
Assembled at thy mercy's door,
Thy bounty to obtain."

You spoke of being lonely, and also of going to the Old Ladies' Home. I do not know what would really be best for you; consult the dear brethren and sisters, it might be they would instruct you better than I can. Dear sister, I know you have been made to pass through many sorrows and afflictions; your road has been rough, but though the thorns and the briers pierce your feet, do not get discouraged, but press toward the mark for the prize and calling in Christ Jesus, which is life evermore. I hope that some day you may gather flowers from the thorns that now pierce your feet, for

"There is a blissful home on high,
From sin and sorrow free,
Beyond the gaze of mortal eye,
In love's unbounding sea."

Some day we shall lay our burdens down at the foot of the cross, and there receive a crown of righteousness, which the Lord, our righteous Judge, shall give us at that day, and not unto us only, but to all that love his appearing. We shall see Jesus, and the best thing is, we shall be like him, and shall be satisfied when we awake with his likeness.

Give my love to all the saints in Oregon. Although we have never seen each

other's face, I hope we have been taught and led by the same Spirit.

Dear sister, another year is gone and is numbered with the past, and we, too, will soon pass away, and those that now know us will know us no more in this life forever, but the sweetest thought is, though our friends shall know us here no more on earth, we shall know as we are known on the other shore, where our great Head and Mediator, Christ Jesus, is; we shall be known of him, yes, we shall hear him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." If it is God's will, may we all be found walking while here in the strait and narrow path that leads to life everlasting. I am so glad that salvation is a free gift, if it were otherwise I would have no hope at all, for all my works are so corrupt they could not be acceptable in the sight of the just and holy God.

I have not written as I thought. I hope you will throw the mantle of charity over this letter, for it is like the writer, imperfect. You said you wanted me to answer your letter on New Year's day, and this is New Year's night, so I wish you a happy new year. I hope, if it is God's will, that we may follow closer in the footsteps of our blessed Redeemer this new year than we have in the past, ever looking unto Jesus, who is the author and finisher of our faith.

I will close, hoping this letter will reach you in good time. Good-by.

MAGGIE TURNER.

RICHMOND, Maine, Feb. 16, 1906.

MRS. MARTHA K. HUBBARD—DEAR SISTER:—I have thought of you many times since I last saw you, and have hoped to hear from you, so you may be

sure that I was glad to receive your letter of a few days ago. I hope you have all been well this winter. We have all been so blessed, and I have desired to be thankful for such a great blessing.

I saw a notice of the death of Mrs. Sarah Moody; how little I thought that I should never see her again when I last saw her. I could only say, We are gathering home. When my time or yours is to be, when we, too, shall be called, is not known unto us, but God has numbered our days as well as directed our steps; he knows, and he can make a dying bed feel soft as downy pillows are. I know that if I have a right to enter within the gates into the city that eternity will not be too long to praise the holy One who secured the redemption of fallen sinners.

Dear sister, how wonderful it all is; this bond of fellowship between the children of God, this oneness of feeling, this fellowship of suffering with Jesus. How good to feel that we do indeed know something of the loathing of sin that Jesus felt. Though he was without sin, yet he bare our sins in his own body on the tree; that is, the penalty of our sins was laid upon him, that we might be presented before God holy and blameless. We cannot always realize that because we see our own depravity so clearly that it does not seem possible that before God we are blameless for the sake of the death of his dear Son. If we are of the called our transgressions are declared to be blotted out as a thick cloud, and our iniquities are remembered no more, and I do believe the record God has given us; his covenant is sure. How then can I help rejoicing in such precious promises? How can I help feeling that though all the world be against me, yet it shall be well with my soul? Yes, dear child of God, wherever we are when we see Jesus

lifted up for the healing of our souls it is well with us.

As I look back over the years I think of the time I first remember seeing you. It was at an association in the old meeting-house at Bowdoin. You looked good and pure then, as you have ever since. I knew then the truth, I believed the doctrine I heard, but at that time I did not think I could ever be one of them. I thought there was something about the elect of God better than the rest of mankind, or else they would not be chosen to be partakers of his glory. I felt afraid, very much so, that I did not possess any qualifications that would ever enable me to be among the elect. I have since become convinced that I never had a good thought or act to recommend me to God's favor, or never shall, but that my calling from nature's darkness into the marvelous light of God was by the free, unmerited grace of God, and, furthermore, if I am walking before him uprightly and as becometh one unto whom Jesus has been revealed, it is not by any goodness or strength of my own, but because he has directed my steps, not only last year or last month, but every day and every hour. "It is not in man that walketh to direct his steps."

Whenever you go among the saints I would be glad to be with you. Remember me to all.

Now good night, with love.

ANGIE J. THOMAS.

—♦♦♦—
DRAIN, Ore., March 14, 1907.

DEAR EDITORS:—The time is at hand for us to renew our subscription. I would like always to be prompt in everything I do, but I have nothing of which to boast in that way. I fall so far short of perfection, and often cry out in anguish of

soul, "O is there any one like me?" O is there any one so prone to evil as I? I have to use the language of the writers of the SIGNS, viz., "A sinner saved by grace, if saved at all." I love to read such language from them. There are no people on earth who do believe entirely in a whole and complete Savior except the dear Old Baptists. I do love the company of the dear saints; they are the people for whom our meek and lowly Savior died, and with whom he loved to be while on earth. O what love he felt for his chosen race.

Our brethren here are scattered so far apart that we do not get to meet nearly as often as I would like, but I have found during nearly sixty years in this my pilgrimage that there is nothing perfect, and we never will be satisfied until we awake with his likeness, if indeed we are of those for whom Christ died.

I am passing through a terribly dark season spiritually, but still I have a feeling of assurance that all is right, and in this I find rest. We ought to be willing to suffer a little when our dear Savior passed through such great darkness, and yet he could not sin, while we deserve more chastisement than we get.

I do hope that the dear ones will continue to write for the SIGNS as they have in the past, for the reading of their communications is a feast to our burdened souls. Many of the old writers are passing away to their reward, but the Lord will raise up others to fill their places; he will never be without witnesses as long as the earth stands. May our heavenly Father watch over us all through the journey of this life to his glory and honor, is my prayer.

Your sister in hope,

S. MORNINGSTAR.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1907.

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

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

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2 SAMUEL IX.

WILL you give your views through the SIGNS upon 2 Samuel ix? The Spirit seems to say to me that there is comfort in it for the children of God.

I am a poor sinner.

S. M. BUTLER.

TOONE, Tenn., Dec. 21, 1906.

This request has been by us for some time, as the date of the letter will show. We have not delayed writing because of any indifference toward the request of our brother, nor because of any want of interest in the subject. We have many similar requests for views upon the Scriptures remaining unanswered, and desire to respond to all when we can, but sometimes subjects are upon our mind of which we feel to write beside those embraced in such requests, and so delay cannot be helped at times, and we do hope the writers of those that remain unanswered will not think for a moment that we feel indifferent to them or their requests.

This chapter, which narrates the kindness of David to Mephibosheth, a son of Jonathan, has been often delightful to the people of God. It is full of that which must be pleasing to all gentle-minded men, if regarded simply as a narrative of good-will and kindness to one of a family who had done David much

hurt in times past. The evil done to David by Saul, the grandfather of Mephibosheth, was great; but on the other hand, this man was a son of Jonathan, who had been dearer than a brother to David. The power of love to Jonathan in the heart of David outweighed his anger at the thought of the injuries done to him by Saul, and so Mephibosheth became the recipient of unmeasured kindness at his hands. In David, the man after God's own heart, we discern a heart to forgive and to bear with patience the evil humors and contrary lives of men. This was apparent in all his dealings with Saul, in his mourning at the death of his enemy and in his present kindness to the grandson of his enemy. In all this we see a pattern of him who should come, our antitypical David, from whom all his unbelieving, doubting, erring and disobedient people receive all long-suffering and kindness, and who deals with them in all patience and forbearance, and bestows upon them, without regard to their own worthiness or merit, unnumbered and eternal blessings. As David dealt with Mephibosheth, so our spiritual David deals with all his children. We belong to a family who by nature are enemies to Jesus and his salvation, and yet he deals with us as though we were his dearest friends.

Before speaking further of this chapter, so full of excellent things, we desire to call attention to some things that are narrated of Mephibosheth in the sixteenth and nineteenth chapters. It is recorded in the sixteenth chapter that as David was fleeing from the danger that then beset him, Ziba, the servant of Mephibosheth, came to him and reported of his master that he was hoping and planning for a restoration of the kingdom to the house of Saul, of which he

was the only remaining member. This had no foundation in truth, and in the nineteenth chapter this is plainly shown. Thus Mephibosheth was slandered and suffered reproach without cause at the hand of his own servant, but his whole demeanor made clearly manifest that he felt himself unworthy of the great kindness of David, and recognized that the king had an absolute right to take away all that he had bestowed upon him if it were his pleasure to do so. He felt that he had no claim upon David for any blessing, and that all given him were acts of clemency and mercy toward him. He had no claim upon the score of his family for favor, but rather for the displeasure of the king, and he could make no claim upon the ground of personal merit, for he could be of no service to the king, being lame on both feet. He needed both mercy and grace, and upon him had David bestowed these favors.

There are some things clearly set forth in this rich chapter of which we desire to briefly speak. First, the unworthiness of Mephibosheth and the loving-kindness of David. On the one hand here is one of the family of an enemy; he belongs to a race inimical to David; in addition, he was personally unable to be of any service to the king; always he must receive all and render nothing in return; he could neither run, walk, labor or fight for the king; he must ever be receiving free bounty; blessings conditioned upon his own faithful service would have done him no good, seeing that he could never render that service; his condition was such that all human merit and human labor could avail him nothing; each day as he sat at the king's table and received the service of the household of Saul, which had been assigned him for his benefit, he would be under continually in-

creasing obligations to David; obligations which could never grow smaller, but on the contrary larger to the end, and always would the evidences of the loving-kindness of David continue to grow in his sight. In all this is a true picture of the relation between our spiritual David and ourselves. No doubt Mephibosheth revolved all these things in his heart often; no doubt he was grateful, and often filled with wonder at the bounty of David to one of such a family as his; no doubt he often thought that it could not be for his own sake, but for the sake of the love which David bare to his father Jonathan, that these things were done to him; but this would all humble him and cause him to feel more grateful still. The fact that he was grateful did not seem in his sight worthy of notice. What could more beautifully express the feelings of a forgiven sinner receiving of the unmeasured bounty of his Father and King, than the words of this humble man recorded in the nineteenth chapter? He said, "But my lord the king is as an angel of God: do, therefore, what is good in thine eyes. For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right, therefore, have I yet to cry any more unto the king?" This is the attitude of mind that every humble minded soul occupies daily before God. How entirely contrary to this is that spirit which would say, The blessings of God to me are conditioned upon my service to him.

In the second place, this man was dwelling far away, hiding himself from the very notice of the king. At the most, all he hoped for was to remain unnoticed. If noticed at all, he had good reason to fear that it would be for his own destruc-

tion. But he was not hidden when David wanted him. The Lord at his own appointed time, the set time to favor Zion in every chosen vessel of mercy, will seek them out. They dwell in Lodebar, as did Mephibosheth, which means no pasture; that is, they dwell in a desolate place. What words can describe this desolateness? To him it was a desolate place, not only as regarded all herbage, all green and pleasant things in nature, but a desolate place in the sense of having no friends, and what was still worse, in the sense of having no knowledge of any favor from his king. His life was dreary indeed, and there seemed no prospect but to dwell here and die at the last. Surely we need not say that this sets forth the condition of soul in every poor sinner when the Lord finds him.

In the third place, he was not seeking David, but the king sought him out; he was not making inquiry for the king, but the king made inquiry after him. Sinners do not seek the Lord first, but the Lord seeks them; they do not find the Lord, but the Lord finds them; they do not choose the Lord first, but the Lord chooses them. It was so with this man. Here was a soul in need, but there was no thought in his heart that he could ever be aught but a castaway from the privileges of every Jew. His only thought was to remain hidden, and when brought into the presence of the king he could only ask, "What is thy servant, that thou shouldest look upon such a dead dog as I am?" I am fit, he would say, only to be spurned from thy presence. How could he dare to come into the presence of the king? What reason had he to expect aught but vengeance at his hands? Thus the convicted sinner feels; thus he strives to hide himself away and abides in places of desolation, but the blessed Lord seeks

him out and brings him home. The sinner dares not even seek God's presence in prayer, lest God should at once visit him with everlasting destruction. How many have not dared to say with their lips even the words, "God be merciful to me a sinner." It was so once with ourself. Yet while the lips dare not speak, the heart prays all the time, and this is the burden of the prayer: Lord, save, I perish; Lord, be merciful to me, a sinner. No doubt the thoughts of this lone and lame man often went out to the favored number who were privileged to be the favorites of the king, but he could not anticipate that one of these privileges should ever be his. O how desirable these things must be, but they are for others, not for such a hated wretch as I. But O how wonderful, while he thought upon these things the heart of the king thought of him, and sought him out in mercy, and here was his salvation; not that he thought of the king, but that the king thought of him.

In the fourth place, he anticipated vengeance, but he found favor instead. How contrary God's ways from the ways of men! Men who come expecting favor find vengeance, but men who come anticipating anger find love; anticipating the awful words, "Depart from me," they hear the joyful words, "Enter thou into the joy of thy Lord." The Lord approves those who do not approve themselves, the Lord disapproves those who approve of themselves. The hidden ones and the fearful-hearted the Lord seeks out, but he passes by those who bring that which they think will secure his favor. The Pharisee in the parable came boldly before God and went down unjustified as he came; the publican dared not look up to heaven, and could only plead for mercy, and him the Lord sent down to

his house justified. It is the sinner who is redeemed, it is the rebel who is reconciled to God, and it is thus that all such souls come to join the song that will be everlasting: Not unto us, not unto us, but unto thy name be all the glory.

In the fifth place, Mephibosheth bestowed nothing upon David, but received all from David. It was the royal bounty, and not reward of merit that he needed, and that he found. How constantly we need to be reminded of this, that we can give nothing for all the mercies we receive save to acknowledge them as the mercy of God. There never has been a true prayer, a true song of praise, a true confession in the heart of any child of God, which is not to be found summed up in the words, a sinner saved by grace, and in the prayer, Lord, have mercy upon me, a sinner. Mephibosheth could not render service personally; he had no retinue of servants and soldiers to offer to the service of David; he had no riches wherewith he might increase the riches of the state. What could such a dead dog amount to before the king? It was thus that the favor of the king toward him was magnified; it is thus that the grace of our God is always magnified. We owe, and shall to all eternity owe, to God an ever increasing debt of gratitude and love. David was blessed in the giving and Mephibosheth was blessed in the receiving. God is blessed forevermore in bestowing of his unwasting fullness, and saints are blessed forevermore in receiving from his infinite bounty.

In the sixth place, all that had been Saul's was bestowed upon Mephibosheth, not as a matter of right, but as a matter of bounty. If the temporal and outward privileges of the temple of God are intended here, they are all the bounty, free and unmerited, of the king. Saul and

his household by transgression against God had lost all these outward privileges. Mephibosheth could not claim them as a right; he had no thought of thus claiming them, however desirable they might have appeared to him to be; but all these things are restored to this poor man. Here could be no boasting. If Saul might have boasted that they were his by right of conquest and favor done to the people, Mephibosheth could not thus boast. What could such a dead dog do? How wonderful it all must have seemed to him! These things were his, not by birthright, for he belonged to a family accursed before God and man; they were not his by right of great services rendered to the state, for he was a dependant, altogether so upon the bounty of others; here at least all was free grace and favor. His experience was such as convinced him of this and made it manifest to all. Thus believers must ever sing, Grace, free grace. All the privileges of the sanctuary, all the temporal mercies of the way, are bestowed upon such lame, helpless men in this gospel day, and as the lame and the poor they are prepared to receive them and crown the Lord alone with glory.

In the seventh place, beside all these other favors he was given to eat at the king's table as one of the king's sons. Here, as it seems to us, we are brought to that inward communion with the Master, that communion of heart and soul which is secret, and into which none can enter save the redeemed and their God. This was more than was taken away from the house of Saul. All that was taken away was restored to this poor man, but additional bounty was his also. Is there not a shadowing forth of the truth here that is involved in the declaration of the apostle, "The first man Adam was

made a living soul; the last Adam was made a quickening spirit"? The first is of the earth, the second is the Lord from heaven. To all the redeemed more is given than they forfeited in the transgression. What royal bounty is this indeed! Eternal life was not given to Adam in his creation, and so eternal life was not laid down as the result of the transgression, but to all the redeemed it is said, "My sheep hear my voice, and I know them, * * * and I give unto them eternal life; and they shall never perish." All the spiritual blessings of the new and everlasting covenant are involved in eternal life. Having this life all these dwell in the King's house forever, and do eat continually at the King's table, and they ever remain lame on both their feet; that is, in brief, they never become able to render to God any return for all his loving-kindness; they are always poor cripples, magnifying the favor of God to them; they are always sinners saved by sovereign grace alone.

We have but sketched the chapter, but we trust that we have at least not misapplied the rich things that are in it. C.

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 B. F. Coulter.)

The Delaware Old School Baptist Association, in session with the Cow Marsh Church, Kent County, Delaware, May 22nd, 23rd and 24th, 1907, to the several churches composing this Association sendeth greeting in the Lord.

DEARLY BELOVED BRETHREN:—It is again our privilege to address you in this our annual letter. For many years the custom of sending a letter to the churches has been kept up, and the principal reason is very apparent: each church in the association is a little family set apart, in a different locality from the others, and each family is desirous to know of the welfare and prosperity of the sister churches. All the members of the association cannot be present at its annual meeting, therefore it is our duty and privilege to send you the Minutes, which embrace all of our deliberations, including this fraternal greeting. We are thankful to be able to report to you that we are in peace and harmony within our borders, that no schisms (emanating from carnal ambitions of would-be leaders) have crept in among us to mar our worship and mutual comfort and consolation in the Lord. Possessing then these blessings and mercies we greet you with thankful hearts, and express to you our thankfulness in the words of the apostle in his second letter to the Thessalonians, first chapter, third verse: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." These words are alike applicable to all saints, and to all churches walking in gospel order. Whatever of grace abounded in the heart of the apostle, it

was sufficient always to cause thankfulness to God for the brethren, who are of like precious faith. The same grace also abounding in the hearts of the brethren causes the same thankfulness to God for one another and for the churches. If, as we hope, we are all one in Christ Jesus, it is not a strange thing that we are interested always in the welfare of one another; our aims and aspirations and hopes are one. The love of God aboundeth in each one individually, and in all as one body, and when we observe the peace, good will, harmony and oneness of mind existing within our boundaries, we are bound to thank God always for you. If there is strife and contention among us we become aware that we are alive, that a dead thing cannot manifest the motions of life, therefore we are bound to thank God always that we have an High Priest which can be touched with the feeling of our infirmities, who was in all points tempted as we are, and in whose name we may come boldly to the throne of grace and ask help in time of need, that we may with strength of grace contend earnestly for the faith once delivered to the saints; One who can bring sunshine out of darkness, and perfection of beauty out of strife and contention. In whatever condition we may be, whether as churches or individuals, we are bound to thank God always that it is as well with us as it is; whether we are sad or joyful we are bound to confess that God has been of tender forbearance to us, and merciful even to our unrighteousness. Our faith is made known by our works, and our work is to make manifest the Spirit of Christ in us. Jesus said, "This is the work of God, that ye believe on him whom he hath sent." The manifestation of our faith is a constant cause for thankfulness that we live and abide in

the love of our God, who hath called us by his grace.

"As it is meet." We give thanks unto God for ourselves and for our brethren also, in that he "hath made us meet to be partakers of the inheritance of the saints in light." It is meet that we should "in everything give thanks; for this is the will of God in Christ Jesus concerning you." When God in the beginning made a helpmeet for the man, he made in her all that the man required, for all things else had been created to his hand, therefore it was meet for him to love her and devote his life to her. So also it is meet that as we have been redeemed from death by the blood of Christ, so it is meet that we should in all thankfulness devote our life and our willing service to the brethren and to the cause of our gracious Redeemer. If we do this, and purge ourselves from all that pertains to idol worship, having our hearts sprinkled from an evil conscience, we shall be vessels unto honor, "sanctified, and meet for the master's use, and prepared unto every good work."

"Because that your faith groweth exceedingly." This is a sufficient reason that we should in all humility spend and be spent, because as we witness the exceeding growth of faith, making manifest a healthy condition in the churches, it leads our minds into the garden of all fruitfulness in grace, and we go "down into the garden of nuts, to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded." In this we behold the beauty of the Lord, and we rejoice and are thankful for you, brethren, that your active zeal and growth in grace, and even your chastisements and your tribulations, yield the peaceable fruit of righteousness. Our growth in faith is commensurate with our growth

in grace, which means a deeper knowledge of all things pertaining to holiness and righteousness, and also a clearer knowledge of the total depravity of our own flesh. Therefore our growth in grace and faith causes us to mourn more and more in consequence of our sinful nature.

“And the charity of every one of you all toward each other aboundeth.” In the superabounding of grace, where sin abounds there is to be found always that charity which suffereth long and is kind. Thankfulness for such proofs and evidences of God’s love which causeth charity to abound in and among us should constantly fill our hearts. Charity is the strength and power of effect of which the love of God in the hearts of his people is the moving cause. It is also the manifestation of that love. We are well assured that wheresoever charity aboundeth the love of God is in sweet exercise, through which the fire of God’s wrath consumes all things which blacken and destroy, purifying, refining and cleansing the house of prayer, the temple of God which is within you. So that the abounding of your charity is not a strange thing, yet it is wondered at by the world, but it is the shining forth of the mystery of godliness, making melody in the hearts of its possessors, which is a fertile field for bringing forth fruit for all thankfulness. When charity aboundeth in the church of Christ it is always toward each other, showing that although our cup often runneth over, yet nothing is wasted, for all redounds to the glory of God, to the lifting of Jesus on high, and to the cementing together of the members of the body of Christ through all the gifts in the church, “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till

we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.”

B. E. CUBBAGE, Moderator.

P. M. SHERWOOD, Clerk.

(Written by Elder Silas H. Durand.)

The Elders and messengers composing the Delaware River Old School Baptist Association, in session with our sister church at Hopewell, N. J., May 29th, 30th and 31st, 1907, to the churches whose messengers we are send christian salutation.

BELOVED BRETHREN:—We have been careful in the above address to recognize our association as a meeting appointed and arranged for by the churches, and not as a body continuing in existence during the intervals between sessions. The messengers are not called delegates, for the churches cannot delegate any authority to their messengers to be exercised over themselves. The meetings of these messengers are for the purpose of hearing from the churches concerning their condition, renewing expressions of love and fellowship for each other, receiving messengers from other associations, conferring with each other upon the important things of the kingdom of God, uniting in the worship of God and attending to the preaching of the gospel. We think it important to regard the association as existing only during the days appointed for the present session, and as having no existence as a body after the session has closed. We count this the more important because associations have sometimes assumed authority over the churches, and have exercised functions which do not belong to them. It is most likely on this account that some brethren have objected to associations. While we would not for a moment yield to the

thought that associations have any controlling power over the churches, whose messengers compose them, yet we must esteem them as of much benefit to the churches. If they were contrary to the New Testament then we would say, Dispense with them at once; but this we do not think. We call your attention to a brief consideration of this subject.

It is often asserted with much stress that the churches are independent. We do not think that is a good word to use with regard to churches of Christ. So far as religious bodies of any kind are concerned, it is true that the churches may be called independent, for they are not under any such dominion. But we do not consider a church independent any more than we do a member of our natural body. We are said to be members of Christ's body, "of his flesh, and of his bones;" also, "we are members one of another."—Eph. iv. 25; v. 30. This does not refer simply to one church, but to the whole body. The apostle says, "The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread."—1 Cor. x. 16, 17. The apostle was writing this not alone to the church of God at Corinth, but to "all that in every place call upon the name of Jesus Christ."

The church is spoken of in the singular by the Savior: "Upon this rock I will build my church;" "Tell it to the church." Also in the early part of the Acts of the apostles: "The Lord added to the church daily such as should be saved;" "Fear came upon all the church." Not until some time had passed, and many churches in different places had been established, do we find the word in the plural: "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."—Acts ix. 31. It will be observed that when the churches are spoken of thus in the plural they are referred to as together, and as equally interested in the messages given to them, or sent by them, or in the work done for them: "Confirming the churches."—Acts xv. 41. "And so were the churches established in the faith, and increased in numbers daily."—Acts xvi. 5. "The churches of Christ salute you." "To the churches of Galatia." "What the Spirit saith unto the churches."

There is no intimation throughout the New Testament of any one church being independent of another. When the singular is used it is to designate the whole church, as, "And gave him to be head over all things to the church, which is his body;" or to designate the church in any one place, as, "The church at Philippi." The apostle gave command to the Elders at Ephesus concerning the whole church throughout the world and through all time: "To feed the church of God, which he hath purchased with his own blood." At Galatia there were several churches, and there probably were also at Ephesus, yet they were regarded as one by the apostle.

We emphasize this fact that, while the churches are independent of any body of people, or of any government or authority or power in the world, religious or otherwise, they are not independent of each other, but are mutually and lovingly dependent; they are necessary to each other. When they are walking in gospel order they illustrate the truth of the psalmist's sweet declaration: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

They have one life, even Jesus, and are moved by his one Spirit, and they find unspeakable comfort in their mutual fellowship and communion.

Brethren, we have often enjoyed this good and pleasant communion at our associational meetings, and hope it may be the same with those who shall follow us in the years to come. Here we realize the benefit of associations, not as having dominion over each other's faith, but as helpers of each other's joy. We can think of circumstances in which it is of great advantage and benefit to meet together with sister churches, in whose wisdom and love and spiritual understanding we have all confidence, and confer with them.

Suppose a church presents herself to us by messengers, declaring herself to be of our faith and order, and asking for our fellowship, we must necessarily inquire into her character and standing. Suppose she replies: Our church is independent, we do not acknowledge your right to inquire into our affairs; we ask you to take our word, and acknowledge us a church in good standing without any further investigation. The writer of this Circular was so answered on one occasion many years ago, when as a messenger he made such inquiry. The churches of the Delaware River Association, or any other gospel churches, would undoubtedly meet the request of such a church with this answer: If you are of our faith and order you have nothing among you, no act or doctrine, which you want to keep back from the knowledge of sister churches. Would we be usurping authority in thus replying? Would it not be according to the gospel?

Suppose a distant church divides, and both come claiming to be right. Is it not our right, and also our duty, whether

as an individual church or as a number of churches in fellowship, to investigate the claims of each? If there is true fellowship between any church and the churches of the Delaware River Association, it must have a gospel foundation. If there is any work or doctrine which that church wishes to cover up, asserting their right, as an independent church, to do so, there must be something wrong. We do not think we are authorized to tell a church what to do, but we do think it our duty to judge of what they have done.

Thoughtlessness in the beginning of a work has often entailed upon churches great inconsistencies and trouble. Two associations that do not fellowship each other, correspond with each other by only one remove from directness. Some troubles between churches are started and continued on grounds entirely personal.

We present these things for your consideration. O that we might be favored in such cases to see the blessed effect of that wisdom which is from above, which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James iii. 17.

Because we see some serious fault in a church or an association, it does not necessarily follow that such are not still to be held in fellowship as gospel churches. Among the seven churches of Asia only two were found free from fault and blame, but they were all still regarded as churches, though some of them were near being rejected. What care is needed in regard to churches that we think to be wrong in some point, what forbearance, what brotherly kindness, what charity.

In case of a question as to the order of a church, or a part of a divided

church, who is to judge and decide? The church or the portion that has separated? It is generally counted desirable that all church work should be done by unanimity, but if that is impossible a majority must rule, according to worldly custom; and what other rule can we see? But in the division of 1832, and in later divisions, the majority was often on the side of those who departed from the scriptural doctrine and order. It is not always clear as to who is to judge, only that we know the right judgment must come from Jesus in our midst.

Sometimes two parts of a divided church both claim to have the same doctrine and order as before the division, and no difference can be recognized between them except what is purely personal. It has sometimes occurred that a self-confident, angry, arrogant spirit on the one side, and a gentle, forbearing spirit on the other has made the decision easy; but this does not always give assurance as to which is right, our natures are so deceitful; there is apt to be some wrong on each side. In cases of such perplexity it is good to have the mind of sister churches in whom we have confidence. We are likely to find there the mind of Christ, which is what we need and seek to find. If any come to us claiming our fellowship as a church of God, it will be manifest to us, if their claim is true, that Jesus Christ is in the midst of them.

"In the multitude of counsellors there is safety." The churches of Christ are one; they have one spirit and one interest, and to us it appears good and mutually helpful that they keep in as close an acquaintance with each other as is convenient by having associations and union meetings. The many ways in which the value and importance of such a

mutual acquaintance and such meetings will be made manifest we have partially indicated by our suggestions in this letter. May the dear Savior by his Holy Spirit lead us into all truth, and enable us, and all our sister churches, to walk in the fear of the Lord and in the comfort of the Holy Ghost.

F. A. CHICK, Moderator.

ELIJAH LEIGH, Clerk.

(Written by Elder H. C. Ker.)

The Warwick Old School Baptist Association, in session with the Ebenezer Church, of New York city, June 5th, 6th and 7th, 1907, to the churches composing this meeting sends salutation with love in the Lord.

DEAR BRETHREN:—The time is at hand when you will expect something in the way of a Circular Letter. This custom is of importance, as it gives the associations of our correspondence to know what we believe and practice regarding the kingdom of our God. Usually some point of doctrine is treated upon in a Circular Letter, or the order of the house set forth. We think it also well to write of the things which seem of special importance at the time. We deem it unwise and unprofitable to write Circular Letters upon controverted subjects or Scriptures, as the letter when adopted goes forth as the view of the association, when perhaps four-fifths of the membership of that association is not present, and often but few of those absent agree with the writer. It is not justice to the absent members nor to those who take the opposite side of the question. There are subjects enough to write upon when a Circular Letter is expected without using points of difference between brethren. It is of course the privilege of the writer to differ with a brother, but we do not think it right that his view should go on record

as indorsed by his association when indeed but few stand with him.

These are perilous times, the love of many has waxed cold, false teachers are abroad in the land, wars and rumors of wars are heard. These things are not signs of the coming of the Son of man to gather together all nations to battle against Jerusalem of old, but signs of his righteous judgment soon to be visited upon new Jerusalem for departing from the living God. We ask, Who are they that shall stand firm, as polished shafts, in the doctrine and order of God's house? Shall the soldiers of Christ allow flattery to turn them aside from the path of faithfulness to the Captain of our salvation? Shall we love the applause of men more than the cause of Christ? The devil is cunning, and ever attacking the weak points in the Lord's children and servants; his schemes are delusive, and ere we are aware we are entrapped. May we be watchful and ever ready to stand up for the doctrine of God in every point and principle. It is easy for a man who is willing to compromise with false teaching for the sake of peace to say to a servant of God, Your moderation is known, and the meek and humble spirit in which you speak and write is loved and appreciated. Except kept by the power of God the vanity of the flesh will lay hold of that man as a friend, when indeed he is an enemy to the cause of Christ. It is an easy matter for the same spirit to say of another servant of God, who is plain and decided in his expressions, whether in preaching or writing, He is proud and conceited, and is making an effort for leadership, and his writings and preaching have a tendency to divide the children of God. Men may talk of humility, but it is a hard matter to hide the pride which stands out so prominently in most

of those who thus talk. Voluntary humility is an abomination in the sight of God and his church; the man who thinks he can use this deception and the church not detect it is laboring under a delusion. The soldiers of Christ are accountable to him, therefore the commendation of the devil or the rebuke of his angels amounts to little; to their own Master they stand or fall. If plain, decided writing or preaching of the gospel divides the churches, they ought to be divided; the man who cannot stand to have God exalted and the creature abased, or in other words, who cannot stand the doctrine in its purity, is in the wrong place if he be a member of an Old School Baptist Church. The preaching of Jesus always separated between two classes; if there were liars in the company he called them such, if hypocrites he called them by that name, if children of the devil he said so, but this spirit is condemned to-day by some who call themselves Old School Baptists. They say we need love, long-suffering and gentleness; if these principles had have been continued by the Lord's people there would have been no Old School Baptists in existence to-day, the new ideas and notions suggested by Andrew Fuller would have been the only doctrine known among Baptists. Love, long-suffering and gentleness are commendable, but when we see destruction coming upon the church or cause of Christ through false doctrine and practices, we should follow the example of Jesus and preach his everlasting truth, even if five thousand turn away from us at one time and only twelve are left who recognize such sayings to be the words of eternal life.

It may seem somewhat out of place to thus write when no trouble or discord exists in our association, but these things

are working their way toward us, therefore we should be stirred up to be on our watch, and before the wolf enters the flock to give the alarm. It is easier to keep out such leaven than to get it out after it gets in the church.

"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."

HORACE H. LEFFERTS, Mod.

R. M. STRONG, Clerk.

MARRIAGES.

By Elder F. A. Chick, at the residence of the bride's parents, on Thursday evening, May 9th, 1907, Frederic G. Fritty, of Trenton, N. J., and Miss Florence Kise, of Hopewell, N. J.

By the same, at his residence, on Saturday, May, 25th, 1907, Franklin E. Norton and Miss Cora M. Seals, both of East Amwell, N. J.

OBITUARY NOTICES.

Mrs. Emily R. Bailey, wife of Martin D. Bailey, of Schoharie, Schoharie Co., N. Y., died June 1st, 1907, aged 52 years and 1 month. Her maiden name was Emily Ryder. She died of cancer of the throat. She had been sick but little previous to this attack, which lasted several months. She suffered greatly at times, but was patient and uncomplaining. Her whole life was spent in serving others and trying to make them happy, never thinking of herself; she was absolutely unselfish, and every one that knew her can testify to the truth of what I have written. She was a kind, loving wife and mother, and a friend to every one she knew; she will be greatly missed by her sorrowing husband, children and friends. Her husband, two daughters and one son, with other relatives, are left to mourn their loss. She is at rest with her dear Savior, free from disease, pain and sorrow; yes, she is in the perfect likeness of her Savior and Redeemer, not waiting. She never made a profession of religion, but loved the doctrine of salvation by grace. A few weeks before she died I called to see her, by her request, and while there she told me she had de-

sired to be a christian as far back as she could remember, but never had felt satisfied with herself—never felt that she was as good as some people claimed to be, therefore the only hope she had was in another, even Christ. She said that when she was taken sick she was troubled terribly about dying and being put into the grave. The grave was a terrible place to her, but she said it had all been taken away, and now, she said, there is no death, no grave, I cannot think of it, it is gone, and there is rest and peace in its place. Truly the saints can find rest only in Christ, not in the grave, neither does the faith of God's dear children lay hold or embrace sleeping dust, but Jesus Christ alone.

I was sent for, but could not be present at the funeral. She was buried near Schoharie village.

May the dear Lord comfort, reconcile and sustain the mourning ones by his grace, is my prayer for Jesus' sake.

D. M. VAIL.

WAVERLY, Pa.

SISTER Rebecca Miller died at the home of her son, Isaac Miller, near Dublin Mills, Fulton Co., Pa., April 29th, 1907, aged 81 years, 4 months and 24 days. Sister Miller was baptized by the writer, together with her daughter and granddaughter, some years ago in the fellowship of the Springfield Old School Baptist Church, where she remained a faithful member until death. Sister Miller was sick only a few hours. She was a woman of a very quiet disposition, good to the sick, an ornament to her profession, firm and unwavering in the doctrine of salvation by grace. I often visited her at her son's home, where she was well cared for. Her husband died about nineteen years ago. She leaves to mourn their loss, three sons, two daughters and quite a number of grandchildren and great-grandchildren, with the church, but their loss is gain to her.

The discourse was delivered by the writer, at the house, on the first day of May, to quite a large gathering of friends, after which the body was taken to Wyngardner cemetery and laid to rest until God shall bid it rise.

ALSO,

Richard Maddan, of Dublin Mills, died May 3rd, 1907, aged 56 years, 4 months and 8 days. Mr. Maddan was taken sick last fall with stomach trouble, and was taken to Philadelphia, where he had an operation, but it did not prove successful, so he was brought home, and continued to grow weaker till the end came. Mr. Maddan had been a Baptist believer for a number of years, but was never baptized. I did not get to Springfield during the winter, in which time he became very desirous to be baptized. I visited him the first of April, and he told me that if he was ever able to go to the water he wanted me to baptize him, but that time never came. I was

with him quite a number of times after the first of April. I preached in his house on Thursday night, and he enjoyed it very much; when I left him on Friday morning to return to my home he gave me a loving handshake, and in the afternoon the spirit took its flight and left the body to return to dust. Mr. Maddan was a man of very few words, but of good, sound judgment. He leaves a widow, one son, four daughters, two brothers, four sisters and a host of friends to mourn his departure. His wife and one daughter are members of the church. May God comfort all that mourn.

The writer tried to preach Jesus to a large gathering of friends and neighbors at the house, after which the body was taken, as directed in his will, to the Old Baptist meeting-house at Springfield, and after services was laid to rest.

AHIMAAZ MELLOTT.

NEEDMORE, Pa., June 14, 1907.

Frederick S. Brown, son of sister Sophia Brown, died May 31st, 1907, aged 43 years. His decease was due to consumption. Of seven children there survive now but two sons and one daughter to comfort the declining years of our sister. May the God of all grace strengthen her for the tribulation of this world.

The funeral service was held at the home of his mother, in Brooklyn, N. Y., June 1st. The text used, 1 Cor. xv. 51-58, was dwelt upon as the testimony of living witnesses to victory over death and the grave through our Lord Jesus Christ.

ALSO,

Julia Talyer, widow of Barney Taylor, died at Stratford, Conn., June 1, 1907, aged 51 years. Three daughters and one son survive her. She was born in Loudoun County, Va., and while residing there was married to brother Taylor. She was baptized by the writer some five years ago, in the fellowship of the Ebenezer Church of New York city, in which membership she continued faithful to the end. Her sudden death was attributed to heart disease.

The funeral was largely attended by her many friends from her late home; interment at Stratford. Her favorite hymns were used: 1296, 488, 494, (Beebe's collection) and John xi. 23-27, was the subject of discourse.

JOHN MCCONNELL.

NEW YORK, N. Y.

My dear sister, **Bertha Lee Pilchard**, departed this life at her home near Beaver Dam, Md., May 9th, 1907, after a brief illness, aged 22 years. She was the daughter of Jacob and Rebecca Byrd, and was married to Bates Pilchard Feb. 22nd, 1905, living together only two years, two months and seventeen days. Never were two happier than they. Father

had just divided the farm and built them a new house only a little over a year ago, and they had just gotten fixed and ready for living, as it seemed. She left father, mother, three sisters, a devoted husband and a dear little baby about three hours old. Bertha was a good and dutiful daughter, an affectionate sister and a devoted and loving wife. She never made a profession of religion, but we have reason to believe that she has gone to rest. Toward the last she said she was dying; mother said, "Darling, put your trust in the Lord." She said, "Ma, I have done it." The last words we heard her say were, "Who is crying? somebody is crying, do not cry." She then fell peacefully asleep. We feel that it is heartrending, and we cannot do without our Bertha, but the Lord knows best; O it is so hard to part with her. May we all be reconciled to His will who doeth all things right, and may we be given strength to bear this sad affliction.

Funeral services were held at her home on Saturday morning, May 11th, conducted by the husband's pastor, Mr. Clements, of the New School Baptist Church, after which her remains were interred in the cemetery at Good Will, Md.

Her sister,

GEORGIA A. BYRD.

A FEW words in addition. I was away from home and could not be reached for the funeral. I have hope that with Bertha it is well. It is a sad bereavement to the family, but the Lord has done it and he can heal. The families have our deepest sympathy.

T. M. POULSON.

SISTER **Sarah Elizabeth Elliott** departed this life to enter into her eternal inheritance March 17th, 1907. She died on the farm where she was born (near the old Rewastico meeting-house) nearly 64 years ago. Sister "Betsey," as she was generally known, was baptized by the writer in the fellowship of the Rewastico Church about twelve years ago, and was a devoted and faithful member to the time of her decease. She leaves one son, two grandchildren, three brothers and two sisters to mourn their loss, but their sorrowing is not without hope. They have good reason to hope that their loss is her eternal gain. I attended her funeral at Rewastico meeting-house on March 19th, after which she was laid away in the cemetery at Mardela Springs to await that voice that shall call all out of their graves, in the sweet hope that hers is to be a resurrection into everlasting life and joy. May all that mourn be comforted by this assurance.

ALSO,

Mrs. Mina Dobler, wife of brother George Dobler, died at her residence near Woolford, Dorchester Co., Md., April 16th, 1907, aged 78 years and 3 months. Sister Dobler had been a very faithful and staunch member of the Fishing Creek Church for about

twenty-five years, having been baptized by Elder Joseph L. Staton about September, 1881. She was a native of Norway, in northern Europe, but had been in this country from quite early in life. She was firm and unyielding in the truth, all her walk and conversation affirmed that she had been with Jesus and learned of him. She was very fond of the society of the Baptists, but on account of her brokenness of speech it was difficult to converse with her. Her trust was in the blood of the crucified, risen and exalted Savior, and not in anything she could do.

Her funeral took place April 18th, at the Old School Baptist meeting-house near Woolford, where she had so long delighted to meet in the assemblies of the saints. The writer tried to comfort the lonely husband and the friends who gathered to pay the last tribute of respect to one whom they loved and honored for her many good qualities.

A. B. FRANCIS.

DELMAR, Del.

Isaac L. De La Mater died at his home in Olive, N. Y., of pneumonia, Feb. 10th, 1907, aged 73 years, 10 months and 10 days. Brother De La Mater died suddenly; he had not been confined to his bed, and although suffering from a very severe cold and having no appetite, he continued to attend to his duties until the morning of his death, when he sank down upon a couch, became speechless, although conscious, and died without a struggle, but with a look of joy on his face. He was a man of strong nerve and will, which undoubtedly accounted for his not giving up and going to bed when illness came upon him. He leaves an invalid wife, who has been in almost daily expectation of death for the past year, and two daughters, Mrs. Thomas Lennox, of Watertown, N. Y., and Mrs. Hattie Caldwell, formerly of Kingston, N. Y., who came home to care for her mother during her illness, and the church, to mourn their loss. He united with the church of Olive and Hurley about fifteen years ago, being baptized by Elder John Clark, and was a firm believer in the doctrine advocated by Old School Baptists, especially so in the absolute predestination of all things whatsoever cometh to pass.

The funeral was held at his late home; burial in the home plot. Owing to the illness at the time of Elder Clark, our pastor, Elder Sanford, of the Lexington Association, was called to preach on the occasion.

(MRS.) MARY B. KEOGAN.

OLIVE, N. Y.

George Blakley Myers was born March 18th, 1832, died May 21st, 1907, aged 75 years, 2 months and 3 days. He was married to Mary A. Mason, March 29th, 1858, and to this union were born nine children, three sons and six daughters; five have passed on to the great beyond; two sons and two daughters died

in infancy; one, Mrs. M. Enterman, passed away March 20th, 1902. He leaves a widow, one son, three daughters, one brother, one sister, twenty grandchildren and one great-grandchild to mourn their loss. He united with the Old School Predestinarian Baptist Church about thirty-five years ago, being baptized by Elder Gershom Peters, now deceased. He was patient in his last illness, having suffered with "la grippe" for a period of three years, and often expressed a desire to be relieved from his bodily suffering by the hand of death, but stated that there was an appointed time for him to die, and that he must wait until the Lord should end his sufferings. We feel that "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Brother Myers departed this life with a strong hope in his Redeemer and faith in the doctrine of salvation by grace.

The writer, by his request, tried to speak to a large and attentive audience, from 2 Timothy iv. 2: "Preach the word."

B. F. HUTCHINSON.

FINDLAY, Ohio.

Raymond C. Smith, infant son of Allison T. W. and Annie S. Smith, and grandson of Allison T. Smith, died March 5th, 1902. Little babe Raymond was born Sept. 20th, 1901, making him 5 months and 15 days old at the time of his death. His parents miss him very much.

ALSO,

Lloyd W. Smith, infant son of Allison T. W. and Annie J. Smith, and grandson of Allison T. Smith, died March 21st, 1907; his disease was consumption. Little Lloyd was born Nov. 5th, 1906, making him at his death 4 months and 16 days old. Our home is very lonely, but we should all be reconciled to the Lord's will, and think it was a bright flower plucked from our home by our heavenly Father for a wise purpose. Interment was at Forest Grove cemetery.

(MRS.) EARICK A. SMITH.

PARSONSBURG, Md.

APPOINTMENTS.

If the Lord will, I expect to be with the church at Burdett, N. Y., on Tuesday, July 16th, morning and afternoon; at Grover, Pa., Wednesday night, July 17th; at Cammal Thursday night and Friday.

SILAS H. DURAND.

I EXPECT to be at Schoharie the second Sunday in July. I come to Otego first Sunday, go to Brookdale Monday, Schenectady Tuesday, Saratoga Wednesday, Albany Friday, and then to Schoharie Saturday, nothing preventing.

D. M. VAIL.

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M E E T I N G S .

THE Andes and Middletown Old School Baptist churches, the Lord willing, will hold a two days meeting at Arena, N. Y., Wednesday and Thursday, June 26th and 27th, 1907. Those coming from the east or west will take the Ulster & Delaware train Wednesday morning, change at Arkville and take Delaware & Eastern to Arena. Meeting will commence at 11 o'clock a. m. Wednesday. We hope to meet our brethren there, and also extend a cordial invitation to all lovers of the truth to meet with us. Place of meeting is but a few minutes walk from Arena depot. J. B. SLAUSON.

THE Spoon River Association of Regular Predestinarian Baptists will convene, the Lord willing, in her seventy-sixth annual session, at the residence of brother Doty Varnes, five miles southeast of Farmington, Fulton Co., Ill., on Friday, August 30th, 1907, at 10 o'clock a. m., and continue the two following days. Those coming from north of Farmington must come Thursday evening, where they will be met; those coming from south of Farmington will change to the Iowa Central for Cramer on Thursday afternoon, where they will be met. Those from south of Galesburg will come to Abingdon on the C., B. & Q., change to the Iowa Central at 4:36 p. m. Those from Galesburg and the north will take the Interurban at 3:30 p. m. for Abingdon, where they will meet those from the south all bound for Cramer.

S. H. HUMPHREY, Clerk.

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H. SEWARD, Clerk.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 75.

MIDDLETOWN, N. Y., JULY 15, 1907.

NO. 14.

P O E T R Y .

HEBRON, Ohio, May 19, 1907.

DEAR BROTHER KER:—I take pleasure in sending you a copy of that great hymn of Kent's, the perusal of which will feed the hungry sheep out in the desert of this sin-cursed world.

Your brother, FRANK McGLADE.

“Jehovah in council resolved to fulfill
The scheme from eternity laid in his will;
A scheme too profound for seraphs to pry,
And all for the lifting of Jesus on high.

’Twas not from the creature salvation took place,
The whole was of God, to the praise of his grace,
And all to his glory shall attend by and by,
To accomplish the lifting of Jesus on high.

His wisdom contrived the adorable plan,
Grace, mercy and peace, and good will toward man;
The great Three-in-one did the same ratify,
And all for the lifting of Jesus on high.

Here all the perfections of Deity shine:
Love, wisdom and power, and goodness divine;
His justice and grace were honored thereby;
’Twas all for the lifting of Jesus on high.

When first the great project to angels was known,
They hailed him in songs as the Lamb on the throne;
The concave of heaven resounds with their cry;
God-man, Mediator, they lift him on high.

Creation proclaims the great work of thy hand,
All beings and things in the order they stand;
Productions by chance we are led to deny—
’Twas made for the lifting of Jesus on high.

All things for his sake did Jehovah prepare,
For of him and to him and through him they are;
All systems and worlds that revolve in the sky,
Were made for the lifting of Jesus on high.

Set up as the head of his mystical frame,
He honored the records of fate with his name,
And nothing was wanting which God could supply
To aid the uplifting of Jesus on high.

When man was created what wisdom we see,
The whole he possessed was the image of thee;
But O, in his fall we are led to espy
’Twas all for the lifting of Jesus on high.

When Adam to eat of the fruit was inclined,
It answered the end which Jehovah designed;
No purpose of wisdom was altered thereby,
’Twas all for the lifting of Jesus on high.

Here Satan was nonplussed in what he had done,
The fall wrought the channel where mercy should run
In streams of salvation which never run dry,
And all for the lifting of Jesus on high.

From hence it appears he made nothing in vain,
For Adam thus formed was a link in the chain;
In him ’twas decreed that his members should die,
And all for the lifting of Jesus on high.

The man that betrayed him prediction foretold
The pieces of silver for which he was sold;
To prove his salvation the world we defy,
He fell for the lifting of Jesus on high.

The law that was given on Sinai of old,
Was still the great mercy and love to unfold,
Which did in the womb of eternity lie,
And all for the lifting of Jesus on high.

In fullness of time he came under the law,
Its jots and its tittles he answered we know,
And stretching his arms, did on Calvary die,
To accomplish his lifting to glory on high.

He slept in the tomb till the morning arose
That signed his release and confounded his foes,
Then bursting its bars he ascended the sky,
To reign in his glory eternal on high.”

CORRESPONDENCE.

SADIEVILLE, Ky., May 4, 1907.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—The inclosed letter was sent me by a precious sister, a stranger in the flesh, from Wheeling, West Virginia, in reply to my little piece in the blessed SIGNS. I have read and reread it with cheering comfort, and if it meets with your approval I would like to see it in the SIGNS. I prize it as a great treasure.

Yours in hope of the truth,
SARAH E. BURGESS.

WHEELING, W. Va., April 15, 1907.

MRS. SARAH E. BURGESS—DEAR SISTER IN A PRECIOUS HOPE:—I have been reading in the SIGNS OF THE TIMES, (No. 5, March 1st,) and among many precious and comforting letters I found yours. Please excuse me for my presumption in trying to reply to your good letter. They all seem good to me, and I feel as if I would like to reply to each one personally, but again, the thought comes to my mind, Who or what am I that I should take such liberty among the children of God? I begin a survey of my former life, and present, while the tears of humble contrition begin to course down my cheeks, but, dear sister, there is a hope given me that I am loved of that tall, straight form that you saw in your dream. O, if I know anything about my heart at all, I think I do love Him with all my heart and being. You know if he had not loved us we would never have loved him; our carnal natures would have chosen sin and destruction without his love and mercy. But I am sure he has comforted you with all this precious truth, and I will not stop to speak of it now.

It was your dream that so appealed to my sympathies; I read it over and over, and as you said such things comforted you I felt that I would like to tell you about my dream. But first I will tell you a little of my experience of grace, as I hope.

I hardly know how to try to condense such a subject. I think I had serious impressions when I was seven or eight years old. I was much distressed when I was told that this earth would pass away, or be burned; I grieved in secret, but never thought of telling any one. From that time on I thought much about God, I feared him very much, and in my childish way I made many resolutions to be good, so that I should not go to the bad place; but as I grew older and went to school and mingled with other young folks my solemn feelings gradually left me, and I was gay and happy. Yet the warning voice never left me; it usually spoke to me when I was in high spirits, saying in solemn tones which would make me shudder and feel sick at heart, "You must die." Strange to say, I did not take it to mean that I was about to die a natural death. It always seemed a warning that I should turn my mind to spiritual things. Still I soon discovered that I made great failures when I tried to do good. Matters went along thus until the year 1884, when I was brought to have godly sorrow for my sins. Now, dear unknown sister, you may think it strange when I tell you that I was at a Methodist meeting when this took place. There is no Old School Baptist Church in this city, and a friend asked me to go to this revival meeting. I went feeling very indifferent to it all except the hymns, which were mostly the sweet, old-fashioned ones, which made me think of home. After the service I said to my

friend, Well, if I am never converted until that preacher converts me, such will never be. I felt sure about it, and I looked at the preacher and felt defiant toward him, but I went back with her the next night, and we went nearer to where the preacher stood. He read the parable of the prodigal son, and the words struck home to my heart with terrible force. I sat vainly trying to hide the tears that had broken all bounds. Strange to say, I felt to be one of the fold, but felt that I had wandered far from God, and was no longer worthy to be called his child. I went home that night vowing that I would never go back to that church, but I could not stay away, and the next night he told or read how Paul and Silas were taken before the council and beaten, and they went on their way rejoicing that they were thought worthy to suffer shame for his name's sake. Well, I was completely broken and dissolved in the greatest grief I had ever known. The thought came to me that if I did not confess my Savior before men, neither would he confess me before his Father in heaven. The preacher came and asked me if I would go forward, and I arose and went. They gathered about me and sang and prayed, but it seemed to me that no power on earth could reach my case. All I could do was to cry in my heart to God to be merciful to me, a sinner, and while I wept and repeated this one plea, with my poor, swollen face hidden in my hands, I saw with the eyes of my spirit our blessed Savior sitting surrounded by his disciples, and as I looked he turned his face partly toward me and smiled. Then I lifted my poor, tear-stained face and joined in a hymn they were singing. The greater part of my burden was gone, but the thought that our blessed Lord only gave me a side glance marred my

joy; as often as I considered that I felt troubled. I did not join their church, as my parents were Old School Baptists, but I went regularly to the meetings as long as that preacher was in charge; after he went away I never went back there, but I went to other churches here, seeking food, but came away more hungry than I went. Finally I began to find that the Old School Baptist meetings were the only place to find the food I craved, and O how I did hunger. In the year 1892 my dear father died, and the day that his funeral sermon was preached my faith was fully settled and founded in their doctrine of salvation by grace. My dear mother, a precious old sister and I were baptized in the fellowship of the Old School Baptist Church by our pastor, Elder B. W. Powers. I had many trials and temptations, and many falls, which only showed me that of myself I could do nothing. I learned by very bitter experience that I was, and am yet, nothing, less than nothing, that God is all in all. It would take much space and time to tell you all my travels, and how I have been led about and instructed, but you have been through it all, having been taught by the same divine Spirit.

Now I will come to my dream, which I had November 17th, 1905. During all these years I had longed to see our Savior's face turned full upon me; I seldom ever laid down at night without trying to pray for this that I so longed for. On that night I dreamed of being in our little log-house in the country, where we had lived several years before coming to this place; I saw, as it were, a crowd of people in and about the house, and among them was our Savior. I saw him as a man in the flesh, and although he was more quiet, more reserved, not gazing here and there like other people, but

looking straight before him, he was larger than any one else, or seemed to tower above all in dignity and majesty. If I had the power to describe perfection of manner and action I could tell you something of what he was like; he was to others what the sun is to a tallow candle. O that wonderful presence in that little log-house, and O how I loved him and adored him. The next thing I knew I was kneeling before him and washing his precious feet. I thought of the scar the spike had made, and lifted one foot (his right foot) and set it on the edge of the wooden pail and looked for it. I saw it, white in the center and purple edged. I asked him if I might wash them again, and he nodded such a gracious assent that I knew nothing more for awhile. When I came to myself I had become separated from him. I went to a little, old log schoolhouse (where I had gone to school when I was a little girl); it seemed there was to be preaching there, and I thought our Savior would be there. I went in and asked some that had gathered if he had come; they muttered something about not seeing him, and I wondered how they could seem so indifferent about it. I could not rest until I found him, so the next I knew in the vision I was back in our little log-house inquiring of my mother if she had seen him. There was a large gathering of people, some sitting around the table eating, but my Beloved was not among them. I was in a terrible state of unrest, and was standing in the room, when all at once I raised my eyes to look for him, and there he was, standing out on the front porch. He looked through the window pane, his precious face turned full upon me. I looked into the heaven of his eyes, O such loving eyes, they were melting with love and tenderness, and they drew me right to his

dear breast. I awoke with my heart palpitating and my nerves trembling and thrilling; I was in such a state of rapture that I could hardly keep from crying out. O my Savior, I repeated over and over, while the tears flowed, tears of love and longing for that Holy One. I was terribly excited, and I finally begged this precious God-man to quiet me and send sleep to calm my overwrought nerves. My request was granted, and I fell into a peaceful sleep while hugging this sweet vision to my heart. I wish I could describe to you how I felt when I awoke in the morning. I was almost a stranger to my old self, everything seemed new and bright. My poor, old body is much afflicted, but I went around like a buoyant young woman until my failing strength reminded me that I was in the same old house of clay. The words that came to you when you saw Him, seem precious to me, because his presence called them forth. I never heard words like them before in my life.

Now, dear sister, (for so you seem to me) I will try to close, although I feel like writing on and on. I cannot doubt that you will accept my poor letter in the spirit that it is given. If you had not related your dream I could not have had the confidence to approach you in this manner. There are many, even of our church, who seem suspicious of such things; they are inclined to think that we are a little beside ourselves.

I was going to tell you that when I arose from my bed that morning, after seeing this vision, I wondered greatly if I ought to tell it. Something suggested that I try to write of it, so I got paper and pencil and sat down, begging the Lord to show me his will. All at once I was writing of it in verse; it flowed into my mind almost as fast as I could write

so I took that for permission to tell it to those whom I thought would rejoice with me, but alas, I have several times met with utter silence when I started to relate it, and they seemed to want to change the subject. That made me feel sorry to think that I had ventured to tell them.

Well, I will close by asking you to pardon me for this long letter, and, dear sister, I make this request in an humble spirit: if after reading this you feel that I have been foolish in writing to you, please tell me so openly, and I will try to submit to your decision with meekness and love.

(MRS.) FLORENCE PULTZ.

WELLINGTON, Colo., May 12, 1907.

DEAR EDITORS AND KINDRED IN CHRIST:—I hope it is with the spirit of christian love and fellowship that I again attempt to address you, and to send on my remittance for the SIGNS another year. I am sorry to say that I am behind with my dues, yet I feel thankful to the Giver of all that it is not for the lack of means wherewith to pay that it is deferred until this late date. You will find inclosed draft for the amount due you. I cannot tell why it is that I feel so reluctant and have such a feeling of hesitancy in attempting to address the children of God and the readers of the SIGNS, except it is that I can see in myself, so much more plainly than I can in others, things that are not as I would have them to be had I the power to have them otherwise; and yet I do know that I have reason to be thankful that I am not my own keeper, but have hope that I am of those who trust in the living God, believing that the will of God is done in all things, and that he works all things after the counsel of his own will. If at any

time God fails to do his will then he ceases to be God, and we must of necessity say with the fool, "There is no God." Although my pen may have lain idle, and my tongue silent in a measure, and the way in which it has been mine to go may have been the slow and silent way, and I may have been a very dull scholar in learning wisdom's ways, yet this have I learned: "that the way of man is not in himself;" and this also: what a strange thing is human life. Yet how much more wonderful and mysterious is the sustaining and upholding grace of God toward those upon whom he has set his heart to comfort, when called to endure some fight of affliction. How much more wonderfully strange do these things appear to us when we are brought under the many trying circumstances connected with them in this present life. It had become apparent to all about us that my husband, who has already passed the allotted time for man upon the earth, was going down rapidly, and to all appearance the time to remain for him was short. He was taken suddenly and seriously ill, and I cannot boastingly say that I did of my own power and will, when the time came for the trial of my faith and I was put to the test, turn to Him who has ever proven himself to be a present help in time of trouble. No, there was no praise due me that the strong, protecting arm of God was thrown so gently about me, bearing me upward and onward beyond the transitory things of time, until it seemed at times I stood in the peaceful presence of Him who doeth all things well. How strange it all seems to me that I was given strength, both mentally and physically, to endure what I did. The first week, before his condition became so serious and alarming, I cared for him almost wholly, he being

then a very sick man. It was but natural that I should have a desire to faithfully do my duty as far as I was able, and it was also his wish that I do so; my care of him was almost constant night and day, he being delirious most of the time and greatly pressed for breath. Not that I lacked plenty of offered assistance to relieve me, but not until a trained nurse from Fort Collins came to relieve me was I willing to turn my charge over to another. The doctor gave his instructions to her, with the remark, "I do not think he will live through the night." Through it all I was undisturbed in my peace of mind; do you wonder I say, How wonderful is the sustaining grace of God? As I look back over it all to-day, in wonder I ask, Will I ever be able to endure the same again should it be laid upon me? The answer comes to me, There is nothing impossible with God. Although contrary to the expectation of any of us, in a few days he began to improve, and is around again, though a confirmed invalid. I am not sure that it is proper for me to mention this at this time in my letter, yet I do know that it is a great thing to be able to feel that God does indeed have compassion on one of the least deserving of those whose hope has been strengthened and faith confirmed in the belief that the grace of God is a divine reality, and that he has the same power to-day to calm the troubled waters as he had when he withdrew himself from the multitude, and with his disciples entered a ship, and a great tempest arose, so that the disciples became fearful, and they besought him to save them; and when he had rebuked the wind and the waves, and they obeyed him, and all had become calm, they wondered what manner of man this is that even the elements obey him. They mar-

veled at this display of divine power in one less than God himself, although they had listened to his sermon on the mount and had witnessed the display of his power in healing all manner of diseases; but to believe that he had power to command the wind and waves so they obeyed him was too great a miracle for their faith to believe. They needed instruction, and Jesus had chosen this method of instructing his disciples more perfectly, and to make it manifest to their understanding that he was indeed the Son of God with power.

Perhaps I have already extended this as far as will be profitable for all concerned, but I had this one circumstance, and still another on my mind, which I will leave entirely to your judgment to publish or not. The SIGNS is so well supplied with matter that it is both pleasing and profitable, and it appears rather like encroaching on the liberality and good gifts manifested by others who can occupy space and fill its pages much more to profit than I can, yet there is a duty incumbent on all, and none can say, "I have no need of thee." Each is to make use of the gift given, be it small or great; let each one be true to their own convictions. Yet the thought is uppermost in my mind that we are not always sure our convictions are from the right source, when we remember that there are evil spirits abroad in the world that are deceivers, and are lying in wait, seeking whom they may deceive by their cunning and artful devices. But however that may be, it is sure that none are able to give only as they themselves have received to profit; then it can be said, Of such as I have, I give freely. My writings generally have a tone of weakness about them that is greatly to be deplored, and is certainly very discouraging to me;

and do or say what I may in the house of God, it is to little profit, for I am but an unprofitable servant. But when shall I be stronger? Shall it be the next year, or the next day? or shall it be when this mortal shall have put on immortality, when death, weakness and all the attending vanities of mortality are swallowed up in victory? May it please God to give strength equal to our day, that we may with patience wait for our Lord from heaven. How often in my experience in this life do I recall to mind when I, in the springtime of life, before the wintry blasts had swept their cold and merciless waves over my innocent young life, and I stood at the threshold of my father's door and watched the fleeting clouds mingled with bright streaks of sunshine as they threw their reflections upon the broad, smooth face of the Shawangunk Mountains that lay spread out before me, and as my mind reverts to these events I see my own life of sunshine and shadows reflected there. As I recall with freshened memory the many and varied dangers, seen and unseen, that I have been called to pass through in the intervening time that has passed since then, I can only wonder and admire and bless the merciful God who has watched for my welfare all those years, and who has kept my feet from going in the way of Cain, for I realize that of myself I am unstable as water.

I had it in my mind, as I have mentioned, to speak of another circumstance, in which I feel that I have been much profited by way of instruction in the order of God's house, which perhaps I never would have learned had this not occurred; but I have already extended this further than I intended, and I may some time in the future refer to the other, and will now close with love to all who may read

what I have written, hoping that the mercy of God may continue to follow us and all his Israel in the future as in the past, and his name have all the glory.

Your sister in hope,

ABBIE CODDINGTON.

SOUTHAMPTON, Pa., April 6, 1907.

DEAR BRETHREN:—I would like to have this letter of brother George H. Beard's published in the SIGNS. I have known him from his childhood, and he and his people are among my dearest friends, and this letter is of peculiar interest to me. I am persuaded that it will also be read with comfort by brethren who do not know him personally.

Your brother in hope,

SILAS H. DURAND.

BROOKTON, N. Y., Feb. 24, 1907.

ELDER S. H. DURAND—DEAR ELDER:—I came near saying, Dear Uncle Silas, as we were used to saying in childhood days. I received your good letter a few days ago, and was pleased to hear from you. Glad you have recovered from "la grippe," which is a very debilitating malady, and that your wife's health is improving. There seems to be a great deal of sickness and many deaths among our acquaintances and friends, and we feel sad to know that we will see them no more, and yet I believe in a life beyond the grave, which is life everlasting, so if those who have passed from this life are chosen vessels of God's mercy, surely they are in a place of hallowed peace, and we can but say, "Praise God, from whom all blessings flow." His will concerning them on earth is accomplished. I have in mind specially the dear soldiers of the cross that have been called home in the past few years with whom I was personally acquainted: Elders Purington,

Beebe, Bundy, White, Hubbell, Campbell, Rittenhouse, Meredith and Jenkins. We are loath to part with them, and yet we feel that our loss is their eternal gain.

You ask for my exercises of mind and my experience. I do not know that my experience is that of a child of God, but I do know that if I am a child of God, and am led by his Spirit, I am an heir of salvation and a joint-heir with Jesus Christ our Lord. As you know, I always used to go to meeting with my parents until I left home to go to New York, and when in the city I attended Old Baptist meetings quite regularly, but I cannot say that I knew anything about the religion of Jesus Christ until I was about nineteen years old, when I felt a strong desire to know the truth. I had attended meetings in several of the so-called churches of the city, such as Talmage's, Dr. Hall's Dr. Paxton's and Dr. McArthur's, but could see nothing in what they talked but man the savior of man, or salvation by the works of the flesh. I had read considerable of the Scriptures, and saw nothing but Christ the Savior of sinners, and I felt that I was a sinner, but I could not feel that I knew anything about salvation. I went along in this way for some time, feeling that I was lost, and that there was no help for me, when I believe one day as I was reading, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries," I felt that the adversary (outbreking sin) was destroyed in me, and that I hated sin and the ungodly lusts of this world, and that all praise is due to our most high God for his mercy toward me. I felt that he had put a new song in my mouth, and es-

tablished my goings; but alas, many doubts arose in my mind whether or not it was my imagination. I did not see how God could save one so vile and full of sin. It has been about seventeen years since I first began to be troubled about my salvation, and it has been a mixture of hope and despair ever since. I was received, and baptized in the fellowship of the Caroline Old School Baptist Church in December, 1894. At the time I was received, and after baptism, I felt lifted out of myself, as though I was in the air, looking down upon the world. I have had seasons of feeling the presence of the Lord, when I could see a great light while awake at night (yet with my eyes closed), and could hear the words, Fear not, thy sins are forgiven. Just before such times I have been in great trouble on account of my lost and helpless condition, feeling that there was no refuge, and praying from my heart that the Lord would have mercy on my soul; then how comforting comes the light, filling all the world with beauty and my heart with joy unspeakable. The world is full of so-called evangelists, &c., teaching the people of a god who is striving with their souls, but cannot save them unless they change their hearts and open the door so he can walk in. I am thankful that the God I love to talk, think and hear about is the only true and living God, and that he has all power in heaven and in earth, and he will do all his pleasure.

My health has been very poor for two years, so that I have not been able to do any but the lightest work, and at times could do no work. My trouble is a weak heart, caused by the effects of "la grippe," and the doctors say I will outgrow it if I rest or keep quiet enough; but I have not been bedridden, which is a comfort, for

Bertha and her parents have plenty to do without caring for me. Bertha is real well this winter, but Elder and Mrs. Bogardus are neither of them well any of the time, and as I have not been able to work out of doors much, father has had a good deal more than he has really been able to do. Time brings many changes; we cannot tell what the morrow will bring forth, but the Lord knows all things, and doeth all things well. Many things seem strange to us, but not so with him.

“His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.”

Father returned home last night from preaching at the funeral of brother Chamberlain. One by one the Reaper gathers in his ripened sheaves, and he puts them where time can no more whiten the hair or blanch the cheek, but where there is eternal rest.

I hope this will not tire or trouble you. Bertha joins in love to you all.

Your brother, I hope, in Christ,
GEO. H. BEARD.

HOPEWELL, N. J., April, 1907.

ELDER F. A. CHICK—DEAR PASTOR AND BROTHER:—I am thinking of the evening of our last visit at your home, and that the conversation was nearly all upon spiritual things, and how glad my heart was, and I cannot help thinking of the words, “Where two or three are gathered together in my name, there am I in the midst.” I love to hear the name of Jesus extolled above all else. Things of this world are of small account compared with heavenly things. It is too often the case where God’s dear children are gathered together that the name of Jesus is seldom spoken, and yet we know they all love his name. Often I ask my-

self, Why is this so? And I bow my head in sorrow and think, Well, I talk too much, and will keep still in the future. Then these words come into my mind: “They that feared the Lord spake often one to another,” and thus their pure minds are stirred up by way of remembrance. It does seem that my dead, dormant mind needs stirring up often, and I love to be thus reminded. Many are the times that I am ready to halt, poor, doubting one that I am, I am ready to give up the race, but a word or a handshake from a brother or sister strengthens me, and I feel that perhaps after all I am in the way.

As you were speaking a few Sundays ago from the words, “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith,” I thought, Do I lay aside every weight, and do I run with patience the race set before me? O I fear not. If it were not for the guideposts, of which you spoke, along the way, I should often turn back and think I am not on the right road, or have lost my way. But as I go on and on, and here and there meet a child of God and talk a little with them, it gives me new strength, and as they are the Lord’s little ones I am made to know that this is indeed the way. The dear Savior said, “I am the way, and the truth, and the life.” And I hope that I know the truth; I think I do, and love it, too. I feel thankful to all-wise God that he has made me to love the truth, and to follow on and to frequent his courts, although I feel to be far behind the rest. I am a very dull scholar in the school of Christ, still I feel

to say, with Ruth, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge." In the valley of Achor I have learned that God is merciful to a poor sinner such as I. It is there that I am made to cry out, God, be merciful to me, a sinner. Hymn 1032 is most beautiful. My prayer is that God will ever keep me desiring these things. I am most happy when I feel poor and lowly and like sitting at the feet of my Redeemer, as did Mary. Mary had chosen that good part that should not be taken from her. But often I have heard you say it was needful to have Marthas as well as Marys. I think that I am a Martha sometimes, troubled about many things. May the Lord guide my steps.

It has pleased the Lord to bring me back to my dear old home church again, where we can meet together in peace and with thanksgiving to Him who gives us all our blessings, and who is altogether lovely. As the apple tree among the trees of the wood, so is he among the sons; and as the lily among the thorns, so is he among the daughters. What beautiful comparisons in Solomon's Song! It is said, I will make the desert to blossom as the rose. I think that I have experienced this, and so has every child of God, still it seems to me that so much of my time I am shut up and cannot come forth; I am in prison, and long to break the bars asunder. Paul said, "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." I heard Elder Vail preach from these words some years ago

up in the quiet little meeting-house at Otego, N. Y. I cannot recall the words he spoke, but the sweetness is still with me. "Walk worthy of the vocation wherewith ye are called." It is to me most important and solemn, Do I walk as becometh a child of God? if indeed I am one of his. I desire to do so, and wish never to find fault with my brethren, so endeavoring to keep the unity of the Spirit in the bond of peace. Why do I not see the beam in my own eye before the mote in my brother's eye? There is so much that is of the flesh about me. It is so hard to know whether all is of the flesh or not. When I go back in memory to my early experience, when a child in its first love, I can but feel that it was not the flesh. Our flesh does not love the things of God, nor desire them, nor love the brethren. We see many evils in the flesh, but when the Spirit of God is with us how different, and how heavenly and precious things appear to us, and we wonder why we had not seen them in this way before. No matter what condition or color the children of God are, I love them, and they are made to dwell together in love. It is as a dear sister said to me a short time ago: "Our hearts are said to be knit together in love, and it bothers us sometimes to find the stitches, but yet they are surely there." I think sometimes that I am different from any one else. I wish that I could hear the name of Jesus exalted all the time. I feel sorry when little things come in to take up the time. These are weights, are they not? It is said, "Let us lay aside every weight." I am by nature of a lively turn of mind, and like everything that is beautiful in the world. My lively turn of mind often grieves me very much. I think this is one of my besetting sins. Then again I have ex-

perienced some of the trials of which Job spoke, and feel that I am a companion of dragons and owls. But for some months past the most of the time I have felt to say with the psalmist, "I will be glad and rejoice in thee: I will sing praise to thy name, O thou most high." "Therefore my heart is glad, and my glory rejoiceth."

Pray for me, dear brother, that my faith fail not, and that I may always come before God's little ones with lowliness and meekness and forbearance, striving to keep the unity of the Spirit in the bond of peace, that God may be praised.

Your unworthy sister,

MARY BREWSTER.

PHILADELPHIA, Pa., May 18, 1907.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I feel impressed to write for publication upon these words: "It is a fearful thing to fall into the hands of the living God."—Heb. x. 31, and I hope that it is with no thought or endeavor to gain anything, but rather to give. I hope, too, that I may give expression to the meditations of my heart in such a way that they will be acceptable in the sight of God and to the comfort of those who may read.

It would seem from the language immediately preceding the above text: "Vengeance belongeth unto me, I will recompense, saith the Lord," that Paul means to convey the idea that every transgression shall be visited with stripes, and that there is no escaping the rod. Every subject of God's mercy who has through tribulation entered the kingdom, has learned that the natural heart is evil continually, and that we have that evil constantly to contend against and to mourn in ourselves. When the quicken-

ing power of the Spirit is first felt in applying the atoning blood of Jesus, experimentally, soon we begin to feel the truth of the words: "It is a fearful thing to fall into the hands of the living God." Nor is the love of God shed abroad in the heart or the peace of God felt in the soul until we have, through bitter experience, been taught the dreadful reality that I am a sinner, and "that in me, (that is, in my flesh,) dwelleth no good thing." By the Spirit's irresistible work our minds were led to a knowledge of our own depravity, our hearts were opened to their deepest recesses, our sins in all their magnitude stared upon us, hell became a reality, for we felt its pangs in our very soul; so, burdened with guilt, becoming more and more heavy laden, we at last sank under the burden, despaired and died—died to come forth in newness of life and with a new song in our mouths, "even praise unto our God." We came forth new creatures, old things had passed away, behold, all things became new. We now have a spiritual mind, which seeks and discerns spiritual things and enters into an enjoyment of them. We had a natural mind, and were, until quickened by the Spirit, dead in trespasses and sins, walked according to the course of this world, had our conversation in the lusts of our flesh, fulfilling the desires of the flesh and of our carnal mind, and were by nature the children of wrath even as others. But through the effectual work of the Spirit our minds were led to a knowledge of the truth, glorious visions met our view, beautiful wonders filled our minds with unspeakable delight, the glory of God shone round about us, and we were absent from the body and present with the Lord.

My object in writing as I have already written, is to lead the mind of the reader

into a better understanding of what I have uppermost in my mind to write. It is this: We cannot serve God and mammon; we cannot enjoy the love of God and the love of the world at the same time. "Whilst we are at home in the body, we are absent from the Lord."—2 Cor. v. 6. When we sow to the flesh, we of the flesh reap corruption, but when we sow to the Spirit, we of the Spirit reap life everlasting. The natural man and the spiritual man are opposites; that is, what one likes the other dislikes; what comforts and nourishes one crucifies the other. When we live after the Spirit, the flesh with the lusts thereof are crucified, but when we live after the flesh we die, die to all the spiritual privileges and enjoyments which are ours through Jesus Christ our Lord. After that we have received the knowledge of the truth, if we sin wilfully we cannot then turn, take it back again and thus escape the consequences of our sin. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Heb. x. 28, 29.

Into what intense darkness and distress of soul has many a subject of grace been plunged on account of sin or disobedience, and learned by bitter experience, "It is a fearful thing to fall into the hands of the living God." We learn obedience by the things we suffer. The stripes must and do fall upon the transgressor or disobedient. There is no escaping the rod, "but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adver-

saries."—Heb. x. 27. It will be fearful indeed, for no chastening of the Lord is joyous, but grievous, but rest assured, dear subject of God's love, that it is for your good, and will yield the peaceable fruit of righteousness when we are exercised thereby. His loving-kindness he will not utterly take from us, nor suffer his faithfulness to fail. His covenant he will not break, nor alter the thing that is gone out of his lips. "Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever."—Psalms lxxxix. 33-35. His name shall be called Jesus, for he shall save his people from their sins. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John x. 28, 29.

"It is a fearful thing to fall into the hands of the living God." Paul therefore writes to the Corinthian brethren: "Knowing therefore the terror of the Lord, we persuade men;" those whom in another place he addresses thus: "Now are ye light in the Lord: walk as children of light." That they walk circumspectly, not as fools, but as wise; that they have no fellowship with the unfruitful works of darkness, but rather reprove them; that they forget not the assembling of themselves together, as the manner of some is, but that they consider one another to provoke unto love and to good works.

Paul in this epistle to the Hebrews expressed the language of my soul for the Israel of our God in better language than I can: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting

covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

J. CORDER MELLOTT.

NIGHT THOUGHTS.

"I AM the way." As the Son he was the Father's way. He came down from heaven, he ascended back to heaven. He was in the world, the world knew him not. He came to his own, his own knew him not. He had power to give life, and no power could destroy what he gave. He was in the Father, and the Father was in him. He alone could glorify his Father, for he came from him. It was of him and to him and by him all things came. Prophets prophesied of him because moved by him. He was God, and it was not robbery to be called God, nor to be worshiped as God, nor to be held in the Scriptures as the only begotten of the Father, full of grace and truth. The way was to God, and not to the world. He had power over all flesh, to give eternal life to as many as the Father had given him. His power was his Father's power. In his mediatorial work he worked the works of his Father. In his humanity he was the servant of his Father, and as one of his brethren. He could not lie, for truth was the girdle of his loins, and righteousness sustained him in that he came out from God. One of old declared, "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the powders of the merchant?" What he brought with him is the assurance of his origin. All frankincense and myrrh. He came as the Head of all his members. He is their way, he is the light of God in the wilderness, where Jacob was found.

There he leads and instructs and keeps as the apple of his eye. His eye is their faith or sight; they cannot walk without him; they cannot feed and lie down but by him, for where he is they shall be also, kept by the power of God through faith unto salvation, ready to be revealed in the last time. If the last of this way is sure (kept by the power of God), is not all that comes to pass sure also? He is the way in which the righteous run and are not weary, walk and not faint. God made known his ways to Moses and his acts to the children of Israel by delivering them from their enemies by his high and outstretched hand. Moses chose rather to suffer affliction with the people of God, esteeming reproach, forsaking Egypt, keeping the passover and the sprinkling of blood, passing with all Israel (not one left behind) through the sea on dry land, and beholding the assaying to do so of the Egyptians ending in death. This way of God saved all Israel and destroyed all enemies. This way preserved the harlot Rahab when she received the spies with peace. Sinner, where were you and what were you when you hailed with delight the Lord's messenger of deliverance? To this day you are a pilgrim and a stranger in the world, but by the grace and mercy of God in a covenant ordered you rejoice in Christ Jesus and have no confidence in the flesh. The fleshly way will be like Esau, flattering to man but despised of God. Not even the patriarch could change the blessing. The old servant said, I being in the way, the Lord led me, &c. The Lord led him where he sent him. Believer, the Lord leads and the Lord sends; he takes us into sorrow that faith may look to the way for deliverance, the good old way the saints have always traveled. The highway has been cast up and the stones

gathered out of the way. Jesus, when he delivers from sin, leaves not a doubt of his power, but makes a believer out of a Mary, or Manasseh, or even more vile me. When the soul is in that way doubts, fears, unbelief and all manner of evil appear as the will of God for a purpose, a wise purpose, a legal purpose. Christ was led by the Spirit (not by the flesh) into the wilderness to be tempted of the devil; he saw all the devil had to show, he saw all the cunning, lying devices his people should endure; he was put upon the temple, he was put upon the mountain; he saw all the glory of this world. Believer, has not the tempter shown you at times all these same things, and for a time made you believe them? But grace reigned through righteousness, and you had a view of that in which Christ conquered. We are not deluded to think that we can do any more to-day than we did yesterday in our sins. It is no more I, but grace can do all the will of God.

"Try the spirits." In the wilderness there are spirits. In Egypt when the rod appeared as a serpent, Moses was commanded to take it by the tail, and it became the same rod of divine protection. Christ was made sin for us, and Moses saw it. Christ withstood temptation, and the devil saw it, but from behind. "Get thee behind me, Satan." The rod showed Moses that faith alone could discern God's way. The destroying angel must stop his rage at Israel's tent, for Israel is camped in this way, as a pilgrim, to move when the cloud lifts.

G. M. FETTER.

PRATT CITY, Alabama.

DEAR BRETHREN EDITORS:—The apostle Paul charged Timothy to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed,

rightly dividing the word of truth."—2 Tim. ii. 15. The only way that I see for any minister to show himself approved unto God in his ministerial office is to preach that which the Lord bids him preach, declaring all the counsel of God without fear, and to feed the church of God with the sincere milk of the word, without trying to skim off the cream: election and predestination; also to walk as ensamples unto the flock, taking the oversight of the flock, not for filthy lucre, but of a ready mind, and such faithful workmen need not to be ashamed. That which Paul wrote to Timothy is applicable to all that are called of God to preach the gospel, but according to reports we see sometimes that some have not obeyed, and have been using skimmed milk, until some of the children are as tender eyed as Leah and her sons were, and they are taking to the "effort system." When Noah and his family entered into the ark, and Jehovah shut them in, and the waters of the flood began to rise, there was a grand display of the effort system made on the outside, but none were saved. Also there was a gigantic effort made in the plains of Shinar, but it was a failure. The children of the new covenant better try to wait upon the Lord and obey his commands, "rightly dividing the word of truth." To take a casual glance, it does not look as if the word of truth should be divided, but a closer look shows that it is actually necessary. Paul makes or shows a division in writing to Timothy; he says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," &c. There are thousands of professors in the world that substitute what is written for reproof and correction for doctrine, and never preach doctrine; and

while they claim such a broad and liberal system of salvation, it is nothing but a broad system of condemnation. There is a grand distinction and division to be made between the law and grace, but thousands show forth the works of the law written on stones, and preach the law for grace, or its works to obtain grace. "The law is not of faith," but grace is the source of faith. "The law worketh wrath," but grace brings peace to all that receive it. "By the deeds of the law there shall no flesh be justified;" but grace justifies through the redemption of Christ. "By the law is the knowledge of sin;" by grace is the knowledge of righteousness. The law imposed a system of bondage, foreshadowed by Hagar and her son; grace brought freedom, foreshadowed by Sarah and her son. The law was a system of burdensome works, but grace brought rest and tranquillity to all that were oppressed with a knowledge of these burdens. The law was without mercy, but grace is all merciful. The law curses all disobedient subjects, but grace is full of blessings, and leads its subjects to obedience. The law was added because of the transgression of the first Adam, but grace is given because of the obedience of the second Adam. "The law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." "For the law was given by Moses, but grace and truth came by Jesus Christ."

The foregoing is only an inferior synopsis of the subjects touched upon, but if these topics were given justice it would fill a whole SIGNS or more. I leave it to the better judgment of the editors what

to do with this. The SIGNS comes to hand regularly. I have been so afflicted since early in February some of the time I could read only a little at a time. I find it so well filled this new year that I wanted to write some in commendation, but brother Allison has excelled anything I could say, and I will just add my amen to his article.

Yours in weakness and fear,
P. J. POWELL.

RALEIGH, N. C., April 25, 1907.

DEAR EDITORS OF THE SIGNS:—As the time has come for me to renew my subscription, I herewith inclose check for the amount. I enjoy reading your paper, and I wish I could contribute something to its columns, and I am sure if I know myself I desire to indorse the doctrine contended for, and I especially enjoy your candid expression, because you are cautious in your writing, according others the right to think for themselves, as you do for yourselves, and advising forbearance as well as faithfulness. I especially enjoyed Elder Ker's reply to the questions asked, in April 15th number. Brother Ker, your answers were just what they should have been in every sense of the word. Brother Chick, your letter in May 1st number, relating to councils, is to the point; it is rich matter indeed, and will meet the approbation of every Baptist that is established in these matters. The great Head of the church said, The Holy Ghost shall guide you into all truth. He is the leader still, and David said, "He leadeth me beside the still waters." I have thought much of late on this short twenty-third Psalm, and it has been sweet to me, especially the verse which reads, "He leadeth me in paths of righteousness for his name's sake." I verily believe there is a race

set before each child of grace, and he must run it, and Paul admonishes us to run it with patience. Every path is one of righteousness, whether it be a path of sorrow, of sickness, of poverty, of distress or of death, and we are led therein for his name's sake. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." How have we received him? Just as the prophet Isaiah did: as the child born, a Son given, the one upon whose shoulder is the government of the church of God; his name is Wonderful, the mighty God, everlasting Father, the Prince of Peace. Such is our God, and when we are given a glimpse of these wonderful truths we can say with David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." This path in the valley and shadow of death is still a path of righteousness, Jesus has been there before us, and we are simply following after. Jesus said, "They follow me," and I am glad of this thought: that his children are never called to pass through any trial that He has not first endured. There is nothing that we can call to mind that Jesus did not endure while in the flesh. He is head over all things to the church, which is his body, and every stroke, whether of suffering or death or any trial we could have, just acquaints us with our Lord, and conforms us to his image more and more; but all our suffering, could it last a thousand years, could not atone for our sins, but it brings us into sweet fellowship with Him who did atone for them, and made an end of them, and at the same time brought in everlasting righteousness to his people.

Brother Chick, I would be glad for you to visit our association, the Little River, this fall, in September; it convenes at Clayton, just fourteen miles south of

Raleigh. I saw in the *Gospel Messenger* your promise to go to the Kehukee Association, so I am hoping you will also be at ours, and not only you, but we would be glad to have any of the dear brethren visit us, for I am sure they would meet with a welcome among our churches down here.

Very truly,

W. A. SIMPKINS.

ROMULUS, Oklahoma, March 1, 1907.

DEAR BRETHREN:—My mind has been called to bygone days, in which I was very sick and thought for a time to be near death, but for a purpose unknown to me I was spared, and have passed through many dark places since. I was sick two months, and it seemed at the time that I was to die. I was perfectly willing to go, and prayed to the Lord for the moment to come for my departure. Some said to me, You should want to live and to be with your family of little children. I could only tell them that they were in the hand of God, and he could take care of them without me just as if I were with them, and better than I could care for them. I was reconciled to his perfect will, and was anxious to depart and be with Christ. For months, dear brethren, whatever came up, it made no difference how excitable it was, it did not excite me in the least, and nothing fretted me or made me angry, and nothing wearied me; there was not a doubt in my mind, and my prayer was, continually, to be taken home; I did not want to live in this world. My mind was continually carried above and rested upon heaven and heavenly things, and then I could not believe that I ever should doubt again. I thought I was going to leave this world of sin and sorrow. All this time I was able to help do the cooking, and was up a

good part of the time. I would tell my husband it was all right; I will leave this world soon; I do not have any desire to live here; my home is not here, and I long to go home and meet my dear ones who have gone before. This went on for some months. One night I lay sleeping, and I saw in my dream the Son of God come in the flesh, as of a man, and it seemed to me: Now this is the Savior, and his sheep know his voice and will follow him. I thought in my dream there was a strange man at our home, and this man did not know the Lord Jesus, and he came up to this strange man and said to him, I have come to judge men. I thought that the Savior said to me, Where is thy family? I told him that they were in another room, and I would have them come to him. I thought Jesus said, No, I will go to them. He went to them, and came back to me and said, Your family is saved. Then I awoke, and this dream gave me sweet rest concerning my little family. I lingered along, and my talk was all of heavenly things, there was not a thing in this world that was of any enticement to me. Time went on and I fell into great doubt and fear, and was made to cry out, O wretched one that I am, who shall deliver me from the body of this death? There have been but very few times since then that I have found myself submissive to the Lord's will as I was at that time. Why am I thus tossed to and fro? How my hopes are crossed whatever I do, or wherever I go. O Lord, this is not because thou changest, but because I stray. Lord, guide me by thy Spirit, and keep me in the way. My mind has been cast down for the last few days, and my thoughts have been called back to the days that are past, and their memory is dear to me. O if I could but have an humble spirit, and be reconciled

to the Lord's will as I once was. Without Jesus we can do nothing, and with him we can do all things. By his Spirit we are humbled; by his Spirit we are willing and reconciled, and by his Spirit we are carried up above all earthly things, and bask in the sweet smiles of his face. I fear I shall fall at last, for I am the least of all, if indeed I am his at all.

Dear brethren, I did not write this for publication, but to relieve my mind, but do with it as you see fit. May the Lord bless all the household of faith.

From a little, weak sister, if one at all,
ELLA DAVIS.

WOODSTON, Ont., June 2, 1907.

ELDER H. C. KER—DEAR BROTHER:—
I feel a desire to write you a few lines, and will try to do so; not that I have anything special on my mind, or think I can write anything that will benefit you in any way, but I cannot read with any comfort, I cannot meditate on anything but worldly affairs, and am much cast down in mind spiritually over my cold, indifferent, ignorant state of mind religiously, and I thought possibly if I sat down to write, my mind might become a little more reconciled to my condition, or it might ease my mind in telling some of the troubles I experience and the many dark and trying places I get into, and which seem so different from the experience of God's people; and many of these things it seems to me are a shame to one professing to know the power of the gospel as long as I have. Over forty years I have hoped that I knew the experience of God's people, and for thirty-two years have made a public profession of the name of Jesus, and now at the end of all these years I feel so dead to spiritual things that I wonder if it is possible

there has ever been any real experience of grace in my heart; and, worse still, I am in doubt if there is such a thing as real, vital, revealed religion. I believe there is a God, for it seems to reason that there must be a ruling power that guides the universe with unerring certainty and wisdom, but what good does that do me unless I can feel his power in my own soul and have some evidence in my own heart that he is leading me, and that I am interested in the salvation of Jesus Christ? But what evidence have I that such is my condition? I cannot read the Bible with any comfort or edification, and as soon as I read I forget. There seems no light or life or interest in it, much as I desire that it might be so, and the Lord knows that I do desire that I might be instructed and edified and benefited thereby, but such is not the case; and then my daily life, that is, my thoughts, words and actions, are all of the world and about the world, when I would have them centered on better things, but I find I cannot control or direct my thoughts or actions, for after the world and the things of the world they will run, and not after Jesus and the things of the kingdom of God, and so I find I am tossed on a sea of uncertainty, perplexity and doubt, and often wonder where the scene will finally end. Will I at last be made manifest as a deceiver and deceived? This brings me to another condition of mind that is unpleasant and unenviable, and that is the fear of death, which often makes me tremble as I think of the hereafter, or if there is any hereafter, or will I go down to death with no light, no evidence that I am saved from the power of death and made to triumph in that solemn moment when earth and all its vanities are disappearing from my view, and when no power but God's can strengthen and up-

hold me and make me cry, "O death, where is thy sting? O grave, where is thy victory?" O that I could feel, if but in a small degree, the sprinkling of the blood of Jesus on an evil conscience and cleansing my heart from sin and its power; but alas, I do not know if there be such a thing, but my longing after something of that kind sometimes makes me hope that there is a principle of good in my being somewhere, or why should I long and cry for something I know nothing about? A person that is hungry longs for food, and a thirsty person for water, and they know what they want and that there is plenty somewhere, and it is the evidence of life and vitality to so desire, and O is it possible that the longing desires in my heart for salvation, for spiritual food, for the presence of the Master, are evidences of spiritual life within, and of a principle that can only be satisfied with spiritual food and with the visits of him whom I once thought I loved and adored? These are solemn thoughts with me at the present time, and O for some one or something to satisfy the cravings of that hunger and thirst that I do not believe can be satisfied with earthly things. I have one evidence that I am different from the world, and that is, I cannot worship with them, I cannot bow down to their gods, and feel, I think, somewhat like the three Hebrew children when they said to the king, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." O I know I cannot worship with the professing world; I may have no God and no religion, but I know the religion of the world is false and vain, and only an image set up which, if there be a God, he will certainly destroy; but I am not as much concerned about the re-

ligion of the world as I once was. It is my own religion that I am concerned about, and whether my experience is true or only a delusion; I know that like Ruth I can say, "Though I be not like unto one of thine handmaidens," not like a follower of Jesus, not like what I ought to be and what I desire; I follow after the vanities of the world rather than the things of the Spirit, but sometimes I hope I desire to be better and more like the Master, and at other times I am afraid I do not care, and so I am a stranger here below, unfit to live or die.

We had a visit a week ago from sister Lollie Campbell, who was at sister McPhail's with us the night you were there, and I enjoyed her visit. Like myself, she feels cold and indifferent to spiritual things, but we had some pleasant conversation on the experience of our sinful hearts, and it did me good and made me feel we were one in spirit.

Now I have written you a curious letter, but my mind feels a little relieved, and I hope I have not tired your patience. I enjoyed your preaching at the May meeting more than is common for me, and was glad you came, and hope you may visit us again.

I will now close, with kind love to you and yours, from your unworthy brother,
R. SCATES.

BLUE SPRINGS, Mo., May 21, 1907.

ELDER H. C. KER—DEAR FRIEND:—
As my subscription to the SIGNS was due the 15th of this month, and having been a constant reader of it for over twenty years, I feel a desire to continue reading it as long as I live, as the doctrine it advocates suits me better than any Baptist periodical I have ever read. I am familiar with the doctrine set forth in the first and second volumes of the Edi-

torials published by dear Elder G. Beebe, and having read many of his late editorials in the SIGNS, and comparing all the doctrinal views, I have seen nothing conflicting with the prospectus published in 1832, though three-fourths of a century has elapsed, and the faithful ones who so earnestly contended for salvation by grace have gone to their reward. I hope to feel thankful that the Lord has chosen Elder Chick and yourself to earnestly contend for the same truths which have always been dear to those who were not born after the will of the flesh, but of God. Your editorial in No. 8 (April 15th,) on "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's," was edifying, as it shows conclusively to my mind the difference between salvation by grace and of works. O how glad I would be if all who claim to be Primitive Baptists were established in salvation by grace, and not rely so much on the works of the creature. Your and Elder Chick's editorials are worth much more to me than the cost of the SIGNS, to say nothing of the able and comforting communications from all the contributors, which I value very highly; but knowing both of you as I hope I do, you will take none of the glory to yourselves, for the Scripture says, "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" I feel sure you feel you have nothing to boast of, but it only humbles you, and makes you realize from whom your help must come. I hope you both may be spared long to edit the SIGNS to the comfort of the poor in spirit. I wish I could send you many more names, but I fear some are weak in the doctrine.

Your friend,

THOMAS W. RECORDS.

SACRED MUSINGS.

AH, yes, I am sinful and mortal, grey hairs are here and there, the wrinkles and blemishes all declare the decay of this corruptible tabernacle. I love my body, this house of clay; this is very evident, for I nourish and cherish it, (Eph. v. 29,) but it waxeth old, I feel its frailty, its aches and pains, its days of languor and sickness all admonish me that some day the earthly house of this tabernacle will be dissolved. O thou precious Jesus, the heavenly one, (1 Cor. xv. 49,) my thoughts are turned to thee. Once thou wast here in the world in the likeness of sinful flesh, thou wast slain, and laid in the tomb, but thou hast triumphed over death and the grave, thou hast risen from the dead, thou hast ascended on high, thou now art glorified, crowned with glory and honor. (Heb. ii. 9.) Hast thou not bought thy people with a price? This hope thou hast wrought in me, that my body and spirit are thine. (1 Cor. vi. 20.) O Savior, thou art precious, my soul clingeth to thee, and from thy loved doctrine this I know, our "bodies are the members of Christ." How instructive, how comforting is that word: The body is for the Lord, and the Lord for the body. O Jesus, lovely One, mighty Redeemer, thou knowest the bodies of all thy chosen ones are weak, mortal, corruptible, vile, but thy doctrine speaketh to my heart, they shall sleep in Jesus, (be laid to sleep by Jesus.) Blessed sleep!

O, in that moment let me gaze upon thy charms,
And clasp thee dying, in my fainting arms;
Then gently, leaning on thy breast,
Sink in soft slumber into sacred rest.
Death's ghastly form shall have a pleasing air,
And all things smile, while heaven and thou art there;
My soul with thee in paradise shall be,
My body laid to sleep by thee.

Laid to sleep by thee? O sweet, consoling thought, my flesh shall rest in hope. "Laid to sleep by Jesus." Thine own voice shall us awake, yes, we shall awake with thy likeness, (Psalms xvii. 15,) immortal, incorruptible, glorified, fashioned like unto the glorious body of our ascended Redeemer. (Phil. iii. 21.) We shall bear the image of the heavenly. On earth I see all comeliness decay, here pain and sickness, woes and death are ours. O sin doth so mar and taint our mortal life, here we have blight and shadow, bitterness and strife, but there, in heaven above, where reigns our dear Redeemer, the shades of evening ever are unknown. There, there is no waning of our day, there shall no night be there. Immortal Day, infinite light is there, the Lamb is the light thereof.

O then, when in my dying hour
All nature sinks and fades away,
Support my soul with thy redeeming power;
Thy smile shall be my everlasting day.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

NOTICE.

THE OLD PATHS DEFENDED

Is the title of a pamphlet published, now on sale, containing letters and extracts from many of our oldest and most able ministers and Primitive Baptist editors in the United States on the innovations of the day. Also historical sketches, &c., showing how our people have ever regarded the inventions and practices of the worldly religionists. Price, 25 cents per copy; \$2.00 per dozen. Send to

JOHN M. NORMAN.

MOULTRIE, Colquitt, Co., Ga.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1907.

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Elder H. C. Ker, Middletown, N. Y.*All letters for this paper should be ad-
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"A FROWARD heart shall depart from me; I will not know a wicked person. Whoso privily slandereth his neighbor, him will I cut off: him that hath an high look and a proud heart will not I suffer."

Some time ago brother John R. Cubberly, of Robbinsville, N. J., made the request that we write upon the above Scripture, and it is in our mind to try to comply with his request now.

David says at the beginning of the Psalm that his object in it is to sing of mercy and of judgment, and this he will do unto the Lord. It is of the mercy and judgment of the Lord toward himself and toward his people that he will sing. Out of this feeling sense of the mercies and judgments of the Lord has sprung up in his heart the purpose to walk wisely in the perfect way. Then in what follows he declares his purpose to cleave to them that are righteous, and to turn his face away from them that do evil. He will have nothing to do with the proud who exalt themselves against God and above their fellow-men, but will have as his friends and servants those who are faithful and who walk in the perfect way. This is the substance of the whole Psalm.

First, this was true of David as a man after God's own heart, as it is also true of

all who have been taught of God and have learned of him. If there be any truth in the testimony of the word of God, then it is true that if the Spirit of truth and righteousness dwells in any heart, in that heart will be found the fruits of that Spirit. The indwelling Spirit is the Spirit of righteousness, which seeks to depart from all iniquity and to cleave to all that is of God and that is pleasing to him, and it will produce in the man where it dwells a following after all that is pleasing to God. Not only does this indwelling Spirit cry, Abba, Father, but also those in whom it is found cry, Abba, Father, and they who possess it are sons of God. The Spirit of him that raised up Jesus, the Son of God, dwells in them, and as Christ was obedient to his Father, so they who have this Spirit will also love the paths of obedience, and it will be their constant cry, "What wilt thou have me to do?" Sin becomes exceeding sinful in the view of all who love God, and righteousness takes on exceeding loveliness to them; in their blessed Lord they behold all loveliness; to them he is the chiefest among ten thousand and the One altogether lovely. Righteousness is with their blessed Lord, and they long to be clothed in the same lovely robe; therefore David expresses the desires and purposes of his own heart personally in this Psalm. This was true of David as a servant of God, although it was also true of him that more than once he sinned grievously to his own hurt and shame, and to the displeasure of God; yet although he so grievously departed from the right way of the Lord at times, it was still true that his heart was fixed, or prepared, to sing and give praise to God by him of whom it is said that "the preparations of the heart in man and the answer of the

tongue, is from the Lord." David felt the great mystery of the warfare within and the warfare without; in him, as in all the people of God, sin dwelt and plagued him, yet it did not reign in him. Sin in him, as in all the redeemed, had once reigned unto death, but now grace reigned through righteousness unto eternal life. But sin was not yet cast out, its motions were still felt in his members. In this he was our brother and companion. This it is that makes the Psalms of David such a continual treasure-house to the warring children of God. They know that God did own and bless David as his own dear child, and as they read of the manifold conflicts and victories, the temptations and overcomings, the errings and restorings experienced by this dear child of God, their hope can but be encouraged again and again, and they feel strengthened to still run with patience the race set before them. One said in our hearing once, The christian is not a man who does not sin, but he is a man who when he sins is sorry for it. David sinned, and sinned grievously, more than once, but still he was loved of God, and he loved God, and sorrow of a godly sort was felt by him when he had sinned. So likewise Peter sinned and was grieved, but this did not destroy his faith, and so he could afterwards say face to face with his blessed Lord, "Thou knowest all things; thou knowest that I love thee." Had Peter said this to the other disciples perhaps they would have reminded him of his grievous denial, but the Lord only said, Feed my lambs; feed my sheep. Because the Lord knew his heart Peter was emboldened to say in spite of his grievous sin in denying him, "Thou knowest that I love thee." So David loved the Lord and served him, even though he fell once and again into such great transgression.

David had not forgotten his sins when he wrote this Psalm; his transgressions in the past, and the imperfectness of his heart and life now, did not prevent this good confession flowing from his heart: "I will sing of mercy and of judgment: unto thee, O Lord, will I sing." He realized and confessed that all this hatred of sinners and of sin had proceeded from the dealings of the God of mercy and judgment with his soul. All the love of righteousness, and of those who were righteous also, had been begotten in his heart by the Holy Spirit of God. In all this confession that follows he is only singing of the mercy and judgment of God. All these good fruits of which he makes mention he knew to be the fruit of the indwelling Spirit of holiness. How wonderful it is that one can feel vile as the vilest, and yet realize the blessedness of salvation, that salvation which then and now produces indwelling holiness. Paul knew he would do good and that he would not do evil, even when he did evil and failed to do good. The disciples would have been wakeful and have watched with the dear Redeemer, even when they failed to do so, therefore the blessed, tender Master said to them, "The spirit truly is ready, but the flesh is weak." We are persuaded that every child of God whose mind is turned to the Psalm under consideration, and who reads it word by word, will feel in his or her heart to respond to every word of it as an expression of that which his own soul would depart from and cleave unto. Are any who may read this filled with self-loathing and oppressed with manifold fears lest they be not the children of God? Does it seem to any that they love iniquity more than holiness? Do any feel as though what is said of the wicked in the word of God suits them more than what is said of

the righteous? Let such an one read this Psalm, and see whether it be not true of them that they desire to be, as was David, cleaving unto righteousness and the men who work righteousness, rather than to wickedness and those who delight in it. Is there not fellowship with David in the heart of all such ones? One may say, I do not attain to this, but I desire to attain to it. The soul knows the inward desire. Others see the outward conformity of life to that desire. No child of God ever yet was satisfied with his attainments. At most, much of the time it is only desire, but this inward desire affects the life, and believing hearts will recognize a kindred spirit amid all the halting and stumbling into which such ones may fall. Men of grace knew that David was a child of grace even when he had most grievously sinned, and the godly sorrow felt in his soul afterwards but knit them more closely to him. There is more joy in the presence of the angels of God over one sinner that repenteth, than over ninety and nine just persons that need no repentance.

But leaving the personal application of this language to David, we desire to speak of this as it applied to him as king in Israel. The things of which he speaks in this Psalm he purposed should characterize his reign as king among them. In the text he says that a perverse heart should depart from him; that is, one who opposed God and godliness and denied the commandments of God. As he desired to abide in the word and law of God, so he would not have before him any who regarded not God. The word "froward" signifies one who is perverse. We speak of a perverse child, a perverse scholar, a perverse man, meaning one who opposes himself to all that is thought best and right by those with

whom he is associated. Perverse and wicked men David would not harbor among his servants, they should depart from him and he would not know them; that is, he would not favor them or regard them with pleasure. As a king dealing with his subjects, he would cut off him that slandered his neighbor, and he would not suffer him that had a high look and a proud heart. Before he could purpose thus to do as a king he must have had that preparation of heart, by which as a man he would be brought to love righteousness and hate iniquity, and this preparation is better by far than any anointing out of either a vial or a horn. God had vouchsafed this preparation to him while yet he was but a shepherd lad among his father's flock. Here was an anointing of the Spirit, exalting him to a higher throne than that of Israel, that throne which all the redeemed share with the great King, and in which they reign over self, and are lifted up above all their enemies round about them. Kings need this anointing as much as the lowliest, and this anointing the lowliest one in Christ has received, and kings and subjects, rich men and beggars, here find the one fellowship which is with the Father and the Son, and which is by the Spirit. Here there is neither male nor female, rich nor poor, bond nor free, Jew nor Gentile; the one title of each and all is that they are children of God by faith in Christ Jesus. But here also we see set forth a Greater than David: he who is David's Lord and King is here also set forth, and to this Greater than David come all that are lowly and faithful. From Him departs the perverse and the proud heart and high look. How these two verses in this Psalm chime in with the words of the lowly and yet exalted Redeemer when he 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." Babes cannot be perverse, or wicked, or slander others, or go with high looks and a proud heart; the wise and prudent who are boastful of their wisdom and prudence are guilty of all these things. Our blessed Master seeks the lowly ones as his companions; the proud he knoweth afar off; this is the testimony of the word. When the Spirit of God performs the work of bringing any heart to trust in him, there is wrought in that soul the spirit of submission instead of perverseness, of humility instead of high looks and a proud heart, and the desire to think and speak good of others rather than to magnify their faults and spread them abroad. These have been given to drink in of the Spirit of the meek and lowly One, and so become companions of him who was preeminently meek and lowly in heart, and here is rest indeed. The proud never can rest, only the meek and lowly can ever know what true rest is. How blessed are these companions and servants of the Lord.

It ought to be remembered that of the Master every word of this Psalm was altogether true, he fulfilled it all. The man Christ Jesus thus lived personally, and now he reigns thus in all the perfection of his righteousness. No other man ever so lived in the perfect way; we all go halting and stumbling along; blessed are we indeed if our faces are Zionward. With all the slipping and stumbling backward, still it is true that we are not of those who draw back unto perdition, but of them that believe to the saving of the soul. The blessed Lord has marked out the perfect way, and his feet have trodden it without faltering, but he knows

our weak frame and that we are but dust, and as a father he pities us and forgives and holds us on our way. Perhaps not one of us can read this Psalm, and especially the two verses to which brother Cubberly has called attention, without ourselves pleading guilty to all. Why then are we not cut off forever? Because, although we are guilty of frowardness, of wickedness, of high looks and a proud heart and of slandering our neighbor privily, yet all our iniquities, even these also, have been laid upon the great Sacrifice offered upon Calvary, and confessed upon our great Scapegoat and carried into the land of forgetfulness, so that the dear Lord has said, I will remember thy sins and thy iniquities no more forever. Here is our all-sufficient hope; we have no other, and we need no other. And lastly, is it not true that when there comes up in our view all these sins of our own heart and life, and we do realize that, first of all, we ourselves must plead guilty before God, there is a sensible departure of the joy of salvation, and we come again to know that the eyes of the Lord are upon the faithful who walk in the perfect way, and that he does not suffer the high and proud ones in his presence? Our sins are the things that come in between us and God. We learn this by sad experience, and are troubled. The pride of the pharisee and of the carnal worldling is foreign to the Lord, and if such a spirit be found in any of the people of God they also shall experience the hidings of his face. But, blessed truth, he deals not with his erring children as he does with the world. The world he has ordained for destruction, but with his own children he deals in judgment, for correction, and to restore them to himself. Every believing soul, because of his er-

rors and faults, knows what it is to experience the hidings of his face, and every believing soul also knows what it is to praise the grace that forgives and restores to the ways of obedience and to the joy of salvation.

What bitter evils are these named in the whole Psalm, and what a glorious work is that which can prepare any heart to say what David has said in the Psalm, and what exaltation in righteousness is manifested in Him who perfectly fulfilled all this, and who brought righteousness and salvation to his erring people, through his meritorious life and death and resurrection.

C.

EXPERIENCE.

"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."

The above lines were no doubt written when fear and sorrow of heart seemed to overwhelm their author, and, like the hymns of Watts, Newton, Kent, Cowper and others, have been comforting to the children of God in many generations, and will doubtless continue to help them. Many wonderful and gracious sermons are contained in our songs of praise, and often much comfort and encouragement are given through them. Think of hymn 751 (Beebe's collection):

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say, than to you he hath said,
You who unto Jesus for refuge have fled?" &c.

Some years ago Elder D. M. Vail visited associations in Kentucky; Elder P. G. Lester was also present, and said when he arose to preach: "As no Scripture is resting on my mind I will read and comment upon hymn 751." Elder Vail told us afterward that he said within himself: Now he is attempting something new, and I do not think much of it, as there

are texts enough in the Bible without preaching from hymns; but, he continued, before he had been talking ten minutes I found he had the whole Bible in the hymn, and my soul rejoiced in the doctrine it contained. How wonderful indeed is the 751st number; in it are found the sovereignty of God, his immutability, his grace, mercy, the everlasting promises and also the experience of the pilgrims of Zion.

At this time we feel impressed to write a few things regarding the verse quoted at the head of this article; not that Scripture is scarce or less important than heretofore, but to call attention to this peculiar yet common experience. The composer uses the personal pronoun "I," and does not lose sight of it in all the hymn. It is wonderful to observe how personal a matter the life of each conscientious sinner is. Job said, "I am vile." Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips." Hezekiah, "I shall go softly all my years in the bitterness of my soul." Peter, "Depart from me; for I am a sinful man, O Lord." Thus each one says, "I am a stranger here below;" yes, no one like me; no companion, no mate. "I am like a pelican of the wilderness; I am like an owl of the desert. I watch, and am as a sparrow alone upon the housetop." Yes, perfectly "alone;" am restless, seeking something, but what is it? Who can tell? We wander in the wilderness in this solitary way. Do we seek a city? Do we seek companionship? Would rest satisfy our longing? What is it that we really desire? Each one stops to think; silence reigns; not one can answer; but now with one voice all say, "I am a stranger here below, and what I am 'tis hard to know." But do we never find what we seek? No. Do we never find

real companionship? No, never. Always alone, each has greater cause to doubt and fear than any one else. When we hear the children talk we sometimes say, Yes, I have been there, but you have not been in such dreadful, horrible places as have been my lot; you have not been almost, if not quite, a confirmed infidel; you have not almost, if not quite, hated some of the brethren instead of loving them; you have not been in that indifferent state: "don't care;" you have not felt the feeling of fight when you were compelled to try to pray or sing; you have not felt to love the wages of unrighteousness more than the grace of God. Therefore my case is different from all others of the family, if indeed there be a family. How true, "Every heart knoweth its own bitterness," and often when in the company of saints we feel as much alone as if we were on some trackless desert. Jesus felt this, but said, "Yet I am not alone." It is seldom one of us can say, The Father is with me. No, no, but instead it seems the powers of hell are loosed and are bent on our destruction.

One has said, "I am both a devil and a saint." Feeling this we with the poet say, "What I am 'tis hard to know." "To will is present with me; but how to perform that which is good I find not." Our nature would have us do all that is ungodly, but we find ourselves restrained. What am I? is the constant inquiry. I cannot do the good I would, neither am I suffered to commit the sins my nature dictates. "What I am 'tis hard to know." When shall we know? When mortality is swallowed up of life, then with the image of Him who is holy, harmless and undefiled we shall be satisfied. We think we hear a babe in Christ saying, What, not till then? We answer, No, not till

then. We live here by hope, we are saved by hope, and cannot get beyond it while clothed with mortality. Then I fear I shall become discouraged and faint by the way, said the babe. The gray-haired pilgrim bent with years and infirmities answers, Many will be the doubts, fears, trials and discouragements by the way, but he who begun the good work in you will perform it until the day of Jesus Christ. Unconsciously to himself the weary traveler bears fruit in old age; he is praising God for mercies past and manifesting faith in him for all days to come.

How sure the word: "Thy saints shall bless thee." The babe blesses the Lord in thanksgiving for mercy, grace and peace in turning his heart from sin to God; his soul is filled with love, wonder and adoration, but yet not satisfied. The aged one blesses God for keeping him in the days of temptation, shielding him from danger and delusion in all the long journey of life.

Some one asks, Why are you troubled, are you not just as God made you? We answer, No. In the sense of the term no man is just as God made him; God did not make man a sinner, and all are sinners. Another asks, Was not man made of the dust of the ground and therefore his nature earthly? We answer, Yes, God created man and formed him of the dust of the ground, but the earth is not the same now that it was when Adam was made. Let us remember that the ground was not cursed until sin entered the world; never did it yield thorns and thistles until after man's transgression. We therefore are not justified in saying we receive our corrupt nature from the earth because Adam was made of it. Our vile, polluted nature is because of Adam's transgression; hence man by na-

ture is just what Adam made him: a sinner. "By one man's disobedience many were made sinners." Spiritually, man is what the grace of God made him: "By the grace of God I am what I am:" a believer or christian and a disciple. God made the wicked for the day of evil; he is the creator and maker of all things and beings, but he did not make the wicked wicked, but he did make some of the wicked righteous. Sin has its place, and righteousness has its place, therefore we must not confound them. Who can fathom the depth of the bottomless pit—sin? Who can describe the height and glory of righteousness in which each child of grace hopes through the Lamb of God? Hence, having both natures, human and divine, is it any marvel that we say, "What I am 'tis hard to know"?

"I fear that I'm not born again." Why should a sinner hope he is born again? How can he do anything but hope? Jesus said, "Except a man be born again, he cannot see the kingdom of God." These words make the new or spiritual birth a matter of the greatest importance. We long to know if we are born again; we go to God in prayer concerning it, but the fear remains. We sing at times with the spirit and with the understanding also, but the fear remains. We hear the gospel preached with power and in demonstration of the Spirit, yet the fear remains, and we are compelled with the poet to say, "Without free grace, I know I'm lost." Yes, there must be grace, and that grace perfectly free, or no salvation for me. That Fountain filled with blood is God's free gift to poor sinners; it is opened to all who doubt, fear and tremble because of sin. In this Fountain they are washed and made whiter than snow; by it all their diseases are healed and their deformities

covered. Through this Fountain was "a nation born at once," and taught of him whom to know is life eternal.

"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." K.

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association, in session with the First Hopewell Church, May 29th, 30th and 31st, 1907, to the associations, corresponding meetings and churches with whom we correspond sends greeting.

BELOVED BRETHREN:—God in his wisdom and grace has brought us together, an assembly of the saints, to sing to his praise and extol the honor of his name in the glorious redemption of the church, through our Lord and Savior Jesus Christ, whose called ministers have come to us in the fullness of the gospel, declaring that salvation is of the Lord, and that all the heirs of promise are destined to eternal glory. We have received your messengers with Minutes containing evidences of love and fellowship for the blessed followers of Jesus, and that you are continuing in the faith once delivered to the saints. Our churches report that since our last meeting some aged brethren have been laid in the silent tomb; we mourn their departure, but hope in their immortal rest with God and the Lamb. The additions reported by the churches testify to the power of God ruling among his people, bringing believing subjects of his grace from darkness to the marvelous light of the truth, with songs of praise and everlasting joy upon their heads.

Our next meeting is appointed to be

held with the Kingwood Church, Hunterdon County, N. J., to commence on Wednesday before the first Sunday in June, 1908, at 10 o'clock a. m., when we hope to receive your Minutes and messengers in the love and fellowship of the truth.

F. A. CHICK, Moderator.

ELIJAH LEIGH, Clerk.

The churches composing the Warwick Old School Baptist Association, in session with the Ebenezer Old School Baptist Church, held in New York, June 5th, 6th and 7th, 1907, to the churches and associations with whom we correspond sendeth greeting.

DEARLY BELOVED IN THE LORD:—We have once again been favored with the presence of your messengers at our annual meeting, and we desire to express thankfulness to our God for his goodness and mercy which have followed us, and preserved us in peace and the bonds of fellowship.

The next session of this association is appointed to be held in June, 1908, with the church at Warwick, N. Y., beginning on Wednesday following the first Sunday and continuing three days.

H. H. LEFFERTS, Moderator.

R. M. STRONG, Clerk.

The Delaware Old School Baptist Association, in session with the Cow Marsh Church, Kent County, Delaware, sendeth greetings to the churches and associations with whom we correspond.

DEAR BRETHREN IN THE LORD:—It is with much joy that we have been gathered together in the name of Jesus, and enabled to sit together in heavenly places in Christ in the capacity of an association. We feel that the Lord has filled our hearts with love and fellowship to

his saints, and has enabled us to go on our way rejoicing in him as the God of our salvation. Your ministering servants and messengers have come to us in the fullness of the gospel of Christ, and in power, declaring unto us the unsearchable riches of Christ, which is the confirmation of our hope, and builds us up on the most holy faith, which belongs only to God's elect people. We ask for a continuation of your correspondence and messengers in love of the truth.

The next session of our association is appointed to be held with the Salem Church, in Philadelphia, in May, 1908.

B. E. CUBBAGE, Moderator.

P. M. SHERWOOD, Clerk.

CHANGE OF ADDRESS.

ELDER E. A. Norton has changed his address from Hampton, Iowa, to 2105 East Sixteenth Ave., Denver, Colorado, where his correspondents will address him until further notice.

MEMORIALS.

(DELAWARE ASSOCIATION.)

WE desire to place upon our Minutes an expression of our deep regard for our dear brother, **Elder Whiteley W. Meredith**, and of our sorrow at his decease. Our dear brother was widely known and dearly loved for the truth's sake. During his life in the church he attended the sessions of the Delaware Association, as well as others, very closely. Elder Meredith was a kind and loving friend and upright man, a good citizen, a sincere lover of the truth, an able minister of the new testament and a faithful and loving pastor. In comforting them that mourned, and in helping those who were in tribulation, he was specially gifted of the Lord. We sorrow because we shall see him no more in our midst, but we have the full assurance that he resteth in that peace which abideth. To his bereaved family, and to the churches of his pastoral care, we desire to extend an expression of our sympathy in their bereavement. May the Lord sustain them. Also that the SIGNS OF THE TIMES publish the above memorial.

B. E. CUBBAGE, Moderator.

P. M. SHERWOOD, Clerk.

ORDINATIONS.

CLEVELAND, Ohio, June 22, 1907.

At a meeting of the Beulah Old School Baptist Church at Cleveland, Ohio, for the purpose of ordaining brother W. S. Alexander to the full work of the gospel ministry, the following churches and brethren were invited to seats with us in council:

The Wilmington and Welsh Tract churches of Delaware, and Salem Church of Philadelphia—Elders J. G. Eubanks, C. J. Carmichael and F. McGlade, brethren B. G. Ford, of Byesville, Ohio, and Z. Gillies, of Detroit, Mich.

Moved that brother Gillies act as clerk.

Moved that Elder Eubanks be moderator.

Moved that brother Cross be appointed mouthpiece for the church, to answer all questions regarding the ordination.

Brother Alexander related his call to the ministry, after which the council proceeded with the ordination by the laying on of hands by Elder J. G. Eubanks and Elder C. J. Carmichael.

Prayer by Elder Carmichael.

Charge by Elder Eubanks.

Brother Cyrus Cross was appointed deacon by the laying on of hands and prayer.

Moved and seconded that the minutes be adopted as read.

Elder C. J. Carmichael preached the ordination sermon, using as a subject the last half of the eighth chapter of the Acts.

Closed with singing and prayer.

J. G. EUBANKS, Moderator.

Z. GILLIES, Clerk, *pro tem*.

Through a misunderstanding of the appointed time for the ordination, Elder F. McGlade arrived too late to take part in the same, but he came laden with a rich message, which he delivered the following day, speaking from Isaiah xliii. 1-7.

J. O. CROSS.

LINCOLN COUNTY, W. Va.

THIS is to certify that Gilbert B. Bird, a minister and member of the Old School or Primitive Baptist Church called Providence, of the County and State aforesaid, being before proved and recommended by said church, and being sound in the Primitive Baptist faith, which is the faith of God's elect, was set apart with prayer on the 25th day of May, 1907, by the imposition of hands of Elders J. W. McClanahan and J. H. Terry, ministers of the gospel, and brethren A. L. Thornton and Joseph Lake, deacons, who were called for a presbytery for that purpose; whereby the said Gilbert B. Bird is ordained a minister of the gospel, and is entitled to administer all the ordinances of the church.

J. W. McCLANAHAN.

J. H. TERRY.

Signed { A. L. THORNTON.

J. D. LAKE.

MARRIAGES.

By Elder P. W. Sawin, at the residence of the bride's mother, near Campbellstown, Ohio, Monday evening, June 3rd, 1907, at 6 o'clock, William Larkin Gaar, of Huntington, Ind., and Miss Atie Paddack.

OBITUARY NOTICES.

William H. Price died April 17th, 1907. He was born Feb. 16th, 1844, in Anderson County, Ky., where he resided all his life. On Feb. 14th, 1867, he was married to Miss Alzora J. Hanks, of the same county. To this union were born one son and two daughters, all of whom survive him and have families. Mr. Price was not a member of any religious order, but a regular attendant at the meetings of the Old School Baptists at Salt River, where his widow is a member. He always disliked pretended religion, and believed in the change of heart as essential. He was blessed by the experience of this change some time before his death. After that he was entirely reconciled, and rejoiced much in the hope of a better life. He was glad to have his friends call to see him, but did not want to be burdensome to them more than possible. As he saw the time of his death approaching he told his son to care for his mother, and that he was wholly reconciled to God's purpose, and was depending on him for salvation. He died as if falling asleep in Jesus.

The writer tried to speak words of comfort to the bereaved wife and children at the funeral services, held at Salt River meeting-house, after which the remains were interred in the burying-ground at that place, to await the blessed resurrection, in which we believe he has a part.

C. W. BOND.

SISTER Polly Smith, wife of brother William Smith, of Burlington, Ky., departed this life April 6th, 1907, aged 85 years. Sister Smith had been a member of the Mt. Pleasant Church, in Boone County, Ky., for about fifty-four years. During all this period she was faithful and punctual in attendance until hindered by failing health the last year or two of her life. She was established in the doctrine of grace, and was satisfied with the goodness of the Lord's house. She leaves her aged husband, with whom she had lived for nearly sixty-five years, and one child, to mourn for her, together with the church and a host of friends and many relatives.

Her funeral was largely attended by the best people of the whole community, who felt that a truly good woman was gone. Her warfare is ended here below, and all her sorrowing is over; all tears are wiped from her eyes, and she has gone to the reward of grace. May God comfort her bereaved husband, our aged brother in the Lord.

H. M. CURRY.

OUR dear sister, **Mrs. D. T. Keator**, was called from among us Jan. 19th, 1907. She was about 60 years of age. She was received in the First Church of Roxbury Oct. 31st, 1891, was baptized by the late Elder J. D. Hubbell. Sister Keator's maiden name was Slauson. She was born in the town of Olive, Ulster Co., N. Y. After her marriage to our brother Keator they settled in what was then known as Batavia Kill, but it is now called Vega. There were born to them three sons; one was drowned in Kelly's pond, at Halcottsville, and in her deep grief caused by the sad death she was led to believe in the blessed Savior, and found that his grace was sufficient for her in time of trouble. She lived a devoted member to the church and the cause which she felt was most dear to her. For several years her health would not permit her to attend meeting, yet her heart and mind were with her kindred in Christ. I often visited our dear sister in her last sickness, and always found her composed, and submissive to the will of God, and longing for the end to come that she should be freed from suffering.

Her remains were laid to rest in the cemetery near the Baptist meeting-house in Vega. She leaves two sons and a devoted husband, beside the church, to mourn their loss, but we feel that our loss is her eternal gain. May God bless and comfort us, and console our dear brother in his bereavement.

ALSO,

Mrs. Hulda Hubbell departed this life June 8th, 1907, in the 68th year of her age, after a lingering illness of several months. She was the widow of D. W. Hubbell, who died last October. Mr. and Mrs. Hubbell were each stricken with paralysis, and lived some time in an almost helpless condition. It was my privilege to visit her in her last hours, and while she could talk but little, and that with a great deal of effort, her face spoke to us in words of reconciliation to the will of her heavenly Father. All who knew Mrs. Hubbell held her in high esteem. She was not a professor of religion, but was a believer in the doctrine held and preached by the Old School Baptists. She leaves three daughters and two sons, besides three sisters and one brother, to mourn their loss.

Her funeral was held from her late residence, and was largely attended. Burial was in the Hubbell cemetery. The writer tried to comfort the family and friends with such as the Lord gave. May God bless all that mourn their loss.

J. B. SLAUSON.

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

Mrs. Cornelia Green, N. Y., \$.50; Laura R. Elgin, Va., \$1.00.—Total, \$1.50.

APPOINTMENTS.

If the Lord will, I expect to be with the church at Burdett, N. Y., on Tuesday, July 16th, morning and afternoon; at Grover, Pa., Wednesday night, July 17th; at Cammal Thursday night and Friday.

SILAS H. DURAND.

M E E T I N G S .

THE Spoon River Association of Regular Predestinarian Baptists will convene, the Lord willing, in her seventy-sixth annual session, at the residence of brother Doty Varnes, five miles southeast of Farmington, Fulton Co., Ill., on Friday, August 30th, 1907, at 10 o'clock a. m., and continue the two following days. Those coming from north of Farmington must come Thursday evening, where they will be met; those coming from south of Farmington will change to the Iowa Central for Cramer on Thursday afternoon, where they will be met. Those from south of Galesburg will come to Abingdon on the C., B. & Q., change to the Iowa Central at 4:36 p. m. Those from Galesburg and the north will take the Interurban at 3:30 p. m. for Abingdon, where they will meet those from the south all bound for Cramer.

S. H. HUMPHREY, Clerk.

THE Maine Old School Baptist Association is appointed to be held with the Old School Baptist Church at Bowdoinham, Maine, to begin on Friday before the second Monday in September, (6th) 1907, and continue three days. We extend a cordial invitation to all lovers of the truth as it is in Jesus. Place of meeting is but a few minutes walk from Bowdoinham depot.

GEO. R. TEDFORD, Clerk.

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

IN

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11:00 A. M.

2:30 P. M.

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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. 75. MIDDLETOWN, N. Y., AUGUST 1, 1907. NO. 15.

CORRESPONDENCE.

WHY?

To the two apostles who were on the way to Emmaus Jesus said, “Ought not Christ to have suffered these things, and to enter into his glory?” And the same night, in his interview with his apostles, he said, “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.”—Luke xxiv. 46. But why ought he to have suffered? It is enough to set at rest every question to know that it is according to the eternal counsel and purpose of God, and that “thus it is written.” This is set forth well and clearly in an editorial of brother Chick’s in the SIGNS of April 15th. This is a sufficient reason why the Just should suffer for the unjust. In his person and character as a man he was holy, harmless, undefiled and separate from sinners. Earthly wisdom cannot see why such a man can be justly devoted to death for any one, and especially for sinful and unjust men; but neither can the wisdom of the natural man understand or receive any of the things of God; they are only discerned by the Spirit of God. (1 Cor. ii.) But the Lord has been pleased

to show to the faith of his people how the claims of eternal justice are regarded and satisfied by the coming of Christ in the likeness of sinful flesh, and in his suffering and death. To this end Christ is presented in three relationships to his people: Shepherd, Husband, Head, in each of which there are claims and responsibilities which figuratively represent the claims of his people upon him, as established and laid upon him by the eternal justice of God, according to his eternal purpose, which he purposed in himself before the world began.

To this mystery of God’s will the dear Savior refers when he asks, “Ought not Christ to have suffered these things?” The contemplation of each of these relationships will show us why it behoved Christ to suffer. The name, Christ, which he uses here, intimates the reason. It signifies “anointed,” and presents him in connection with his people. It applies more particularly to the relationship of Head and body. As the body is one, and hath many members, and these members are one body, so also is Christ. Christ is “Head over all things to the church, which is his body, the fullness of him that filleth all in all.” The apostle

Peter also used this name, Christ, when he said he hath once suffered for our sins, the just for the unjust, that he might bring us to God. He is just not only in his essential character as the mighty God, the everlasting Father and the Prince of peace, but also as well in his humiliation as the servant, with all the sins of his people upon him, making himself of no reputation in the sight of the holy law of God, and becoming obedient even unto death. Justice required all this, and in this it was the suffering of the just for the unjust.

Take the first of these relationships, the Shepherd and the sheep. This takes us back into the eternity before the world began. "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. liii. 6. When did the people of God go astray? When Adam fell. "By one man's disobedience many were made sinners." Upon what principle of justice could the iniquity of these sheep be laid upon Christ? Only because they were his before they went astray in Adam. A flock of sheep have trespassed and are held for the damage. One looks at them and asks, How much is the damage? The reply is, One hundred dollars. I will pay it and take the sheep. Were they yours before they went astray? No. Then the law will not allow you to take them, not if you offered a thousand times the damage. Another says, I will pay the damage and take them. Were they yours before they went astray? Yes, they were mine. Then not only you can, but you must. The law holds you responsible for them. Therefore, "Ought not Christ to have suffered these things?" They were his before the foundation of the world, and under this figure he presents himself as

responsible for their trespass. There can be no right of redemption in any one except the one who owned the person or thing to be redeemed before it needed redemption. Upon the principle of eternal election alone can there be one sinner of Adam's fallen race redeemed. One who denies the doctrine of election denies the only ground of hope for a poor sinner. If they were not chosen in Christ before the foundation of the world, then they can never be holy and without blame before him in love. (Eph. i. 4.)

When Jesus appeared under the law he appeared as the Shepherd of his sheep. He said, "I lay down my life for the sheep." The sword of justice awoke against the Shepherd, and when he was smitten the stroke of justice satisfied the just judgments of God against every one of the sheep, even to the last of the little ones. (Zech. xiii. 7.) And Jesus says that he will seek them all out, and gather them from all the places whither they have been scattered in the cloudy and dark day.

The relation of husband and wife is another figure used to show why Christ ought to have suffered these things. Adam was made in the image or likeness of Christ; he is the figure or image of Him that was to come. In the day that God created man, in the likeness of God made he him; male and female created he them, and blessed them, and called their name Adam in the day when they were created. When the Lord had taken a rib from Adam's side, and had made that rib a woman, and had brought her unto the man, Adam said, "This is now bone of my bones, and flesh of my flesh." When the tempter came to Eve she was deceived, and transgressed. The man was not deceived, but for the love he had for her he followed her and was with her

in the transgression. He must go to her and be with her, for they were one. Then the Lord said, "The man is become as one of us, to know good and evil."

Now the image or figure is fully manifested, and Adam is shown to be the figure of Christ. The church is regarded here and elsewhere in the Scriptures as the bride of Christ, in a mystical and legal sense, before the world began. She fell in Adam; Christ followed her and was made of a woman, made under the law, that he might take her debt upon him and pay it by his death. Adam could not bring his wife back from under the law, but Christ, the heavenly Husband, could. He had power to lay down his life, and power to take it again. This was the washing of regeneration, when he went down into the ocean of death to wash away her sins. She being buried with him by baptism into death, and then coming up from that washing, he is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." And when it is declared concerning Christ, "Thou art my Son, this day have I begotten thee," it is also true of all his people who inherit in him the resurrection of the dead, that they are the children of God, being the children of the resurrection. (Luke xx. 35, 36.)

The apostle says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. v. 25-27. Thus the relation of Husband and wife shows why Christ ought to have suffered these things and to enter into

his glory. He entered into his glory when he ascended up on high, and when his people are brought one by one to see and feel the truth of salvation by grace, they behold his glory. (John xvii. 24.)

This unity of Christ and the church is more perfectly illustrated in one particular, by the figure of Head and body. The apostle says to the Ephesian church that the God of our Lord Jesus Christ, the Father of glory, gave Christ "to be head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 22, 23. And to the Colossians he says, "And he is the head of the body, the church."

This wonderful figure seems intended to show how, according to the principles of eternal justice, the iniquities of his people could be and were laid upon him. It is necessary, in order to show this particular kind of responsibility of Christ for the sins of the church which brought them under condemnation and death, to consider that he must have been regarded in this relationship to them as Head and body before the world began. Therefore the Spirit of Christ in the psalmist says, "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 were none of them."—Psalms cxxxix. 15, 16.

This shows that he and his body must be one in death. Therefore the apostle says: "We thus judge, that if one died for all, then were all dead."—2 Cor. v. 14. That is, if he died for them in such a way as to atone for their sins, he must have died in such a relationship to them in a legal and mystical sense, that when

he died the law regarded them as having died in him. So the apostle says again, "If we be dead with Christ, we believe that we shall also live with him."—Rom. vi. 8. And again, "We are buried with him by baptism into death." Then it follows that we are raised up together with him. In many ways the apostles dwell upon this figure of the Head and body, as showing how the death of Christ satisfies the law for all of his people, who were chosen "in him before the foundation of the world, that we should be holy and without blame before him in love," and as showing how they are quickened together with him and raised up together. Because of this oneness of Head and body, this eternal, vital unity, he is to all his people the resurrection and the life. They all inherit in him the resurrection of the dead, and "are the children of God, being the children of the resurrection." The apostle says, "We are members of his body, of his flesh, and of his bones." This wonderfully close relationship, or oneness, shows why Christ ought to have suffered these things, and to enter into his glory; why it behoved him to suffer thus, and that repentance and remission of sins should be preached in his name.

When the fullness of this glorious and precious truth is experienced by us, then we are one with him, as he is one with the Father. He is our life, and when Christ, who is our life, shall appear, then we shall appear with him in glory.

SILAS H. DURAND.

SOUTHAMPTON, Pa., April 12, 1907,

NASHVILLE, Tenn., April 15, 1907.

ELDER H. C. KER—DEAR BROTHER IN HOPE OF ETERNAL LIFE:—This life we believe was prepared for them that love God, who were chosen in Christ before

the foundation of the world. I read in the SIGNS of April 15th your good editorial, replying to letters from brethren in Georgia and Texas, asking for information with regard to usage and practice among the Old School Baptists in your section. I feel glad at your reply, and believe the Lord gave you spiritual wisdom and understanding to reply in the way in which you did. You have the inspired written word of God to bear you out in the stand you have taken against the workings of antichrist and the Arminian world. You indorse the same doctrine which I trust the Lord has given me to comprehend and understand. This teaching Paul said he did not receive of men, neither was he taught it but by revelation of Jesus Christ; in no other way can a sinner be saved. I am sorry to know that there are some claiming to be Old School Baptists who have gone off into another gospel, which is not another, but a perversion of the gospel of Christ. Paul said, Let such be accursed. We are blessed in hearing the truth and in reading the SIGNS, what more should we want? We want God's ways, and not man's. With such love and fellowship abounding there will be no lo heres and lo theres, but all will be of one mind, speaking the same things as they are taught of God and not man. As you remarked, brother Ker, there will be a great sifting, and as in the days of Gideon, a great reduction. It was so in the separation in 1832; then the Arminian doctrine had crept in to destroy the faithful followers of God, but they trusted in Him to fight their battles for them, and, like Moses, they stood fast. If the Lord be with us we may claim that which was said to Judah and to the inhabitants of Jerusalem and to Jehoshaphat, "Thus saith the Lord unto you, Be not afraid

nor dismayed by reason of this great multitude; for the battle is not yours, but God's." He sets captains of war over the people of the gate of the city, and he speaks comfortably unto them, saying, "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God, to help us, and to fight our battles." This great multitude spoken of is the power of antichrist. This same spirit was shown in 1832, and was then denominated "Fullerism;" and it drew many to follow after the beast. I feel to thank God that the unyielding editors are standing firm upon the old landmarks for which our beloved Elder Gilbert Beebe contended in the separation in 1832, and ever after in the SIGNS OF THE TIMES, and in his ministry. There were few then that followed with him, but now there are thousands. The sword of the Lord and of Gideon went with him and fought his battles, and our God will still fight for the faithful who are hungering for the true manna which comes down from heaven. There is so much Arminianism taught in the world that if possible it would deceive the very elect; but their arms are too short, with all their inventions, to deceive the redeemed of the Lord.

Instrumental music is another invention of antichrist to draw large crowds. Protracted meetings are another invention to help save the whole world, as they claim, saying that Christ died for them all, and they may be saved if they will accept him. They have no faith in the great work of redemption, that it is God that works in man both to will and to do of His good pleasure. Their doctrine is to save souls by missionaries and Sunday

Schools, as nurseries of the church, to gain a large membership. This was one of the causes of the separation in 1832; Andrew Fuller was the father of it, but the time had come for a separation from the works of antichrist and all Arminianism. The children of God are forbidden to make marriages with them, or to unite with them, for thus their sons will be turned away from the Lord to serve other gods. The true and faithful servant will break down their images and destroy their works, for they are the inventions of man, and not of God. But the blessed Lord has a people holy unto himself; the Lord their God hath chosen them to be a special people unto himself alone, above all other people that are upon the face of the earth. The Lord did not set his love upon them or choose them because they were more in number than any people, for they were the fewest of all people. Our fathers went down into Egypt, with threescore and ten people, and now God hath made them as the stars of the heaven for multitudes. Man had no part or lot in this increase, it was not upon conditions, nor the instrumentality of men, all was decided before the dust of the earth was laid. Jesus said, "All that the Father giveth me shall come to me." He makes them willing in the day of his power; they will be sure to come at his appointed time. There are some who bear the name of Old School Baptists who are apparently trying to push forward God's appointed time to add to their number largely, but Paul said, "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." None can find him until it pleases God to reveal himself unto them. God does not accept any man's person;

salvation is not of the flesh, nor of the will of man, but of God.

I am glad you have come out so plain and clear, God directing your mind, with regard to receiving members of other churches which are not of our faith and order. Old School Baptists, from the separation, have had no fellowship with New School Baptists, nor with Missionism, nor permissive decrees, nor limited predestination, nor instruments, nor means. Our God is above all powers, and he made all things for himself, yea, the wicked for the day of evil; he decreed whatsoever comes to pass, and predestinated all things. Such faith is indorsed by all sound Grace Baptists, and no others should be permitted to unite with the church, for how "can two walk together, except they be agreed?" It is charged upon the church, not to be "unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God." Paul also admonishes us to come out from among them and to be separate, and not touch the unclean thing. This he declares is the word of God, and He saith, "I will receive you."

Dear brother, this is the true doctrine our fathers in Israel taught, and which was published in the prospectus of the SIGNS, and which is still taught by our beloved editors in the present day, and by the able contributors to the SIGNS. This is a blessing from God, and a glorious privilege. I rejoice and feel to hope that God has given us a right conception and understanding of his dealings with

us poor, dependent worms of the dust, and without his mercy and saving grace we are forever lost. Thank God for his infinite grace.

Dear brother Ker, your editorial was so good and true that it did me good to read it, and I felt to rejoice in it. I am sure the Lord gave you a mind to write as you did. I trust that all sound Baptists fed richly upon it. The Lord is in the battle and he will make us victors in the end. He has promised to fight the battle for all them that love and serve him. Go on, dear brother, in the strength of Israel's God, nothing shall be able to molest you nor make you afraid. We have a High Priest who is the Captain of our salvation, and he has promised that he will never forsake us. Let us thank him for his blessings upon us while tabernacling in this low ground of sorrow. We are "waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it," and the Spirit helpeth our infirmities. Man's works of righteousness are dead in the sight of God. The obedience of man, for which so much is claimed in the way of reward, is not that which brings the reward, but it is all of grace, according to the revealed will of God. We are told that the reward is with God, who "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, he shall gather the lambs with his arm, and carry them in his bosom. * * * 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."

"Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. * * * 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." "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." Man has no merit of his own to offer; all power is given of God, and it is God that worketh in them to will and to do of his own good pleasure; God worketh and none can hinder. "But they that wait upon the Lord shall renew their strength." We are not our own, but are bought with a price, and our reward is upon no conditions which we can perform.

I am now in my seventy-fifth year, and I feel thankful to God that I am still spared to renew my subscription again. I felt that I wanted to say something in the way of encouragement with reference to your reply to the brethren in other States. Your editorial I am persuaded will be indorsed by all true Baptists. May God bless your labors, which I believe the Lord has called you to perform. He has promised to be with us to the end. What I have written I trust is in accordance with the teaching of the word of God, and I hope that his wisdom has directed what I have written. I will leave the subject with you.

Yours in the hope of eternal life,

O. B. HICKERSON.

PLEASANT HILL, Md., April 30, 1907.

DEAR BROTHER CHICK:—When I last wrote you I told you I would endeavor to write you soon again, so feel that I must keep my promise.

The last few days my mind has been running over the past, back to 1875 and 1876. If I have an experience of grace, the year 1875 marks the beginning of it. If my recollection serves me right it was the fall of that year I first realized the awful burden, and how I felt when it was removed, and how I went on wondering many times just what it was that made me feel that way, and how I felt the day my dear mother passed away, falling asleep in Jesus. Dear Uncle Eli Scott was here; he had been talking with mother, and he came to me and said, "Frank, your mother said Jesus is sweet to her." The thought came to me, If I am only able to say that, for I felt in order to say so we must know Him in the pardon of our sins, and I remember what a comfort it was to me when Uncle Eli told me what mother had said. I had always thought she was very good, but I had never heard her say anything about her hope; in fact I do not know that I had thought very much about it up to that time. I remember you being at the funeral, and how beautifully you talked about mother. Time passed, and the 27th of April, 1876, came, which marks the date of my wedding. The day following I brought to this home, of which my dear father was the head at that time, my young bride, who proved to be a kind and loving wife and a devoted mother, and never seemed happier than when at home with her family around her. I thought many times how thankful I ought to be that the good Lord had blessed me with such a companion, ever ready to wait on me, either in sickness or

in health; but he saw fit in his wise providence to remove her from me, and I humbly trust I feel to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

From the fall of 1875 to June, 1876, I recall very little of my experience, only as I remember nothing seemed to trouble me very much until one day in June, if not mistaken, as I recalled the words of Paul, "sin revived, and I died," they seemed to suit my case, for it was then that I fell prostrate before Him who rules in the army of heaven and upon the earth, and asked him to have mercy on me, for it seemed to me that he had now shown me what a sinner I was; but Jesus came at the right time, as he always does, and calmed the troubled waters. The years passed, and many times I was casting around as to where to cast in my lot, until the fall of 1894, when I became very much exercised about uniting with some denomination. What seemed to impress me, or the coincidence, I will not state at this time, as it would take considerable space and time. The Lord, as I humbly trust and believe, made the way plain, and there was but one place for me to go, for I felt that my prayer had been answered, and as with an audible voice I heard the words, This is the way, walk ye in it; go and be baptized. Just how long that was before I asked a place among those whom I believe to be the people of God I do not remember, but it seemed that the time had not yet arrived; while I had thought about it many times, there were some questionings in my mind, and not until the first Sunday in April, 1905, while you were telling us after you had finished preaching, about your call to Hopewell, and how you felt about it, and among other things that you said was, "I feel that my

work here is done," when the thought came to me to say, No, it is not, I want you to baptize me; then all obstacles seemed to be removed, and I felt impressed to tell you the travel of my mind. No doubt you will recall that I met you as you came down the aisle, and after talking with you it was arranged for me to come before the church Saturday before the third Sunday in April, which I did, and was gladly received. O how unworthy I felt, and how my heart went out to those dear people, and it was arranged for me to be baptized Sunday morning, as you will remember. Now this brings me to a day that I shall ever remember while my memory lasts. What a glorious day! I felt that the day was made for me, and I for the day, and yet how sorrowful; I must bid farewell to my loved ones and follow my dear Savior into the watery grave. My dear wife said to me that morning that she felt as though there was a gulf between us, and two of the children were sick and could not be present, and they seemed so anxious, and said how much they would like to witness the ordinance. Sometimes I felt that I ought to have postponed it for a time, and yet there was something that bade me go on, and how glad I was afterward that I did. As I see it now the day and time had arrived, and I must obey the command. I recall how affectionately my wife met me when I came up out of the water, and how that evening, after I came back from taking Uncle Eli to the station, she talked to me, and how different she seemed to feel from what she did in the morning; it seemed that the gulf had been removed and we were standing together. My wife, as you know, was brought up in the Methodist denomination, and united with the same several years before we were mar-

ried. While her walk was consistent and commendable, she was not one to talk much about her profession. For several years after we lost our son it was seldom that she went from home, and as I recall, since that time, and the last few years of her life, it was very seldom she attended her own meetings. Since I united with the Old Baptists she seemed kindly towards them, and seemed ever ready and willing to wait on them whenever they visited us. I remember the last association at Black Rock, how she seemed to enjoy it, and having the friends with us, and some of the folks remarked to me what an interest she manifested. I often questioned in my mind why it was that she did not go to church, as they term it, for there was always a way, even if I did not go myself. I would say to her, in a jesting way, that they would turn her out, and she would always make some excuse. Whether she had ever thought about uniting with our people I do not know, and I have regretted and sometimes felt to censure myself for not having said something to her about it, for I now recall noticing what I believed to be the work of grace in her heart, and then I would think, Maybe I am mistaken; but you know it is much easier to talk to others than our own. When she was first taken sick she seemed to suffer a great deal, both in body and mind; she desired to get well, and seemed hopeful that she would, and, as I believe I told you, she did seem to improve for a time, and then she began to fail, and the emaciation gradually went on until the end. For several months before she passed away she seemed to want me with her all the time to talk and read to her, and O, my dear brother, I never felt my insufficiency greater, but wished that I could do or

say something that would comfort her. She spent much of her time in prayer and reading the Bible whenever she was able, and when she did not feel like reading she would ask some of us to read to her. There was manifested that hungering and thirsting which only the soul that has been quickened by the divine Spirit knows anything about; a desire to know more about Jesus, whom to know is life eternal. She said to me one day that she regretted she had not lived closer to her Savior, and another time, when I was talking to her about her faith and trust in the Lord, that she had never had the assurance which she had heard others tell about, but she hoped the good Lord would take her just as she was. I was glad to hear her talk that way, and felt that it was the work of grace that enabled her to do so, and as the end drew nearer there was that childlike faith and trust which was beautiful to behold, and O how thankful I felt I ought to be for such evidence. While my heart was sad, and I felt sometimes that I would break down under the strain, the Lord sustained me, and though in the midst of sorrow I felt to rejoice. The love that passeth understanding drew us closer together, and I felt that while we were one by the ties of nature, we were one in Christ: my wife in nature, my sister in Christ. She seemed to be perfectly reconciled and willing to depart whenever it was the will of the Lord to take her. Two of the hymns they sang the day of her funeral came into my mind while talking with her some time during the last few months of her life, and the third just as she was passing away.

As the association is drawing near, and we hope to have you with us at that time, and to have an opportunity to talk with you, which I feel I can do better than I

can write, will close, and not take more of your valuable time at present. I have written more than I intended when I began, and not just as I thought I would, but I feel that you will bear with me and pardon what I have said amiss.

Yours in hope,

F. G. SCOTT.

MOLINO, Mo., May 4, 1907.

DEAR EDITORS, WRITERS AND INTERESTED READERS OF THE SIGNS OF THE TIMES:—I have been reading the SIGNS OF THE TIMES about eight months, beginning a short time after I united with the Old School Baptists, and I have desired to let my love for the writers of the consoling communications be known. I see no way to fully express the comfort I have been blessed with since I have been a reader of the Bible and SIGNS. I might do well to just say that the paper tells my experience more accurately than I can tell it myself. I read the good things, and am filled with the feast of consolation, and regret that I am not also a vessel through which the glad tidings pass to the hungry souls. I sometimes wonder why such a wretch as I am made to enjoy such things; I, who had been miserable while depending on self for ability to buy, and enjoyed the so-called pleasures of the world, and was turned away from such things, and all love of worldly pleasure was taken from me. I rambled in search of pleasure, even where the world had gathered together its best articles and called it "The World's Fair," but found no pleasure there. I was made to be exceedingly lonesome; I had traveled a crooked route from Boston, Mass., to Kansas City, Kansas, but found all things dark and gloomy; this world appeared to me as a wilderness, and I was in it, and I wondered why. After I was

made to realize that this world is not my home I had a hope that I would find a home when this life is ended, and I was relieved, but not entirely. I began to think about joining the church, but the Old Baptists were scarcely in my mind. I would say to myself, I do not suppose I will ever join a church unless I can find a denomination that I can believe all of its doctrine. I had a chance to attend a protracted meeting, and I went, feeling a desire to join the church, but I did not find there what I wanted; there was no food for me. Their doctrine was, The Lord wants all to be saved, and if you will do your part he will do his. I thought, What is my part, and how shall I do it? I did not believe such doctrine, and I thank God that I do not believe it now. I desire to ever know that God is almighty, and does not need assistance to fulfill his designs, therefore I can say; If it is true that God wants all to be saved, he can save all. Certainly my mind was in confusion. The third Saturday in September I went to hear another Old Baptist sermon, with no special inclination to join that church, but the singing sounded good, better than ever before, and the sermon seemed to be directed to me, and seemed to be concerning me, and before the sermon was concluded I was made to feel at home. O how sudden, how joyful it was! Those great clouds had passed, and I was surrounded with light. What came with that light? Love for that congregation and all others of its kind. The light and love came at once. The door of the church was opened by singing my question: "Am I a soldier of the cross?" Trembling with fear that I would not be received, I went forward, and was received. How precious was that hour to me; to feel that I had been led away from worldliness to such a place

of joy; relief had come, my mind was at rest, and has not been seriously disturbed since. The Lord has been merciful to me, I feel in my heart to say, It was by the grace of God that I lost sight of the pleasures of the world, and that I was led to Berea Church to recognize the ring of the gospel, and made to rejoice when I heard it. Now can I agree with a man who preaches that God wants all to be saved and if I will do my part he will do His? No, no, I do not believe such false doctrine. Of course I know God will do his part, but I desire to praise him for doing it all. Yes, Jesus paid it all. I did not turn away from worldly pleasures by my own strength, but I rejoice in believing that God turned me away from them and led me home. He has opened a way for me to live near the church, where I can enjoy better pleasure than this world can afford. Certainly, brethren and sisters, the Lord our God has showered his blessings upon me. I believe it is by the grace of God and his good pleasure that I rejoice to hear the gospel, and if consistent with his will I hope I shall retain my sense of seeing and hearing, that I may hear the gospel and read the Bible and SIGNS, which paper I receive regularly. Frequently while reading the SIGNS I feel that I want to take wings and fly, to shake hands with all of God's children. To read the writings of Elders Durand, Chick, Ker and Francis is nearly as good as hearing them preach. I remember their voices, and hope to hear them again. I ardently wish that a number of the Old Baptist ministers of the east world attend our association this year at Stoutsville, Mo.

May God bless you all, is the prayer of your brother in hope of salvation through Jesus alone.

IRA S. FISHER.

REIDSVILLE, N. C., March 1, 1907.

DEAR BROTHER CHICK:—I have just finished reading the SIGNS for this date, and truly it is a great comfort to me. Is the paper somewhat extra, or am I in better condition to eat its contents? I enjoyed each article as they came, but when I read your editorial on Jezebel I rejoiced the more. Your opinion that her name is used to represent certain false teachings which were in that particular church has been my opinion for quite a while. Surely no more wicked, God-hating woman ever was married to a king of Israel; committing whoredom with all of the abominable gods of the tribes of the Canaanites whom God had ordained to destroy or lay waste in the land. Are not all the false religions now extant in the world, and offering compromises with the church from the same source? The Sidonians could very easily afford to make compromises and marriages with Israel; no commandment had been given to them against this, but the God of Israel had spoken in blessings to Israel and in cursings to the Sidonians, their worship and their gods. Then for an Israelite to worship with the Sidonians, or to allow a Sidonian to worship with Israel, was a curse to Israel. Israel, having been called of God and separated from those gods and their worships and mysteries, could not afford to make any compromises or join in any of those things from which they had been separated by God's holy calling. This is much more true of the Israel of the gospel or of the church of Jesus Christ. The Old School Baptists cannot afford to make any compromises with any of the religions of this present day. God has called them by his grace and separated them from the world and bid them come out and be separate. Should they not do so? It is God's word.

The mysterious religions of the secret orders, from the least of them to the greatest of them, of which Paul said, "It is a shame even to speak of those things which are done of them in secret," should no more be held in the fellowship of the Old School Baptist Church than any other form of false religion which is held and promulgated in this world. To allow these things in the church is to allow the teaching of that woman, Jezebel, which is so strongly condemned by the Lord of heaven. If any of our brethren are engaged in these things they should turn away from them, and we should love them the better and commend them the more. The more prominent one is in the church, and the more influence he has, the more harm he can do, and the more certain should the church be in her dealings with him. It seemed to be a charge against the pastor of the church: "Thou sufferest that woman Jezebel," &c. The church of God should be first in the mind of every pastor, and he should not let any brother or sister rise higher in his esteem than the good of the church. If one of our brethren should attach himself to the New School Baptists, Methodists, Presbyterians or any other open religious profession, or if he should go in and take the bread and wine with any of them and thus indorse their religion, unless that brother should turn and satisfy us that the Lord had shown him his error, and given him repentance, we would withdraw fellowship from him. Why should we tolerate these other things, which are just as bad and altogether in darkness? Men love darkness rather than light, because their deeds are evil.

Another thing has crept in among us that had its origin in the gambling den, and then crept out through false religion and popularized itself in the world, and,

in some places, has found its way into the houses and company of the Primitive Baptists, that is, card parties; not religious of course, but carried on by these same false religionists who have set every other "no harm" trap to decoy and lead astray Old Baptists and their children. We sometimes hear Primitive Baptists say, O, there is no harm in those innocent amusements. I have always believed that every "no harm" trap is the devil's workshop, and in my own experience have found it so. These are among the teachings of Jezebel, and should be faithfully condemned by every pastor and every church, and should not be tolerated in the Israel of our God.

As I continued to read, the SIGNS was so interesting to me that I read all before I stopped. The Lord bless you, Elder Ker and all the contributors, to continue to honor his holy name, to lift up your voices like trumpets and cry aloud, spare not, showing the house of Israel their transgressions and sins. May he bless the publishers to be faithful and strong in the Lord, and to send out comfort to the little ones in the remote places of the earth.

Your brother in hope,

L. H. HARDY.

LIBERTY, Mo., 1907.

ELDER F. A. CHICK—DEAR BROTHER:—I thought I would write you a few lines to tell you what I hope have been the dealings of the Lord with me, a poor sinner who am saved by grace if saved at all.

In the year 1885, while working for a man, driving oxen, I became uneasy about the condition of my soul in the sight of a holy and just God, and I did not know what to do. One day while on my way to the woods it seemed that there

was a prayer going on within me: "God be merciful to me a sinner." This continued with me, and I felt to be the worst sinner that lived. I had been very wild in my single life, and now I could see it all; I was before a just God, and was miserable. I continued in this way for a long time. I did not know anything about the doctrine of the Primitive Baptists, and had never heard the truth told about that people. I had always a desire that if ever I got religion it might be the true religion. I went to the Missionary Baptists to hear them preach, and they told me to give my heart to God and that was all I had to do. I tried to pray, but it seemed to make my case the worse. I tried to stop praying, and could not, and it seemed to me I was getting worse all the time. I began to read the Bible, and I came to where it is said, "Jacob have I loved, but Esau have I hated." Then I read where Christ said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." By this time I could see some light, but did not know what to do. One day a Missionary minister came to my house and was talking to my wife; I got the Bible and read these Scriptures. He told me that was the word of God, and he said no man can come of himself. I listened intently, for I was in trouble. Then he went away. On Sunday I went to hear him preach; he said, "People say you cannot come to Christ, but I say you can if you will." Now, brethren, right here I lost sight of that doctrine, and never have had any use for it since.

One Saturday, I will never forget, I went out and fell down on the ground, and I spoke and said, Lord, have mercy on me, a hell-deserving sinner; Lord, if it be thy will, be pleased to melt my stony

heart. I got to a place where I could not even shed a tear, but something touched me in the heart, I could not rise nor move my body, my burden left me and I left that place crying. My wife talked with me, but that did not do any good. She had just before united with the Missionary Baptists, but did not remain with them any length of time as she was a firm believer in the Old School Baptist doctrine. I doubted whether the Lord had done anything in the matter of salvation for me; still I had a love for the people of God, yet I was afraid it was not true love; still I could not get back where I was before. These old time hymns began to come into my mind: "Amazing grace, how sweet the sound;" "The day is past and gone." Sometimes these songs would be singing in me, and it would seem that there would be a great multitude of people, and I would be walking among them; then I would fall into the depths again, and would think perhaps all was but my imagination. I continued on in this way for four years, but, thank God, he opened up the way in his own good time, and gave me to know light from darkness. He led me about and instructed me, and took my feet out of the horrible pit and placed them upon a rock, and led me about in paths which I had not known and in ways that I had not seen. He put a new song in my mouth, even praise unto the Lord, who brought me out of darkness into his marvelous light. I am not ashamed of the gospel that ascribes all praise to God.

I went to the church and told them this short story and they received me, and I was baptized the second Sunday in May, 1898. Then the preaching of the gospel began to oppress my mind very heavily. In 1899 my wife was taken away by death, and I was left in great distress; but the

Lord was ever mindful of me, and has taken care of me and carried me through. The impression to preach stayed with me in all my troubles and trials, until the 18th of last October. I was forty-nine years of age that day. The impression concerning preaching was so heavy upon me that I was made to talk to the church, and they gladly received what I had to say; since then my mind has been greatly relieved. I believe in the doctrine of election and predestination, and that God chose his people in Christ before the foundation of the world. I love the people who believe and preach that doctrine.

I must close this letter as it is already too long; my mind has led me out, and I could not seem to stop. This is from one who is saved by the grace of God. I take the SIGNS OF THE TIMES, and read in it many precious letters from the dear ones.

From your brother,

CHARLES BIRD.

OCEAN CITY, Md., June, 1907.

DEAR BROTHER KER:—I submit the inclosed letter from brother Pittman for your disposal. In a separate letter I have his consent to send it to the SIGNS. We have no authority for saying Jesus broke down under the cross, but I thought we had until brother Pittman called my attention to it. Perhaps others are of the same opinion I was, and they will be glad to have their attention called to it.

My health is much improved.

Yours in hope,

EDWARD F. ROUNDS.

HAVANA, Kansas, June 10, 1907.

EDWARD F. ROUNDS—DEAR BROTHER:—I have just read your interesting communication in the SIGNS of the 15th

inst. upon the wonderful ordeal the blessed Savior passed through in his arrest, trial and crucifixion. It is a sublimely pathetic theme for the meditation of the recipients of that glorious redemption secured for them through that suffering, death and resurrection. How submissively he bore the sins of his Father's children in his own body!

Pardon me for requesting an explanation of a portion of your letter. You write: "Jesus is led away to Calvary bearing his cross; his dear body is beginning to weaken under the dreadful strain and severe scourging of this sad night, he breaks down under the weight of the rugged cross, another is made to carry it." I have no wish to be an iconoclast to destroy or shatter what appears to be so universally understood. Poets have dwelt upon it, ministers have pictured the scene with the most sublime pathos, but from the description given by the four gospels is there any evidence that the cross was laid upon Jesus at any time, or that he touched it until he was cruelly nailed to it by the infuriated Roman soldiery? Matthew describes that scene of carrying the cross, xxvii. 32: "And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his [Christ's] cross." Mark xv. 20, 21: "And led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross." Luke xxiii. 25, 26: "But he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus." (i. e., following after in the order of the march to the place of execution.) The testimony of these three

writers is substantially the same, and nowhere is there any evidence that Jesus bore the cross. John's version is presented in a different way, omitting Simon and using the personal pronoun instead. Seemingly he did not know his name. John xix. 16, 17: "And they took Jesus and led him away. And he [Simon] bearing his [Christ's] cross went forth into a place called the place of a scull," &c. From the above Scriptures it seems that the soldiers led Jesus from the judgment hall into the common hall, called Prætorum, where they heaped upon him their cruel indignities and mockery, and prepared him for the crucifixion; and as they led him from the hall they laid the cross upon Simon, and he bore it to the designated place.

About two years ago my attention was brought to this subject, and I investigated it closely and came to the conclusion that the common opinion that the cross was placed upon Jesus and that he broke down under it is merely traditional and without scriptural authority.

I submit the above thoughts for your consideration and in the interest of scriptural truth.

Yours in the fellowship of the gospel,
T. R. PITTMAN.

CROYDON, England, April 17, 1907.

DEAR FRIEND AND BROTHER IN THE LORD:—I have read and reread with the greatest interest and satisfaction your article headed "Perplexing Questions," in the SIGNS of April 1st. It contains most important advice to the churches, couched in a loving spirit. I trust that the Lord's people who read it will take to heart and obey the closing words. It is true, as you remark, that there are times when even the most humble and God-fearing among the people of God do not

always see alike. It seems inseparable from the mysterious nature of heavenly truths (which so far transcend all finite comprehension) that in this time state even those taught by the Spirit, though agreeing upon fundamentals, would not all view everything from the same standpoint. I quite understand that your remarks are mainly with reference to divisions among the Lord's people over ministers, or certain courses of action, under various circumstances, but I wish to enlarge the scope of your remarks to all causes of contention among the true Israel of God, believing that they are applicable to everything of a dividing nature. Most true are your remarks, "Nothing is such a healer in time of dissension as to remember all the way in which God has led us, and to look to the hole of the pit from which we have been digged." As we remember that from first to last we are debtors to divine grace, and that if we know anything aright it is all by divine teaching, it induces in us a measure of that compassionate spirit for the weakness of others, that the dear Redeemer had without measure, who could have compassion upon the ignorant and upon men who were out of the way. I was also much pleased with a letter from Elder J. T. Rowe in the SIGNS of April 15th. Let me quote two sentences which seem to be written in letters of gold: "As long as there is individuality there will be differences of opinion about questions that may arise, and I have thought perhaps there has been a tendency to withdraw from brethren who do not see things just as we do, or say things just as we would say them, too soon. Let us see if they have a good hope through grace and are orderly in their lives, and if so, let us bear with them and labor in love for peace and unity, in fellowship." Again he

says, "If I am not much mistaken, I love every man and woman in whom I find evidence of a knowledge of their own sins and a loving desire for the righteousness of Jesus our Lord. Instead of looking for differences let us look for those things and ways in which we are agreed."

When we consider, on the one hand, the many exhortations of Christ and the apostles to mutual love among the children of God, and, on the other hand, the dreadful delusions and false doctrine with which the devil is flooding the religious world so as to deceive, if it were possible, the very elect, it behooves all who truly love the precious doctrine of grace to close up their ranks, drop, so far as they can conscientiously, their minor differences, and with a united front contend earnestly for the faith once delivered to the saints. May we ever remember John's words: "He that dwelleth in love dwelleth in God, and God in him."

Believe me, my dear brother, yours in gospel bonds,

C. J. FARNCOMBE.

[THESE are good and gracious words from our brother across the water, and such as it is good to give heed to.—C.]

TOONE, Tenn., March 1, 1907.

DEAR KINDRED IN CHRIST:—My love for you is far beyond all love for fleshly kin and the pleasures and idols of this world. I feel thankful to the good Lord for the SIGNS OF THE TIMES, for through it we can communicate with and comfort each other, which is a great blessing to me. The SIGNS advocates the truth. The Old School Baptists are the true church of Jesus Christ.

After John baptized our Savior, Jesus calling him John, said, "The law and the prophets were until John: since that time the kingdom of God is preached,

and every man presseth unto it." The "every man" spoken of here are believers. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Jesus said, "The kingdom of heaven suffereth violence, and the violent take it by force." "He that hath ears to hear, let him hear." Jesus said, "He that is of God heareth God's words." He told his disciples when he sent them out to preach, to be wise as serpents and harmless as doves. Serpents trust in their heads for protection; they fight with their heads and bite. Children of Jesus, trust in your Head, which is Jesus Christ, the great Head of the church, he will protect you. Jesus said when he comes again to gather up his elect there shall be two women grinding together at the mill, one shall be taken and the other left. One woman is the old mother of Babylon, the church of antichrist; the other is the bride, the Lamb's wife; the mill is the Bible; the bride, the Lamb's wife, says it teaches salvation is all of grace; the old mother of the harlot children says it teaches that salvation is partly the work of the sinner, and so they are grinding together here in this world at the mill; so when Jesus comes without sin unto salvation he will take his bride (wife), and the old mother of Babylon shall be left. Brethren, it does look so plain when Jesus opens our understanding, it is so beautiful it cannot be described; but I can see that the Old School Baptists are the true church of Jesus here on earth.

I did not think about writing what I have when I began to write this, but the will of God be done. My mind is getting so crowded with the beauties in the

holy Scriptures I want to proclaim them upon the housetop; so, brethren and sisters, old and young, you who believe the doctrine that the Old School Baptists advocate, do not be uneasy, a few more days on earth and we will be carried away by the power of God to that celestial city; then our doubts and suffering will be over; thank Jesus and God the Father forevermore.

Brethren, write for the SIGNS, it is of much comfort to my poor soul. Brethren editors, do what you please with this.

In hope of eternal life through the shed blood of Jesus,

S. M. BUTLER.

VERNON, Texas, Feb. 3, 1907.

DEAR BRETHREN IN THE BONDS OF HOPE:—Since our subscription has expired, we desire to renew for our old family paper. Inclosed find four dollars for the same. We implore the goodness and mercy of Almighty God upon the editors and publishers of this dear, old paper, which is a medium by which God's children can converse with each other, and can relate their experiences and tell how merciful the Lord has been to their unrighteousness; how he has been pleased to strengthen their little hope by the reading of the travels of the Lord's dear people in this unfriendly world of sin and wickedness; how the Lord in the darkest hours of doubt and unbelief was pleased to reveal his loving face and speak peace to the troubled soul. O what consolation it is to God's humble poor when they have been captives of Satan in a strange land, and been lured by his cunning, deceptive enticements, to meet with one of the Lord's little ones who speaks the language of his kinfolks and can say the words plainly. That language has no uncertain sound, it is

pure and gentle and holy, like its Author—perfection in itself. Our Savior tells us that, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Their lives are hid with Christ in God; they are preserved in Jesus Christ and called; called with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ before the world began.

Your brother, I hope, in bonds of fellowship,

W. S. BOURLAND.

SHERIDAN, W. Va., May 11, 1907.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—By your permission I desire to write a few lines to the scattered pilgrims and strangers in this wilderness world of woe who read your paper.

Dear brethren, sisters and friends, I often have a desire to respond to your precious messages of love and truth which you send forth through our dear household paper, the SIGNS, which comes to me regularly, and I prize its visits very much. I am so situated in this life that I never hear any Old School Baptist preaching except through our papers. I would like to say to the traveling brethren: If any of you ever do come this way, call and hunt for the bleating lambs of your Master's fold. I often fear and tremble lest I am not one of them, then when the precious truth of the Bible finds lodgment in my heart I am encouraged, and hope on that the fallow ground of this old nature has been broken up. I

think brother Duley's son, of Beaver, Okla., is one that deserves great credit and encouragement. I for one can sympathize with the bereaved, as it is just one year and one month to-day since I looked upon the face of my dear mother for the last time in this life. Friend A. C. Duley, if many other children would honor their parents as you have done there would not be so many sorrows in this sad world. I am glad your father's words and prayers sank deep down in your heart; they will spring upward. I am so glad to hear any one say all power belongs to God, who works and none can hinder. It is he by his Holy Spirit that quickens the dead into life, and where he begins the good work he will perform it to the end. Brethren, let us try to live to the honor of God in all we say and do, and praise him for our parents which he gave us, and say his will be done when he takes them.

ELIZABETH JOHNSON.

THORNTON, Ark., March 10, 1907.

EDITORS AND READERS OF THE SIGNS—DEARLY BELOVED IN THE LORD:—As we have so dull a season it makes me hunger and thirst for the faithful communion of the saints, but it seems to be the time for those teachers that have itching ears to make followers of them, leading silly women captive, making fair speeches. There is no comfort to me in the sayings of men about spiritual things if their walk is not stronger evidence. If I see a man walking in the decrees and ordinances of the church, it comforts me and makes me believe him a child of God, and desire his fellowship and communion. How important is the command: Take the saying of no man for your counsel. I know I do not keep the commands of God, and feel guilty be-

fore him, yet have an earnest desire to worship the true and living God, but I have to stand still and wait the rising of the Morning Star in the east with its brightness to remove the darkness so I can see how to walk the strait and narrow way that leads to life.

I was made to fear and tremble a few years back when there was a sad departure among the churches; they acted without the ordinances of the church and had serious trouble; some of the brethren said they knew nothing of church discipline, and saw no use of it, all they wanted was to love one another and watch over each other for good. It has proved in that case to be love of men that led them and that cast out the fear of God, just as the fear and love of the Lord casteth out the fear of man. If we observe the ordinances and walk in them we will be watching over each other for Christ's sake, not for the sake of evil men and women, as there are none good. The churches here are in many divisions, and have not had any faithful assembling for three or four years, but I trust the power of God may be manifest, that we may see a willing people again, and have their fellowship and communion.

I will here speak of the comfort I found in the first letter of the February 15th number of the SIGNS, by Joseph Ford. I find that we have been taught alike, as I can indorse the whole of his letter; but it is very crucifying to the flesh. I would like to meet brother Ford face to face and hear him talk.

There are a few of us living in our town, and would like the brethren far and near to visit us when convenient.

Yours in hope of eternal life,

A. HOLLOWAY.

CORVALLIS, Ore., April, 17, 1907.

DEAR EDITORS:—The time has passed for the renewal of my subscription for the SIGNS OF THE TIMES, and I hope you will pardon my delay. I have just returned from a trip in the east; I spent the winter in Iowa with my daughter and other relatives and friends. I had a very pleasant visit, and also three different times had the pleasure of attending meetings held with the Little Flock Church, Marion County, Iowa. Elder Rose and brother Geo. Jones preach for them regularly. Elders Reeves and Jordan were with them at the December meeting, and as far as I am able to judge they all speak the same language: salvation by grace and grace alone. It is there as it is here in the far west, the Baptists are few in number, but the Lord has promised where two or three meet in his name he will be in their midst. One thing that makes the Little Flock Church seem doubly dear to me is that my membership was once with them. I united with that church in 1860, and was baptized by Elder Tannehill. I left Iowa in 1870, coming with my family to Benton County, Oregon, where I now live. What a change has taken place in that time; but few of the dear, old saints that met there then are there now; most of them have gone to their reward, and how we miss them.

The SIGNS comes to me regularly, and how I appreciate reading its editorials, as well as the letters from the dear children of God scattered over the land.

Dear brother Chick, I read with much pleasure and comfort your editorial on associations, in February 1st number of the SIGNS. I have been a reader of the paper for many years; I think my husband subscribed for it in the early sixties, but I cannot recall the year. I am now

in my seventy-third year, and being twenty-five miles from any church of our faith and order I seldom hear any Baptist preaching except through the SIGNS.

This is at your disposal, do with it as you think best, and all will be right with me; I only thought of writing to renew my subscription.

Your unworthy sister, if one at all,
(MRS.) JAMES WATKINS.

WILMINGTON, N. C.

DEAR EDITORS OF THE SIGNS AND ALL WHOM I MET ON MY RECENT VISIT TO THE NORTHEASTERN ASSOCIATIONS:—My tour among you and association with you was pleasant indeed, and with fond remembrances my mind runs back to the sweet meetings we enjoyed together. I can sincerely say I thank God upon every remembrance of you who cared for me so tenderly and encouraged me in deed as well as in word. Though perfect strangers in the flesh, you made me feel that I was with the children of God, and that we were of one Spirit and one mind, having been brought into this unity by being born of that incorruptible Seed that liveth and abideth forever. I would be glad to mention the names of all who entertained me, but space forbids; I want each one, however, to receive this as personal, and if you have the mind, a line from you would be appreciated. May the dear Lord keep you in the future, as in the past, from the isms and schisms of the day, and continue to bless you with able ministers of the new testament to go in and out before you and to feed the flock of God which he hath purchased with his own precious blood. How encouraging it was to listen to them from day to day as they proclaimed the eternal, unlimited, unchangeable power, love and mercy of God in the salvation

of his people, and that everything is so fixed that the wrath of man praises him and devils tremble before him. How confidently I rest in the thought that death and hell can do no more than our Father pleases, and though I make my bed in hell he is there; his hand shall uphold us, and his right hand shall guide us.

On my return home I found my family well, for which I hope I am thankful.

I am your brother, I hope, in the fellowship of the gospel of Jesus Christ,

E. E. LUNDY.

POTTER, Ark., May 30, 1907.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I write to renew my subscription for the paper; I would have remitted sooner, but kept putting it off. I felt that I wanted to write a few lines to let you and the writers of the SIGNS know how I enjoy reading the good letters and editorials; but now the thought comes to me, What right have I to intrude? What right have I to the children's bread? Yet I do hope I get a few crumbs which fall from the Master's table. I have just read the article of Frederick W. Keene in the SIGNS of May 15th, and if I am not deceived I did enjoy it. O what a blessing to be remembered by the Lord, which causes us in turn to remember him, for we love the Lord because he first loved us. I was very much interested in the correspondence between Elder Chick and Fred Simmons, because I was nearly in the same condition as Mr. Simmons, but I trust I have been made to see differently from what I did before I read those articles.

If it is not asking too much, will Elder Chick give his views on Joseph's cup? What is meant by it being put into the mouth of Benjamin's sack, and why was

Benjamin's mess five times as much as the others? Joseph seemed to love Benjamin better than the others; why was this?

I do love to read the SIGNS OF THE TIMES; beside the editorials there are many good letters.

LAURA A. WILSON.

[If the Lord will give us understanding we will try to comply ere long with the above request.—C.]

PUEBLO, Colo., June 18, 1907.

DEAR EDITORS:—I am somewhat behind with my subscription, and have no excuse to offer except negligence; I hope it will not happen again. I was just thinking how we would feel if the dear, old SIGNS would fail to reach us for two or three months, how soon we would write to know what was the matter that we did not get our paper on time. Now, brethren, let us be just as punctual to send our subscription, so the publishers will know there is nothing wrong with us. I send my subscription in this, together with my love and best wishes for the editors and the dear, old SIGNS OF THE TIMES.

From a poor, old sinner, saved by grace, if saved at all,

AMBROSE FLOURNOY.

NOTICE.

LARGE HYMN BOOKS.

OUR supply of the large type cloth Hymn Books is exhausted, and we have only a few copies of the large leather binding (blue marbled edge), which we will mail as long as they last at \$1.50 each. We will not be able to fill large orders for these books, but can supply any number desired of the small type Hymn Book.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1907.

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.***NATURAL LIFE AND SPIRITUAL LIFE.**

SOME reflections have been in our mind of late concerning two or three matters of which we have heard much said in years past, and of these it may be profitable to say a few words. One question is this: What life did Adam forfeit when he transgressed the law of God in the garden? It appears to us that the apostle has settled this matter by saying, "The first man Adam was made a living soul; the last Adam was made a quickening spirit." And again, That which is first is natural, afterward that which is spiritual. "The first man is of the earth, earthy: the second man is the Lord from heaven." It seems clear from this testimony that the first Adam did not possess spiritual life, but only natural. In his created state he was not a partaker of the divine nature. It seems then incontrovertible that he had no other life to forfeit than natural life, and this life was all that could be demanded of him because of his transgression. This penalty has been exacted of all the human race save those two who were translated by faith that they did not see death. This life all must lay down, and that because of sin; and so we read, "As by one man sin entered into the world, and death by

sin; and so death passed upon all men, for that all have sinned." This sentence was passed upon all men, the elect and the nonelect alike. The children of God "were by nature the children of wrath, even as others." These "others" are those who are not included in the covenant of grace. "All have sinned, and come short of the glory of God." Paul says there is no difference among men, either Jew or Gentile, so far as this sin and condemnation are concerned; therefore, infants and aged men of all conditions and classes of life die. We need no other proof that sin is everywhere than the fact that death is everywhere. When men die it is because they are dead, first of all, in sin. The expression, "In the day thou eatest thereof thou shalt surely die," in the original Hebrew is more forcibly expressed, as will be seen in the margin of most large Bibles, "Dying thou shalt die," and this seems to us to involve the awful truth of that death in sin and death to God which brings about this other death which must come to all men some day. It does not seem correct to say that Christ, as our life, was involved in the transgression. This eternal life which is spiritual and holy, and which is said by the apostle to be "Christ in you; the hope of glory," Adam did not possess in his creation, and consequently this life was not demanded of him, and he could not forfeit it. Whatever life belonged to Adam, our first parent, is that life of which all his descendants partake. Had Adam possessed spiritual life as a creature all men would also have been possessed of it as creatures. Adam did possess natural life, and all his descendents are also in possession of it. In this life all men, elect and nonelect, share, as said before. Some men and women dead in sin, even as others, were,

before the world was, chosen in Christ unto salvation. This was because it so seemed good in the sight of God; there is no other reason than this to be given. For these men and women Christ died upon the cross of Calvary. In order to thus die, the Just for the unjust, he took not on him the nature of angels, but the seed of Abraham, and was found in fashion as a man. He was that Word made flesh, and dwelt among men. Thus only could he bear the sins of his people and die for them that they might live.

Jesus laid down his life; he had power to lay it down, and power to take it again; no other man ever had this power. The Lord did not lay down his divine life, and the divine nature was not crucified upon the tree of the cross, but, as the man, our fellow, he died, laying down that very life for us which the law demanded of us in our first parents in the garden. Thus he paid all the debt which his people owed, and forever delivered them from bondage and from the fear of death. Now the way is blessedly opened for him to ascend on high and receive gifts for men, even the rebellious, that the Lord God might dwell among them. These gifts are all embraced in the one gift of eternal life. No man ever possesses this life until he receives it through the indwelling of the Spirit. What Adam did not possess by creation, the chosen of God now come into the possession of through the finished work of the dear Redeemer. "The gift of God is eternal life, through Jesus Christ our Lord." The chosen vessels of mercy were given in the covenant of promise to Christ, and Christ was given to them in the same covenant, and as the promise given to Abraham could not be disannulled by the law of Moses, so this everlasting covenant given us in Christ

could not be disannulled by the law given to Adam. Christ came to die for his own elect ones. All men had sinned and fallen in Adam, but Christ came to redeem the chosen, the elect, from death and sin. The same penalty rested upon all men, but Jesus bore the penalty for his own; the nonelect are left abiding in death forever. Here we behold, as said the apostle, "the goodness and servity of God." This is presented by the apostle in Romans ix: "What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."

It has been sometimes incorrectly said that the life of the church was demanded, and that as Christ is declared to be that life, therefore the law demanded of the church that she should lay down this life; but this could not be correct, because Christ and his people can never be separated. If then, that life which is Christ Jesus himself, was demanded of the people of God, or the church, then they and that life must be separated, or, in other words, they must lay down that life and be without it. But we have before shown that eternal life was not forfeited in the transgression, because Adam did not by creation possess that life. Christ was not by creation the life of our first father; he was not the life of man in man's creation in any sense of the word. That man in whom Christ dwells, and of whom he is the life, can never be called upon by any transgression to yield it up; it is eternal life and not temporal. Life itself does not die, but we who lose our life are said to die when that life is separated from us. Christ laid down no

other life than that which was demanded of men on account of the transgression; and by his death the chosen vessels of mercy were redeemed from death and made the recipients of that eternal life which was not theirs until it was given them in the new and everlasting covenant of grace.

The word "quicken," or "quickenened," is a common word in the Bible, both in the Old and New Testament Scriptures, and as it is an important word it has seemed to us most important that we understand its meaning. This is also true of all Bible words. The Holy Spirit has chosen right words to express his mind, and holy men who spake as they were moved by the Holy Ghost were not allowed to make any mistake in the use of words. We indeed may mistake their meaning by carelessly reading them, or by giving to them as we read them the meaning which has become attached to them by common use among us, which however may not be the meaning they originally had. This is true of this word "quicken." It possesses a definite meaning in the Bible; in our common use of it in our every day life it has come to have a lesser meaning, very far short of its signification in the word. We are not finding fault with this, but only desiring to call attention to the strict and definite use of it in the Scriptures. The original Hebrew word translated "quicken," in the Old Testament, and the original Greek word translated by the same word in the New Testament, possesses a primary and a secondary meaning. In both Testaments the word means "to give life" or "to maintain life that has been given." In the Old Testament the psalmist often speaks of having been quickened, and prays for quickening at the hand of the Lord. In these last

named places he evidently uses the word in the sense of preserving alive his interest in spiritual things. In the New Testament the word "quicken," or "quickenened," or "quickenning," is used eleven times. In almost all these places the word signifies giving life, or causing to live. In all these places that which is quickened is presented as having been dead. In one or two places the secondary meaning of "keeping alive" that which has been made to live may also be included in the word, but even in these instances the meaning of giving life to the dead is included primarily. So we read, "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will;" "it is the spirit that quickeneth;" "who quickeneth the dead;" "shall also quicken your mortal bodies by his Spirit that dwelleth in you;" "that which thou sowest is not quickened, except it die;" "the last Adam was made a quickening spirit;" "who quickeneth all things;" "quickenened by the Spirit;" "hath quickened us together with Christ;" you "hath he quickened together with him." It will be seen at once that in nearly all these Scriptures the word must signify to give life to the dead, or the power of giving this life; and even when it may be understood in the secondary meaning the first meaning is necessarily involved.

In most places which we have quoted it will be seen that the word applies to the work of the new birth, or the making alive of those who were dead in sin and to God. In three instances, however, reference is made to the making alive of the dead who were dead literally. This is true of the language in John v. 21: "As the Father raiseth up the dead." Also 1 Cor. xv. 36, where the apostle declares that seed sown by men must die to be

raised from the dead again in the new and glorious form of the plant or tree. Also in 1 Peter iii. 18, the Lord himself is spoken of as being made alive from the dead in his resurrection. Thus it will be seen that the word applies to what we call the new birth, and also to the raising up of the dead from their graves. In both cases it retains its full meaning of "causing to live." In Romans viii. 11, the apostle says that if the Spirit of Christ dwells in us it shall also quicken our mortal bodies, or rather that God shall quicken them by his Spirit which dwells in us. Paul had just said, "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." The body has been dead all the time of our life, and even after the indwelling of Christ it is indeed still dead. This is as true of the aged saint as of the child in grace. All the warfare of all the years of this mortal life continues to prove that the body is still dead, and this will continue to be true to the end. The believer of fifty years experience must still unite with the babe in Christ and say, My body is dead because of sin. One can say, My body has been controlled, kept in subjection and made to walk in the way of uprightness in some measure through grace, sin has not had dominion over it, but it is still a dead body because of sin. The Spirit has compelled my feet to go to the house of God, and my hands to minister to the disciples of the Lord, and my tongue to sing the praises of God, but still my body is dead. This takes in all that may be included in the word body; but the apostle says it shall be quickened by the Spirit which dwells in it, for he has just said, "The Spirit is life." It is not merely living, but it is life itself. This is the glorious hope based upon the promise of God given to all believers.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

PSALMS CX. 4.

"THE Lord hath sworn, and will not repent. Thou art a priest for ever after the order of Melchizedek."

The inspired writer to the Hebrews calls attention to the important fact that all the priests of the Levitical order were made priests without an oath; but the priesthood of the Son of God being of an infinitely higher order, the superior dignity and everlasting perpetuity of his office is expressed in the awful solemnity of his induction: "But this with an oath by him that said unto him, * * * Thou art a priest for ever," &c., and the apostle adds, "By so much was Jesus made a surety of a better testament." Regarding then the oath of God in establishing the permanent and everlasting priesthood of the Lord Jesus, as designed to mark the wide disparity between him and Aaron, his suretyship from that of the sons of Levi, and the superiority of the testament or covenant, of which he is the surety, above that which was made with the patriarchs, the subject is peculiarly interesting to all the saints who are vitally interested in that suretyship. The psalmist, inspired with the spirit of prophecy, says, "The Lord hath sworn, and will not repent." We can conceive of nothing in all the record of divine revelation so solemn, so sacred, or so full of consolation to the heirs of immortality, as the oath of God. God, who cannot lie, who is immutable, of one mind, and cannot be turned; God, whose word without an oath cannot be doubted without involving the most impious infidelity and blasphemy, has seen cause to swear, on this subject, in confirmation of his word. We can conceive of no reason why he should swear in confirmation of his truth,

except that which is given us in Hebrews vi. 18, namely, Being willing to show to the heirs of promise the immutability of his counsel, &c. "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." How condescending and how gracious to pledge his holiness for the consolation of his children, and how truly consoling it is to know that the new testament or covenant is better than the Sinai covenant, which could make nothing perfect, which could not give life, which could not make the comers thereunto perfect, could not purge their conscience from dead works, nor qualify them to serve the true God. A better covenant, established on better promises, and secured by a better, an infallible Surety. The former testament or covenant was in the flesh of Israel, and all its promises were conditional, and all the conditions were based on their obedience to its requisitions. The Levitical priesthood, with its teeming altars, its rivers of blood, its numerous victims and oft repeated ceremonies, could secure no permanent or spiritual blessing to the priest or to the people. Neither Aaron nor any of his sons could continue long in the office, by reason of death; and even during the brief period of their official service they had first to offer sacrifices for their own sins, and then for the sins of the people, showing that they were themselves sinners needing to be purged, redeemed and saved by better blood than ever had streamed from their smoking altars. But the great High Priest of our profession is holy, harmless, separate from sinners and higher than the heavens, having no personal sin to expiate, no blemish to unfit him for his sacred position.

"Not Aaron nor Melchisedec
 Could claim such high descent as he;
 His nature and his names bespeak
 His unexampled pedigree.

Descended from the eternal God,
 He bears the name of his own Son,
 And dressed in human flesh and blood,
 He puts his priestly garments on."

It pleased the Father that in him all fullness should dwell. All the fullness of the Godhead dwells in him bodily. The whole fullness of the church is in him, for the church is his body, and the fullness of him that filleth all in all. He is full of grace and truth; he is full of righteousness and of all the eternal perfections of Deity; full of life and immortality, possessing the power of an endless life; full of ability to save unto the uttermost all that come unto the Father by him, seeing that he ever liveth to make intercession for them; strong to redeem and mighty to save, having power over all flesh, that he might give eternal life to as many as the Father hath given him; possessing all the power of earth and heaven. How admirably qualified to be the Surety of the new covenant! We have observed that the old covenant of works was conditional, and depended on the obedience of those to whom it was given, but there was no reliable surety, all were bankrupt, and all accursed, for as many as are of the works of the law are under the curse; therefore by the deeds of the law no flesh living can be justified in the sight of God; but the new or better covenant, with its better promises, relies not on the fidelity and personal obedience of the people for its fulfillment, but upon the Surety, upon the High Priest of our profession. Hence in the revelation of this covenant not a condition is found. It is ordered in all things and sure, and it is all our hope and all our salvation. Its emphatic lan-

guage is the promises of God, all of which are confirmed by his oath, saying, "I will," and "Thou shalt."

"The Lord hath sworn." This would seem to be enough; what more can we desire in confirmation of the pledge? But to the assurance: we are told he will not repent. It is not the word, the promise, the oath of a fickle or mutable being who is of one mind to-day and may be of another mind to-morrow; no change of time or circumstances can alter the purpose and counsel of his will; he is of one mind, and none can turn him. He is the same yesterday, to-day and forever; he changes not, therefore the sons of Jacob are not consumed. The immutability of God is a heart-cheering consideration to the saints, especially in its application to the priesthood of our divine Redeemer. God has not only sworn, "Thou art a priest," but the words of his sacred oath are, "Thou art a priest for ever." Never to be changed, dismissed or superseded in the holy office. The sons of Levi were not suffered to continue, by reason of death, but Christ, because he continueth ever, hath an unchangeable priesthood. They were made priests by the law of a carnal commandment, but Christ is made a priest by the power of an endless life. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Thus the power of eternal life, of immortality, is secured in the priesthood of the Son of God, and his priesthood cannot be changed, because he hath an unchangeable priesthood. Furthermore, the oath of the Lord determines irrevocably the order as well as the perpetuity of this priesthood. The Lord has sworn and will not repent, that it is and shall forever be after the order of Melchisedec,

and consequently not after the order of Aaron.

Let us consider this order as applicable to the priesthood of Christ.

First. The priesthood of Christ is a royal priesthood. Under the Levitical economy the priesthood was distinct from the reigning power, there was nothing regal or royal in it, but "Behold the man whose name is The Branch: and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."—Zech. vi. 12, 13. Our Priest is seated on the throne of power, and shall sit and rule upon his throne, and he shall build the temple of the Lord. This is after the order of Melchisedec. "For this Melchisedec, king of Salem, priest of the most high God." These titles for our benefit are thus explained: "First being by interpretation, King of righteousness, and after that also King of Salem, which is, King of peace."—Heb. vii. 1, 2. As the King of righteousness, his government is founded in righteousness, and every perfection of eternal Deity is displayed in all the orders of his throne. While as King of righteousness he demands a perfect conformity to all his laws and institutions, and that all the subjects of his kingdom shall be holy as God is holy, as King of peace, in his priesthood he is able to make them so. By one offering he has perfected forever them that are sanctified; for all his subjects were sanctified, or set apart, by God the Father, preserved in Christ Jesus and called. He has himself made peace by the blood of his cross, having reconciled his people unto God. As King of right-

eousness, he met the stern demands of the law and justice of God, bore all the penalty due to their transgression, put away their sin by the sacrifice of himself, washed them from all pollution in his own blood, and having freely justified them through the redemption that is in him as their Priest, he calls and quickens them by giving them eternal life, imparts to them his own spirit, writes his law in their hearts and sits upon his throne and rules them by the word of his power. Thus the counsel of peace is between them both, that is, between the Ruler and the Priest, the King of righteousness and the King of peace. His name is Wonderful, Counsellor, The Everlasting Father, The Mighty God, The Prince of Peace. Truly the government is upon his shoulder, and "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."—Isaiah ix. 6, 7. Well did the apostle say, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, [of the order of Aaron] to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."—Heb. vii. 26–28. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of

the sanctuary, and of the true tabernacle which the Lord pitched, and not man."—Heb. viii. 1, 2. After having thus briefly summed up the amount of the testimony of the order of the priesthood of the Messiah, and its superiority over the typical priesthood, having shown its royalty, its power, its righteousness, its majesty and efficiency, he exhorts the saints from all these considerations to appreciate their exalted privileges; "and having a high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us 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." And as we would honor Christ in his priestly office, let us be careful that we discard all other priests and offerings to commend us to God, knowing as we do that there is salvation in no other, that there is no other name under heaven given whereby we must be saved.

To this dear Surety's hand
Will I commit my cause;
He answers and fulfills
His Father's broken laws;
Behold my soul at freedom set!
My Surety paid the dreadful debt.

Jesus, my great High Priest,
Offered his blood and died;
My guilty conscience seeks
No sacrifice beside;
His powerful blood did once atone,
And now it pleads before the throne.

MIDDLETOWN, N. Y., April 15, 1862.

P O E T R Y .

SOLOMON'S SONG II. 15.

"TAKE us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes."

"Dear friend, if these no warmth impart,
(These weak effusions of my heart,)

Pray cast them all away,
And I will not intrude again,
If I no evidence obtain

That you like what I say.

The little foxes spoil our vines,
They cavil and dispute our lines,
And mar the tender grapes.

As with our loving Lord we walk,
How grieving 'tis to hear them talk,
And boast of their escapes.

They think what judgment they possess,
What knowledge and what cunningness,
To try and to condemn.

They laugh and jeer and mock and scorn
The weakness of a soul newborn,
And boast 'tis not like them.

The lisings of an infant's prayer,
The work of leaving all one's care
In Christ's almighty hand;

The sweet submission to his will,
The heavenly grace of standing still
At sea or on the land,
Are tender grapes.

The breathings of a filial fear,
The drawings felt when Christ is near,
And how the bowels move!—

The yearnings over him we love,
The longings, too, to soar above,
And all his kindness prove,
Are tender grapes.

The holy worship at his feet,
The way the Spirit makes us meet,
And joins us all in one.

The comely praise that's offered there,
The beauteous robe we sinners wear,
Who no good works have done,
Are tender grapes.

The love that flows from heart to heart,
The union death itself can't part,
Nor Satan with his hosts;

The patience in the toilsome roads,
The bearing of each other's loads;
Why honor no one boasts!
Are tender grapes.

The daily dying to ourselves,
The way we're saved from rocks and shelves,
Yet sail with daily fear;

The secret counsel we receive,
The little things o'er which we grieve,
And shed the silent tear,
Are tender grapes.

The loathings on account of sin,
The leper's cry, 'Unclean, unclean!'
And Satan's mighty power;
The strong desires to be preserved,
The groanings when from truth we're swerved,
In some unguarded hour,
Are tender grapes.

The light that shines on that dear book,
The precious glass in which we look
To see if all is right;
The gropings, too, we often know,
The doubts and fears we undergo
In the cold, dark, winter night,
Are tender grapes.

The joy that's felt when morning comes,
The true resigning of our homes,
To serve the Lord alone;
The zeal that does our hearts inflame,
The jealousy for his dear name,
Now he and we are one,
Are tender grapes.

The untold glories which we view,
The precious treasures, old and new,
Which sovereign grace bestows;
The way we're washed, and how we're dressed,
The way we're healed, and how we're blessed,
No hypocrite ever knows—nor loves
Those tender grapes."

(Selected by Mrs. Sarah McDonald.)

T H O U G H T S .

THE time draws nearer every day
When I shall pass from earth away,
And, far above this gloomy place,
Behold my precious Savior's face.

I shall behold him as he is,
In the blest land of perfect bliss,
No more to doubt, no more to fear,
Be done with all these sorrows here.

O yes, by faith methinks I see
A home in heaven prepared for me,
Where I shall join the blood-washed throng,
And sing with them redemption's song.

All praise to him who gives such hope;
It lifts my drooping spirit up,
Makes me to fly on eagles' wings
Above all sublunary things.

(MRS.) JAMES WYMAN.

WESTON, Mich.

OBITUARY NOTICES.

Mrs. Elmira Horton, widow of Deacon Hiram Horton, of Howells, N. Y., died at the home of her niece, at Port Jervis, N. Y., July 20th, 1907.

ALSO,

Mrs. Celinda J. Jenkins, widow of Elder Benton Jenkins, died suddenly at her home in Middletown, N. Y., July 21st, 1907.

More extended obituaries will appear later.—Ed.

Mr. Warner Bouck, of Saratoga, N. Y., who was the proprietor of a large boarding house called the Spencer House, died July 5th, 1907. He was thrown by a vicious horse in Albany, N. Y., and then the animal stamped him with her fore feet, crushing his skull; he only lived a few hours, and never spoke. He leaves a widow, who was Helen Kinney, daughter of brother Peter Kinney, of Schoharie, N. Y., a young son three years old, and many relatives and friends, to mourn for one suddenly snatched out of the world in the full vigor of life. He was about 30 years old, with apparently very bright prospects before him. I had some acquaintance with him, having been at his home in Saratoga a number of times, and have held meetings at the boarding house, and can say that I was very favorably impressed with him, and have been informed that his wife and some of his friends have good evidence that he was a heaven-born soul, and I can say with them I had strong impressions in that direction. But why should he be taken, and especially in that way? God only knows. God bless the poor, sad, lonely widow with sustaining grace, guide and guard the little son and comfort all the mourning friends, is my prayer for Jesus' sake.

He was buried in the Schoharie burying-ground, eternally at rest.

ALSO,

Miss Mary Morse, who was living with her sister, brother Peter Leonard's widow, near Bainbridge, N. Y., died July 10th, 1907, aged 91 years and 6 months. About three years ago she fell and broke her hip, and never walked afterward, I am told, and seemed to fail from that time until released by death from all her sufferings. She had never made a profession of religion, but was a firm believer in the doctrine of Christ, and gave evidence for many years that she was born of God. "Aunt Mary," as she was commonly called, never married. She leaves two sisters and other relatives to mourn, but not without hope, for many of them not only had hope for her, but have a good hope for themselves. She is perfectly at rest in Jesus. May the dear Lord reconcile and comfort all of the mourning ones.

The writer of this notice spoke at the funeral, which was held at her sister's, Mrs. Leonard's, after which the remains were taken to Otego and buried.

D. M. VAIL.

DIED—Brother **Henry Denton** and sister **Laura Denton**. The circumstances connected with their departure are sad indeed. There were two brothers, Henry and Rufus, and a sister, Laura, all living together on a farm near Cairo, Greene Co., N. Y.; neither of the three had ever married. On the evening of March 22nd, 1907, they retired as usual; later in the night Rufus awoke to find the house on fire. He awoke his brother Henry and then went to waken his sister, who occupied an upper room, but on opening the door he saw the room was ablaze, and, thinking he might rescue her from the window, he hastily got a ladder, but by that time the fire had made such progress he could only look in, and saw his sister lying on the farther side of the room beside her bed, but he was driven back by the angry flames. No one knows how or why, but for some reason Henry went back into the house and was so badly burned that he died soon after daylight. Rufus survives, but suffers greatly from burns and shock; also one sister, Mrs. Distin, of Big Hollow, N. Y., is left to mourn the sad fate of a kind brother and sister.

Henry Denton was born May 12th, 1833; Laura Denton was born Sept. 5th, 1836. They both united with the Old School Baptist Church of Middleburgh, N. Y., more than thirty years ago, (I have not the exact date,) and were faithful, consistent members until death, always filling their places when circumstances would permit. I will copy a little from their town paper:

"They were rather eccentric people, but their neighbors speak of them as being honest, temperate, law-abiding and God-fearing people. A more devoted brother and sister you could not find. They were loyal to their church and to their God."

We cannot question the Lord's right or purpose, but desire to bow in humble submission to his will in all things, knowing he is too wise to err and too good to be unkind. We as a little church feel to mourn as one after another is called from our midst, but we feel that our loss is their eternal gain.

Their charred bodies were taken to Cornwallsville, N. Y., for burial, and a suitable funeral sermon was preached by their pastor, Elder John Clark, Sunday afternoon, June 2nd, from 1 Cor. xv. 22, 23, in the meeting-house of the Middleburgh Church.

(MRS.) ADDIE COOK.

RENSSELAERVILLE, N. Y.

OUR beloved brother, **William Gore**, was born near Ramsey, England, March 4th, 1818, died at Evansville, Ind., Oct. 12th, 1906, aged 88 years, 7 months and 8 days. He came to America in 1837, and the following year was married to Miss Mary Ann Gilbe. To them were born fourteen children, five of whom survive him. He united with the Regular Baptist Church at Lynnville, Ind., in 1860, after which he was ordained to the office of deacon, which office he

filled to the time of his death. After the death of his wife he was again married, to Mrs. Ann P. Felstead, of Evansville, in 1882, and moved to this city in 1883, where he ended his long and useful career. He never changed his membership from his home church, to which he was taken for burial, but during his residence here acted in the capacity of deacon for our church, which office he adorned by a godly life, which won the love and esteem of all who knew him, especially the members of our church. We feel that in him we have lost a wise counselor, a faithful friend, who was indeed a father in Israel, but we sorrow not as those who have no hope, for we feel assured that our loss is his eternal gain. He leaves a widow, five children and a host of friends to mourn their loss, but especially his widow, to whom the blow is most severe. The writer had been personally acquainted with him during his residence in this city, being a member of the church which he attended, and can say for him that he was always at his post, never failed to fill his seat when possible to be there. He served the emblems at our May meeting, and was taken from this city to his last resting-place on the morning of our October meeting. He never failed to be with us at the communion season till he was called to the communion above. There was no blemish on his character, either as a christian or as a citizen. He never uttered a word of dissension in the church, but peace was his ensign or life's motto.

MATTIE KERE.

EVANSVILLE, Ind., July 15, 1907.

Brooks Ellegood Phillips, son of John T. and Nola A. Phillips, of Broad Creek, Del., passed out of time into eternity June 1st, 1907, at the age of 11 years, 6 months and 6 days. The poor little fellow was afflicted with spinal trouble from his birth, and was never able to walk, and the constant care that his parents gave him with untiring devotion endeared him to them, and bound him in such strong affection that his death is a sore and sad affliction to them. His last illness lasted about fifteen weeks, and was very severe, and in his sufferings he longed for death to take him out of his pain. We feel to hope that he is far better off than he could ever be in this world. I would commend the sorrowing parents to Him who is able to heal all the sorrows and afflictions of this world of suffering, and encourage them to hope in a glorious resurrection from the dead. May the blessed consolations of the gospel be ministered unto them by the great Comforter.

A. B. FRANCIS.

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M E E T I N G S .

THE Spoon River Association of Regular Predestinarian Baptists will convene, the Lord willing, in her seventy-sixth annual session, at the residence of brother Doty Varnes, five miles southeast of Farmington, Fulton Co., Ill., on Friday, August 30th, 1907, at 10 o'clock a. m., and continue the two following days. Those coming from north of Farmington must come Thursday evening, where they will be met; those coming from south of Farmington will change to the Iowa Central for Cramer on Thursday afternoon, where they will be met. Those from south of Galesburg will come to Abingdon on the C., B. & Q., change to the Iowa Central at 4:36 p. m. Those from Galesburg and the north will take the Interurban at 3:30 p. m. for Abingdon, where they will meet those from the south all bound for Cramer.

S. H. HUMPHREY, Clerk.

THE Maine Conference will be held, the Lord willing, with the church at North Berwick, York County, Maine. The meeting begins on Friday, August 30th, 1907, and continues three days. We invite all who love our Lord Jesus Christ to attend our gathering.

FREDERICK W. KEENE.

THE Second Old School Baptist Church of Roxbury, Providence permitting, will hold a two days meeting the first Wednesday and Thursday in September (4th and 5th), 1907. We extend an invitation to all lovers of the truth, especially ministers.

HENRY BRONSON, Church Clerk.

THE Mount Pleasant Association of Regular Predestinarian or Primitive Baptists will convene with the Mount Pleasant Church, at Pleasureville, Ky., on Friday, Sept. 6th, 1907, and continue three days. Pleasureville is on Louisville & Lexington division of L. & N. R. R., with daily trains each way. Also from Cincinnati via La Grange or via Cincinnati south to Georgetown and Frankfort. We expect Elders Lester, Eubanks and John G. Badger with us at that time. Come, brethren, meet with us.

C. F. DUDLEY, Church Clerk.

THE Maine Old School Baptist Association is appointed to be held with the Old School Baptist Church at Bowdoinham, Maine, to begin on Friday before the second Monday in September, (6th) 1907, and continue three days. We extend a cordial invitation to all lovers of the truth as it is in Jesus. Place of meeting is but a few minutes walk from Bowdoinham depot.

GEO. R. TEDFORD, Clerk.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 75. MIDDLETOWN, N. Y., AUGUST 15, 1907. NO. 16.

CORRESPONDENCE.

MEMPHIS, Tenn., July 3, 1907.

DEAR ELDER H. C. KER:—I have been pleased with your writings, but am delighted with the Warwick Circular Letter written by you and published in the July 1st, 1907, SIGNS, and must tell you so. Your warning words to the dear brethren and churches regarding “these perilous times,” then your words: “It is easier to keep out such leaven than to get it out after it gets in the church,” are certainly most appropriate. Those churches that are so very fortunate as to have escaped the defiling tongues of seducing spirits and doctrines of devils (notice doctrines of devils are plural, they are numerous and of quite a variety, but God’s doctrine is one,) have indeed been miraculously preserved or reserved of God. These false teachers come with “fables.” (See 1 Tim. i. 4; 2 Tim. iv. 4; Titus i. 14; 2 Peter i. 16.) In each case we are warned to give no heed to these fables. Peter calls them “cunningly devised fables.” These false teachers are indeed exceedingly cunning, they are wolves in sheep’s clothing, they come with soft speech, (Prov. xxv. 15,) they pretend great piety, and

are so benevolent that their sympathy knows no bounds, they cannot say to a man, Thou art a heretic, they must organize systems that will appeal to carnal minds to cause them to be considerate of spiritual things, simply “cunningly devised fables.” You have explained it better than I can. I wish, dear brother, your churches that have not been molested could only know what great love, peace and fellowship existed with the Baptists in our southern and western States twenty-six years ago, when with but very few exceptions they advocated predestination of all things, and that salvation (with everything which pertains to life and godliness) is given by His divine power, was preached just as the SIGNS has ever set them forth. We do not worship the SIGNS, but we remember at that time, twenty-six years ago, the SIGNS was in nearly every Primitive Baptist house, and was indorsed as sound. Well do I recall the time when the SIGNS came out in mourning, testifying that our beloved brother Gilbert Beebe was dead; strong, able-bodied men and women wept as if their hearts would break. How well I remember that as soon as Elder W. W. Sammons could choke down

or control the emotions of his heart he said: Brethren, our beloved brother Gilbert Beebe is at rest; we loved him much, we shall miss him, but his gain is to be with the God he loved and served so valiantly; he is dead, yet his works in the Lord follow him, and thus he yet speaketh. This declaration was echoed from within the hearts of all the brethren and sisters, they loved him for the truth's sake, and while we could hear his voice no more, nor read from his able pen anything more than his past writings, still "the word of the Lord is not bound." We trusted in God to raise up other witnesses to the truth who would continue the SIGNS, and this wish has been gratified, and under God to-day we have in the dear SIGNS one of the best, if not the best, periodicals ever known.

Yes, may God impress those churches that have not been torn asunder by false teachers, to heed your very timely warning and "keep out the leaven of the pharisees," for since conditional time salvation entered the churches in the south and west, peace has been disturbed and divisions wrought; men who once greeted one another with that good old Hardshell Baptist handshake have met in public places and quarreled like two fierce bulldogs. I say two fierce bulldogs because one was a conditional time salvationist, the other one (that quarreled in public) went off into antinomianism, or, I might say, into an extreme that would justify our opponents in calling us "lifeless machines." I am glad there remains some of our sort, who have too high a regard for the Baptist cause to quarrel in public about their differences on this subject. I am truly glad the SIGNS is firm in contending for the faith once delivered unto the saints, and is valiant in its fight against spiritual wick-

edness in high places without the use of carnal weapons. We have had many whole churches depart and give heed to this seducing spirit, conditional time salvation, and have of themselves kindled a fire, and compassed themselves about with sparks, and walked in the light of their own fire and in the sparks that they have kindled. (Isa. 1. 11.) They have certainly already lain down in sorrow, for since they prefer their own way to that of waiting upon the Lord for his perfectly established way in Christ, their houses are left unto them desolate; they have no regular pastor, for their "candlestick" is removed; there are among them a few who seem to be sincere, but they are like sheep that are scattered by wolves and have no shepherd; O it is sad indeed. Let those churches that have not been thus molested take heed to the warning which you have given in your Circular Letter, i. e., to keep out the leaven. When you ask one of these cunning disciples of conditional time salvation, Why do you go preach? they reply, Because God commands me to go. Then ask, Well, could you have remained at home instead of going? They reply, O yes, but I did not want to play the "Jonah," so I put on the whole armor of God, and thus I equipped myself and went to battle. They are quite gifted with "great swelling words of vanity," and are liable to deceive by their cunningly devised fables, for it is only a fable to say, I go because of the command, then turn at once and say, I could have not gone; for if the command of God caused him to go, it is evident that such a command is irresistible, and his going was inevitable. But see that big "I:" "I" did not want to play the "Jonah." Again, "I" put on the whole armor of God, and "I" went. Now, whether it is playing the Jonah or

not, we all know that when any command of the Lord comes there is rebellion in our nature or flesh, thus sin revives and we die; yes, die to our own strength, because the law or commandment kills, but at God's own time we are delivered from the body of this death through Christ, and thus in Jesus Christ are passive, and are led by his Spirit, so that when the Lord first says, Go, our rebellious nature says, I will not, but when his quickening Spirit leads us we afterwards repent and do his will. It is Jesus who gives us repentance so that we do the will of our Father, and the big "I" is not in it. I was asked, How is it then that God's regenerated people ever disobey? I replied that disobedience is sin, and that sin came by man, but grace and truth came by Jesus Christ, so our sinful, rebellious acts are by the "old man," but sin is condemned in the flesh, and all obedience is the work of grace, and therefore it is not I, but the grace of God which was with me; therefore it is thus while "the outward man perisheth, yet the inward man is renewed day by day." Our obedience is simply a growth in grace, and whether we can understand the why, or how a child of God does sin or rebel against God, we do know and understand that we have no righteousness of our own, and that all obedience is the work of grace, and of living faith, and is our work only as the gift of God unto us. Even the apostle Paul, after all his labors, said, "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed."—Rom. xv. 18. That is enough, is it not?

This is trespassing on your time and patience; forgive me, and may the God who has all power in heaven and in earth keep you.

DAVID L. McNEES.

SHERWOOD, Oregon, Nov. 16, 1906.

DEAR BROTHER NEWKIRK:—It has been a long time since I received your letter; I have thought of you often, but felt that I had nothing to say that would be of interest to you. You are aware that I have not the pen of a ready writer. I wish that I could write a good, sensible letter, from a spiritual point of view, but this I cannot do, for I am too poor in spirit and too sinful; I am consequently very barren as to spiritual things. Since receiving your letter I have visited the church at Elgin, Oregon, and the church at Touchet, Washington, and had very enjoyable meetings. There was no other visiting minister at Elgin, and I had to speak four times in the two days, but was favored with good liberty. Here I will tell you that our friend Long requested me to tender you his best wishes, and to say that he would be very glad to see you again. At Touchet there were six ministers present: brother Huyett, Elders Gilmore, Storms, Wagoner, Barnes and myself (it is not meet that I be called a minister). Brother Huyett preached excellently, and all the preaching that I heard was good.

As my train was late I had to wait at Walla Walla all day, and so I missed the meeting on Friday at Touchet; but while waiting there, in conversation with a man I said, "I cannot go on to Portland, as I have promised to stop off at Touchet to attend an Old School Baptist meeting." After he left another stranger came to me and said: "I beg pardon, but I understood you to say that you expect to stop at Touchet to attend an Old Baptist meeting." "That is what I said," I replied. "Well," he said, "I am glad to learn that there is an Old School Baptist Church that close to me." He said, "I have lived near Walla Walla for some

time, and have never learned that there were any Baptists near me." He added, "I want to attend that meeting, and I am waiting for a cousin who is coming to pay me a visit, and he is an Old School Baptist preacher. Now when he comes you just go home with me, and I will drive you both down to the meeting tomorrow." I told him that I would have to go on the train, as the brethren would be looking for me. His cousin proved to be Elder Wagoner, whom I had met at Oregon City. But to cut my story short I will say they both came to the meeting, and on Sunday my strange man united with the church by relating a good experience of grace; and afterward one of brother John Cummins' sons also united with the church, and both were baptized by Elder Barnes. Now had my train been on time I would not have gone to Walla Walla at all, and of course would not have seen this stranger, who, a child of God, was looking for a home among his people, and had not the other man drawn out of me in our conversation the words "Old School Baptist," I might not have found out anything about this brother. Is this any evidence that I am a laborer in the vineyard, and that I am called of God to travel and try to preach the gospel, or did all this just happen? It seems to me too much for me to claim that the Lord sent me to this, his sheep. Had it been you or some of our other Elders I would say, Surely this is the Lord's work, and it is marvelous in my eyes. But be this as it may, I cannot claim any honor in the whole matter, all the praise belongs to the God of grace.

Now I will write a little upon a different subject, though not by way of an attempt to expound the subject, but rather by way of inquiry. I have had a name among the Regular Old Predesti-

narian Baptists since 1847, and in all that time in all that I have heard preached or have seen written by able men upon what is termed the soul of man, I have never heard or read anything that I could understand or that my experience taught me was in accord with the word of God. Now what is meant by such lines as these:

"With melting heart and weeping eyes,
My guilty soul for mercy cries"?

Who is guilty? Is it not the sinner? Did not Jesus come into this world to save sinners from sin and death? It could not be an immortal being that was guilty. Now one writer said, "Although our souls are spirits by nature, they have now no delight in spiritual or divine things; their affections are inverted and misapplied by sin." This writer further says, "The soul whose element should be God alone, spends its strength in the pursuit of earthly and sensual enjoyments." He also says, "The soul is an immortal and vital substance," and also "it is regenerated." Now I understand by the Scriptures that the first man was of the earth, and consequently was earthy. That which was first was natural, and afterward that which was spiritual, and God breathed into the nostrils of this natural man and he became a living soul, or living man. Now Adam was just such a being as we are, for we are only Adam multiplied; still Adam in creation was free from sin before the transgression. Now if he possessed an immortal soul beside the living soul which he became after God breathed into him the breath of life, where in the Scriptures does it say so? Another writer says that the regenerated soul looks with a spiritual eye, which God has implanted in it, first up to God and then down into itself. If this writer means that the man which is born again, the man or soul that

sinned in Adam, the man that is translated out of the kingdom of darkness into the light and liberty of the Son of God, if he means the man whom Paul meant when he said, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ," if he means the man who was chosen in Christ that he should be holy and without blame before him in love, then I have to acknowledge that I do not understand his language. We were chosen that we should be holy, not that we were holy or immortal before being chosen in the covenant of promise ordered in all things and sure. This same man that was ordained to be saved, and who was, as Paul testifies, quickened from the dead, was a sinner of Adam's race. It does not say your immortal soul, but you, sinners, the children of promise. These Jesus came into the world to save. If this writer means that people whom Jesus called his sheep, and who follow him in his paths, even in the ordinance of baptism, and of whom he 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," if, I say, this writer means these characters whom I have been describing when he uses the words "the quickened soul," then it accords with the words of truth and my experience; but if something that some are pleased to call the immortal soul is meant, then I must acknowledge that I do not understand his teaching; yet I may be wrong in my conclusions. Still I can point to plain texts of Scripture to establish my view of the subject as I have here stated it. But, one may say, how then are the wicked to be punished forever? This is a matter that entirely belongs to our God, who created them.

Did he not create them for the day of his power? And do we have to invent a system by which the great Jehovah can punish the wicked everlastingly that will be consistent with human reason? That sovereign God who inhabiteth eternity, who asked not to be, who speaks and it is done, who commands and it stands fast, needs not the help of poor, puny man to make it possible for him to punish the wicked; and he needs no help to enable him to save his people, and to be consistent with himself without giving to all what men call a chance to be saved. We read that the thoughts of the heart are evil, and only evil, and that continually, and that "the heart is deceitful above all things, and desperately wicked." And it is said, "Who can know it?" Who indeed? None but he who tries the reins and is the Searcher of all hearts, and opens the hearts to see and feel their entire dependence upon him, with their depravity or vile and condemned condition. We read that our God will take away the hard and stony heart and give a heart of flesh; or, in other words, a feeling, sensitive heart, a heart to know God, whom to know is eternal life. This is the same sinner who was dead in sin, who could and did walk after the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved.)"

Dear brother, I will be compelled to send this unfinished, but I have said enough to give you an idea of my line of thought upon this subject. Let me hear from you.

I remain your brother in the hope of life,

J. P. ALLISON.

OAK LANE, PHILADELPHIA, Pa., April, 1907.

TO THE HOUSEHOLD OF FAITH:—Once more I feel a desire to write you a few lines to express some thoughts that have been in my mind regarding this Scripture: "The spirit indeed is willing, but the flesh is weak." These words are found in Matthew xxvi. 41. As we read them do we find the very truth of these words? Hear Peter before this, answering the Savior: "Though all men shall be offended because of thee, yet will I never be offended." How strong he must have felt when he uttered these words. How little did he know the weakness of his own flesh. Jesus knew that it was well for Peter to learn his weakness, and so tells him, "This night, before the cock crow, thou shalt deny me thrice." Then Peter must have felt that the Savior doubted his love, for again he says, "Though I should die with thee, yet will I not deny thee." With what real assurance he must have spoken. I am glad that Peter was so boastful of his strength, because it has often comforted me; I have been boastful, and how very weak and small I have felt to be after being acquainted with my weakness. This has not always been in words spoken by my lips, but in the thoughts within, which no man can know. But the Father knoweth the secret thoughts and intents of the heart, he knows that in such thoughts there has been some judging of a brother or a sister concerning some word or deed, and also the feeling of boasting that I would not do that thing, and then before the night has passed away I have been made to weep bitterly because of my own boast, which had fallen as did that of Peter. We may see one tempted in meat, drink or clothing; the temptation is the same, no matter in what it may come, if the tempted

one is weak in these things. We will say the temptation is in strong drink, and we may feel that we could not be tempted as that one is, but let us look at ourselves in some weakness of our own, and we shall see that we are just as weak as they are. We are told not to think of wherewith we shall be clothed on the morrow, and yet we do think of not only the morrow, but of days and months to come.

Let us go on a little way in the chapter. Now Jesus comes with his disciples to the garden of the Lord's agony; then he said to them, "Sit ye here, while I go and pray yonder," and he took with him Peter, James and John. And Jesus began to be very sorrowful and very heavy, and he said unto them, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." As we read this we feel that we, too, would have been sorrowful, and so would have watched even unto death. Let us regard him in his agony. He fell on his face and prayed, "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." Now where are they that would not deny him? He found them asleep, and he said unto Peter, "Could ye not watch with me one hour?" I wonder whether Peter felt that he had boasted vainly. The Lord said, "Watch, and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." Do we not find every day of our lives that these words to Peter are true of ourselves? We do want to do better, to be more thoughtful, more earnest, more devoted, but the flesh is weak. If we think of what it means to be a real follower of Jesus we shall surely look at ourselves as very weak and sickly. The Scripture says, "Be ye therefore followers of God,

as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Further on it says, "Wherefore be ye not unwise, but understanding what the will of the Lord is, and be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God."

I feel after writing this that it leaves me so entirely out that I do not know how to go on, but I feel that I do know in the depths of my heart the truth of these words, and that I want to do them, and that I have very sincerely desired to do them. For instance, I have desired to leave off jesting, but the flesh is weak and so prone to wander. I have often made a sort of vow that when the brethren come to visit us the time shall be spent in spiritual conversation. The brethren come and go, and I find that my flesh was so weak that I have made only an attempt or two to bring about a better talk, and they at last have gone and I have failed, and then I have grieved because I was so weak as to allow the time to be thus wasted. Also it seemed to me that the minds of the brethren were likewise dead, or perhaps I should say, had no interest. But where life is not, there is death. When we think of Christ giving himself for us, an offering and a sac-

rifice to God, how weak in contrast we see ourselves, even when we strive against any affliction or anything that would cause us sorrow. We feel that it is better to go to the house of mourning than to the house of feasting, and have experienced it to be so, yet in our weakness we would rather go to the house of feasting. Many times I have thought, Now I will go and visit an afflicted one, a widow or some fatherless child, and I feel this is what I will do surely, but my worldly cares come up first, and when they are completed it is too late to go. Is this pure religion and undefiled?

Dear ones of the household of faith, this is something I must have written some months ago, for I do not remember when I wrote it. I feel it is not mine, and so I send it to you; if there be any edification in it for any of you give to God all the glory, for to him all the glory belongs. The letter was not finished I see, but I do not feel like continuing now.

My mind at present seems especially drawn to the framing of the word "Shibboleth," and how some failed in pronouncing it. Is it not true that in this our day we see much framing to pronounce, and much failure? There is a great difference between framing to pronounce and pronouncing. I heard one last evening saying that it was an easy thing to speak of subjects if one had them in his mind and knew the meaning of language. It seemed as though the speaker felt that there was nothing to do but just give a clear account of it, but I could not in my mind agree, for I knew that there are times when a matter may be clear in our minds and yet we cannot utter it. To pronounce this word "Shibboleth" we must know the root of the word, something of the foundation of it, or else it

will only be framing to pronounce; but when the life is from the root, and the foundation is the Rock of Ages, then the pronouncing is without framing, and such as these pass through Jordan. But while it is precious to me, I cannot tell it to you as I would. My mind is full of things that seem sweet to me, but this letter is already lengthy, so I will close. Dear editors, do with it as you deem best; I fully trust to your judgment.

With deep love to all,

MARY HILL TERRY.

HALCOTTSVILLE, N. Y., July 16, 1907.

TO THE READERS OF THE SIGNS—DEAR BRETHREN:—Having just finished reading the SIGNS of July 15th, I feel an impulse to write. I enjoyed every article, and was glad to hear from Elder G. M. Fetter again, his letter was very sweet.

Having been requested to write some of my experience since I have been sick, I will now try to do so. From childhood I had an ambition to accumulate a reasonable portion of this world's goods, but had no inclination to be dishonest in order to do so. I never seemed to get along as well as many of my fellows, and often brooded because this was the case. Living on a farm, and desiring to make a success, and finding it hard to get help, I worked very hard early and late. In May and June, 1906, I found I was failing in health, and losing flesh. Thinking this due to overwork I tried to take more rest, but still worked on until about the first of August, when I was taken with frequent hemorrhages. I realized at once the seriousness of my condition. Having a wife and two little children, and limited in means, considering my disposition, together with my circumstances, one would suppose I would be very despondent, but strange to say I was not. To be sure all

my hope of worldly gain and success was now blasted; I had long since realized that all spiritual bread must come down from heaven, and that as a free gift, but felt that worldly gain and success depended upon my own efforts. But now I am as dependent upon God for the latter as the former, and what has been so wonderful to me, I was given to implicitly trust in God that he would provide. I began the modern treatment for tuberculosis when I was first taken sick, and while I have gained thirty-five pounds in weight I am still unable to do any work. Last winter I was in bed, and very sick, and the prospect of my recovery looked very dark. I could hear my little ones playing, and my heart would become sad and my eyes fill with tears that I must leave them. One night in November I had a severe attack of hemorrhages that lasted intermittently all day and until midnight, when I thought the end was at hand, and all was dark and vain and wild; but the end was not yet, hence I was not ready to depart. God does not give dying grace to live by, but living grace to live by and dying grace to die by: "As thy days, so shall thy strength be." Thus far have I experienced this; thus far hath the Lord helped me. I have been given to believe that the Lord will provide for us while we live, and when we come to die there is a better world for us. During my sickness the word "heaven" has been at times inexpressibly precious. Jesus and heaven are the dearest words in our language to me. How beautifully the apostle expresses it, and sums the whole thing up when he says, "But my God shall supply all your need, according to his riches in glory by Christ Jesus." What more do we want? What more do we need? When he appears

"The opening heavens around me shine
With beams of sacred bliss;
While Jesus shows his heart is mine,
And whispers I am his."

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" I believe the "all things" here mean all things: all things are yours, but you do not have them in your own name, and it is well you do not, but you have them in the name of Jesus, and they are kept for you, and dealt out to you as you need them. This is the way I have come to look at things since I have been sick. It is often said by the world, "The Lord helps them that help themselves," but I say, The Lord helps them who cannot help themselves. Men may say this is a foolish, idle notion. Well, any way it is a blessed good thing to rest in this belief. The Lord gives us this faith. As we go through life I am reminded of Abraham's experience when he went up to the mount to offer up his son Isaac. Although it looked as if Isaac would have to die a lad, yet there was hope in the breast of old Abraham that Isaac would still be spared, that God would fulfill his promise that his seed should be as the stars of heaven for multitude, and as the sand upon the seashore, innumerable. If Isaac must die, God is able to raise him from the dead, thought Abraham. O for such faith, precious faith, it is the gift of God, and happy are they who have it, and blessed. Abraham's faith was tried and found precious; he would not have known its preciousness had it not been tried. God knew it, but Abraham did not; he must know it, too. God teaches us to appreciate what he gives us. My faith has been tried, and I have found it precious; yes, it is as dear to me as my life. It is contrary to reason that I should feel as hopeful and

trustful as I have under such trying circumstances; it is because I have been kept by the power of God through faith. I would to God I could live as becometh those who possess this faith. Brother Ker spoke in a late editorial of not being able to see that we love certain brethren, but almost hate them, if not quite. I know what this is, and God knows I do not want to have that feeling toward my brethren, and have bowed my knees in prayer to him to remove that feeling from my heart. I have never been able to reconcile my walk with my faith and profession. I feel that nothing more appropriate could be inscribed on my gravestone (if I am able to have one) than these words: "A sinner saved by grace," for I know I am a poor, helpless sinner every day of my life, but the mercies of God are new every morning; I still hope in God in spite of my cruel sins. I desire to sin not, but if I sin I have an advocate with the Father, Jesus Christ the righteous.

A sinner saved by grace,
EDWARD F. ROUNDS.

HOLLAND, Texas, July 13, 1906.

DEAR BRETHREN:—The Bible in various places and in divers forms of speech teaches us that the great almighty God created all things, and if so, all are by his creation, and if his, has he not an undeniable right to do as he pleases with his own? Who among all of his creatures has the right to murmur or complain at whatever disposition he makes of them, or to say, Jehovah, what doest thou? Now I would ask, Is it not reasonable to conclude that he meant something by all this great work? He surely did have an object in such a great, grand and stupendous work as that of the creation of the universe. Let us not for a

single moment entertain a thought but that his every act is pregnant with the greatest degree of significance. He signifies something grand and glorious, and that something must be attained in spite of every intervening opposition. His work is perfect, and certain of accomplishment. He will work, and who shall hinder? Men of intelligence in their every action act upon the principle of reason, and surely He from whom all intelligence flows acts upon the principle of the very best and highest of reason, and in the arrangement of things, in order to the accomplishment of the design entertained in the divine mind, everything was so skillfully and wisely arranged in the relation that each and every part was given to so sustain its fellow part that absolute and perfect harmony of action was the unfailing result, and hence the absolute certainty of a full and glorious accomplishment of his most glorious, sublime and wonderful design, namely, his glory. "My glory will I not give to another, neither my praise to graven images." No, no, for all thy works shall praise thee. The glory of God is the glorious end to which all things are predestinated. All things were created by him and for him for the accomplishment of his glory, and surely there would have been no certainty upon any other than upon the principle of predestination. Does the absolute certainty of the full and complete accomplishment of the main design of the Almighty in the creation of the universe lessen the value or importance of the design? Is the certainty of this event grating to the ears of any? Shall any because of this strive with his Maker? The potsherd may strive with the potsherd, but woe to him that striveth with his Maker. Has not the Creator the right to create for

whatever purpose he pleases? Every creature of God is good, or certain to answer the end for which it was created, for all was created for him. I am frequently admonished not to say that God has predestinated all things, for the reason that it is not in just the same and so many words taught in the Bible. Still my admonishers say they believe that God predestinated all things that pertain to the salvation of his people. I ask them for a like Scripture to the one they demand of me, and they, too, fail to produce it. They also say that the position that God predestinated all things teaches that he predestinated sin, for, say they, sin is a thing. But I deny that sin is a thing; nothing but that which was created are things; sin is not a creature, hence not a thing. Sin is the effect of the creature, or thing, but is not, in my judgment, a thing. Sin is the transgression of the law. It is both wrong and sinful to transgress the law of our Maker, neither of which I think can be properly called a thing. Sin cannot with any more propriety be called a thing than it could be called a creature. I would like to see something from brother Chick upon this point, or any other who may feel inclined to write upon it, for it is not impossible but that I have made a mistake in this, and if I have I would be glad to know it, for I want to know nothing but the truth.

Love to the dear, old SIGNS OF THE TIMES and all who approve it.

W. M. LITTLE.

WHEELING, W. Va., June 24, 1907.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—I herewith inclose a letter which I received from Miss Margaret Champe, of Mount Pleasant, Ohio. She is a precious sister, zealous in and for

the truth as it is in our Lord and Savior. Her letter seems good to me, and I would like others of our brethren who have met her to enjoy it with me; however I leave it to your judgment as to giving it space in the SIGNS. Of all the many Baptist publications it seems to stand out as the main one to depend upon; I like it best of all.

Your unworthy sister,
(MRS.) FLORENCE PULTZ.

MOUNT PLEASANT, Ohio, June 6, 1907.

DEAR SISTER IN CHRIST:—If one so very unworthy as I feel myself to be may use such a dear appellation; I, who am so poor and needy, daring to claim relationship with the King and his subjects, but no other people on earth are as dear to me as the subjects of King Jesus.

Your good letter was received May 30th; I did enjoy it very much, and always have enjoyed every letter I have received from you. The sweet union of spirits that I was favored with at your house, when I was blessed to meet the dear brethren and sisters, made me think of the words of the poet: "If such the sweetness of the streams, what must the fountain be?" Can it be possible that we shall be united with angels and draw our bliss from that great and ever-flowing Fountain? Dear sister, when I think what it cost the blessed Lord to bestow such gifts on his poor, disobedient children I exclaim, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens; he hath done whatsoever he hath pleased." It hath pleased him that you and I should meet, and I do hope that it is, and ever will be, for our good and for the glory of our

blessed Master, who is too wise to make mistakes. If I know anything about myself, it is the greatest desire of my heart to love my God supremely, and the apostle John says, "We know that we have passed from death unto life, because we love the brethren." This is the reason he gives, and it is also mine, but it often seems very presumptuous in me to even think that I love them as I ought, but I know that I have been drawn to them, and I hope it is the sweet cords of divine love that have and still do draw me to his dear children. You speak of our hearts being one: it cannot be otherwise if, as we hope, our life is hid with Christ in God.

I do not believe you are selfish at all when you speak of being lonely in that company; such has been my experience for years, I have often thought of our Savior's words in connection with this. If we do as the world does, or love the things of the world more than the things of our King, how much better are we than the world? I have gone to such meetings during the last sixteen years and I could hardly wait until the services were over, being so anxious to get away somewhere so that I could read something unmixed with man's works. I want to hear something that gives all the praise to my Master.

Dear sister, I think of you often, and say, What hath God wrought, and what is it that he cannot do? I have thought much about what it means to be in fellowship, and of the same mind in the things of Christ, and in these I have been especially drawn to you and our beloved in the same.

I saw in the last SIGNS OF THE TIMES a comforting quotation from that verse in the Psalms: "The secret of the Lord is with them that fear him." I never

saw anything written on my little secret order before. I hope you will read it. The sister gives the password: it is, Love. Is it not beautiful to think of? Love is the golden chain that binds the children of the King together. In other secret orders the name of Jesus or Christ cannot be mentioned, but in this order

"His name yields the richest perfume,
And sweeter than music his voice;
His presence disperses my gloom,
And makes all within me rejoice."

Please let me hear all about the meeting last Sunday. Were both of the Elders there? I hope you had a revival, or, in other words, a feast. It was impossible for me to go. I expect to go to Byesville some time this year if the Lord will.

I know that I have not answered your letter, but I have written just what has been given me at this time, please cast the mantle of charity over it.

I close with love to you and any of the flock you may meet. Write when convenient.

Lovingly, M. A. CHAMPE.

ROSWELL, Ga., June 2, 1907.

ELDER F. A. CHICK—DEAR BROTHER FOR THE TRUTH'S SAKE:—I desire to write to you once more, although I feel too unworthy to address one whom I esteem so highly, and tell you how much I appreciate your good editorials; they have been a great comfort to me in my affliction. I wish to thank you again for the continuation of the SIGNS to my address, it brings to me the glad tidings of great joy concerning Jesus, who is able to save to the uttermost all who come to God by him; by his loving-kindness he draws them. He said, "No man cometh unto the Father, but by me." Again he said, "No man can come to me, except the Father which hath sent me draw him." What a harmonious plan of salvation!

What a great blessing it is to rest in the finished work of Jesus! I must not make this letter too long, and I hope you will forgive me for trespassing on your time. I have been a great sufferer for some time, and for several months it looked as though I could not live, but thanks be to him who doeth all things well, I am yet spared to be with my family, which is very dear to me. I desire an interest in your prayers for me and mine.

I would like to address through the SIGNS the household of faith and the readers who have been so kind to me in ministering to me in my affliction, and also for their comforting letters, if you deem the following worthy a place in the SIGNS; if not, all will be right.

Dear brethren and sisters, while here below we have no abiding place, no city of refuge into which we can flee by any natural power of ours from the awful consequences of sin, but we do hope and trust and believe that we, by the quickening power of the Holy Spirit, have been brought into the knowledge of the awful depravity of our hearts, which are desperately wicked, and that by grace we have been enabled to behold him of whom the apostle speaks, saying, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." It is by faith that we have been enabled to behold him "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." "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." Again it is said, "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: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." "What shall we then say to these things? If God be for us, who can be against us?" Do not these Scriptures show plainly that the people of God have nothing to fear? Our God has all power in heaven and in earth, and he doeth the works. Therefore Jesus could say, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Jesus died for our sins and rose again for our justification. Brethren, as said Paul, "In all these things we are more than conquerors, through him that loved us." Well might Paul again say, "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."

With these comforting assurances I bid you farewell, for I know that my time on earth is but short. I desire that you will all remember me at the throne of grace.

Yours in love,

G. R. JOHNSON.

LAURELVILLE, Ohio, June 23, 1907.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN:—I have had it in mind for some time to write a few lines to you, not that I am able to say anything of profit to you, but I wish to add my testimony, which is weak, to the many

excellent ones contained in the SIGNS. I am as poor in spirit, unworthy and sinful, naturally, as I have ever been; my mind is like the fool's eye, continually wandering to the ends of the earth. As the good old hymn reads, "Sin is mixed with all I do." But thanks be to God, our sufficiency is not in us, but in Christ, in whom all fullness dwells. Paul says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." While in this tabernacle we groan, being burdened. What a comfort that we have an advocate with the Father, Jesus Christ the righteous, and that in him all fullness dwells, and that he is able to present us before the Father's throne without spot, wrinkle or any such thing, and that we shall be thus if we are one with him. My trouble is that I am so cold, careless and unfruitful. Do I think on his name, sinful thoughts come into my mind; do I try to pray to the Father of mercies, worldly cares come into my mind; do I listen to the proclamation of the gospel, indifference takes possession of me. Again, like Paul, "To will is present with me; but how to perform that which is good I find not;" so that "it is no more I that do it, but sin that dwelleth in me." Even while I write cometh the thought, What you are saying is insincere, and but from the lips, and proceeds not from the right Fountain, but is an utterance of the flesh, and is said merely for effect, so that I hardly know whether I have the mind of Christ or not. It seems that I desire such a mind, and would that God would give it to me. Like Peter I would say, "To whom shall we go? thou hast the words of eternal life." I look around at the dear brethren, and they look so beautiful and pure to me that I feel I am the

black sheep of the flock, if indeed one at all. I seem to be halting between two opinions. No doubt you have heard the Arminians use this expression, applying it to the sinner who has serious thoughts about God, but who is not fully persuaded in his mind that he is ready to renounce the world; but I halt, that is, I limp, sometimes I hobble to the opinion that I am with Christ, and again I limp over to the other side; I cannot walk straight. May I hope that the angel has wrestled with me?

Well, dear brethren, this is no doubt wearying you, and I will close. I beg an interest in the petitions of all God's humble followers, although the least worthy of such notice.

I vaguely hope, a little child in Christ,
GEO. W. HARTSOUGH.

ISAIAH LXV. 22.

"As the days of a tree are the days of my people."

The Scriptures mention the tree and trees to represent the things of the kingdom: the tree of the knowledge of good and evil, tree of life, &c. We must not lose sight of the fact that the tree of life, or Christ, embraces our natural as well as our spiritual life. "All things were made by him; and without him was not anything made that was made." In my writing now I am looking out the window at a tree, and I will represent it to be the church; it is rooted and grounded in the love of God. "For God so loved the world [the church] that he gave his only begotten Son," &c. While I have not seen the roots of this tree I am looking at, I know they are in the ground, otherwise it would not stand; so likewise the church of God is held firm by the roots: predestination, election, salvation by grace, eternal decrees, purposes, wills and shalls, love, mercy, peace, joy, long-

suffering, meekness, gentleness, kindness, &c., and would say the one great root to my mind is predestination, and that is well under the body. If you ever cut down a tree you can get at the roots that run out near the ground, but the one directly under is the foundation; so is God's eternal purpose or predestination of all things, whether we can reason it or not. God is sovereign, and never created anything he does not control, and has it to serve his purpose.

The body of this tree I would liken to the way, the truth and the life, as it is the avenue from which the limbs, branches, leaves, blossoms and fruit partake of what the roots send forth, being fed by the love of God. Christ is the Mediator between God and man, represented by the ladder from earth to heaven that Jacob saw; also the anchor-chain from your soul to that within the veil; also the High Priest, of whom Aaron was the type. As Aaron was mediator between Israel and God, so is Christ making intercession between spiritual Israel and God in this gospel day, and it is through Christ that any part of this tree shows forth its life.

The limbs I would liken to the patriarchs, prophets and apostles; they all were fed from this body, and therefore are one in declaring what they received from the roots. Some of the limbs are crooked and have ugly knots on them, but are of the tree; I would liken them to some that did not have an easy time in their lives, as Peter and David. I find it somehow or other hard to tell where to separate this tree, as it all seems to be one. I will come to the leaves; they look alike, but when I come to examine them I find no two exactly alike; neither can I find any two subjects of grace alike. I was brought into the church under one sermon, and shortly afterward

brother Chas. Savidge was received, who had been living on hope for fifty years. To my mind we both got our growth from the roots, through the body of the tree. You will say, How old is the leaf? Why, as old as the tree, for the life of the tree produced the leaf, as your life is hid with Christ in God. The blossoms I would liken to the gospel sending forth its sweet perfume, and can you deny that the fragrance comes forth from the roots? All comes from the Giver of every good and perfect gift. After the blossoms pass away we look for a fresh supply; so the gospel, ever the same truth, but ever new. Now I find the whole of this tree is sealed by something peculiar to itself, in that it all seems to look alike and is different from the one next to it. So "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

J. M. FENTON.

PHILADELPHIA, Pa., June 13, 1907.

BENNINGS, D. C., April 5, 1907.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—I take my pen to write a few lines upon the wonderful subject of salvation by grace, and upon the wonderful love of God in sending his only begotten Son to suffer and die upon the cross to redeem such poor, unworthy sinners as we are. It is wonderful indeed. The natural mind cannot understand it. See Acts xxviii. 22, where it is recorded that Paul appeared before Caesar to testify concerning this sect which is everywhere spoken against, and this sect is everywhere spoken against unto this day. Human nature is the same as it was then, and God is the same yesterday, to-day and forever. It is said by the inspired Paul, "Who shall lay anything to the charge of God's elect? It is God

that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Now "if God be for us, who can be against us?" If all mankind is to be saved, or can be saved, as some would have it, why is there an election? The Lord said, I came not to do my own will, but the will of him that sent me, and to finish his work. We believe that he did finish that work, and that all the elect are complete in him. He has said that for his great love where-with he loved us, even when we were dead in sins, he gave his Son to die for us. I wonder if one so vile as I feel myself to be can be of that number. We know that in nature the brighter a light shines at night the darker the surroundings seem; so also it is with the Sun of righteousness, the brighter He shines in our hearts the darker our vile nature appears. Now the Bible tells us that God had a people chosen in Christ before the foundation of the world, or, in other words, a people given to him. This proves that the whole plan of salvation was all completed then. Is it not wonderful indeed? He said, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." When we think of the wonderful works of God we can say, "Let rocks and hills their lasting silence break." All that he did in the creation of the world was complete; it and everything that was therein contained was made out of nothing. How small this makes us poor worms of the dust feel. But none save those who are born of God can know or realize it.

I receive the SIGNS regularly, and certainly do enjoy the editorials and the letters of the brethren and sisters; they all write the doctrine I love so well. I

hope you may be given health, strength and wisdom to declare the wonderful works of God and the truth contained in the Bible.

Yours with christian love,
THOMAS ALDEN.

CEMENT CITY, Mich., June 28, 1907.

DEAR BROTHER KER:—I have read the Warwick Circular Letter in the SIGNS written by you, and you give no uncertain sound. If the trumpet give an uncertain sound, who shall prepare for the battle? Out here there are Primitive Baptist preachers who say that the doctrine of God's unlimited power and predestination are only a matter of opinion; be a good christian, be humble and say nothing about it, lest you cause a division, quoting the admonition of the apostle: "Mark them which cause divisions;" stopping there and not finishing the sentence: "contrary to the doctrine which ye have learned; and avoid them." But some seem to love "old wives, fables," more than the everlasting gospel of the ever blessed Son of God, which includes all the doctrine of God our Savior. There is one here in Michigan who is not afraid to speak the truth in love, with no compromising spirit, and whom they call a thresher, and do not like him. It takes, I tell them, a lot of threshing to separate the wheat from the chaff, especially when the wheat is soft and damp by false doctrine. As you say, there seems to be more voluntary humility and worshiping of angels (ministers) in the church at the present time than ever before, and the saints are being bewitched by false teachers; truly the fear of man worketh a snare. I believe with you that where the truth of God causes a division there ought to be one. Go on, brother, you will draw the fire of

Satan's masked batteries, which will show us where they are. A prominent preacher of the Primitive Baptists said to me, It will not do to preach the doctrine of election and predestination too strong, it will make God look ugly to people. I told him that the true God would always look ugly to the carnal mind, and God's doctrine in its fullness was not to be shunned to please that. The gospel of the grace of God, which is in and through our Lord Jesus Christ, the Lord of life and glory, includes all the doctrine of God our Savior, giving glory to God and not to man. Another minister, when told that God could not be the author of sin, since sin is the transgression of the law, He being under no law, but exalted high above all principalities and powers and every name that is named, &c., answered that He is under law. To be asserted by puny man that God, by whom the earth with all its inhabitants is computed as less than nothing, is under law, is blasphemy. There are gods and lords many, and some of them have gotten among the Old School Baptists in some places, and our God will not have them there, for when he is ready he will have faithful ministers to draw the line between Christ and antichrist where it belongs, which will most certainly cause divisions where antichrist is. We are not to humble ourselves under the mighty hand of man, (which is voluntary humility) but under the mighty hand of God in Jesus Christ our Lord, who only hath immortality dwelling in the light, and all things were created by him and for him, whether they be thrones or dominions or principalities; this includes Satan. So, dear brother, fear not, for all power is His; there is no power but of God.

I must close lest I weary you. This is

not to flatter, but to gratify a prompting from some source.

Yours in truth,

DAVID TITMUS.

EAST COBBLESKILL, N. Y.

MRS. J. D. SHAFER—MY DEAR SISTER:—I was glad to get so good a letter from you, and do not feel worthy of such. I should have answered it before, but there are times when I cannot write letters, for I feel so poor and sinful I can hardly raise my eyes upward, yet I know God is good to poor me. Dear sister, I do feel my depravity, every one is so much better than I, and yet my stay is upon God. I can see his handiwork in everything; there is nothing new or old with our Maker. There is nothing for us to worry about, spiritual or natural, for we have just so much to pass through, and where our troubles come in is because we are short-sighted beings; things are obscure, but when the dear Father of light reveals one of his dear promises to us what a change, how differently our troubles appear. The very hairs of our head are numbered; fear ye not, therefore, he has promised, "I will never leave thee, nor forsake thee;" and when we are called to pass through the waters he says, "I will be with thee," "for I am the Lord thy God, the Holy One of Israel, thy Savior." Ah, dear sister, are not his promises precious? What beauty in our Savior dwells; I feel to adore his most holy name for all his goodness and mercy shown to me all the days of my life through dangers seen and unseen. When I think what a God he is, "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." All our times are in his hand. How often I feel to say:

"Up to the fields where angels lie,
And living waters gently roll,
Fain would my thoughts leap out and fly,
But sin hangs heavy on my soul."

Dear sister, when I have been sick and suffering these lines have been a comfort to me. Is not this world poor from shore to shore? Yet I am perfectly willing to stay here if it is God's will. Not my will, but thine, be done, dear, gracious God. I know what it is to suffer pain in my poor, old body, and yet in my sufferings I have enjoyed the sweetest seasons of my soul. I would not have one thing different, all is right. I feel reconciled to God's will, having been brought to learn many precious lessons through my sufferings. I feel to say amen. O how often I think of days past and gone forever; how I did enjoy being with you, and I have that same love down in my heart for you yet; it is love that can never die; it is like two drops of water which cannot be separated. I am thankful for the sure foundation for the children of God. Dear sister, have you ever thought how sure the foundation of God stands? Just meditate for one moment, what beauty, what security. "How firm a foundation, ye saints of the Lord." What a wonderful God is ours, he declared the end from the beginning; I, the Lord God, do all things. Our poor, puny arms are too short to reach out and grasp one of his dear promises; neither do I want to, I am perfectly satisfied to leave it all with him; he is too wise to err and too good to be unkind; bless his most holy name. Since I have been writing it seems as though a cloud has rolled away, and I feel the presence of God near me; I have not felt this way in a very long time.

Do forgive me for writing such a lengthy letter; I hope it will not weary your patience; pardon all mistakes. My

father's and mother's health is poor; they do not go to meeting very often.

Dear sister, I would like much to spend a few days this summer with you, but it will be impossible. Give my love to all. Good-by. Write when you can.

Your unworthy sister,

(MRS.) SPENCER NETHAWAY.

CAVE CITY, Ky., May 4, 1907.

DEAR BRETHREN:—How sweet is the gospel to the heart of the believer. How does the pure word of truth illumine our darkened mind. There is nothing but God that can delight our hearts and ease us of the heavy load of sin. There are none but the true ministers of our Lord and Savior to blow the gospel trumpet and speak comfortably to Jerusalem; that is their mission. The heavenly Master asked the apostle Peter if he loved him, and was answered in the affirmative. He said, "Feed my lambs," and tells him twice more, "Feed my sheep." Ofttimes the Lord is pleased to feed his children through the medium of preaching, and while in the goodness and tender mercy of our heavenly Father we enjoy the spiritual food, so essential to our enjoyment in this life, at the hands of our ministering brethren that labor with us in word and doctrine, let us not think it hard to help supply their temporal wants; there is no duty more plainly taught in the New Testament Scriptures. Our minister's wives are often left lonely for weeks, but how consoling it should be to them to know that their dear husbands go to break the bread of life to the hungry. I think the dear sisters should feel honored of the Lord, and encourage their dear husbands to go on and fill their appointments, dispensing joy and gladness wherever they may go, testifying to the gospel of the grace of God to the

comfort and consolation of God's dear children. I believe that the most orderly walking christians, even our ministers, have trials to undergo, difficulties and dangers to meet, but when they do come there are many precious promises recorded in the holy Scriptures for their comfort; their dear Redeemer God has pledged his word that his grace shall be sufficient for them, and as their day is, so shall their strength be. It is a great consolation to know that the Lord will never forsake his children, and to know that their times are in his hand; that though the waves of trouble come around them his word is, Thus far shalt thou go, and no farther, and all things must and do obey him, and when he says, "Peace, be still," the gloom and doubts are dispelled, and they are in possession of joy and peace the world knows nothing of.

A lover of Zion, I hope,

LAURA M. BAIRD.

LAKELAND, Fla., May 9, 1907.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—Another year has passed with its joys and sorrows and I am still spared, and enjoy very good health for one of my age. I enjoy reading the SIGNS very much, it has been worth more to me than it cost. Dear brother Bartley had it sent to me the first year that I read it. He was a faithful servant of God; the Lord must have sent him here for my good, as well as that of many others. He was sound in doctrine, and very faithful to deliver the message of God regardless of all opposition, and in a very lamblike manner. Conditionalists are sorry he came here, they say that he was the cause of my preaching unlimited predestination and salvation by grace. I am sure that he helped me, in confirming me in what I already believed. O

how I rejoiced in spirit to hear it preached just as I believed it. I understand the object of preaching is to build up, strengthen, confirm and feed, that the children may grow thereby.

I suppose you do not have much spare time, and so I may weary you in reading this badly written and badly composed letter, but I have no other way of expressing myself to you. I heartily endorse brother Ker's editorial in the April 15th number, and also yours in the May number. I hope the good Lord will keep you both, and enable you to still contend earnestly for the faith once delivered to the saints. I do not see how I can do without the SIGNS, yet I do not see how I can continue to pay for it; my time is out and I am due for one number, but the prospect for making a crop this year is very poor, and I live by farming. If I cannot make a crop I will have to use all the money I can obtain to make a living.

Remember me at the throne of grace.

I remain your unworthy brother,

J. W. FUTCH.

TOUCHET, Wash., May 10, 1907.

DEAR BROTHER KER:—I have been a reader of the SIGNS OF THE TIMES for fifty-seven years, and have been a subscriber to it for fifty-four years. My name a portion of that time has been enrolled in its list of agents. In my early connection with the Baptists, and for many years following, the subject of predestination as then advocated by the late Elder Gilbert Beebe was very seldom questioned among the Baptist ministers in Iowa, where I then lived, and the unity of Christ and his church was much dwelt on in those days by our ministry, much to the comfort of the brethren and sisters, showing our sure hope anchored within the veil with our great and blessed

Redeemer. A great number of the old soldiers who wrote for the SIGNS then have been called home to their reward, but I am rejoiced to see that our dear Lord has raised up others to fill their places, and contend for the same blessed truth they then contended for, salvation by grace, the only salvation either in time or eternity that saves a poor, helpless sinner who has no ability to save himself. I can see no variation in the doctrine advocated by the SIGNS now and when I first began to read it. So far our brethren on this western coast have not been bothered with the issues that are causing trouble in the middle west and some of the southern States, and are nearly a unit in faith and practice. Our churches are yet small in number of membership, and distantly located from each other, but are very well established in the doctrine, faith and practice as taught in the Scriptures and advocated in the SIGNS, and love and fellowship generally prevail among us.

Please excuse me for writing so much to take up your time.

Yours in hope,

R. CUMMINS.

NOTICE.

LARGE HYMN BOOKS.

OUR supply of the large type cloth Hymn Books is exhausted, and we have only a few copies of the large leather binding (blue marbled edge), which we will mail as long as they last at \$1.50 each. We will not be able to fill large orders for these books, but can supply any number desired of the small type Hymn Book.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1907.

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-
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J. E. BEEBE & CO.,
Middletown, Orange Co., N. Y.***LUKE XVI. 9.**

DEAR BROTHER CHICK:—As I have never, to my knowledge, asked you for your views upon any Scripture through the SIGNS, I will venture it this time. It is concerning the parable of the unjust steward. What I want to know about is the expression: "Make te yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." I am not given to see into the matter. A brief reply will satisfy me.

Your brother,
T. M. POULSON.
MASSEY, Va., March 18, 1907.

The above request of our dear brother Poulson, as will be seen, was made some time since. Our delay in replying has not been because of any indifference to our brother or to his request, for there is no one whose requests we would more gladly comply with than his. Many things have caused us to delay until this time; among other reasons for the delay has been a hesitancy upon our part in trying to write upon this parable at all. This has arisen partly from the fact that much has been written upon it in the past through the SIGNS, and because there have been some differences of opinion among the brethren regarding its meaning. Perhaps, however, this is no good reason why we should not also present the thoughts which seem to us suggested by the parable, and in doing so we can but present the matter as it appears to

us, and, as all may rest well assured, with no intent to criticize or assail the views of any other brother.

It seems important that first of all the meaning of the word "mammon" should be understood. The word occurs three times in this parable. It is to be found in but one other place in the Bible, and that is in Matthew vi. 24. In this place the word clearly means nothing but the riches of this world. Jesus in the connection presents to the disciples the service of God on the one hand, and the service of the riches and gain of this world on the other hand. They are told that no man can serve two masters; they cannot seek that which belongs to this world and that which God requires at their hands at one and the same time; they cannot love God and the gain of this world at the same time. They had been chosen to serve God, and are in the connection told that that God whom they were to serve would provide for them all needful temporal things; therefore they need not be anxious regarding this matter. If their minds were filled with anxiety concerning their temporal interests their service in His kingdom would be hindered and marred; they could not have their minds and hearts occupied with two things so opposite to each other at once; they could not serve God and mammon. They were to seek first the kingdom of God and his righteousness, and all these temporal things should be added unto them. That God who cared for the fowls of the air, clothing, feeding and giving them shelter, would much more provide for them; they were of more value than many sparrows. Nothing is surer than that any servant of God whose chief object is to look after the gain of this world cannot be useful in the kingdom of God. Those who will be

rich fall into temptations and snares, and in the end pierce themselves through with many sorrows. This seems to us to be without question the design of the dear Savior in the sixth chapter of Matthew; mammon there means the riches of this world. We have not been able to see any good reason for giving this word "mammon" any other meaning in the parable of the unjust steward.

It does not seem needful to take up every expression in the parable and consider them, indeed, to do so would be impossible in the limits of an editorial; we desire however to call attention to a few things in as brief a way as possible. First, this was spoken to his disciples, and was intended as a lesson to them alone. "And he said also unto his disciples." Surely we do not need to say that that which was good for the disciples to consider then must be good also for the disciples of Jesus now, and at all times. Others heard the parable, as we are told in verse fourteen, but the parable was not spoken to them, nor directly of them, though they perceived that it would fit them, but the Savior was teaching his own followers alone, and the lessons that he taught would be to their profit alone; and whatever in the parable was for their benefit must be for our benefit also.

In the second place, attention ought to be called to the fact that the Savior does not say that the master of the unjust steward commended him for what he did, but only for his wisdom. He is presented in the parable as pursuing a course that was full of worldly wisdom. The steward had been accused of wasting his master's goods; we are not told in what way he wasted them, and this was not necessary so far as the teaching of the parable was concerned; his master calls

upon him to give an account of his stewardship, that is, to render a statement of the affairs of his master which had been in his charge, also telling him plainly that he should be no longer steward. The steward had been dealing unjustly all the time, and now he plans a crowning act of injustice. He has been unjust in some measure and now becomes unjust in much. He that will do a little wrong will under provocation do a greater wrong, and he that is faithful in little will be faithful in much. The spirit of injustice and the spirit of faithfulness are opposite, and each will lead to fruits which are also opposite to each other. It has been well said that stealing does not make a thief, but only reveals a thief. A man is not a thief because he steals, but he steals because he is a thief. This steward was unjust, and therefore he did unjust things, and when he was found out, to save himself from want he did still more and greater unjust things. In the plans he made he manifested great worldly wisdom, and so the master is represented as commending him because he had manifested such wisdom; but his unjust practices were more forcibly emphasized, and these were still condemned. Jesus adds to the words of the master of the steward commending him, "For the children of this world are in their generation wiser than the children of light." There ought to be special notice taken of the expression "in their generation." It seems to mean that they belong to one order of things, while the children of light, or of God, belong to another generation, to another order of things altogether. One class is of the world and is worldly in all desires, aspirations, aims and hopes; the other class belongs to the kingdom of God, and it possesses other desires, aspirations, aims

and hopes. These last are set apart from the world to live in the kingdom of heaven. While the first will seek the things of this life with such wisdom as belongs to this world, the other has a spirit to seek the kingdom of God and his righteousness. Men by their wisdom gain much in this world. The people of God are told how they shall conduct themselves in the kingdom of heaven, but how foolish and disobedient many of them are. The men of this world have a single eye to the gain of this world, but how divided are the affections of the people of God. Must we not plead guilty to all this? The children of this world set before them honor, fame, riches, wisdom, the applause of men, and a thousand other things that belong to this world. The children of light are told to seek not the things that are below, and not to lay up treasure where moth and rust doth corrupt and thieves break through and steal, but rather treasure in heaven. The children of this world manifest the wisdom of the steward in a thousand ways in following after worldly gain. But how often do the children of light walk and do foolishly, thus warring against their own souls and bringing shame and sorrow upon themselves in the kingdom of God here below. "The children of this world are in their generation wiser than the children of light." Notice this also, that it is with regard to the handling of the temporal things committed to us that this is particularly said to be true. If ye have not been faithful in the unrighteous mammon, who shall commit to your trust the true riches? The expression of the Savior to his disciples, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations," has always seemed

to us to be just what Paul afterward said to Timothy: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."—1 Tim. vi. 17–19. This would be making to themselves friends of the mammon of unrighteousness. It is to the disciples all along that the Master is speaking, he, as it seems to us, would tell them not to be unjust as was this steward, but to be wise as he was. A similar expression of the Master is: "Be ye therefore wise as serpents, and harmless as doves." The wisdom of the serpent is commended, but not his maliciousness and venom; so the wisdom of the steward, and not his injustice, is commended. To do as the unjust steward did would be to do themselves harm. This course would not be making to themselves friends of the riches of this life, but rather making enemies of them. To do as this steward did would be an injury to them, and not a blessing, but to use the riches of this world as Paul has enjoined above would be to their great good. To give to the needy, to be humble, remembering their own unworthiness, and that these things had not been given them because they were better in any wise than the meanest beggar at their gate, and to be willing to distribute would be using the goods of this world wisely indeed. While the unjust steward by his wisdom planned to be received into the homes of those whom he had benefited, still this would be but for a time, because all earthly things must soon have an end; but on the other

hand, the true disciples of the Lord using what had been committed to them as Paul enjoined would have treasures that would not perish, and a home that would be enduring. All this would commend itself to the spiritual mind, because such ones have come in some measure to see the vanity of all that is earthly, and that all the fashion of the world is passing away. The Holy Spirit has engraved upon their hearts the solemn words, "Set your affection on things above, not on things on the earth," and they have come to feel the force of the words of the psalmist, "If riches increase, set not your heart upon them." The humble follower of the meek and lowly Lamb will feel great anxiety if this world's goods are committed to him, lest he misuse them, and there will be a prayer in his heart that he may use them to the glory of God and to the comfort of his own soul. There is nothing, and there can be nothing more important than to have these things set before us. Whatever tends to the glory of God and to the good of his people is all-important to be considered, and these things that pertain to the fruit of grace and faith in the hearts and lives of disciples cannot be too earnestly considered, and all who are spiritual will receive such teachings as remind them of the commandments of God with an eager heart and with prayer that they may be found following in this way. But the Pharisees, of whom it is said that they were covetous, when they heard these things, derided him. The Greek word here translated "covetous" literally signifies "a lover of silver." This fits in with the word mammon as used by our Savior. The meaning of their derision was that they perceived that this teaching would also condemn them in their evil practices of robbing

widows' houses, and in all their oppressions for gain. But it was easier to deride or sneer than to refute his teaching, and the Master replied, "Ye are they which justify yourselves before men; [that is, have a form of godliness which appears fair and good to men upon the surface,] but God knoweth your hearts." He knows that ye are like whited sepulchres, fair without but within full of corruption. "For that which is highly esteemed among men, is abomination in the sight of God." That is, all your fair show of religion, which is but a cloak of your covetousness, is abomination before God. All the religion which they knew was made up of forms and ceremonies and tithing. Into this form of godliness had come the same spirit of covetousness, which manifested itself in loving this world's gain. All was done for self, and in it all they had no desire to glorify God or to benefit their fellow man. All such religion is worse than vain, it is an abomination to God, it comes to be an abomination also to all who love God. How heart-searching is the truth of God; how it brings to light the hidden evils of our dark nature. By all such searching of the heart we come to see more and more that our salvation must be of the Lord through sovereign grace and mercy.

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, &c.

HOLINESS PEOPLE.

DEAR BROTHER:—We have a band of "Holiness People" here that rely mostly on Paul's letter to the Hebrews (vi. 4-7; xii. 14-17,) to prove their doctrine. They claim all baptism is Holy Ghost baptism. If not too much trouble please explain this.

R. R. HURST.

CLARENDON, Ark.

The above request, as will be seen, comes from a brother who lives in the midst of "Holiness People." What good neighbors and citizens they must make. We believe they claim holiness to the extent that it is impossible for them to sin. How strange that the Lord did not so bless the patriarchs, prophets and apostles; not one man, who knew the grace of God, from Abel to the end of the apostles' day, nor since, could say, I am wholly without sin. But all have confessed that they were and are sinners, though saved by grace. The mighty apostle Paul said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." He did not speak in the past tense, as to say he was the chief of sinners when Saul of Tarsus, but "I am" now the chief of sinners.

We are told in the Scriptures that, "There be gods many and lords many," and delusions are just as numerous, but this holiness idea is the chief of them all; it denies every statement of salvation, because salvation refers only to sinners, no other character ever needed it. Jesus said, "I am not come to call the righteous, but sinners to repentance." The righteous (holy) are not called at all by him; they need no repentance, therefore have no need of Christ. He died for sinners, saves sinners, calls sinners and keeps sinners through faith unto salvation, ready to be revealed in the last time. John wrote the things which he and the other apostles had heard, seen

and handled of the Word of life, that the brethren in Christ might have fellowship with them and with the Father and with his Son Jesus Christ. In this same letter he said, "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." If there was no possibility of the brethren sinning, we fail to understand just why John should thus write, and if the children of God are without sin in the flesh we fail to understand why John said, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." We have every confidence that John was right, and that then or now the man who says he has no sin is a liar, not only against his own conscience, but against God and his holy word. If we have no sin how can we confess our sins to God? and how can he prove his faithfulness in forgiving our sins? Paul said of a certain class, "It is a shame even to speak of those things which are done of them in secret." It is indeed a shame, and if some of the deeds of those who claim to be without sin were brought to light it would be a hard matter to convince men that they are absolutely holy. Not one believes it who has the grace of God in the heart.

The Scripture in Hebrews cited by our brother as the foundation of the doctrine of the "Holiness People" has no bearing whatever upon such doctrine, therefore does not belong to them. Hebrews vi. 4-7, reads as follows: "For it is impossible for those who were 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 cru-

cify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." The apostle had in the preceding verses of the same chapter called their attention to the principles of the doctrine of Christ, which he had no doubt carefully and faithfully presented to them before, and in which they should have been established, but he reproved them in the former chapter for lack of knowledge, saying, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Now, after once more having called their attention to the principles of the doctrine of Christ, he said, "Let us go on unto perfection." The going on unto perfection did not signify that they could attain unto holiness or perfection in the flesh, but that there were gracious and glorious things in the Scriptures concerning Christ and the salvation of sinners that they should not be ignorant of. The priesthood of Melchisedec and Aaron must be brought to their knowledge and compared with the royal priesthood of Christ; these and other types must be presented as shadows only; Christ must be preached as the Antitype or body of all shadows. Therefore the apostle means a perfect knowledge of Jesus in the fullness of his character by the word "perfection," as he said to the church at Ephesus: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." He is Shepherd, Husband, Head, Lawgiver, Savior, Redeemer, Resurrec-

tion, Mediator, Counselor, High Priest, Everlasting Father, Prince of Peace, Mighty God. To speak of him and show his relation to his people in all these wonderful names is indeed perfection which the "Holiness People" have not yet arrived at.

In verses four, five and six the apostle shows clearly the character and efficacy of salvation through the blood of Christ. It is impossible to renew any again unto repentance "if they shall fall away;" it is equally impossible for any to fall away, for "we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."—Heb. x. 39. Yes, the work of Jesus is so perfect that neither life nor death shall separate us from the love of God. If one sinner for whom Christ died could fall away and be lost, every declaration of salvation would be denied and all men be left without hope. But to the praise of the glory of his grace he hath by one offering perfected forever all them that are sanctified or set apart. As man stands in Christ, our living Head, he is holy and without blame before God, but as he stands in Adam the body is dead because of sin, therefore the law of sin in his members is still active, bringing him often into captivity. If Paul realized this and confessed that sin dwelt in him, how shall any man now claim to be without sin?

Hebrews xii. 14–17, reads thus: "Follow peace with all men and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the

blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Verse fourteen is an exhortation to godliness in life and deportment. Men may believe and be established in the doctrine of God, and yet in their lives, by bad conduct and unclean conversation, deny Christ who bought them. Men who are not willing to suffer shame and reproach for the name and cause of Jesus Christ are not apt to live peaceably with all men. To follow after holiness is to deal justly, love mercy and walk humbly. The apostle does not say, If we do not follow after holiness we shall not see the Lord, but without holiness or righteousness no man shall see him. If his name is called "The Lord our Righteousness," he surely must be our holiness also. Therefore without his righteousness or holiness no man shall see him. Verse fifteen continues the exhortation by saying we should be diligent lest any fail of the grace of God; this would be receiving the grace of God in vain, of which Paul speaks in his second letter to the church at Corinth, chapter six, verse one. To fail of the grace of God, or to receive this grace in vain, is, that grace makes no change in the life of the man who has received it; if it does not make the liar truthful, the drunkard sober and the thief honest, it is of no benefit to such men in their lives, nor does it glorify God in such men. The apostle's meaning is that all who have received the grace of God should "mortify the deeds of the body," put off the old man (former life), which is corrupt, and put on the new man (newness of life), which is created in righteousness and true holiness. In following this course no root of bitterness will spring up, nor will any be defiled. Verses sixteen and seventeen clearly show the possibility of

the children of God sinning and being visited with the displeasure of God because of their transgression. These two last verses completely remove the foundation from under the "Holiness People." "For there is not a just man upon earth, that doeth good, and sinneth not."—Ecc. vii. 20.

With regard to "all baptism being Holy Ghost baptism," will say, if it be true how shall we understand why God sent John the Baptist to baptize with water, or why Christ was baptized in Jordan, or why the apostles baptized in the days of the flesh of Jesus, or why Christ commanded the apostles to baptize in the name of the Father, and of the Son, and of the Holy Ghost? The eunuch said to Philip, "See, here is water; what doth hinder me to be baptized?" and Philip said, "If thou believest with all thine heart, thou mayest." The chariot was commanded to stand still, and they went down both into the water and Philip baptized him. Why people should wrest the Scriptures to suit their convenience and bring about their own destruction is difficult to understand, but such has ever been the case and will doubtless continue, since "God shall send them strong delusion, that they should believe a lie: that they all might be damned." Holy Ghost baptism is that which sanctifies the sinner, makes him a believer and causes him to follow Christ. Cornelius and his house had received this baptism before Peter commanded them to be baptized with "water." The apostles were commanded to baptize in the name of the Father, Son and Holy Ghost, but not with the Holy Ghost. Water baptism is the answer of a good conscience toward God in putting on Christ before men, professing faith in him as the crucified and risen Savior. It shows the death,

burial and resurrection of Jesus. A man who is not dead to sin is not a fit subject for water baptism, and should he be buried and raised in the likeness of the resurrection of Christ he could not "walk in newness of life" because he is not, in Christ, a new creature.

We now leave the subject for the consideration of our brother, hoping he may in a measure at least be satisfied with our explanation. K.

OBITUARY NOTICES.

James Steel, son of John and Elizabeth Steel, was born Jan. 19th, 1831, died June 15th, 1907, at the age of 76 years, 4 months and 26 days. In early years he was married to Miss Sarah Judy; to this union were born four children, three sons and one daughter. The all-wise God saw fit to take the wife and mother, we hope, to himself, thus severing the tie that binds every happy family together. On Sept. 24th, 1869, he was again married, this time to Miss Mary Dum, who preceded him to the spirit world Feb. 26th, 1906. To this union were born eleven children, seven sons and four daughters. Three sons went west several years ago, and it is not known whether they are alive to this day or not. There remain here to mourn, eleven children, eleven grandchildren, two brothers, two sisters and many distant relatives and a host of dear friends. I think I may safely say that he had not an enemy in the world, and was always ready to help those in sickness or distress. Brother Steel professed a hope in the all-powerful arm of Christ to save to the utmost all those who come to God by him, and was baptized in the fellowship of the Laurel Baptist Church by the late Elder G. N. Tusing, Oct. 25th, 1896, and remained a steadfast member of the church militant until called to join the church triumphant. He loved the assembly of the saints and very rarely failed to be present at our church meetings. He dearly loved the doctrine of salvation by grace and creature depravity, and said repeatedly that he had hope in nothing but free grace for time and eternity.

The funeral took place from the Laurel Baptist Church on Monday, June 17th, at 10:30 a. m., when our beloved pastor, Elder T. C. Williams, preached to a large assembly of sorrowing friends and neighbors, after which all that was mortal of our dear brother was laid to rest in the Mt. Olive Cemetery, near South Perry. His sufferings are past and his sorrows ended.

GEORGE W. HARTSOUGH.

Sarah Annie Powrie was born Oct. 10th, 1903, died June 11th, 1907, making her dear little span number 3 years, 8 months and 1 day. Her disease was cerebro meningitis. We never knew but what she was in perfect health, but after first complaining the disease developed too fast for any earthly aid to reach, and He who had loaned her only for a season called her to himself in glory. Truly we can say the year 1907 has had much real grief in store for us, yet it is but a little more than half gone; none but God can say how much more we shall see before its close. On January 17th our dear little bud Clyta Mary Powrie was born, and her dear little spirit at once returned to its Giver, and on Jan. 19th her precious form was laid tenderly away beside her darling little brother Charlie, who was called home in 1902. We felt that our cup was then full, but He who knoweth all things better than we knew there was more. On June 7th, 1907, our dear, rosy-cheeked little Annie complained of earache, and in four short days was taken from us. We feel that we would fain throw out our empty arms and beg Jesus to bid us come, yet we know this is not the faith of a true christian; we should rather pray for strength to bear our sorrow with obedient grace, and as we cast our eyes forward to the setting sun of life's journey ask God to give us strength to say, "Thy will be done." Our last sad loss falls heavily upon her dear grandparents, A. and S. Morningstar, as she was a great blessing to them. Thus again are we taught that we know not when the Son of man shall appear. When little Annie was first taken ill she told us, "My is not going to die." Dear ones, we fully realize that little Annie is not dead, but alive in Christ. We ask the prayers of the household of faith in this our third sore trial in so short a time. She leaves papa and mamma, one sister, Pearl, and three brothers, Emmett, Omar and Larch, in her own home to mourn for her dear presence. They are all older, our babies are all with the Lord and we feel very lonely.

Her papa and mamma,

J. B. AND OLIVE POWRIE.

DRAIN, Ore., July 25, 1907.

DIED—Feb. 12, 1907, at her home near Bloomfield, Loudoun Co., Va., **Miss Pleasant Ann Richards**, daughter of Barton and Mariah Richards, aged 70 years. She was not a member of the church, but one of its warmest friends, always filling her seat at Ebenezer until prevented by affliction. She had a stroke of paralysis in June before her death, and was not able to go around after that. Her last sickness was stomach trouble. The last two days and nights her sufferings were terrible, and her only cry was, "Heavenly Father, take me home." We do feel and believe that he has taken her home, and that she rests from all her labors and sufferings. She leaves two lone sisters to mourn their loss, but we

feel that our loss is her gain; yet how sad to see our loved ones laid away beneath the sod, never more to see their faces or hear their voices. We would remember "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

ALSO,

My dear and only brother, **Samuel Barton Richards**, died of "la grippe" at his home in Merrifield, Fairfax Co., Va., Feb. 28th, 1907, aged 64 years. He was a soldier in the late war, and served in Stuart's Cavalry three years. Brother Robey said the day he was buried, He was a good soldier, a good citizen, a good husband and father, and, he believed, a good soldier of the cross. He was not a member of the visible church, but loved the truth. He said he was willing to die if it were the Lord's will; he felt that the everlasting arms were beneath him. He leaves a lonely widow and four children, three sons and one daughter, all married. We sorrow not as those who have no hope.

MATTIE M. RICHARDS.

BLOOMFIELD, Va.

Rebecca Huddle Rhinehart was born in Fairfield Co., Ohio, April 21st, 1824, died July 9th, 1907, aged 83 years, 2 months and 18 days. She moved with her parents from Fairfield County to Seneca County, Ohio, when she was quite young. She was the oldest of a family of eighteen children. She was married to Noah Rhinehart March 2nd, 1845. To this union were born five children, two of whom preceded her to the spirit land. There are left to mourn her demise three children, sixteen grandchildren, five brothers, four sisters and a host of distant relatives and friends. Her husband was called to his rest several years ago. Since her husband's death she has resided most of the time with her son on their old home farm, in Shelby County, Ohio, two miles from Sidney, but a part of her widowhood was spent with her two daughters, Amanda Fisher and family and Lydia Patterson and family. She united with the Old School Baptists sixty-two years ago, and lived a consistent and dutiful member of that church until called to the church triumphant. Her home was a gathering place for the brethren, and meetings were often held in her house, where she ministered to their wants as hostess with christian love. She was not backward in duty in the church, and was sound in the doctrine of God our Savior, and always an humble, meek follower of her Lord. The hope she received in her Lord and Master in her younger life was her stay and staff through all the afflictions and sorrows which she passed during the sixty-two years of her membership among the people of God. Though age brought afflictions, and billows of sorrow rolled over her at times, her faith failed not, and she was enabled, at least at times, by the love of her

Master to say, Thy will be done. Her soul was securely anchored in the hope given when it pleased God to give her an evidence of the pardon of her sins.

Funeral services were conducted by the writer.

N. PETERS.

DIED—**Alpheus D. Loud**, March 30th, 1907, at the home of his daughter, Mrs. Charles Greenleaf, 138 Hopkins Ave., Jersey City, N. J. He was born Jan. 7th, 1827. In early manhood he was married to Hannah M. Hoyt, daughter of Archibald and Elizabeth Hoyt. To this union four children were born, all of whom survive him; they are Alice E., wife of John McDonald, of Pittsburg, Pa., James E., of Washingtonville, N. Y., Elizabeth E., wife of Charles Greenleaf, and Arthur D., of Jersey City, N. J.

Brother Loud was active for a man of his age, and was around as usual until the evening of March 25th, when he was taken with a chill, and on the 30th, the day of his death, he suffered a stroke of paralysis. He united with the New Vernon Church many years ago, was baptized by the late Elder Gilbert Beebe, and continued a faithful, steadfast member to the end. He loved sound doctrine and good men. He exalted the grace of God in his salvation, and often said, "That God hath saved me 'tis a wonder, wonder, wonder." He lost his wife a few years ago, and after that seemed very lonely and sad, but said he was willing to wait all the appointed days until his change came. This he did, and died as he had lived: in the faith of the Lord Jesus Christ.

The funeral service, which was conducted by the writer, was held at the home of Mrs. Crist, his sister-in-law, at Howells, N. Y. The interment took place in the Howells cemetery, beside the companion of his youth. We would desire that the comforting assurance of grace and mercy be given the family.

Written by request.

K.

DIED—Jan. 24th, 1907, at the family residence in Camp Point, Ill., **Mrs. Lucinda Harris**, aged 73 years, 8 months and 23 days. Lucinda Jenkins, the daughter of Deacon John and sister Sally Jenkins, was born in the State of Tennessee May 1st, 1833. She received a hope in Christ in 1849, shortly after which she came with her parents to Illinois. She was married to Solomon Harris April 14th, 1864. Three children were born to this union, all of whom died in infancy. Her life was one of self-sacrifice and humility, although she could never see her way clear to go to the church, on account of her imperfections. The weather and roads were very bad at the time of her death, and after prayer at the grave by Elder Rice Harris, her husband's brother, the remains were laid away in the Ebenezer cemetery, ten miles north of Camp Point, and near the old home where she had spent the most of her life. Funeral services were

held in her memory at Ebenezer, a church-house belonging to the Methodist people, conducted by the writer, assisted by Elder Rice Harris, the fifth Sunday in June, 1907. The congregation was very large, and listened with profound attention and apparent interest.

Our dear brother Harris is left in his old age (now in his eighty-first year) without an earthly companion, but he has abiding faith in God, whose grace we feel sure will be sufficient for him, and while he is separated from her with whom he traveled life's checkered road for almost forty-three years, he is only waiting for the Master's call. May his last days on earth be cheered by the presence of the Lord, and his precious hope in Jesus grow brighter as his earthly sun is sinking in the golden west.

D. W. OWENS.

HERSMAN, III.

DIED—Sister **Lucy F. Bird**, at 4:30 o'clock a. m. July 17th, 1907, at the residence of her daughter, aged 57 years, 10 months and 18 days. Thus another member of our church has been called home. Sister Bird united with the Providence Old School Baptist Church in 1879, and was a faithful and dutiful member until her death. She had been a cripple for nearly three years, and had to go about on crutches, from the effects of being thrown from a wagon. The doctors said her death was caused by a complication of diseases, which had resulted in consumption. The evening before she passed away she called her children to her bedside and with the greatest composure gave each of them their part of her personal property, and gave explicit directions how she wanted to be buried. She had been confined to her bed for only a week, and was a great sufferer, and often prayed for the time to come that she might cease from suffering and be at rest. She leaves a husband, seven children and many grandchildren to mourn their loss of a dear one, but while we mourn and sorrow here we hope she is at rest, and could not wish her back. She leaves a son, who is licensed to preach, who seemed to be a great comfort to her.

Elder W. I. Wade conducted the funeral services on July 18th, 1907, at the grave, where amidst a sorrowing crowd she was laid to rest by loving hands. May the love of Jesus fill the hearts of the bereaved.

G. B. BIRD.

W. G. Moon died at his home in Fairfax Co., Va., May 23rd, 1907, in the 79th year of his age. Mr. Moon was a firm believer in the doctrine held and preached by the Old School Baptists, but was never baptized, his fear of deceiving the church seemed to be always before him, and when approached on the subject he would always say, I am too unworthy to be among them. In his last sickness he was very

humble, and his prayers to God for mercy and forgiveness were very pathetic, assuring us that his hope of eternal rest was sure and steadfast. He had been a subscriber to the SIGNS for many years, and enjoyed reading it. He leaves a widow and two sons.

His funeral was held at his late residence, in Fairfax County, Va., and was largely attended by relatives and friends and the Confederate Veterans, of whom he was an honorable member. May the Lord comfort his aged and infirm widow, our sister in the hope of eternal life.

HANNIE B. GREHAN.

FAIRFAX COUNTY, Va., July 23, 1907.

DIED—**Mrs. John Thomas**, of Copenhagen, Ontario, nee Mary Hamilton, daughter of Thomas Hamilton, formerly of Ekfrid, Ontario. It is with deep sadness I send you the notice of my dear sister's death, which occurred July 19th, 1907. She had been sick for more than three years with bronchial trouble, and suffered from a cough, but was able to be around until a few days before her death, when she was taken with a smothering feeling and great difficulty of breathing. She said her time was short. The doctor was called in and gave her some medicine, which gave her relief, but she passed peacefully away in the 55th year of her age. She was a member of the Old School Baptist Church for a number of years, was baptized by Elder Wm. L. Beebe. She was reconciled to the Lord's will, and seemed to have no fear of death. We all realize she is better off, but there is a sadness in parting with our dear ones.

(MRS.) THOMAS LEATHERDALE.

DRESDEN, Ontario.

DIED—June 27th, 1907, **Mrs. Maria Garrison**, at Central Bridge, N. Y., aged 72 years, 9 months and 10 days. Sister Garrison was born in Binghamton, N. Y., married to Mr. A. Garrison Dec. 5th, 1869, who survives her. She was baptized in the fellowship of the Ebenezer Baptist Church of New York city, in June, 1871, by Elder Wm. Benedict. She continued a faithful member to the end, adorning the doctrine of God our Savior in a walk worthy of the vocation wherewith she was called, with all lowliness and meekness. "A good name is better than precious ointment; and the day of death than the day of one's birth."

Interment was in the Schoharie Lutheran Cemetery.

JOHN McCONNELL.

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

E. T. Bogart, Oregon, \$1.15.

MEETINGS.

THE yearly meeting of the Bryn Zion Old School Baptist Church, Kent County, Delaware, is appointed to be held August 17th and 18th, 1907. The meeting will open Saturday at 2 o'clock p. m., and continue all day Sunday. A cordial invitation is given to brethren and friends to meet with us. All trains on Del. Div. R. R. will be met at Clayton Saturday, the morning before the meeting.

BENJ. E. CUBBAGE.

THE Spoon River Association of Regular Predestinarian Baptists will convene, the Lord willing, in her seventy-sixth annual session, at the residence of brother Doty Varnes, five miles southeast of Farmington, Fulton Co., Ill., on Friday, August 30th, 1907, at 10 o'clock a. m., and continue the two following days. Those coming from north of Farmington must come Thursday evening, where they will be met; those coming from south of Farmington will change to the Iowa Central for Cramer on Thursday afternoon, where they will be met. Those from south of Galesburg will come to Abingdon on the C., B. & Q., change to the Iowa Central at 4:36 p. m. Those from Galesburg and the north will take the Interurban at 3:30 p. m. for Abingdon, where they will meet those from the south all bound for Cramer.

S. H. HUMPHREY, Clerk.

THE Maine Conference will be held, the Lord willing, with the church at North Berwick, York County, Maine. The meeting begins on Friday, August 30th, 1907, and continues three days. We invite all who love our Lord Jesus Christ to attend our gathering.

FREDERICK W. KEENE.

THE Second Old School Baptist Church of Roxbury, Providence permitting, will hold a two days meeting the first Wednesday and Thursday in September (4th and 5th), 1907. We extend an invitation to all lovers of the truth, especially ministers.

HENRY BRONSON, Church Clerk.

THE Mount Pleasant Association of Regular Predestinarian or Primitive Baptists will convene with the Mount Pleasant Church, at Pleasureville, Ky., on Friday, Sept. 6th, 1907, and continue three days. Pleasureville is on Louisville & Lexington division of L. & N. R. R., with daily trains each way. Also from Cincinnati via La Grange or via Cincinnati south to Georgetown and Frankfort. We expect Elders Lester, Eubanks and John G. Sawin with us at that time. Come, brethren, meet with us.

C. F. DUDLEY, Church Clerk.

THE Maine Old School Baptist Association is appointed to be held with the Old School Baptist Church at Bowdoinham, Maine, to begin on Friday before the second Monday in September, (6th) 1907, and continue three days. We extend a cordial invitation to all lovers of the truth as it is in Jesus. Place of meeting is but a few minutes walk from Bowdoinham depot.

GEO. R. TEDFORD, Clerk.

A YEARLY meeting is appointed to be held with the Harford Church, Harford County, Md., to commence at 10 o'clock a. m. on Saturday before the second Sunday in September, 1907, and continue two days. A cordial invitation is extended to lovers of the truth. Those coming by way of Baltimore will take train that leaves North Ave. station at 3:45 p. m. on Friday before, for Long Green or Forest Hill. Those coming from the north take train that leaves York, Pa., at 1:55 o'clock for same stations.

NATHAN GRAFTON.

THE Roxbury Association is appointed to be held with the Olive and Hurley Church, at Olive, Ulster Co., N. Y., commencing on Wednesday, Sept. 18th, 1907, at 10 o'clock a. m., and continuing two days. Trains will be met at Shokan, on the Ulster & Delaware R. R., Tuesday p. m. A cordial invitation to all lovers of the truth is extended, especially to ministers of our faith and order, to meet with us.

J. B. SLAUSON.

THE annual meeting of the Cumberland Association with the Old School or Primitive Baptist Church of University St., South Nashville, Tenn., will convene, if the Lord will, Saturday before the fourth Sunday in September, 1907, and continue three days. All lovers of the truth as it is in Jesus are cordially invited, especially those in the ministry.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 75. MIDDLETOWN, N. Y., SEPTEMBER 1, 1907. NO. 17.

CORRESPONDENCE.

THE REFINING POT.

“AND it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God.”—Zech. xiii. 8, 9.

“He shall sit as a refiner and purifier of silver.”—Mal. iii. 3.

God's dealings with national, typical Israel are of very much interest to the church of Christ. Therein is discovered to us the attributes of the Lord, and in this nation we have a portraiture of the manifold vicissitudes that pertain to the children of Zion even to the present day. This people were exceptionally favored above all the nations of the earth. To them were committed the oracles of God; blessings peculiar and abundant were their heritage. At times they worshiped God in grateful praises for his sovereign graciousness unto them, but ah, how soon they forgot his works, they corrupted their ways, debased themselves in their forgetfulness and wandered treacherously from the Lord. They knew what it was to flourish beneath the smiles of the Lord,

and to fade and die beneath his rebukes. How often the Lord wrought for his name's sake, (Ezek. xx. 9,) shewing them mercy and delivering them from their adversities. In reading the history of Israel we see that severe indeed were the fiery ordeals they were subjected to. Look at this: “Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead; in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God, Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger, and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you.”—Ezek. xxii. 18-22. Ah, though the furnace was so severe there were ever some silver, some that

were precious in the eyes of the Lord, a remnant according to the election of grace. So in Zech. xiii. 8, 9, "Two parts therein [saith the Lord] shall be cut off, and die; but the third part shall be left therein." This third part are his very people, and they confess the Lord to be their God. By fiery trials the Lord separated them from their idolatries, uncleanness and witchcraft. He purified them by the spirit of judgment and of burning from all the foreign mixtures that had become mixed with the pure worship that God had ordained among his people when he redeemed them from the house of bondage. Moab was the Lord's wash-pot, (Psalms lx. 8,) and Babylon was also the refining pot for Israel. Seventy years they were in that fiery furnace to purify them from idolatry. Though the fires of exile and captivity were painful, their songs were hushed, and in sighing and weeping they spent this long night of affliction, yet all worked together for good. There they bemoaned themselves, and sighed and wept, but the morning came, and they came forth with singing (Isaiah xxxv. 10,) and laughter; yes, the bright shining silver sang, "The Lord hath done great things for us; whereof we are glad." Are "the third part" his people? Are they silver and gold? Then he will refine them as silver is refined, and try them as gold is tried. In graciousness and faithfulness, for his own glory and their good, the Lord will bring the third part through the fire.

It is not my intention to recite the narrative in particular, in which is told the fulfillment of this prophetic word in typical Israel, but, the Holy Spirit enabling me, I will present some glimpses of the subject as have ever been and are now experienced by those who are in truth the people of God. "I [Jehovah

of hosts] will bring the third part through the fire." "He [Christ, the Word made flesh, the messenger of the covenant,] shall sit as a refiner and purifier of silver." By these declarations of the Scriptures the Refiner is no other than God. This being so it is our comfort, as believers in God, to be assured that he is not trifling or experimenting with his people; he is not using them as playthings when he turns his hand upon them (Isaiah i. 25,) and puts them in the refining pot. The little that we know of God persuades us to believe that he is holy and wise, gracious and almighty. All his ways are judgment, just and right is he. When his saints come forth of this and that, and all the fiery furnaces that the Refiner puts them into, will they not be to his praise and honor and glory? In very truth they will; my soul is exultant in the thought. It is so sustaining and uplifting to have right thoughts of God. The Refiner is the Lord of hosts, the silver is his own elect, his redeemed and regenerated people, whom he hath eternally loved and hath predestinated unto eternal glory. The silver is owned by the Refiner. Who then shall question his sovereign right to do with his own as seemeth good in his sight? The sorest chastenings of our heavenly Father are for our profit. (Heb. xii. 10.) Our Refiner knows that there is much dross mingled with the silver in his people; we think we know it, too, but he better knows it than we, and what is more, he knows just exactly what fire and what degrees of fiery trials will separate this and that alloy from the silver, bring it to the surface, and that only his own hand that put us in the crucible and melted us can purge away the dross. Have you not prayed, dear child of God, that you

might more brightly shine in the beauties of the Savior? Yes, you say,

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

'Twas he who taught me thus to pray,
And he, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair."

O, there is much chaff to be burned up, and tin and dross to be purged away all the days that we are in the earthly house of this tabernacle. Well, child of God, how many times have you been in the refining pot? What fires have you been brought through? and in what furnace of affliction are you now being melted? To tell all your answer would be a long account. The Lord has many fires, and fire after fire to bring his chosen through; some of his dear children are seldom out of the melting pot. The furnace of affliction in which the Lord has his chosen may be, in his providence, some outward earthly trial. It may be the blasting of our temporal prosperity; we are called upon perhaps to see nothing but shattered hopes and blighted expectations. Perhaps by God's dispensation we find our bodily health declining, and wearing and painful sickness is our lot. Then how sore to meet with bereavements, when strong ties are rent and torn. But there are living troubles which are as a living fire; some such afflictions are never breathed to any other, but are as a continuing furnace to the soul. Then, when it pleaseth the Lord, he can so kindle a fire to melt us that the common cares of life are a daily furnace to us. Or our Refiner's fire may be the fiery darts of the wicked, the buffetings of the messenger of Satan, the devil's cruel insinuations and accusations. What a harassed life some of God's dear children

have; all their surroundings are such that we wonder they endure such fiery trials. O they are not utterly consumed, the Lord, the Refiner, loves them, and his invisible and gracious hand sustains them. A child of God cannot always say with Job, "I was not in safety, neither had I rest, neither was I quiet; yet trouble came."—Job iii. 26. Our circumstances may have been very different when trouble came. Trouble came; unmet? Never. Let us not believe such atheistical stuff. Trouble came, the fire burns, the child of God is in the crucible, and soon he is melted because of trouble. The affliction of the silver is not to destroy the silver, but to refine it. The bush that Moses saw burned with fire, and the bush was not consumed; and Moses said, "I will now turn aside, and see this great sight, why the bush is not burnt."—Exodus iii. 3. And I am sure if we have eyes to see the elect of God in the refining pot, if we have a heart to enter somewhat into the intimacy between the Refiner and the silver, if we can view the scene taking place in the crucible, we shall say, This is a great sight, such a sight which if once seen can never be altogether obliterated from memory's vision.

To a right apprehension of what is to be witnessed as we contemplate the children of God in the fire it will be borne in mind that all is not silver in the pot, there is dross there also. The child of God has two natures, one pure silver, the other all alloy, veritable dross, though some of it may very much resemble silver. The silver is the new man, which after God is created in righteousness and true holiness, and the dross is the old man, which is corrupt according to the deceitful lusts. (Eph. iv. 22-24.) Having this well understood I would that we to-

gether might look into the crucible and see the tribulation of the silver therein, and let us know that while we are obtaining some glimpses therein that there is One who sees far more and deeper than we, One who sees all; the Lord, the Refiner, sitteth near by, his heart and his eyes are there perpetually. (1 Kings ix. 3.) He has dominion over the fire, and in wisdom regulates its intensity; nothing is taking place in the refining pot without him. By the heat of the fiery trial the child of God begins to be moved, as silver he is troubled; the varied alloys of our carnal nature also are agitated in affliction's furnace. That one and the selfsame person should be agitated by such contradictory emotions is a mystery. In the refining pot the child of God becomes melted; yes, the new man is molten, and is moved like melted, boiling silver in the refining pot, and the dross also is put in motion by the fiery ordeal. What strugglings, what warfare is experienced by the tried soul. As the silver and the alloy are boiling, at certain stages they are so mixed, there is such confusion of the substances, that the child of God cannot himself determine what is silver and what is dross; what is of the Spirit and what is of the flesh. O this he learns, that he is frail and sinful. So mixed sometimes are the silver and dross that the poor soul in the furnace cannot determine whether he is a child of God or a child of the devil. "When my spirit was overwhelmed within me, then thou knewest my path."—Psalms cxlii. 3. So our Refiner ever distinguishes, ever knows the sighs and yearnings of the silver. "The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts."—Prov. xvii. 3. While the child of God is in the crucible he is being tested indeed, for consider what darkness he

is in much of the time. The providences of the Lord are often as an impenetrable cloud, and blind unbelief, that foul, God-dishonoring dross, comes to the surface, and our tried souls are entombed in its dismalness. Ah, yes, there boils up out of the depths of our sinful hearts murmuring and rebellions, and we pray, but all our prayers are not silver prayers, there are dross prayers, peevish cries; we pray, Take us out of the fire, but we are still kept in, the fire still burns, our Refiner blows upon it and it becomes the hotter. Yes, in affliction's furnace the believer will find thoughts bubbling up, imaginations of the carnal mind, and in passing through these fiery trials the Lord purposes to separate the dross thoughts from the silver thoughts. Many have been and are our thoughts of God, of his providences and of things that we imagine to be the truth; we cherish them as silver, but they are base alloy. Ah, what misconceptions we are liable to; we sometimes think that God is altogether such an one as ourselves. Silver thoughts are ever according to the testimony of the holy Scriptures, and those that are not sustained by the word of God, no matter how pretentious, no matter how we have gained them, no matter how they appear to shine, no matter how much we hug them to our bosom, they are nothing but very dross and scum, and in the refining pot we shall find it to be so to our soul's discomfiture. God's fires are where the wood, hay and stubble, where heresies are consumed. The false, the counterfeit, that religiousness that originates in our flesh, the erroneous ideas which we thought were right, and were friendly to Christ, are now in the furnace discovered to us to be opposed to that true and vital knowledge of God, (2 Cor. x. 5,) and all such by sore tribula-

tions are separated from the faith which is of the operation of God. Yes, the refining pot is the place for the destruction of inherent Arminianism. Self-righteousness is only wood, hay, stubble, and affliction's fire will burn it up. As the dross comes to the surface we look into the refining pot, and nothing but this offensive scum is seen. We say, Is this a child of God? Look at Jonah in the refining pot in Nineveh and its vicinity; he is exceedingly displeased, and very angry, and even in the face of God he spits forth this: "I do well to be angry, even unto death." As we stand by and look upon this, depicted in the fourth chapter, do we not blush and feel ashamed that such behavior should be in any creature? Surely this is dross. Is there any silver in Jonah? Yes, look beneath this shameful scum, look at him in the belly of the whale, in the second chapter, and there the precious grace of God, the silver, is seen. The Lord of hosts sits as a refiner and purifier of silver, and as the dross comes to the surface it is his work, because of his great interest in the silver, to remove all the base scum away. Let us not overlook this one thing as we consider the elect of God in the furnace of affliction, that amidst all the severity of their trials they are given to prove the unfailing mercifulness of the Lord their God. Our Refiner loves his own, he ever has compassion for his silver. He, the Captain of our salvation, was made perfect through suffering when he was put to grief for the atonement of our transgressions. He saw the travail of his own soul and was satisfied; yes, for the joy that was set before him he endured the cross, despising the shame, and is set down at the right hand of the throne of God. So he sitteth as a Refiner and witnesseth the travail of soul

of his tried people, his beloved silver ones, in the refining pot. He sees the end, that they shall come forth to his praise, they shall very gloriously reflect his own image.

"I feel at my heart all thy sighs and thy groans,
For thou art most near me, my flesh and my bones;
In all thy distresses thy Head feels the pain,
Yet all are most needful, not one is in vain.

Then trust me and fear not, thy life is secure;
My wisdom is perfect, supreme is my power;
In love I correct thee, thy soul to refine,
To make thee at length in my likeness to shine."

The Refiner takes away from time to time the upboiling dross; he has no pleasure in this scum, for it mars the divine excellence of his silver. Yes, tried one, thy Refiner will take away the dross from the silver, and thou shalt come forth from the fires a vessel well pleasing in his eyes. (Prov. xxv. 4.) Though in your trials you find so much that is not pure and gracious and Christlike, though your melted soul is feelingly buried in this all upboiling scum, and your heart aches to find there is so much of it, thy loving Refiner will purely purge away thy dross and take away all thy tin. (Isaiah i. 25.) By divine teaching errors are swept away, for God's word, his truth, is like fire. The gracious teachings of the Spirit of truth (John xvi. 13,) separates us from our mistaken ideas of doctrine, and we are made quite willing in our fiery temptations to have all heresies carted away to the dunghill. The people of God are glorified in the truth, but errors dim the lustre of the faith of God's elect. O the grievous scum of the depravity of our flesh, what shall cleanse this away? Only the hand of the once crucified One can purge it from thy aching conscience. Yes, the dear Refiner who sitteth near by will put forth his hand, and the voice of his pierced hand removing the scum will say to the heart of his silver underneath,

This is my blood shed for the remission of sins. O blessed removal of the dross by the precious blood of the Lamb! At such a moment as this the silver, though still in affliction, can look up with smiles unto the face of the Refiner, saying, I have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Scum, vain imaginations, delusions, heresies, murmurings, unbelief, atheisms, all such are not evidences of the grace of God; they are not to be exhibited, looked upon or mentioned as evidences presenting us as the children of God; such is in all mankind. Such things are vile, they are not precious, and to be as God's mouth we must in our testimony take forth the precious from the vile. (Jer. xv. 19.) Sin in its every aspect is to be loathed, to be refused, to be condemned; we are not to smack our lips over it as though it were enjoyable, good to eat. O Lord, "thou art of purer eyes than to behold evil, and canst not look on iniquity."—Hab. i. 13. And shall we feast our eyes on sin? Surely if we are of God, born again, born of God, if we are silver, our heart-aching prayer will be, Take away all iniquity, and we shall be ashamed, and mourn, and loathe ourselves for all our iniquities. Can such an one whose conversation is not chaste be found mingling among the saints; who tells, with a grin on his face, an obscene anecdote? Shall I by word or look, or in any other way, be a partaker? God forbid. O God, have mercy upon me. How dare such a person profess the name of Christ? How dare they invade the society of believers in the Lamb of God? Child of God, let that one whose life is such be unto you as a leper; keep no company with such. O pray to God to keep thee from this walking pestilence. O flee, in thy heart, to the pavilion of

thy God, in the secret of his tabernacle thou shalt find a refuge, and there pour out thy sighs in the hour of temptation. Thy merciful, succoring God "shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."—Psalms xci. 4. It is so gratifying, moving our souls in thanksgiving to God, that his grace was so sufficient for the apostle Paul that he could write, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe."—1 Thess. ii. 10.

Many are the conflicting thoughts and the prayers of the elect of God while being brought through the fire, for in the Refiner's fire, of whatsoever nature it may be, we are melted and sink down in the crucible, and wonder why it is that we have fallen into such temptations. In gloom because of the uprising dross, and agitated by our trials, we know in truth that no chastening is joyous, but grievous, and it is not easy for us to understand that any God-glorifying fruits can come out of such distracting, heart-burdensome, burning dispensations. Look into the refining pot and see the children of God therein; you say, I do, and I see some of them have hard thoughts of men, of things and of God; they murmur, and some in rather loud tones express their peevishness. This surely is dross and scum. Yes, but if you have good hearing incline your ear over the refining pot, and from underneath all this scum you shall hear the sighs and prayers of the melted silver. "How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?"—Psalms xiii. 1. "Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?"—Psalms x. 1. The very time when he is so much needed we fear

he has withdrawn, and has taken away his mercies from us, and amazed and disconsolate we ask, "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?"—Psalms lxxvii. 7-9. Do not these complaints very clearly declare that the Lord is the One so needful, so desired? Look at Job when he was in the furnace, you may see the dross. Ah yes, he spake "words without knowledge." In the day of his grief and desperate sorrow his speech was as the speech of one that was desperate. (Job vi. 26.) The dross came to the surface, but let the dross be taken away from the silver and how affectionately we look at the molten silver, at Job in his afflictions. His bereaved soul cries out, "O that I knew where I might find him! that I might come even to his seat!" "Though he slay me, yet will I trust in him." And then so nourished was his faith and hope in God that he says, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." What a comprehensive view he had of God's providence, and how gracious was his soul's acquiescence to the afflicting dispensations of God when he exclaimed, "What! shall we receive good at the hand of God, and shall we not receive evil?"—Job ii. 10. All afflictions and chastenings endured by the chosen of God are for their good, and the fruit of it all is God-glorifying; so even while in the fire the silver is found to glorify the Lord God. For however inconceivable to the carnal mind, the child of God spiritually thrives in affliction. Melted in the fires we are separated from fleshly dependencies.

"Trials make the promise sweet,
Trials give new life to prayer,
Trials bring me to his feet,
Lay me low and keep me there."

"O Lord, by these things men live, and in all these things is the life of my spirit."—Isaiah xxxviii. 16. "They shall call on my name, and I will hear them." That is, the melted silver shall call upon the Refiner, I, the Lord, will hear them. He is so near the refining pot.

"He knows how deep their groanings are,
And what their secret sighs declare,
And for their comfort has expressed
That all such mourning souls are blest."

In trouble they visit their God and pour out a prayer while his chastening is upon them. The word prayer here means "a secret speech, a whisper." Yes, the cry of the tried heart is only for the ear of the Lord. So very gracious is our God that when the poor and needy seek water, and there is none, and their tongue faileth for thirst, I, saith the Lord, will hear them, I the God of Jacob will not forsake them. Prayers, silver prayers, from that heart prepared by the Lord are the forerunners of his decreed mercies. Such prayers are not tin prayers; silver prayers are not asking amiss, but asking according to the will of the Lord our Refiner.

"They shall call on my name, and I will hear them." In our affliction we are moved by the Holy Spirit to seek the Lord. No other one can afford us help. Ah, it may be before we were brought into trials we were careless, wayward ones; but now in our tribulations where shall we go? to whom shall we look? "When he slew them, then they sought him; and they returned and inquired early after God: and they remembered that God was their rock, and the high God their redeemer." Listen to the silver praying, "Take away all iniquity."—Hosea xiv. 2. Take away this hateful dross that darkens my life, mars my

peace and shuts out from view the face of my Redeemer. In the chastening fires we are brought into implicit reliance in the atoning blood of Christ, more and more endeared to us becomes the hope of the gospel, and we look with all desire to the merits of our Savior, and when the Comforter applies the blood of Jesus to our sin-aching hearts, then the scum is gone, and the silver face looks up to the face that looks down, and that look of the Lord, the Refiner, says, Thou art mine, my delight, my Hephzibah, and the happy silver says, The Lord is my God. Many are the sighs and cries of the tried saints for resignation to the divine will, and that they might as dear children bear the indignation of the Lord, endure reproaches for the name of Christ, and that they might be kept ever worshipping the everlasting God. The furnace of affliction most surely brings the children of God into more intimate communion with the Lord; here their faith is purified, errors are purged, and they are brought into the necessity of a deeper and more extended knowledge of the characters that Christ sustains to his own. If passing through the fire is to burn up the dross, then let the Lord do with me as seemeth good in his sight. Unlike material silver from which all alloy has been purely purged away, and is then pure silver, the child of God becomes while in the world again and again mixed with dross. "How is the gold become dim! how is the most fine gold changed!"—Lam. iv. 1. Ah, it becomes tarnished, corroded with earth's defilements. The dross accumulates, it grows up from our depraved nature and mingles itself with the silver. Ah, some of the dear family of God are only out of the furnace for little moments. These little seasons are quietness and joy, and

radiant in gratefulness, they reflect the smiling face of God. Then if needs be the Lord puts them in the refining pot again. Surely his purposes are wise and gracious. Though the silver be tried in a furnace of earth and purified seven times, (Psalms xii. 6,) will the silver in the end find fault? will there be a murmuring thought over any or all the seven fires? O there will be perfect acquiescence, there will not be a lisp of complaint, but this shall be the heart's sweet song: My Jesus hath done all things well. The Refiner in all graciousness clears away the dross, and looking into the furnace he sees the melted silver, sees in his tried ones his own image, and he says, It is my people, and the silver's heart responds, The Lord is my God. Would you see a child of God brought through the fire? then look at this picture. There stands Simon Peter in the palace of the high priest warming himself at the fire. Ah, Peter, the Lord has put you into the refining pot, and underneath Satan kindles a fire, for he has desired to have thee that he may sift thee as wheat; he has insinuated that you are nothing but chaff, and you have thought you are the finest of wheat, all wheat and no chaff, for you have said, Although all should be offended, yet will not I. The fire is kindled, and Peter in the crucible will soon begin to be dissolved by the vehement heat of temptation, and we shall see what silver and what dross he is composed of. The Refiner is near by. "A damsel came unto him, saying, Thou also wast with Jesus of Galilee." This was a hot fire, and Peter is melting hot within, the silver and the dross are all in commotion, and up to the surface comes the dross, and Peter "denied before them all, saying, I know not what thou sayest." Another who saw him "said unto

them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man." What, do you think that an oath for confirmation will end the strife, silence your accusers and cause them to believe your lies? Ah, sinful Peter, this is very dross. The fire still burns, and Peter is boiling with emotions; yes, the silver is in motion and the dross is in motion. About the space of one hour another accuser came, and his accusations and questionings were as a vehement flame under the refining pot. This accuser confidently affirmed, saying, Of a truth this fellow also was with him, for he is a Galileean, (the accuser was one of the servants of the high priest, being his kinsman, whose ear Peter cut off,) and he saith, "Did not I see thee in the garden with him?" O Peter, where is thy vehement courage now? will you cut him down with your sword? Ah, the once brave Peter is now a very coward. "Then began he to curse and swear, saying, I know not the man." What, lying, swearing, cursing? Whom was he cursing, himself, his accusers? Was it that he was cursing Jesus? O execrable scum! This is the very scum of scum. Can there be any silver in the refining pot? Yes, for our Savior told him before he was put in the furnace, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." While he was lying, while he was swearing to confirm his lying denials, yes; even while he was cursing, Peter knew, the silver knew, Jesus; the silver ached, the silver sighed, the silver was ashamed. The silver, deep down in the crucible, hidden from all human view, blushed and dared not lift up its face to the Lord. (Ezra ix. 6.) Three horrible boilings up of vileness;

once, twice, thrice, enough: "Thou shalt deny me thrice." Not four times. "And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice." Look into the furnace, and there to our view is Peter, and we say he is all dross, all depravity, he exhibits the very scum of the old man, which is corrupt according to the deceitful lusts. This is all that is outward of Peter in the crucible, and we say, O Peter, thou art so unlovely. "The Lord turned and looked upon Peter." It is the moment, the set time for the Refiner to skim away the odious scum. Christ looked, O that look! He looked upon Peter, he looked and looked and looked all the dross, all Peter's dense, corrupt scum away, and Peter is transformed. Jesus looked upon him with eyes of injured love; that look said, I have prayed for thee. He looked in such compassionate forgiveness. O that look was the look of the suffering Lamb of God who taketh away the sin of the world, and thus Jesus the Refiner took away the dross from the silver. The Refiner looked upon the silver, and Peter (not scum and dross Peter, but silver Peter,) looked upon the Refiner. Who can tell the story of what transpired in the soul of Peter when his eyes met the eyes of the suffering, compassionate Jesus? The lying, swearing, cursing Peter is transformed. The Lord with his eyes, which are as a flame of fire, so looked into the crucible that all the dross was cleansed away, and Peter went out and wept bitterly. O thou art silver Peter. Thy bitter weeping is sweet to us. O Peter, thou art lovely, thou art all fair, there is no spot in thee, nothing but silver now is seen. The broken-

hearted, melted silver is all aglow with the likeness of the Lord, the Refiner, who himself is a man of sorrows and acquainted with grief. Jesus turned and looked upon Peter, and he went out and wept bitterly.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

KENILWORTH, N. J., May 23, 1907.

DEAR PASTOR, AND LOVED ONES OF THE CHURCH AT HOPEWELL:—I had a strong desire to be at this meeting, but the association is close at hand, and I could not leave home for so long a time. I know it will be a precious meeting, and all the week it has been on my mind to tell you that it is now just thirty-six years since my first visit to the church. It all seems very vivid to me now. It was the most precious meeting and association of all my life. But let me first thank sister Anna Sutphin for stirring up the pure mind by way of remembrance. After reading her good letter in the SIGNS for October 15th last I had a lovely time in my mind for two months, living over that early love in the church. As I lay upon my bed I thought of him whom my soul loveth, and I had songs in the night.

I always was serious when a very young girl, and never joined in anything in the churches except the choirs. I sang in several places and was very regular in attendance because of my fondness for music. At the time of my coming to Hopewell I only knew five Old School Baptists beside my parents and sister. Those were my mother's sister, a dear aunt, who taught us rich lessons by her humble walk in life, sister Jane VanBuskirk and her daughter, and two maiden sisters, Amanda and Phoebe Durand, hence the Amanda in my name; I have

always been proud of it because she was such a dear Old Baptist. My parents often visited these sisters, and I was one of the children who were ready to go. They were plain, and I remember their godly conversation, and that they took the SIGNS OF THE TIMES. They lived two miles from our home. My sister Rhoda is the only one who remains of that number. I was living with a dear cousin at Rosselle, and singing in the best choir at that time. I went home one Sunday and mother asked me if I were coming home to keep house while she went to the association. I said, "Why, mother, I am going, too." I noticed that she did not oppose me. I had very often read the SIGNS, and there I found that which opened my eyes. When I read experience I found that which came close to me. My desire became great to see and know just what Old School Baptists were like. When the time came for the meeting my mother and sister went to the church Saturday and the supper was on Sunday. We went to Princeton; sister Vanwinkle and her daughter were with us. Brother Charles Merrill met the train and took us to his home on Friday, and on Saturday took us to meeting. After I seated myself in that dear meetinghouse my first thought was, This seems like home; and this before a word was spoken, for I had not seen Elder Hartwell. He came soon, and how I gazed at him, the first Old School Baptist minister I ever saw. I listened attentively to all he said, and the meeting closed. Brother Simpson Vandyke's wife greeted me first, and it was such a greeting to me, a stranger, that I never could forget it. I noticed they all seemed to think very much of one another. Sunday was a beautiful communion season, and when Elder Hartwell took the bread and

blessed and brake it, I thought, That must be the right way; I had always seen it cut before. On Wednesday the association began, and such preaching I never listened to; all was in harmony, all had the certain sound. Thursday was one of the most precious days of my life; I sat in the gallery, beside the pulpit, and there was where the Lord touched me. Looking down, I saw Elder Hartwell in the midst, and all the ministers sitting around him; Christ and his disciples were presented to my view, and it seemed that the glory of the Lord filled the house and the odor of the ointment fell on all around. Then I thought, What a grand place this is, and tears unbidden coursed down my face. At the close Elder Hartwell took me by the hand and asked me if I could get over all the hard sayings. This puzzled me; I could not understand what he meant, when it was all so beautiful to me. I felt it very much when my sister was addressed as sister. Friday the meeting was just as grand; how could I bear the parting? Thursday at the conclusion of the meeting I made this resolution, I will go home and then come down to the July meeting and if I like these Baptists as well then as I do now I would like to be one of their number; but all my resolutions came to naught. The hymn was given out, "From whence doth this union arise," and I thought, What a beautiful hymn to close such a meeting as this has been. I started to sing, but broke down on the second line and sat down and wept. All my strength was gone and I was as helpless as a little child; I could not stand without a prop. When dear father saw me weeping he asked me if I wanted to stay down. I said yes to his question, but why I do not know, only that I loved the people, and did not want to leave them. I had no

thought of being baptized. We went to the home of brother James Hill, out on the farm. I was troubled that night, but when sleep overtook me I had the sweetest dream. I thought I stood with Christ in the river and beheld the gathered throng. The next morning sister Jane Hill asked me if it were my intention to go before the church. Then I told her of this beautiful dream, the most beautiful I ever had, and that I felt it would be right to offer myself; and it was a great relief after I told her this. Every one was kind, all doing something for me. We went to the home of brother Asa Titusfordinner. He came to me and said, "They tell me you are going to the fountainhead. Well, that is the right way to go; forty years I was in the wilderness." Again I was puzzled, I did not know what this dear old man meant by the forty years in the wilderness. We went to the meeting; I had no liberty to tell of the grandeur of the meeting to me; but all showed much feeling. Brother Zephaniah Stout arose and said it must be something more than a worldly nature when one so young in years comes to the church, for there is nothing at all to attract; and his words were a comfort to me. I thought how kind it was of him, and that I would try to prove his words were true of me. But, dear brethren, how far short I have fallen. I well remember all the beautiful talk at the house of brother Voorhees, of which our sister spoke in her letter, it made me feel to doubt and wonder why I should sit there a candidate for baptism. When I went into the water and was baptized I beheld a full realization of my dream. Then after having the right hand of fellowship given to me, Elder John Badger took his text, "Unto you therefore which believe he is precious," and what a pre-

cious sermon it was. All the rest of the day I sang hymn after hymn, so unspeakably happy was I. On Monday as I stepped into my home it sounded sweet to me when my dear father came and greeted me as sister Johnson. He could not remain over Sunday, and I knew he felt it much to have to leave and go home.

But now came a severe trial: could I return to my cousin's home and then sing in the choir where I had had so much enjoyment? No, I could not sing the old songs, for He had put a new song in my mouth, even praise to our God. Soon after this I left my cousin's beautiful home, a home of grandeur, and came to live in the home of brother and sister Britton Hill. Those were happy days, and we visited about among the brethren. We all loved Elder Hartwell, and after parting with him I felt that we could not love another pastor so well; but in due time Elder Purington came, and I felt it to be not only a pleasure but a privilege to sit under the sound of his voice. I was awakened to see many things. He was kind, and taught us many lessons. When he was taken from us I felt again to say, Who can take his place? Now we have dear Elder Chick, who has filled the vacant place in our hearts and lives.

I remember daily my own imperfections and short comings, and mourn over them. For a number of years my life was very bright, but when trial and sorrow came it made me feel as though I never knew the Lord. I want to do what is right, but it seems that the wrong is always first; I cannot do the things I would, and the things I would not, those I do. I do not feel at all worthy of the love that has been bestowed upon me by the brethren, yet I can sing, "Do not I love thee, O my Lord?" Many of our

loved ones have been called home, but there are many left who will remember the time of my coming to the church. A short narrative of my experience was written some years ago. I do not know what I wrote, nor to whom it was sent, but it was by request of sister Harriet Shepherd. I have trembled a great many times about it; what did I know then about experience? It must have been written then more with an eye to please sister Shepherd than with an eye single to the glory of God. We learn from day to day, here a little and there a little, line upon line and precept upon precept. In all my years of trained nursing, sitting by the side of sick and dying people, I have had sweet meditations with the church; I could see you all there in your places, especially those who attend the meetings regularly. Do you wonder that the Hopewell meeting-house is the choicest place on earth to me? A few times during these past years the way has been so dark I have felt like asking that my name be taken from the church book. Once in Elder Purington's time I was getting ready to go for that purpose, but I could not get over this one text, "We know that we have passed from death unto life, because we love the brethren." The Lord speaks to me in my very lonely life, giving peace that the world cannot give nor take away.

My dear pastor, I now leave this to your better judgment. It is, I know, altogether too lengthy. How I shall miss the dear ones at the association, especially brother and sister Asa Shepherd. I spent the whole time with them three years ago.

I am your most unworthy sister,

MARY AMANDA HAINES.

PSALMS CIV. 32.

"He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke."

This one hundred and fourth Psalm in beautiful language sets forth the wondrous power, providences and eternal glory of God, while the thirty-second verse, quoted above, presents to our minds the manifestation of that great power, both in the creation and in the work which God has wrought in the hearts of his children. The same Spirit that moved upon the face of the waters in the beginning of time, bringing harmony of light, and knowledge, and wisdom, and understanding out of chaos, hath wrought mightily in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The finest and broadest mind in nature cannot attain unto the least conception of God's mighty power; he speaks and it is done. The result is harmony of action pleasant to behold, a constant wonder.

"He looketh on the earth." In the intercourse of natural men one with another a look sometimes speaks volumes; as man looketh upon man it betokens, as in a mirror, the secret thoughts of the heart; it shows love, pity, sympathy, anger and even murder. Many times words do not have to accompany a look in order to define its meaning. These are small things in comparison with a look from an outraged and sin-bearing Jesus, or a look from the Majesty of the heavens; its effect is such that the subject of it "trembleth" with fear, remorse, shame and humiliation. Whatever may be the character of the look (when God looks) whether of love, pity or anger, it causeth fear and trembling. After the crowing of the cock Jesus looked upon Peter, and he went out and wept bitterly. Who can tell the anguish and sorrow of

poor Peter except they who have experienced the same? Can we not each one of us remember times that we denied our Lord? And when we realized that Jesus was looking upon us with pity and sorrow were we not crushed and heartbroken that we had done despite to the spirit of grace, outraged the profession we have made and manifested the evil that continues to dwell in our flesh? When certain men brought to Jesus a woman whom they accused of a certain sin and demanded that she be punished, Jesus looked upon them and said, "He that is without sin among you, let him first cast a stone at her." They all left her, conscience-stricken by the power of his look and his presence, while on the other hand the woman was humiliated, and rejoiced in his mercy and love. "The Lord shall rejoice in his works," and his works embrace the subduing the whole earth by the word of his power to the glory of his grace. All that is contained in the earth is embraced in the one word "Jacob." As a representative character all the nations of sin are set forth in him, he was a supplanter and a deceiver, and when the psalmist was inspired to say, "He looketh on the earth, and it trembleth," the Lord directs our minds to Jacob. The prophet Isaiah says, "Behold, the Lord maketh the earth empty; and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." While the devastation of the possessions of Israel literally, because of their idolatry and disobedience, is primarily implied in this declaration, yet also the experience of the Lord's people is pointed to, wherein the devastation of the possessions shall take place, and his goods spoiled by the stronger Man, who cometh and bindeth the strong man. Here is cause for trembling.

“The Lord looketh on the earth, [you and me] and it trembleth.” As Jesus drove out from the temple all that defiled it, so when the Lord looketh on this deceitful heart of ours, as holiness looketh on blackness and deceitfulness to purify it, we fear and tremble, we are made empty of the activity of the elements of the earth within us, our best prospects are turned upside down, and the inhabitants thereof (wrath, envy, hatred, malice, deceit, &c.,) are scattered by the light and power of the truth of God. All this is the Lord’s work, and “it is marvellous in our eyes.” He teareth down his people whom he hath chosen, and buildeth them up a holy temple unto himself, thus he saith, “The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” Thus he looketh and the earth trembleth.

“He toucheth the hills, and they smoke.” The same power of God is displayed in his touch as in his look. “The Lord God of hosts is he that toucheth the land.” The result of his touch is a separation of the precious from the vile. The Lord descended upon Mount Sinai in fire, his presence touched the mountain and it sent forth smoke. When the presence of the Lord toucheth the land it becometh holy ground, all pollution or sin is swept away as smoke. Smoke is a vile and poisonous refuse emanating from combustible earthly material which has been consumed by fire; it ascends into the air, and coming in contact with the ozone in the air of heaven, becomes pure and sweet and clean. Thus “saith the Lord,

Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

“He toucheth the hills, and they smoke.” Man in his best estate in nature exalteth himself in his pride and arrogance, becoming in his own estimation as hills, which stand above the plain face of nature and of the valleys. He looketh out upon all nature as being subject to his mighty will and power, and he esteemeth no man as better than himself. He goeth about seeking and striving for the things which make for his ease, comfort and pleasure. He also boasteth of a righteousness which issues entirely from himself, but when the Lord toucheth him he is brought low, the hill sinks into insignificance, the poisonous vapor of smoke chokes out and tarnishes his former splendor, adversity cometh upon him, his riches are carried away in the whirlwind, and with one of old he crieth, “But I am a worm, and no man; a reproach of men, and despised of the people.” He now knows that he is a sinner. The Lord is baptizing him with fire, and the poison of smoke ariseth from the burning. The Lord’s touch is the touch of love; he must needs suffer, but the end is everlasting rest and peace and joy in the Lord. Out of the blackness of the cloud of smoke man cometh, stripped of his own filthy, self-righteous rags, and clothed in the habiliments of the righteousness of the saints of God. Again he cries, “This is the Lord’s doing; it is marvellous in our eyes.” And again, “The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.” The question comes to us from the Lord by the prophet, “Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?” And from the same source the questions are sweetly

answered: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." If we suffer with Christ our Redeemer we shall also reign with him in glory. Amidst the fire and smoke of the baptism of the saints the heart is broken and bleeding because of sin and its dreadful results; but we have this sweet promise: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all."

B. F. COULTER.

PHILADELPHIA, Pa.

OXFORD, N. Y.

ELDER F. A. CHICK—MY DEAR PASTOR:—I feel like sending this good letter to you to read and do with as you think best. It is my letter now that it has left brother Fenton's hands, and yet not mine, for I feel that it belongs to the SIGNS, so that all lovers of the truth may read it.

In love and fellowship, I remain your unworthy sister,

(MRS.) MARY BREWSTER.

PHILADELPHIA, Pa., Nov. 18, 1906.

DEAR SISTER BREWSTER:—Your letter of November 4th is at hand, and was refreshing to read, as you wrote of your love to the saints and of your appreciation of the privileges with which you are blessed in mingling with them. Truly there is no true joy save in mingling with the assemblies, and in the fellowship of the saints. We are often seemingly alone, and yet not alone, for Jesus is never absent. We may not always realize it, but nevertheless this love for these

things is "Christ in you, the hope of glory." This is Christ manifest in our flesh. Being manifest in the flesh means more than his being born of a woman, it also means that he dwells now in his people. There is not a song of joy or a cry of "God be merciful to me a sinner," but what is caused by the Spirit of the Lord dwelling in us. We know that we are sinners only as the light makes manifest the darkness of our great sinfulness and depravity. Once our Savior told the disciples that he would tell them more, but they were not then able to bear it. I take it that they were not then able to have more of his glory revealed to them, and also were not able to be shown how exceeding sinful they were before God. But the Savior said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." You say there are none like the people of God. Well, they are all led by the same Spirit, are all taught by the same Spirit, and all experience the same love of God shed abroad in their hearts; in fact all are one in Christ Jesus; all bear the same fruits of the Spirit, which are love, joy, peace, long-suffering, meekness, gentleness, kindness, &c. When we are controlled by the adversary we bear the opposite fruits, such as envy, hatred, malice, backbiting, &c. The Lord suffered Satan to sift Peter, and no doubt he will suffer every child of grace to know the temptations and sufferings which are on account of sin. It is said, "If we suffer, we shall also reign with him."

Now, my dear sister, I have a realizing sense of the reality of my hope, and that I shall one day know for myself. I know that time moves swiftly on, the day that is past is, in one sense, as far from us as if it were hundreds of years ago; in other words, it is just as possible for us to pass

through the hours of a thousand years ago and live over one of those days as it is to live again the hours of yesterday. We, creatures of time, can talk over what have been the important events of our lives so far, but we do not know the future. When we consider that we were chosen in Christ Jesus before the foundation of the world, and that the moment of our natural birth in this world and the moment of our going out of it were all known to God, it seems wonderful. I take comfort in the sovereignty and wisdom of God, and that there is no limit to his wisdom. If this be so, there is nothing that will ever transpire with me but what is known of God before it comes to pass. If I am one of his chosen, every sin to the utmost was known to him, and was atoned for by the blessed Jesus. To say that I could commit one sin that would break my kinship with Christ would be to say that his wisdom was not sufficient to take in and know that sin. I cannot question his wisdom or his power to save to the uttermost those who are his chosen or elect; they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Our life is hid with Christ in God. But one will say, Give me some evidence that I am an heir of salvation. Let us refer to the characters to whom He spoke while on earth. When the Lord revealed himself to Peter that disciple said, "Depart from me; for I am a sinful man, O Lord." Had he known this before? O no. Again he said, Except a man hate his life he cannot be my disciple. Is there one of his who is satisfied before God with the life he now lives in the flesh? Each one says, "When I would do good, evil is present with me." "The good that I would, I do not: but the evil which I would not, that I do." He says, "Pray

without ceasing." It is not needful to be saying a form of prayer all the time, for the true prayer is from the heart, and with groans which cannot be uttered. Again, he said, Confess your sins. Tell me, are not your sins always before you, standing like a mountain between you and God? We sometimes think, Surely one so vile as I cannot be a subject of God's love and mercy. This same mountain of sin is removed when Jesus appears as our righteousness, wisdom, sanctification and redemption. He goes before us always, and has prepared the place, and has come again, and will in time take all for whom he died to be where he is, that they may behold his glory. This is the promise of the Lord.

You ask, Who is the waster and destroyer spoken of in the word? You will recall that the word says, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," &c. You will recall how David, the type of our spiritual David, slew the lion and the bear, and restored the lamb to the fold; not one lamb less, but two adversaries slain; so Jesus is the waster to destroy the adversaries of his people. The strong Man is bound when the stronger man comes and binds him. This is Christ binding the strong man of sin and evil within. So Jesus loosed the woman bound those eighteen years by Satan. Isaiah, by the Spirit of Christ in him, did testify to the coming of the Lord and Savior. Peter said, "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." So it is

the same Jesus that speaks in his people to-day that spoke by the prophets and apostles. He said, Abraham saw my day and was glad.

I had a good visit with Elder Ker when he was here last week. I feel my sinfulness before God; pray for me.

Your brother,

J. M. FENTON.

ROMANS V. 3-5.

“Nor only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed.”

I have felt for some few days that all the hope I have is centered in the above Scripture, and that only because of my tribulation I have evidence that I am what I hope I am: a child of the living God. I used to think before I had a hope that because of my troubles I was not one of the Lord's people, that his people never saw any trouble, that it was a season of rejoicing with them, and that it was only those who have trouble that were left out, therefore I could not glory or rejoice in my trouble. But I think I see things differently now; that it is only the Lord's people who have trouble, and each and all of them do have trouble. When I first saw this Scripture I could not see how any one could glory in tribulations, because naturally tribulation is trouble and doubt, worry and suffering, and how could it be that one could glory in these things? But it seems at present my hope is centered in my troubles, and because of these troubles I hope I have a hope. From reading I have found the Lord's people have been a people of trouble all along, and in doubt a great portion if not all the time; for they think, I would not see trouble if I knew these things; but what we see we do not hope for, and if these

things were made sure to me I would have no tribulation, patience, experience or hope. But it is not this way, so I have these things, and one goes with the other and all are one. I have no doubt that if I be dead with Christ I also live with him. I know these things, for as sure as I am dead with him so sure I live with him; but I have only a hope that I am crucified with him, and by tribulation I have this hope. It seems small at times, but when it is the smallest it is most sweet and dear to me; all the hope I have is that when God's only begotten Son died on the cross he died for me, and that in his resurrection I was resurrected, born in new life, life without sin, pure, perfect, spotless and blameless in the sight of the Father. If I am not now clean I can never be, for this cleansing was done in his death, and the life was in his resurrection. Our Savior suffered and was troubled while in the flesh, and therefore we cannot expect anything else. It seems I am troubled for the sins I do now, and continue to do, not those I have done, and I grieve because of my weakness.

I went to meeting yesterday feeling fairly well, but when I saw those whom I love, and hope love me, I felt that I was entirely beneath their notice, and it would be better should they not condescend to notice me at all; but yet notwithstanding all this I desire their love and fellowship. When I tried to talk with them their words sounded sweet and full of meaning, while mine echoed back to my ears as hollow and nothing, and better unsaid. My talking is a continual annoyance to me anyhow, but it seems impossible for me to refrain from it, especially when with those who are His, and when at my work or by myself I think of their sorrows and tribulations, and my eyes scale the mountain's peak.

I am made to glory in my tribulations because it works patience; I am patient because I cannot be any other way; I cannot hurry things nor hinder them. My troubles make me patient. I am waiting to be free from this downcast feeling. This patience is part of our experience. I used to think when people spoke of their experience it was up until they received this hope and ended then, but I now think and know that mine is not ended, that my experience goes on as I live, therefore I can tell my experience only in part, I can only tell of things I have passed through, and if I am his I will continue to have experience; these experiences give me hope. I had an experience before I had a hope, but did not know it, for if I have a christian experience Christ was working in me when my troubles began, and things were being made plain to me, but I did not know what for. The first thing made plain to me was my lost and helpless condition, and this is still clear and plain to my mind as far as I am concerned, and if not saved by God's grace I am not saved at all. I am not ashamed of a hope in this Power, because it is pure, perfect and strengthening. Why should we be ashamed to hope in the Power that is superior to all others? Are we not proud of the strength of our national government, proud of the strength of it, and not ashamed to stand under her flag? We are proud of it because of its superiority; how much more should we be proud, and not ashamed, of a hope in our Lord and Savior Jesus Christ, because we know beside him there is none other. His strength is all we have; his love and strength are what we depend on; we know of his strength and hope in his love. But we glory in tribulations, because tribulation worketh patience, and

patience, experience; and experience, hope; and hope maketh not ashamed.

If you will pardon this intrusion I may never do so again. I enjoyed the association; the preaching was a calm sea to me.

If one at all, the least of all your brethren,
F. SELBY FISHER.

JAMAICA, N. Y.

[THE above letter was written to Elder B. F. Coulter, of Philadelphia, Pa., and by him forwarded to us for publication.—ED.]

ROMULUS, Oklahoma, April 12, 1907.

ELDERS CHICK AND KER—BELOVED BRETHREN:—I have a desire to talk to you a little this morning upon the subject of the sheep. You may think me presumptuous in writing to you so much, but I want to ask you a question. Is the one that lives nearest to us, in distance counted by miles, our neighbor every time? I think not. For my neighbors naturally are Methodists and Campbellites, and for this reason, when I feel a desire to talk of Jesus and his work, I cannot call these my friends, but when I find in me a mind to talk of Jesus I am compelled to write to those of like precious faith. This gospel is from faith to faith. So you see, dear brethren, I just go a few steps to be with those to whom I can enjoy speaking of the Savior.

But I will write now touching what I would like to speak of, if the Lord will guide my pen. It is that Jesus stood as a lamb slain from the foundation of the world, and also that he has told us that his people are counted as his sheep. There are two classes of people spoken of in the word: the sheep and the goats. We cannot make a sheep out of a goat, neither can we make a goat out of a sheep. He said that he will place the

goats on the left hand and the sheep on the right hand. It looks very plain to me that the sheep have been chosen as sheep always, and the goats have been goats, and will be always the same. Goats are wild by nature, desiring wild food, and the sheep are very careful as to what they eat. The little lamb desires the milk, and it would be impossible to raise it upon that which older sheep would thrive upon. The lambs of Jesus must be fed with the sincere milk of the word; they cannot thrive on such food as older ones of the flock enjoy. As they get older they become stronger and enjoy the stronger food, and the stronger their food must be; but goats will eat almost any kind of food, even to refuse matter.

You will remember when the command was given it was to go to the lost sheep of the house of Israel; it was not commanded to go to the goats, but to the sheep, and Jesus said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." He does not say, Other goats I have, but, other sheep. Again, he said, My sheep hear my voice, and they follow me, and a stranger they will not follow. He did not say the goats will follow him. Some of the goats may for a time follow with the sheep, but this does not made them sheep. They cannot get on enough of the sheep's wool to make them sheep; they have always been goats and always will be while the world stands. Jesus 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." But it is the dead sheep and not the dead goats. My understanding is that they were the chosen sheep before they heard this voice,

but, at that time, they did not of course realize it. Even afterwards, we do not at all times feel as though we are among the little ones. It is not in man to make a sheep, and neither is it in man to bring salvation, but it is by grace that we are what we are; it is in Him and through Him that we live, move and have our being, and let us praise him, for to him all praise is due.

I enjoyed Elder D. M. Vail's answer to this question very much, and would say, as he did, "I can't help it." I would be glad to hear more from brother Vail through the SIGNS.

Brother Chick, your ideas of the little foxes were very plain and clear to my mind, and I did enjoy reading them very much. I feel strengthened by reading after stronger brethren, who are strong in the Lord; it strengthens, builds up and feeds the little, weak worms of the dust, such as I feel myself to be. My prayer is that his grace may still uphold you up in the future, as it has in the past. I feel assured that it will be so, for His ears are ever open to the cry of His loved ones.

Brother Ker, I much enjoyed your editorial regarding Old School Baptists having organs in their houses of worship, and concerning protracted meetings and all such things as these. I think such things are an abomination to the Lord; the song must come from him, and his people are made to sing the song when they have the Spirit of Christ in them; he gives them the new song which none can sing save those who have received it. This song is a puzzle to the world, and will be as long as the world endures; but the redeemed all sing the same song, which is both old and new. The Old School Baptist Church is a mystery to the world, and always will be; it is not

of the world, and therefore the world knoweth it not, and it is not recognized among the denominations of the world, and I feel to thank God for it.

Now, dear brethren, I hope you will read this carefully, and if there is anything wrong in it forgive me. I will leave it to your better judgment whether to publish or not. I had no one here to talk with this morning and so felt that I wanted to write to you. If it were the will of God, I would be glad to see you and hear you both preach. If you think this imperfect letter is worthy of publication you may use it, as my father and some other friends who live far away may want to hear from me in this way. If there be anything in it to comfort the least one that may read it, give to the Lord all the praise. I know that in my flesh dwells no good thing. Do not let this letter occupy the place of better matter. May the Lord be with you all, is my prayer.

With christian love to the household of faith,
 ELLA DAVIS.

EGAN, Texas, July 15, 1907.

EDITORS OF THE SIGNS OF THE TIMES
 —DEAR BRETHREN:—I have a desire to write to all whom I met at the four associations I recently attended in the east, as several expressed a desire to hear from me through the SIGNS. I have been too lonesome, too barren, too desolate to write anything that would be of the least interest to any one whom it was my pleasure to meet. I do not think I have ever in life been so homesick for the company of my Father's children as I have been since my return home. I live over and over again the time spent at each place of meeting, and try to imagine myself in the midst of the brethren listening to the glorious truth as set forth

by the different ministers and faithful ones in Christ. I feel that the Lord greatly blessed me in permitting me to visit the four associations and meet so many of the loved ones, quite a number of whom I met when there four years ago and a number I had never seen before. It is a visit long to be remembered. I was greatly blessed with a hearing ear, more so than is common with me, for which I hope I am thankful. I do wish I could express just how well I did enjoy the entire trip, but language fails and space forbids, yet I must mention the pleasant evening spent with dear sister Craven and a number of the church in Philadelphia; I was enabled to pick up several crumbs that fell from the Master's table, and they are sweet to my taste yet. I received much comfort from the description given by Elder Coulter of the poor, little sheep following way behind the flock, bleating as it follows on, feeling too poor and insignificant to be in company with the rest, yet cannot bear the idea of being left behind. I feel to-night that I am that poor, little sheep, almost out of sight of the flock that is pressing on toward the goal. In my mind I hear the good Shepherd just ahead calling, and I hear the answering cry of the sturdy old sheep and the faint bleat of the little lambs as they follow afar off. One blessed thought comes to me: He will carry the lambs in his bosom. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." He has promised never to leave nor forsake you. Though the winds of adversity may howl around you and the storms of persecution burst upon you, be still, he has promised to be a hiding-place from the winds and a refuge from the storms. He has loved you with an everlasting love, therefore with loving-kindness he has drawn you,

"For he shall give his angels charge over thee, to keep thee in all thy ways." Praise the Lord, O my soul, and bless his holy name.

I wish to say, that while I enjoyed each association very much, I think the Delaware River, held at Hopewell, N. J., was in some respects the pleasantest one of the four I attended. Not that the kindness of the brethren was greater, or that the preaching was better, but somehow it seemed exceedingly good to me; perhaps it was because I was in a better mood to enjoy it than the others. We do not always enjoy a feast spread before us if we have a poor appetite, and do not relish the food like, perhaps, some one seated near us.

I wish to say to one and all whom I met, that I shall ever remember with pleasure the happy hours spent with you. I wish I could express what my heart feels, but the feeling is too deep for utterance; I do feel that your God is my God, and that where you live I want to live also. May God bless you in all things, is the sincere prayer of my heart.

Unworthily, LYDIA C. RAY.

KANSAS, Ill., Aug. 5, 1907.

DEAR BRETHREN EDITORS:—I have felt for some time a desire to write once more to the readers of the SIGNS, but owing to the great failure of my physical powers I could not do so, and I now can write but little.

I have enjoyed reading the SIGNS OF THE TIMES for many years, and now at the near approach of my eighty-fourth year it is my comfort and satisfaction next to the Bible. Sixty-four years ago last March I was baptized in the fellowship of Little Bethel Church, in Coles County, Ill., where my membership now is. I have only one regret for my action

then, and that is my life has been so unprofitable among the brethren. As Paul expressed it, "In my flesh there dwelleth no good thing," yet I still hold to the good hope that after death I shall be like unto the glorious body of Jesus Christ. This hope is more to me than ten thousand worlds like this.

"My latest sun is sinking fast,
My journey almost done,
My hardest trials now are past,
My dawning is begun."

With the poet may I say,

"O come, angel band,
Come, and around me stand;
Come bear me away on your snowy wings
To my immortal home"?

I am thankful the Lord has kept the editors of the SIGNS in the path our dear Savior trod, and that it has never varied in its doctrine.

I write this as my dying testimony. Farewell. May God be with you through life.
JAMES M. TRUE.

RATON, New Mexico, May 22, 1907.

ELDER F. A. CHICK—DEAR BROTHER IN HOPE:—I suppose you are to-day at Cow Marsh. Last week I was, in mind, with you all at Black Rock, and have had you all in mind to-day. Next week you all hope to be at Hopewell; may you have the presence of our Lord with you at all the meetings. I have had the privilege granted me to be at associations at all the places they are appointed this year, except New York city, and I feel that I should be very thankful for the many blessings of which I am the daily recipient. Please remember me in christian love to the brethren and sisters who may assemble with you.

I remember the first time the Delaware River Association met at Hopewell, I judge it was in 1835, but am not sure of the date; I had all of the old Minutes for

many years, after my mother's death I took care of them, but they got mislaid when the war broke out, as we were in Washington and subject to some confusion in our household arrangements. I know that Elder Beebe and Elder Trott were there.

Elder Fetter joins me in christian love to all the friends. I dare not say I wish I might be there with you, for in the providence of an all-wise and all-merciful God I cannot be there, and I desire to say, Not my will, but thine, O Lord, be done.

With many kind wishes, I am, I hope, your sister,

ELIZABETH H. BOGGS.

NANY, Va., Jan. 1, 1907.

DEAR EDITORS:—The dear, old SIGNS is to me a great comfort in my lonely, declining years. The dear ones who contribute to its columns tell of my daily trials and afflictions, and my hope, which seems at times so feeble, is strengthened, and I am encouraged to dare hope that I, a poor, vile worm of the dust, am a fellow-citizen with the household of God. O what an honor for such a sinner to claim! Truly only in the blood of Jesus can we have hope. The editorials are excellent and full of comfort and instruction to all who love the truth.

Dear, loved ones, it has pleased the blessed Redeemer to cause me to fast most of my time. My times of feasting are few, yet my faith, though ever so faint, abides with me. Dear friends, pray for me, that my faith may grow stronger as the end draws near. I desire to thank and praise our dear Lord for all his great mercies to me and mine. I try to pray the Lord to prosper and bless you, both spiritually and temporally, and that you may long be spared and blessed

in your labor of love for the household of faith and in defence of the truth.

Lovingly your sister, I hope,

MARY A. MURPHY.

ATWATER, Ill., April 30, 1907.

ELDER H. C. KER—ESTEEMED BROTHER:—Through the kindness of a dear sister who loaned me her paper I have just read the article published in the SIGNS for April 15th, giving your views on predestination and other subjects in reply to letters written you from Georgia and Texas, and wish to say your views agree with what I have believed ever since I received a hope through grace, more than twenty years ago. When I read the SIGNS I often find I am not alone, and am made to rejoice in the comforting things it contains, and my Bible proves them to be true. I cannot give up, but must press on toward the mark of the high calling in Christ, and I hope God will enable me to run with patience the race set before me. The SIGNS OF THE TIMES is the only paper I have ever found that advocates true Bible doctrine of salvation by grace unmixed with men's works, and the predestination of God as I believe it, so I feel that I must have it for myself, and herewith inclose two dollars, for which please send the paper to me.

Your unworthy sister,

L. J. HUDDLESTON.

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, &c.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1907.

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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JOSEPH'S CUP.

IF not asking too much, will Elder Chick give his views upon Joseph's cup? What is meant by its being put into the mouth of Benjamin's sack, and why was Benjamin's mess five times as much as the others? Joseph seemed to love Benjamin better than the others; why was this?

LAURA A. WILSON.

POTTER, Ark., May 30, 1907.

According to the promise made in the SIGNS for August 1st we will try to comply with this request. At best, however, we can only give such thoughts as occur to us as being in harmony with the word of God. No direct explanation is given of this subject in the Scriptures in its application spiritually to the people of God under the gospel; but we believe that this, as well as all other Old Testament Scriptures, was written for our learning, because the apostle has so said. Some of the types recorded in the Old Testament are fully explained by the inspired writers in the New Testament, but not all. These first we know are as explained in the Scriptures, but the many, of which nothing is directly said by the New Testament writers, we have come to feel very careful in handling. At best we can but give our judgment concerning any of them, and feel like speaking very carefully. Of one thing we have come to feel

very sure, viz., that types and shadows all ceased when the blessed Savior died, for he was the true answer to them all. When the substance came there was no more need of shadows and types. There are emblems to be observed by the church now, such as baptism and the supper, but these are not to be regarded as types, because they relate to a Savior already come, and living now in and with his people. Also in the New Testament there are parables setting forth the various matters relating to that kingdom which has already come. Narratives are also given in the New Testament which set forth how God under the gospel deals with the children of men who are called by his grace, but these are not to be called types or shadows. These dealings of God are then spiritual realities, and show just what God's dealings with men will continue to be to the end of time. The kingdom of heaven was not on earth until Jesus came, therefore what was set forth concerning the kingdom of heaven could have no application to anything that was under the old covenant; but the things set forth in the Old Testament did point forward to the coming kingdom of heaven.

In all ages of the gospel church, so far as we have been able to read, Joseph has been regarded as a lively type of the blessed Lord in his incarnation. Many writers have delighted to trace out points of resemblance between Joseph and Him who is greater than Joseph, but we cannot here speak of all these things. We also believe that it is right to speak of Joseph as a type of the blessed Savior. This is true in a general way, we do not doubt, of all that he did and suffered.

Concerning the questions propounded by sister Wilson, it seems manifest that what is recorded of Joseph in that im-

mediate connection would, as it related to the literal events of time, be only natural for him to do. Joseph's cup was that out of which he drank, and it was silver, and no doubt very costly and beautiful. It may represent to us the cup of salvation, which is in the hand of the blessed Lord and which he bestows upon his people. Out of it he bestows upon them that wine and milk which makes their heart glad, and which nourishes them in all heavenly graces. It is said that by it Joseph "divined" or, literally, "made trial." Such things were common among all the ancient heathen nations, and especially were such cups used in Egypt. It is not likely that Joseph, who worshiped the living God with prayer and praise, would be guilty of such heathenish practices. The steward said this concerning the cup, and not Joseph. The steward saw that he prized it highly, and no doubt concluded that it must be that Joseph did so because he found mysterious power in it. Joseph indeed did use it to divine what was in the hearts of his brethren toward each other, and especially toward Benjamin; by it he made trial of their state of mind, to see whether it remained the same as when they had sold him into bondage. By the cup of salvation our spiritual Joseph makes trial of his people; by it he discerns their very thoughts, not for his own information, but for theirs, that they may know how evil they are in thought, word and deed. This cup is that word which discerns the thoughts and intents of the heart, and divides asunder the soul and spirit, the joints and marrow. As the hearts of the brethren of Joseph were probed and revealed in their trial by the cup, so in the work of salvation all the children of God are made to know themselves, and stand revealed to them-

selves as guilty sinners before God and in the sight of their own consciences. As the cup was costly and beautiful, so salvation through Christ is most costly, and the robe of this salvation is most beautiful. It is beautiful without, and they who are clothed in it have no spot upon them; and, more than this, are all beautiful within. The King's daughter is all beautiful within. The cup belonged to no one save Joseph; it was his own peculiar treasure. Likewise salvation is all of the blessed Lord.

What is meant by its being put in Benjamin's sack? Regarding the narrative simply as a narrative, as said before, there is no doubt in our mind that the reason which actuated Joseph was that the real feeling of his brethren toward their half-brother might be made to appear clearly. They had sacrificed all natural affection in their eagerness to get rid of this dreamer, their brother Joseph, and he would now test them to see whether there had been any change in their hardness of heart. The money was also placed in the sacks of them all, as had been the case before. Had the cup alone been put into the mouth of Benjamin's sack, and no money found in the sacks of them all, there might have been room for them to censure their brother as alone guilty; but now this could not be, seeing that all found that which did not belong to them in their sacks. This would be true, if we regard the natural event alone. We have no reason to think that Joseph had any knowledge of the fact that God, who was overruling all this series of events, intended to set these things forth as types of the true heavenly things to be revealed under the gospel dispensation. It was not in his mind that all this was a type of the dealings of the Lord with his people; but we know

that what Joseph did not then know is the truth. That the cup was found in Benjamin's sack would be a type of that experience of soul which led Paul to count himself the chief of sinners, even as Benjamin would appear to be the chief sinner among them all, and yet the thoughts of Joseph were those of peculiar tenderness and love toward Benjamin. Thus Paul was made to count himself the chief of sinners, that the love and mercy and favor of God might be all the more gloriously made manifest in him. That the cup was found in the sack of Benjamin was to the brethren of Joseph an evidence of peculiar disfavor, so that they would fear the worst, but in reality it was the evidence of the especial love and tenderness of Joseph toward his brother. God's thoughts and ways are not our thoughts and ways. Men judge, when one wounds another, that it is a mark of enmity, but whom Jesus wounds is the subject of his own peculiar love above all others. Thus, that the cup was found, by Joseph's order, in the sack of Benjamin, was a mark of that love that was stronger than death. Every soul toward whom the Lord will make known his grace and mercy finds the evidence of his own guilt and of the disfavor of the Lord brought home to himself personally. At that hour he cannot believe in the favor of the King, but rather that he must suffer for his sins. No doubt Benjamin expected nothing but wrath from Joseph, but how soon all this is changed and he stands forth as the object of Joseph's especial regard and favor.

Why was the mess of Benjamin five times as much as the others? First, Benjamin was Joseph's own brother, while the others were but half-brothers. Then the others had been concerned in his banishment from his father's home and in his

captivity as a slave in Egypt. Benjamin had had no part in all this series of crimes against him. It was but natural for these reasons that he should be dearer to Joseph than the rest. We would not be understood as saying that Benjamin was a type of the disciple John, for he was not, if we consider John as an individual, but still of John, as was of Benjamin, it is said that he was that "disciple whom Jesus loved." It was not meant that Jesus did not love all the rest of the disciples, but it was true that toward John was made manifest peculiar love and regard from the Master. Joseph manifested love to all his brethren, but there was a dearer regard to Benjamin in his heart; he yearned over them, but longed that Benjamin should be in his arms the most. He forgave all his brethren all their sins against him, but, in the sense of which we are speaking, Benjamin had not sinned against him at all. There was special favor toward Benjamin, as there is special favor to the obedient now. The sins of the others had separated between them and Joseph. Their sorrows and repentance and confession brought them near to him and blotted out the past transgression from his mind. Upon them all he bestowed favor, but to Benjamin five times more than to the rest was given. They were all brethren, sons of the same father, but they did not all treat him alike. The children of God are all sons and daughters of the Lord Almighty, and brethren to the Lord Jesus Christ, still the disobedient are beaten with many stripes, their sins come in between them and the joy of salvation. It was so with David when he prayed, "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." David's sin had come in between him and the joy of the Lord, and he beheld the

hidings of the face of the Lord, yet when repentance was given David this joy was restored unto him, and once more he could walk in the light of God's countenance. Something of this seems to us to be involved in this type. Joseph loved Benjamin more than the others; this sets forth, does it not, that which the blessed Master said in the parable of the vine and the branches: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love"? The disobedient are the children of God indeed as well as the others; but transgression results in the hidings of the Father's face. It was so in this lively type, as it appears to us. There is no difference in the love of God at any time, but the difference is in our own selves. The clouds that hide the face of the sun are from this earth of ours; the sins that hide the face of the Father are from our own hearts and lives; and how often the earth itself gets in between us and the sun and we walk in midnight darkness. The sin of Joseph's brethren had come in between them and their brother; it was in their minds, and was as a barrier between them. It was true that their sins were more of a barrier against their coming to him than they were against the outflowings of his love to them; long after his heart had burned with love to them as though they had never sinned, their hearts would recall all their bitter hatred, and there would be mourning on account of it. Our God forgives us all our sins, but we can never forgive ourselves; if we could do so, then there would be small evidence that He had forgiven us. Those whom the Lord loves, cannot love themselves; those whom the Lord does not love are full of self-love. Joseph's brethren remembered in their

distress and perplexity how their brother had pleaded with them in vain to spare him, and they felt that they had no right to ask for mercy, even at the hands of him whom they thought was a stranger; from this stranger they could expect no consideration. Had they known it was their brother before whom they stood they must have trembled still more, and this because it was against him that they had sinned. O what a mercy it was that their sin had been against a brother! They could not have thought it, but it was so after all. When he had revealed himself to them, they still greatly feared and were troubled, but the words of Joseph were gracious and merciful. They indeed intended evil, but the Lord intended good, and by their wickedness much people were saved alive. Their guilt was the same, but there were large purposes of mercy in it all. This did not make their sin any the less, nor did it decrease their repentance and sorrow; but Joseph could, out of this his faith, find room for forgiveness. If our brother sins against us how much it will help us to forgive if faith assures us that to us, and to all who love God, their transgression shall work out good. A view of the largeness of the mercy of God, and of the greatness of his wisdom, and of the unchangeableness of his purposes, will put down within us all hardness against puny man, and we shall feel, as did Joseph, that God meant it all for good. If a warfare between us and our fellow results to our great advantage even natural men will find it in their hearts to be forbearing and forgiving after the manner of men; and since we know that all things work together for good to them who love God, ought it not to be easy to forgive even very bitter wrongs against us? C.

POETRY.

WHEELING, W. Va., June 24, 1907.

DEAR BROTHER CHICK:—I inclose some verses written by a precious sister, Miss Semma E. Corder, and would like to see them in print, as they seem very comforting to me, but I desire to let you be the judge. As I was copying them I found them adjusting themselves to the tune, "There was a little family who lived in Bethany." They seemed to gather sweetness as I tried to sing them to that air. Sister Semma's address is Philippi, W. Va.

A poor, trembling one in hope of immortal life,
(MRS.) FLORENCE PULTZ.

DREAMING OF MANSIONS ABOVE.

(A Song.)

I'm dreaming of those mansions
Far, far above the sky,
Where shadows never gather
In that bright world on high;
There Jesus lights the city—
'Tis one eternal day,
And angels of sweet music
On golden harps do play.

Chorus:

I'm dreaming, yes, I'm dreaming,
Of mansions far away,
Those mansions where the weary
Find one long sabbath day.

I'm dreaming of those mansions
Beyond this world of gloom,
Where flowers of true wisdom
In grand perfection bloom.
There King Emmanuel reigneth
In perfect love and peace,
And joy in that fair kingdom
Shall never, never cease.

Chorus:

I'm dreaming of those mansions
Beyond this dark abode,
That peaceful habitation,
The paradise of God.
There the redeemed of Jesus
Shall walk with him in white,
And drink of that pure fountain—
The river of delight.

Chorus:

I'm dreaming of those mansions,
The heaven of the blest,
Where none shall e'er grow weary,
But find one sabbath rest,
And in the Savior's presence
Forevermore proclaim
In one unceasing anthem
The power of his name.

Chorus:

I'm dreaming of those mansions
Where sorrow is unknown;
Where all is praise and gladness
Around that sovereign throne.
There to the King immortal
All honor shall be given
Forever and forever
In that sweet home in heaven.

Chorus:

A SONG OF PRAISE.

"THOU dear Redeemer, dying Lamb,
Thou great Jehovah, great I AM,
We love to hear of thee, dear Lord,
And listen to thy sacred word.

No music's like thy charming name—
It puts us in ecstatic frame;
Not half so sweet can aught else be;
O let us ever hear of thee.

O let us ever hear thy voice,
And in our hearts we will rejoice;
In mercy let us hear thee speak,
And thy dear face we then shall seek.

And in our Priest we will rejoice,
When we shall hear his glorious voice.
Thou great Melchisedec, to thee
Let all our adoration be.

Our Jesus shall be still our theme—
'Tis he that wrought salvation's scheme;
While in this sinful world we stay,
We'll praise our Jesus every day.

We'll sing our Jesus' lovely name,
By whom our great salvation came,
And when all other things decay,
Thy glorious name shall be our stay.

When we appear in yonder clond,
And trumpet sounds both long and loud,
We'll join with all thy favored throng,
And sing the everlasting song.

There we shall sing both loud and sweet,
When we shall our Redeemer meet;
We'll join with all the blood-bought throng,
And Jesus Christ shall be our song."

(Selected by Elder H. J. Redd.)

APPOINTMENTS.

PROVIDENCE permitting, I shall be with the Woburn Church, in Woburn, Mass., the fourth Sunday in September, instead of the first week in October, as was understood at our last meeting. K.

OBITUARY NOTICES.

Elmira Horton, widow of Deacon Hiram Horton, died July 20th, 1907, at the home of her niece, Mrs. F. W. Cole, in Port Jervis, N. Y., aged 82 years. She had been very feeble for a long time, but the end came suddenly. She was the daughter of Eliab and Clarinda Hawkins. One brother, one granddaughter and other more distant relatives survive her. Sister Horton united with the Middletown and Wallkill Church many years ago. When younger in life she with her husband attended the different associations of this State, and the meetings of her church when opportunity afforded, but in later years her enfeebled health prevented her from meeting often with the church. It was our privilege to visit her in her home several times, and always found her glad to see us and hear of the welfare of the church. She is now, we believe, at home in the church triumphant.

The funeral service was held in the New Vernon meetinghouse July 23rd, conducted by the writer. Hymn 1217 (Beebe's collection), was read. Text, John xiv. 18, 19. Interment was in the New Vernon Cemetery by the side of her husband, who preceded her in death eight years.

May the Lord be with those who are left, to strengthen and comfort them.

ALSO,

Celinda J. Jenkins, widow of Elder Benton Jenkins and daughter of John Calvin and Maria Corwin Harding, departed this life July 21st, 1907, at her home, 37 Academy Ave., Middletown, N. Y., aged 76 years. She was married to Elder Jenkins in 1868. No children were born to them. He died Jan. 8th, 1897, after which sister Jenkins continued the home, which she loved, though very lonely. July 20th in the afternoon she was taken ill with heart trouble, and other complications developed which, after intense suffering, ended her earthly existence the next night. When the clock struck for 5:30 Sunday afternoon she asked the nurse if it struck for 11:30, and was answered no, but that it would soon be night. Then she said, "O, it is so long to wait until half past eleven," at which hour she entered the haven of rest. She was baptized by Elder Gilbert Beebe in the fellowship of the New Vernon Church, August 1st, 1852, and continued steadfast in the faith to the end; she was well established in doctrine and the order of the house of God. She had traveled much in company with her husband, and therefore had a broad acquaintance among Old Baptists and their friends, and was highly esteemed by all who knew her. We shall miss her in every way, but fully believe our loss is her gain. The change from natural to spiritual, from mortality to immortality, is known only by those who have it. It doth not yet appear what we shall be, therefore it cannot be described, but we feel safe in saying the change is glorious.

She is survived by one brother and two sisters: Ira L. Harding, Mrs. Fannie M. Boyd, widow of Horace T. Boyd, and Jemima, wife of George Ketcham, all of Middletown, N. Y. Two nieces and two nephews, beside many distant relatives, also survive.

The funeral services were conducted at her late home on Wednesday afternoon, July 24th, conducted by the writer, assisted by Elders John McConnell and Horace H. Lefferts. Hymn 977, which had been much with her for several weeks before her death, was read. The text was Isaiah lv. 8. The interment took place in the New Vernon Cemetery by the side of her kind and devoted husband.

May none of us murmur at God's will concerning us.
K.

DEATH has again visited our family, and on the 29th day of January, 1907, took from us our beloved daughter, **Ida V. D. Mann**. For five years she had been very poorly, but was only confined to her bed about five weeks. She was very patient through her illness, never complained, but was always grateful. Much of her time was spent in reading her Bible. Many chapters she had marked. Often when I would go into the room she had her hands clasped in prayer, then talked of the beautiful verses of Scripture she had read. She often said she had no fear of death, but wanted to go. All that worried her was leaving her mother. She would say, "Do not grieve, you will soon come." We had looked for her death, knowing that it was liable to occur any moment, yet when it came how unprepared we were; what a shock it was to us. We feel our great loss of a faithful, loving daughter; her loving care and tender thoughtfulness were ever for those around her. Elder Durand often called and had good talks with Ida and made comforting prayers. I was glad she seemed to feel and talk with so much liberty. She said, "I want to go to sleep," and passed away quickly and peacefully. Through the goodness of God I was enabled to wait upon her until the end.

MATILDA MANN.

THE above notice was written by sister Mann. She and her husband are left bereaved and desolate indeed by the death of this, their last child. Their son, Alfred M. Mann, was taken from them in January, 1900. Both I believe to have had an experience of grace, but neither of them were members of the visible church. Not long before her death Ida told me of one experience when her mind was so greatly troubled by a sense of sin that she was crying to the Lord for mercy, and her prayer seemed to be a questioning of the Lord whether indeed her sins could be forgiven, when the words came as though spoken to her, Thy sins are all forgiven thee. At another time, but a short time before, she said she awoke from

sleep with the words in her mind, "Consider the lilies of the field, how they grow," and she had a very solemn feeling of great joy and comfort. During the last few weeks of her life she seemed to want to hear conversation upon spiritual things. Once when I was talking she said, "Tell Uncle George to come in, he will be glad to hear this." She was very thoughtful of others.

The funeral was Feb. 4th, when I read some portions selected by her, among them 1 Cor. xv. 40, and "Consider the lilies, how they grow," and tried to preach the gospel. May the Comforter continue to appear for the comfort of them that mourn.

SILAS H. DURAND.

SOUTHAMPTON, Pa., August, 1907.

John Stephens, youngest child of Andrew and Ann Stephens, was born Nov. 1st, 1831, departed this life July 12th, 1907, aged 75 years, 8 months and 11 days. He was united in marriage to Anna Shoemaker Oct. 5th, 1854, and to this union were born ten children; two of them and his dear companion preceded him to the better world. He was the youngest of eleven children, and the last of his father's family, six of them having passed away in the last ten years. He was an indulgent father and a good neighbor. He was united with the Old School Predestinarian Baptist Church at Casars Creek in June, 1868, and was appointed deacon in March, 1870, which place he filled to the entire satisfaction of the church until his death. He was a man of deep mind, but of few words, and believed as the Bible teaches: salvation by grace. He often spoke of his unworthiness, and would remark as one of old, When I awake with thy likeness then shall I be satisfied. He had been a constant sufferer for the past six months, part of the time he could not lie down, and for two months had been confined to his bed; his suffering was intense, yet he never murmured or complained, but bore it all with christian fortitude. All was done that kind hands and loving hearts could do, but the Lord rules and reigns. He leaves eight children, six grandchildren, two great-grandchildren and a host of relatives and friends to mourn their loss, but we mourn not as those without hope, for we believe our dear, departed one has entered into the joy which the Lord prepared for his people, which is unspeakable and full of glory and fadeth not away.

The funeral services were conducted Sunday afternoon at the family residence by Elder George Weaver, of Galion, Ohio, in the presence of a large concourse of relatives and friends, after which the body was laid to rest beside his wife in the cemetery at Jamestown, Ohio.

Written by request by his nieces.

(MRS.) NANCY JOHNSON.

(MRS.) ROSA BALES.

MEETINGS.

THE Spoon River Association of Regular Predestinarian Baptists will convene, the Lord willing, in her seventy-sixth annual session, at the residence of brother Doty Varnes, five miles southeast of Farmington, Fulton Co., Ill., on Friday, August 30th, 1907, at 10 o'clock a. m., and continue the two following days. Those coming from north of Farmington must come Thursday evening, where they will be met; those coming from south of Farmington will change to the Iowa Central for Cramer on Thursday afternoon, where they will be met. Those from south of Galesburg will come to Abingdon on the C., B. & Q., change to the Iowa Central at 4:36 p. m. Those from Galesburg and the north will take the Interurban at 3:30 p. m. for Abingdon, where they will meet those from the south all bound for Cramer.

S. H. HUMPHREY, Clerk.

THE Maine Conference will be held, the Lord willing, with the church at North Berwick, York County, Maine. The meeting begins on Friday, August 30th, 1907, and continues three days. We invite all who love our Lord Jesus Christ to attend our gathering.

FREDERICK W. KEENE.

THE Second Old School Baptist Church of Roxbury, Providence permitting, will hold a two days meeting the first Wednesday and Thursday in September (4th and 5th), 1907. We extend an invitation to all lovers of the truth, especially ministers.

HENRY BRONSON, Church Clerk.

THE Mount Pleasant Association of Regular Predestinarian or Primitive Baptists will convene with the Mount Pleasant Church, at Pleasureville, Ky., on Friday, Sept. 6th, 1907, and continue three days. Pleasureville is on Louisville & Lexington division of L. & N. R. R., with daily trains each way. Also from Cincinnati via La Grange or via Cincinnati south to Georgetown and Frankfort. We expect Elders Lester, Eubanks and John G. Sawin with us at that time. Come, brethren, meet with us.

C. F. DUDLEY, Church Clerk.

THE Old School Baptist Church at Justus, Pa., has appointed a two days meeting to be held on Wednesday and Thursday, Sept. 4th and 5th, 1907. Those coming via Ontario & Western R. R. or Delaware & Hudson R. R. will come to Olyphant, Pa., on Tuesday. Those coming on D., L. & W. R. R. will be met at Clarks Summit, Pa., Tuesday afternoon. We respectfully ask that those expecting to be met will write to G. W. Goodrich, Olyphant, Pa., R. F. D., so that arrangements may be made to meet them.

G. W. GOODRICH, Clerk,

THE Maine Old School Baptist Association is appointed to be held with the Old School Baptist Church at Bowdoinham, Maine, to begin on Friday before the second Monday in September, (6th) 1907, and continue three days. We extend a cordial invitation to all lovers of the truth as it is in Jesus. Place of meeting is but a few minutes walk from Bowdoinham depot.

GEO. R. TEDFORD, Clerk.

A YEARLY meeting is appointed to be held with the Harford Church, Harford County, Md., to commence at 10 o'clock a. m. on Saturday before the second Sunday in September, 1907, and continue two days. A cordial invitation is extended to lovers of the truth. Those coming by way of Baltimore will take train that leaves North Ave. station at 3:45 p. m. on Friday before, for Long Green or Forest Hill. Those coming from the north take train that leaves York, Pa., at 1:55 o'clock for same stations.

NATHAN GRAFTON.

THE Licking Association of Primitive Baptists will convene with the Bald Eagle Church, at Mt. Sterling, Montgomery Co., Ky., on the C. & O. R. R., about thirty-two miles east of Lexington, with daily trains each day, on Friday, Sept. 13th, 1907, and continue three days. We extend a hearty welcome to all lovers of the truth to meet with us. We will meet all trains Thursday evening and Friday morning.

T. J. RATLIFF.

THE Roxbury Association is appointed to be held with the Olive and Harley Church, at Olive, Ulster Co., N. Y., commencing on Wednesday, Sept. 18th, 1907, at 10 o'clock a. m., and continuing two days. Trains will be met at Shokan, on the Ulster & Delaware R. R., Tuesday p. m. A cordial invitation to all lovers of the truth is extended, especially to ministers of our faith and order, to meet with us.

J. B. SLAUSON.

THE Old School Baptist Church of Cammal, Pa., expects to hold a two days meeting Wednesday and Thursday, Sept. 18th and 19th, 1907. We cordially invite brethren and friends generally to meet with us. Nothing preventing, we expect to have two or three ministers with us.

D. M. VAIL, Pastor.

THE yearly meeting of the Cow Marsh Old School Baptist Church, Kent County, Del., will be held on Saturday and Sunday, Sept. 21st and 22nd, 1907, beginning at 2 o'clock p. m. Saturday. All trains stopping at Viola station will be met Saturday morning, and friends will be conveyed to the meeting. A cordial invitation is given to all who love our faith and order.

THOMAS L. COOPER, Church Clerk.

THE annual meeting of the Cumberland Association with the Old School or Primitive Baptist Church of University St., South Nashville, Tenn., will convene, if the Lord will, Saturday before the fourth Sunday in September, 1907, and continue three days. All lovers of the truth as it is in Jesus are cordially invited, especially those in the ministry.

O. B. HICKERSON.

THE First Old School Baptist Church of Roxbury, at Vega, N. Y., has appointed a two days meeting to be held, the Lord willing, Wednesday and Thursday, October 2nd and 3rd, 1907. Trains will be met at Roxbury on Tuesday before the meeting. A cordial invitation is extended to all lovers of the truth.

V. BALLARD, Church Clerk.

THE Juniata Association of Old School Baptists will convene, if Providence permits, with the Springfield Church, Huntingdon County, Pa., on Friday before the second Sunday in October, 1907, and continue three days. We extend a cordial invitation to all lovers of the truth, and hope to be remembered by our ministering brethren. Those coming by railroad will come on the Pennsylvania R. R. to Mount Union on Thursday, and there take the East Broad-top road to Three Springs. The trains leave Mount Union at 9 a. m. and 4 p. m. Both trains will be met.

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H. SEWARD, Clerk.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 75. MIDDLETOWN, N. Y., SEPTEMBER 15, 1907. NO. 18.

P O E T R Y .

AN ADDRESS TO DEITY.

INCLUDING THE LORD'S PRAYER IN PARENTHESIS.
We love thee, (Our Father) O help us to sing
Of thy mercy and love (which art) ever the same;
The angels most holy (in heaven) all bring
Songs of praise, while they shout (hallowed be) his
great name.
Help thy saints here below (thy name) to adore;
In goodness and grace let (thy kingdom) draw near.
We know thou wilt (come, thy) love we implore,
While glad songs (will be) chanted with reverence
and fear.
Thou dost speak and 'tis (done in) love and in grace;
Thy redeemed here on (earth as) they travel life's
way,
See all things but darkly; (it is) there face to face
They shall see thee (in heaven) forever to stay.
That perfect rest (give us) we trust while we live,
Our hope through (this day) thou wilt strengthen
anew.
From thy fostering hand (our daily) food give;
Of that heavenly (bread, and) keep our hearts true.
Wilt thou bless and (forgive us) thy children to-day?
For our sins and (our trespasses) how numerous,
how great!
In life's thorny path (as we) walk day by day,
Give us grace to (forgive them) our foes, and not
hate;
Help thy children (that trespass) to turn from their
ways,
Those sins are (against us), repentance must come.
We ask thee to (lead us) and thy name shall have
praise;
If we walk (not in) truth we shall never reach
home.
We are prone (to temptation) and yield unawares;

Pass us not (but deliver) and strengthen each one,
And tenderly keep (us from) sins and from snares;
Lift our hearts above (evil, for) we trust, in thy
Son.
Our life here is short (thine is) endless through years;
On this earth is (the kingdom) prepared from
above;
Give us grace to adore (and the) heart's doubts and
fears
Will be soothed by thy (power and) thy great ten-
der love.
Unto thee be (the glory), O let us all then
See our King in his beauty, (forever, amen.)
(MRS.) LUCY A. CRAWFORD.
LOGAN, Ohio, April 15, 1907.

THE PEARL OF GREAT PRICE.

TALK not to me of wealth and store,
Of glittering gems or golden ore;
A pearl I've found of richer price,
Like that which glows in paradise.

It is what Paul once prized so high,
It is what Jesus died to buy,
It is God's love within the heart,
Which doth substantial joys impart.

Long have I sought, but sought in vain,
Some pure enjoyment to obtain;
I ranged the fields of pleasure o'er,
But never found such peace before.

To me the sting of death is gone,
The grave's divested of its gloom;
I view it as some kind retreat,
Where I shall rest in dreamless sleep.

(Selected by Mrs. Lucinda B. Brewster.)

CORRESPONDENCE.

REISTERSTOWN, Md., March 7, 1907.

DEAR PAPA:—Perhaps I cannot write as I feel, but for the past week I have had a great many of the feelings that you wrote me about. So many things that I do I question, and wonder if these are what God would have me do. Oftentimes thoughts will arise that I try to check, for they are so light and trivial, and perhaps for a few minutes my mind will be on higher things, but it will not be long before I will go back to those other thoughts. These are the hardest things I have to fight. How often I long to return to the feelings which I had for several weeks, when I felt that God was with me all the time. Now I cannot help but trust and feel that I have been given these present feelings for a purpose. Maybe if I had continued to feel the way I did for a longer time I would not have been able to sympathize with or understand the trials that come to others, and I would have gotten conceited. It seemed so easy to try to do what was right, for my heart was light. There have been times in the past week when I felt there were some things I could not bear much longer, but then I felt that if I could only put my whole trust in God and know that he does everything for a purpose, how much better I would be able to battle with these things. One night I felt like crying, but when I thought of how good God had been to me, and how many blessings he has given to me, the tears would not come, and I realized that he was not giving me more than my share of suffering, and that so far what troubles have come to me are few to what I deserve. I can still pray, and this is a comfort, but each day something new will come up which makes me see more

clearly than ever before how many our wants are, and then the same prayer will arise time and time again, and I wonder that God does not grow impatient with me for asking so many times. Then I think of the words: God answers prayers, and his patience never tires. These words will help me at such times. Then again I find comfort in these words: God will not mock the hope he giveth; no love he prompts shall vainly pleadeth, and I can wait more patiently for the time to come when he shall see fit to have me love him as I should.

I do enjoy reading the Psalms, and have found my greatest hope in them, for I like to know that it is intended for the flesh to battle against the Spirit. I have also read the other chapters you mentioned, but could not understand just what they mean; I think what you have written will make them clear to me. My hope seems to me to be so little to what others have, but I do feel glad that even this little hope has been given to me, and that I can trust God as I never did before. My life seems to be a failure, and I make many mistakes, but I do want to do better and live more in the way that would honor God. When going to worldly amusements I have questioned and wondered if that were what God would have me do. I have seemed to feel at times that the simple pleasures which do not take our thoughts away from Him are all right, but that those which do are harmful. I cannot feel that it is intended for us to lead selfish lives and not enter at all into the pleasures of others, yet I do feel that we cannot make too strong a dividing line between those that are right for us to enter into and those that are not, and that we should not be afraid to keep away from those that are wrong because we know that others will

sneer at us if we do not enter into them.

Each time I write I am afraid that I am playing the hypocrite, for I do want to write only as I feel, and yet I am afraid of saying things that will give a wrong impression.

From

BONNIE.

REISTERSTOWN, Md., March 13, 1907.

DEAR PAPA:—It seemed strange to me when in your letter you referred so often to the first epistle of John. For several nights I have read and reread it, and found much comfort in doing so. It has been easy to pray after reading this, for so many prayers would arise in my heart and a new hope be given to me.

You asked me to write as to how I feel regarding a public confession. I cannot say that my mind has been led that way very much. Sometimes I think and wonder if the time will ever come when I will be led to do this; then the thought comes to me: If God desires this he will put the desire in my heart and I will be made to feel that I cannot keep away; then again I wonder what I could say that would make the people of God willing to take me in with them. My mind is so worldly at times, and I would be afraid all the time that I could not live up to the life one should live after making such a confession, and by not doing so be a still worse hypocrite in the sight of God. It frightens me when I think of how much God has done for me and how little I give in return; I do not feel that I serve him as I should. At times when I feel that I am losing hold on the things that have been given to me, I try to find something to read which will make my thoughts return to him. My thoughts for some time have seemed to be a continuous longing for something which I do not yet feel, and yet that longing

brings happiness. The fourteenth and fifteenth verses of the fifth chapter of first John express what I now feel and have felt. Jessie and I had a talk last Friday about joining the church. She seemed to think that it is all right for any one to become a member, for she felt that it might make some lead better lives. I told her I could not see it that way, for I felt that only the Spirit of God in us could do this, and that without this we would fail in our attempts to do better; even with this we see how little we do that is right. I feel that it is a sin to join the church just to say you are a church member, and yet I feel that many who do this think they are doing right, and are sincere in their belief, for they have never been made to feel otherwise, and if ever they should be made to feel themselves sinners they would see then what dreadful hypocrites they had been. I think that Jessie feels as I do about prayer. We can understand each other, however, and it does us both good to talk.

I read the one hundred and thirty-ninth Psalm, and in connection with the last two verses come into my mind the last four lines of the hymn "Lead kindly light:"

"Lead, Savior, lead me home with childlike faith,
Home to my God,
To rest forever after earthly strife
In the calm light of everlasting life."

I do not think the meaning intended is the same, but they appeal to me in the same way. I think all of this hymn is beautiful. It is such a restful spirit to trust in God. I can truly say, The rest which does us good and enables us to do our work well is the rest of the heart, the sabbath of the soul.

I do not mind others reading my letters, only I cannot express myself as I would like to. For a time I felt as if I

wanted to tell every one, but lately my feelings have been so varied that sometimes I wonder if I have any right to mention these things at all.

Love to all. From

BONNIE.

REISTERSTOWN, Md., March 20, 1907.

DEAR PAPA:—I received both your letter and the SIGNS yesterday, and will try to write a little to you to-day. My mind at times seems almost a blank, but this is not as I would have it if it were in my power to change it. It is hard for me to find words to express what I feel. I used to wonder what people meant when they said that others could tell how they felt better than they could themselves, but I can understand now, for when I read letters written by others I wish that I could express my feelings as well as they have expressed them for me.

At first it seemed easy to be good, for my heart felt light, and God seemed near me all the time. As the weeks go on I find it harder and harder to keep from sinning, for everything I do is sinful, and there is a continual fight going on within me. I feel that I grow worse all the time, and at times I wonder if I really know anything at all of the things I have been writing about; yet there is still a little hope left, for I find much pleasure in reading of things concerning God, and I grow more anxious each day to know more about these things, but I feel that I know less.

I did not know that Aunt Angie is a member, but I enjoyed her article in the SIGNS. Sometimes I have longed for some one to talk to, and one time when Jessie came we did not have a chance to say much, and I felt more disappointed than I can tell. Aunt Angie expressed

just what I felt. Where in the Bible are the words, "Hope deferred maketh the heart sick: but when the desire cometh, it is the tree of life"? One night I felt sick at heart, and I prayed that I might not feel that way. When I opened the Bible I saw those words, and felt like another person. Since then I have been unable to find them, but thought I would like to read in what connection they are written.

March 21st.—To-day is the first day of spring, and what a beautiful day it has been. I awoke very early and watched the sun rise. It seemed wonderful to me, and I thought, How can we doubt that there is a God, with so many things to show his goodness to us? Emerson said, "All I have seen teaches me to trust the Creator for all I have not seen."

At night when I go to bed I like to throw off all care, and feel that I can trust God for everything. Sometimes I wonder if it is right for me to cast all my burdens on God, but the thought comes to me, What good will it do for me to worry? for God has planned my days for me, all the trials and all the pleasures, and everything he does is for a purpose. All of my thinking and planning cannot change it; and perhaps the very next day I find myself planning to do something, and then sometimes this thought immediately follows: If God wills it so. The fear of God is not like our worldly fear, but it seems to be a fear brought about by a spirit of love in our hearts. I feel that it would be awful to be without it. Our ways are not God's ways, and I see the truth of these words more and more every day.

I enjoyed Mr. Barnes' letter, and your little reply to it, for God surely brings about a knowledge of his truth in many different ways, and O how much the little

things count. I enjoy reading the SIGNS, and find a great deal of comfort in many of the things I read, but it seems strange for me to have felt so many of the things that others write about, when I have been so worldly and unworthy. I cannot be thankful enough that God has given me a little understanding of these things.

It is good of you to write to me, for I find your letters very helpful, and I enjoy reading the different chapters that you suggest. My letters are rambling, but I can only write the things I feel most while I am writing.

Love to all. From

BONNIE.

REISTERSTOWN, Md., March 25, 1907.

DEAR PAPA:—There have been some things on my mind to-day that I thought I would write to-night. Many times I have wondered if it were right for me to pray so often for the same thing, when we know that God has planned our lives for us. This morning it came to me that perhaps God put these desires so strong in our hearts to make us realize more fully his greatness and goodness toward us through the answering of them. It seems to me I have never felt so happy and thankful as when God has granted me some wish, and since reading the verse I mentioned in my last letter I cannot be unhappy when the granting of a prayer is deferred. Those words have cheered me very much. I like to read about prayer in the Bible. This morning I was reading chapter twelve in first Corinthians, and when I read the different ways the Spirit of God is manifested in man I felt that if any belonged to me it is faith. Through faith I seem to be brought closer and closer to God. It was a comfort for me to learn that wisdom and knowledge are not given to all,

for I feel that I know so little, but I do want to trust God for everything, and to feel that whatever he does is for the best. I am continually looking for something that expresses my feelings, and liked this poem:

“Let no threatening ill appal thee,
Trust in God whate'er befall thee,
Serve him with thy latest breath,
Be thou faithful unto death.

Men may praise thee, men may jeer thee;
Ever keep in sight to cheer thee
What the heavenly Master said:
Be thou faithful unto death.

Let no loss or suffering rue thee,
God at last will triumph in thee,
Crown thee with the victor's wreath;
Be thou faithful unto death.”

I write you these little poems as they come to me, for they do me much good. As time goes on I find I look more and more to the Bible for comfort, yet I love to read what others have written in regard to these things. Always before it was the tune of a hymn that I liked, not the words, but now I find myself thinking of the words and not the tune, and cannot help but wonder how it could ever have been otherwise. I always respected those people whom I knew were interested in better things, but I gave little heed to these things in regard to myself. At times I think, Can it really be possible that God has granted me such a rich blessing? But when I think of the past, I feel sure it must be a higher Spirit than man's that has wrought such a change. Many times I heard these things from man, but they made no impression, but as you said in your letter, we cannot learn these things from the teachings of men. Whittier says:

“More than your schoolmen teach, within
Myself, alas, I know;
Too dark you cannot paint the sin,
Too small the merit show.”

“The Lord is God, he needeth not
The poor device of men.”

The truth of these words is so evident to me now.

Love to all.

BONNIE.

REISTERSTOWN, Md., June 21, 1907.

DEAR PAPA:—To-night I feel as if I could write to you again. For some time past it has seemed to me that everything I did and said was a failure, and I was depressed, but this evening while I was dressing to go to the Alumni I felt a desire to read the Bible. After I had read the fifth chapter of Matthew I could pray; the load was lifted, and a wonderfully calm and peaceful feeling came over me. Before I went over to the association I knew that I had no desire in my heart to hear the preaching, but I did want to see the people. The day the meeting ended, however, I could not bear the thought of leaving, for I wanted to stay right on with those whom I love so much. It seemed so strange to me that I could listen to preaching for four hours without growing the least bit weary. While driving home I felt a nearness to God, and everything looked beautiful to me. It was only the next day that I was cast into darkness again, and I can truly say that the few days following were the darkest I have ever known in my life. I could find no comfort in anything. One night as I was getting ready for bed a few restful thoughts came to me, but these only lasted a few minutes, and by the time I got in bed I was as troubled as ever, and it was impossible for me to sleep. I do not remember these feelings leaving suddenly, but for some weeks I have been indifferent to these things, and could neither read the Bible nor pray. To-night all is different, and I feel once more that I can trust God for everything, and see that when left to myself there is no good in me, and that he alone can keep me from evil.

It is almost one o'clock, so I must go to bed. We had a very pleasant meeting, but it was also a sad one.

Love to all. From

BONNIE.

[THE above letters were written by Miss Bonnie Chick to her father, Elder F. A. Chick, and while they were all written within a few weeks they show clearly a growth in knowledge and experience. We are glad to say that she has recently united with the First Hopewell Church, of which her father is pastor. May it be to her a place of "settled rest."—K.]

L A W .

"BUT we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust."—1 Tim. i. 8-11.

We are sometimes charged with being Antinomians, or such as hold that God's people are saved contrary to, or against, law; but I wish briefly to notice that Christ fulfilled the law in every jot and tittle, and that therefore there is "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."—Rom. viii. 1, 2. It follows that if One died for all, then were all dead. It is impossible for the law to be brought against one dead; it is only against those that have not died. The love of Christ constrains us to judge, according to 1 Cor. v. 14, that the effect of law ceases when the end of the law has come. "For Christ is the end of the law for righteous-

ness to every one that believeth."—Rom. x. 4. The law has thereby been fulfilled in behalf of all that are dead, and we who believe in the death of Christ for our sins, and in the resurrection of Christ for our justification, are thereby, by faith in him, enabled to put on Christ according to the measure of faith which is given to every man. (See Rom. xii. 3.) The dead in sin have not faith, therefore they must be raised up unto a new life before we can expect it of them. The dead know not anything, and so the experience of God's people, all of them, must show them that "as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's, at his coming."—1 Cor. xv. 22, 23. Now this harmony in the work of Christ belongs not to all those who die in Adam, but only to those who are made alive in Christ. This word "all" is broad enough to comprehend all the elect or chosen family of God, chosen in Christ before the world began, of whom the whole family in heaven and earth is named. (See Eph. iii. 15.) This whole family, therefore, alone possess the promise of eternal life through Christ, for all things are theirs. (1 Cor. iii. 21.)

The Old Testament may be said to belong to all mankind in a sense, and all modern theology is but a piece of the old world and its laws, either amended, abridged or substituted, but the New Testament belongs exclusively to the new generation, or the begotten ones who have passed through all the relationships of the old and experienced only death, but who by mysterious grace are now brought not to Mt. Sinai but to Mt. Zion, in the purified atmosphere of which new vitality is felt, and a new source of enjoyment is presented to their taste. The

old law, which was divided into ten general commandments or titles, needed definitions and penalties and manners of administration. But these have all lost their application to believers, for they are no longer under the law, but under grace. The law has been satisfied by the one offering, and they are by this offering perfected forever. This offering was Christ, who died for them. They are not therefore subject to a renewal of the old law, or any other code of laws which could place them again in jeopardy; for if the first law was not kept by any one of Adam's race there can be no faith in the ability of this poor, corrupt race to keep any other law. Laws are still apparently needed, but not for those who walk after the Spirit.

Legislators seem to vie in their efforts to obtain popular applause for their grand efforts to stamp out sin, such as the divorce evil, drunkenness, theft, arson, murder and adultery, yet all leave some flaw, some defect or some executive difficulty in the administration of their most feasible laws. The same difficulties follow still which always have marked the legal profession from the creation unto Christ. He only is accepted who feels a perfect liberation from law into the perfect liberty of the Son of God. This does not at all mean modern socialism. The Spirit of life in Christ Jesus is that in which there is no condemnation, and no fear (for fear hath torment), no penalty (for penalties would destroy the virtue of liberty), no need of any formal commandment (for the one pervading emotion which leads all into sacred harmony and peace is love). He who loves is born of God, for God is love. The things that seem tasks to those under the law, are liberty, rest and enjoyment when directed by love. Those who work for

wages labor hard toward the shadows of evening, but they who enjoy the vital strength of divine energy in the soul feel refreshed as evening approaches (only the sense of so little done saddens them) for they enjoy the labor of love. Nor do the suggestions of brotherly correction seem harsh, but pleasant, when the scriptural feeling of love prompts both the reprovee and the reprovée. These brotherly corrections are needed, for we still have the same old remnant of legality in the fleshly nature, although dead and filthy, and we still await the full adoption, of which the spirit of adoption is only a foretaste, which will be received at the last remove into the unmixed state beyond. Each one under the benign influence of love will seek the welfare of every other one of like kindred ties, and not his own selfish gain. O what memories cluster around the dear ones gone before with whom I once felt such sacred union: Elders Delano, Brown, Trumbo and Morris, toward whom I never had a harsh thought, and with whom there never was any expression of dissent either in doctrine or order; these profitable gifts are all gone, and I am lonely, lingering on for a few more idle days. I can only contemplate the past with joy at the privilege (not the law) of being kept thus in harmony. Alas that sorrow should also be my lot; and yet I could not feel the fellowship of suffering with Christ and the privilege of weeping with those who weep if these things were not mine by experience. And then to sometimes witness the return of those who through the flesh have erred, is a joy. O how I would love to once more present the preeminence of these old ministers whom I esteemed so highly for the truth's sake; and also the joys of the younger who in love, without ostentation, so ably defend

the order of the church with the ability that God has given them is a pleasure to me.

Most unworthily, your little brother, if one at all,
A. B. BREES.

CLAYTON, Mich., June, 1907.

HAMPSTEAD, Md., June, 1907.

DEAR BROTHER AND SISTER IN CHRIST:
—A hope of that blessed life beyond and my seemingly useless life here sometimes cause the desire that the appointed time of my departure was at hand. I do not know how I may feel when the time does approach, but I do know that all I can do is to trust in the loving Savior. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?" O what a blessed thought (believing that we are a portion of that remnant). "He retaineth not his anger forever, because he delighteth in mercy." He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea."

You will remember, my brother, when you were speaking at Black Rock you said, Just think upon the words of the text: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I did not dwell much upon them at the time, but have since, and have found comfort in them and also a desire for a grateful heart; but if you felt that you had not words to express what you saw in them you will not expect it of me. I will quote a little from one of Elder Osbourn's letters, written before my natural birth: "How admirably well is salvation's scheme adapted to the woes, wants, miseries and low condition of the sons of Zion, and how very thankful ought those

to be whom the Lord hath raised to a comfortable hope of an interest in the everlasting gospel of the Son of God. Also how ought they in a cheerful mood to speak of the glory of his kingdom and talk of his power. What a surprising degree of compassion there must be in the bosom of our God to pity sinners as he pities them, and to make such ample provision as he hath made for all poor, returning prodigals."

This, my dear brother, is your theme and mine, and, I may say, the theme of all God's people; but we are so weak in the flesh, and come so far short of what we desire. The story is old but ever new. Brother Kelley loaned me the book; no doubt you have read it. He was writing upon the Triune God, but that subject is too deep for me to be able to come to a definite point. I love to dwell upon his love, his mercy and his compassion for all the weak ones such as myself. Yes, sin is mixed with all I do, and it never grows less. We are told that we are unprofitable servants, and such we feel to be, and for such do I have fellowship, and feel there is a tie that binds us, far stronger than any natural tie. While lying on my bed with a sad heart, and begging to be kept nearer to my God on the morrow, the words came to me, There must be a thorn in the flesh, but my grace is sufficient for you. Then I was made to rejoice again, believing that I have an Advocate with the Father. Truly "His mercy endureth for ever." What a comfort there is in believing that there will come a time when the thorn will be removed. The evil one would cheat us if possible, but the very heavens declare the glory of God, and the firmament showeth forth his handiwork. Just think of this vast mother earth, and of the numberless things that

it supports, and it is said that there are no two things just alike. This is wonderful, but the objects of his pity are at times so crushed by the weight of sin and guilt that they cannot even see the beauty of this present life, or the glory of God revealed in it.

When I read the editorial upon 2 Samuel ix. I thought, What a precious gift, not only to see, but to be able to explain the word of God, that the weak ones may behold the beauty of his word and find solace and comfort in their lonely homes. It seems that this number is especially good, yet perhaps this is in the hearing ear.

I have finished reading the book of Daniel, and am made to wonder why I cannot trust God as he did. How small are the trials of the people of God to-day when compared with those of ancient times. You, with myself, gloried in the Lord at my coming to the church when I did, but O how trifling were the difficulties then when compared with those of ancient times. The memory of that time strengthens me many times in my doubtful moments, and it is another blessing that this is left on record, that we may be built up on our most holy faith, that our God is all-powerful, declaring the end from the beginning, and all things are in his hand, from the least to the greatest, so that not even a sparrow can fall to the ground without him. One said, "When I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me." "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." These are very great assurances to the Lord's people; how strong are his shalls and wills. How little and weak it makes us feel when we can get a glimpse of him in his exaltation and glory; then we are ready to sing, "Crown him Lord of all."

We speak of accidents; but there are no accidents with the Lord. O how prone I am to wander and forget that my times are all in his hand. If God has been glorified in one act that I have ever done I have not been able to discover it.

You said in your last letter that the grace of God had been much more magnified in me than in yourself, because I have not had the companionship of those of like precious faith. Did I understand you aright? I can hardly understand what you can mean.

It is now the fourth of July; twenty-one years ago I spent the day at your pleasant home, and I then had no thought but that you would be my pastor as long as we both lived. I felt sad when you left us, but I am more than glad that your place has been filled by one whom I highly esteem in the Lord.

I was reading some of your old letters, and in one you spoke of Nellie's baptism. I did not realize that she had been a member almost as long as myself. It did me much good to see you both at the association at Black Rock. In all these years how vastly different have our lives been, but I believe that our experience, in one point at least, has been the same, viz., trusting in our dear Lord and Savior Jesus Christ, and in feeling that the everlasting arms are around and underneath us, and when we seem ready to sink still will sustain us. I was also much pleased with all the strangers that I met, but they did not seem to me as strangers. The love that I have for God's people is a great comfort. I do not think that I am deceived in this. "We know that we have passed from death unto life, because we love the brethren."

I spent the day Tuesday at brother

Kelley's; his family wished to be remembered to all. I also spent the first Sunday in June with them, expecting to go to the meeting, but I was again doomed to disappointment, owing to the rain. These visits seem like oases in my desert life. Brother Kelley said he had desired often to hear a spiritual interpretation of Mephibosheth. He, too, enjoyed that editorial, as we do when we feel that God has spoken to us through his servants. The SIGNS is certainly a great comfort to the scattered ones of the flock.

I hope that Bonnie may soon realize the full and sweet fellowship of the people of God. When I met sister Chick, a year ago, I thought I would write at once, but have procrastinated until now.

It is time for me to close. I hope that you are all well. May God's blessing rest upon you all. I would be glad to hear from any of you.

I remain your sister in hope,

GEORGIA D. ENGLAND.

ORLANDO, Ark., July 21, 1907.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—While lying on my sick bed today, and being all alone, I feel a great desire to tell a little of what I hope the Lord has done for me. Should the true spirit be given me I shall in my feeble way try to write as best I can the truth as I hope it has been shown me. I have often felt a desire to write to you, but as often put it off, realizing my nothingness, feeling myself to be the vilest of sinners. The most of the time I am held in great darkness and despair, but if I know myself I trust in none but God, the only wise Creator; by him were all things predestinated and created according as he purposed it, and beside him there is no power. It is to his poor and afflicted people that he manifests his power, his

supreme love, that he is the God of all things, and beside him there is no other. Poor, mortal man is imperfect in all his ways, sin is mixed with all he does; he is nothing and less than nothing, and vanity. Man has no power only as it pleases God to work in him his will and purpose to do. In ourselves we find nothing good, it is only when the Spirit of God is with us that we desire to do right; all that is of the true Spirit is pure and good. Of all sinners on earth I feel myself to be the worst, and if saved it is by grace, and not because of any good work which I have done or ever will do. I firmly believe in absolute predestination; that God chose his people in Christ before the world was, and that his love is everlasting, for he is the unchangeable God. In the beginning all things were with him as though they had already been. None of his work is conditional, but man's work is conditional.

I believe God has seen fit to show me what a poor, weak, sinful creature I am; I am not worthy of the least of his blessings. Much of the time is spent by me in cold darkness, worrying over the things of this world. Sometimes I am so cast down I long to be hid from the sight of all mortal beings; I try to pray, but find no relief. My cry is, Lord, be merciful to me, a poor sinner. I am then unable to express my feelings. Sometimes I long to hear the word of God preached, but I do not feel worthy to occupy a seat in their midst. I feel that every one sees me as I see myself: corrupt and unworthy, full of hypocrisy. My great desire is that I might have a home with them, but I do not feel fit or in any way worthy to be numbered among them. Why should one so unworthy, so imperfect, attempt such boldness? Could God's people be deceived by such

as I? However, I do believe that God works all things according to his will, and when it pleases him for another confession of his goodness and mercy to be made his purpose is done.

It was while I was in the far west among cold unbelievers of beautiful California that I felt a hope in Christ. I am unable to express the sweet joy of this experience; God's purposes were plain to me, I knew that if hell were my doom all that I could do would be nothing, and if saved it was by grace alone. It is only God's people who can worship him in spirit and in truth; the world knows nothing of this spiritual worship. While in California I spent my saddest and most lonely moments. The people with whom I associated knew nothing of the truth; should you attempt to talk spiritually to them they would ridicule you and say that you were not modern. If their religion is modern, surely I have no desire to be one of their up-to-date members. They made every effort to trap me, but I told them they were not true worshipers of God, and that I could not participate in such foolishness, for it seemed so to me. The preacher told me I could not be saved unless I did something to help myself and to show God that I was willing to be saved and accept him, and that it was necessary I should join the church. I replied, Salvation is not of works. They could have executed me, they could have done anything with me except force me to accept their religion as the truth. For some time I acted as reporter for their church; they forced the work upon me, then it was necessary that I should attend their meetings, as I was expected to do justice to a big display of all they did. This was a sad grief to me, and at my earliest convenience I discarded the work. In some ways my stay

there was enjoyable, but my poor heart ached and longed to be back among God's people.

I returned to my home in Louisiana on the first day of June, four years ago, finding my poor mother in bad health. I remained home all summer, and on the fourth day of October it pleased God to take her from us. She lived a true Primitive Baptist ever since I can remember, and died strong in the faith. My father still lives, and is a member of the same church. Three years ago I was married to Elder J. H. Blythe, who is indeed a noble and good husband.

I do not feel that what I have written is worth anything, and ask that you do with it as is your wish. Pray for me, and accept love and best wishes from one who is most unworthy.

(MRS.) MARTHA E. BLYTHE.

PRATT CITY, Alabama.

DEAR BRETHREN EDITORS:—The SIGNS is filled with so much better matter than I can offer that I have many times had to put away the impression to write. Only once in awhile I can gain courage to venture to express my thoughts in my imperfect way; I get stirred up often by reading the good things written in the SIGNS, and it seems that I cannot hold my peace. At this time I feel inclined to give my approval and commendation of what Elders Chick and Durand have written upon the subject of associations; both have written plain, even and smooth, and have shown much of the good to be derived from such meetings, and I believe they have lined out the truth upon the subject in a way that is not offensive, and in a way that will be profitable to all who desire and love peace, and have felt the unction from on high in these good meetings, and have spoken and

written of what they enjoyed, many days and weeks after, and desire the perpetuation of such assemblies of the saints, where the words of our Lord are fulfilled again and again: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." This is the same kingdom of heaven that John the Baptist declared to be at hand, and I have seen brethren and sisters coming to these meetings from different directions with expressions of joy and gladness on their faces, and the Elders at these meetings often seem to have new light and liberty, and some as good preaching as I ever heard has been done at associations, and I have been reminded of the words of Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." It seems to me that the churches would often feel solitary and lonely if deprived of the privilege of corresponding and associating with each other. There may have been some errors committed in the deliberations of these meetings, but more errors have occurred in church deliberations, and sometimes these church errors have been carried up to the association, and much confusion has resulted by it, and the association had to bear the blame, and many have opposed associations for such errors, and want to do away with such meetings, and they could just as well condemn the church also, for church errors are first to occur.

The greatest troubles I have known in associations and churches have been caused mostly by men who aspired to be the moderator the few hours that the messengers of the churches are engaged

in reading letters from their churches, receiving and appointing correspondence, and attending to other little matters necessary for the mutual benefit of all concerned. No doubt but some have thought that it was an office of high honor to be moderator of these little business transactions, not considering how limited such honors are. The deliberations of our association closed about eleven o'clock on Saturday before the third Sunday in September, and the moderator is no more than any other Elder for a whole year, and I do not believe he feels that he is. He has been in the ministry for about fifty-five years.

There is a complaint in some sections about "organized associations;" but if there is any way to hold an association without some form of organization I do not know how it can be done. If we should adopt the plan of choosing the pastor of the church the association is held with as moderator, and the church clerk as the association clerk, it is an organized body with a system to perform deliberations just the same, and errors could creep in just as easily, and the moderator and association could suffer the same reproach. I believe that the Lord has ordained it that his people should correspond and associate with each other in the way best adapted to their surroundings. The present mode or system of associations could not be so convenient while there was so much religious proscription and persecution; but when more liberty was allowed to the true church their associations were formed in a more convenient and systematic way, and they began to publish minutes of their deliberations and articles of faith, and finally began to publish religious papers in defense of their faith, and through these two mediums we hear

from nearly all the Baptists of the United States, and messages of good news cross the ocean in exchange. The Paulicians and Waldenses did not enjoy the liberties and facilities that we do; they no doubt would have made use of such liberties in a profitable way. That noted, grand and most famous association that took place at Jerusalem on the day of Pentecost, where devout men (Jews) of every nation took part, for an example, comes up in my mind.

But I must close, I have written more than I intended.

Yours in hope of immortality,

P. J. POWELL.

WALTSBURG, Wash.

ELDER S. H. DURAND—DEAR BROTHER:—Is man a predestinarian? This question impresses my mind after reading this morning an article in the SIGNS OF THE TIMES written by Elder F. W. Keene, upon Jacob's ladder, so-called. The full inquiry in my mind is this, Is man a predestinarian or an idiot? I take for a standard of judgment the word of the Lord Jesus Christ: "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" From this reference to the builders' trade, I will present a few thoughts concerning what the necessary qualifications of a builder must be, in order to a successful finishing of his building, according to the design, specifications and material. First, the builder must have a mind and be possessed of all the things necessary; he must have power, wisdom and mechanical skill, with sufficient knowledge beforehand to choose, purpose and plan the construction and use of the building when finished. This requires in the builder all

the attributes of mind and creature intelligence necessary to build wisely, safely and substantially, to insure the perpetuity of the building sufficient for its intended use when finished, with every intermediate step between the purpose and the completion of the building; and in so far as his knowledge is perfect, and his possession secure, he is able to declare the end from the beginning. This will be commensurate with his wisdom, power and the continuity of his thoughts, and being in the same mind continuously. In the measure, concerning the building, the man can declare the end from the beginning, saying, My counsel shall stand, and I will do my pleasure.

Now, brother Durand, I would ask any man of common sense and ordinary capacity of reason, If all this wisdom and power, with other qualifications and possessions, belong to man in building an earthly habitation for himself and his family on earth, is it amiss to ascribe these things to the Maker and Builder of the universe and the Author of all being in nature, while the heavens declare His glory and the firmament showeth forth his handiwork? If not wise to deny God's work, wisdom and ways in nature, it is no less unwise to deny the same attributes of the eternal power and Godhead of the universe in his works of grace in the redemption which is in Christ Jesus to the highest glory of God. Therefore, if it be idiotic in the one case to deny these things in the works of God in nature, it is equally idiotic to deny the power and wisdom of the same God in the grace of his Son in building for himself a habitation through the Spirit according to his foreknowledge and the purpose which was in himself according to his own will and counsel before the world began. If man performs any in-

telligent action according to knowledge and predestination in his limited sphere, is God the less wise and just because he predestinated before the beginning the beginning and the ending of all things movable and immovable? Surely those who deny his predestination, rebel against him, and set up idols in their own imaginations, and worship these idols which are but fancies or phantoms. But I must close.

Your brother,

I. N. NEWKIRK.

BENNINGS, D. C., June 1, 1907.

ELDER KER—DEAR BROTHER:—I feel inclined to write a few lines to our family paper, but feel too unworthy to write anything of a spiritual nature; but by the help of God I will try and write a few lines, for I know without him I can do nothing.

I was baptized the third Sunday in July, 1903, by our dear brother, Elder J. T. Rowe, and I look back to that time as the happiest of my life. I thought my trouble was over, but alas, how different from what I expected, for I find a warfare going on in me; like Paul, when I would do good, evil is uppermost with me. "O wretched man that I am! who shall deliver me from the body of this death?" I thank our Lord and Savior Jesus Christ our church here in Washington, D. C., is in peace and harmony. We have our dear brother, Elder J. T. Rowe, every third Sunday in the month, preaching the truth as it is in Jesus. I feel sure I can speak for all the members of our church, that we hold our pastor in the highest esteem for the truth's sake. May God bless him and his family, is my humble prayer. If I could write as comfortably as others do I would be glad to write often, for I certainly do enjoy the

good letters from different brethren and sisters, all speaking the same language; and also the good editors. May God bless you both with wisdom to still continue to write the blessed truth contained in the Bible. I feel so poor and unworthy at times that I wonder if I am born again, but when I read where Christ says, He that hungers and thirsts after righteousness shall be filled, I feel somewhat comforted; and again where it says, "We know that we have passed from death unto life, because we love the brethren," for I do love the Old Baptists. The Bible says God has a people in every kindred, tongue and nation. I believe the Old Baptists are the only despised people on the earth. Christ said, The world will hate you, for it hated me; my kingdom is not of this world. He was as a root out of dry ground to the natural man. "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall shew great signs and wonders" to seduce, and, if it were possible, would deceive the elect. I believe we have them now, but I thank God that it is not possible to deceive the elect; God is able to keep them from harm. He says, "I will never leave thee, nor forsake thee." What comforting words to such poor, helpless worms of the dust as we are, that the just and holy God will care for such poor creatures, who are nothing, and less than nothing and vanity. Why do we call each other brother or sister? for we are strangers in the flesh, but if we are the children of God then we are one family in spirit. When I read letters from different ones whom I never saw I feel drawn in love to them, for I feel that they have been taught of the Lord, as I hope I have been. When I meet strangers in the

flesh and they talk of spiritual things, I feel as though I have always known them.

If you see anything in this you can publish it; if not, throw it in the wastebasket.

Your brother,

THOMAS ALDEN.

MEMPHIS, Tenn., August 8, 1907.

ELDER CHICK—DEAR BROTHER:—It seems to me there is something that causes this poor and needy sinner to address you. I am away out in an unknown road, in a place of trials and afflictions, and bowed down with sorrow, yet the thought comes to me, O could it only please the good Lord to take me away to the place that he hath prepared for them that love him, that my burden should be removed; then should this poor one no more look to the time when father and mother, brothers and sisters, despised the doctrine of salvation alone by the grace of God, and forbade the doctrine to be talked by this poor, unworthy one in the presence of the children. Not only by my dear and loved ones at home has this doctrine been despised, but by all who do not believe in the only begotten Son of God, who claim salvation depends upon what the poor sinner, who is dead and has no strength, does. This is their plea: that Jesus died to save all men, for Peter said he would not that any should perish, but that all would turn to repentance. They claim that Jesus is standing with outstretched arms wanting to save all of the Adamic family. But listen to Jesus: No man can come to me, except the Father which hath sent me draw him: and he that cometh unto me I will in no wise cast out. Again said one of my Arminian friends to-night in a discussion, No man

can enter into eternal life without his works. My reply was, "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." The Bible says one way and the Arminian doctrine another; which is true? "Yea, let God be true, but every man a liar." "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God." How then can we believe salvation to be of works when the Scriptures say by grace? O could I only say with the poet:

"Amazing grace! (how sweet the sound)
That saved a wretch like me."

But instead I often say:

"When sorrows encompass me round,
And endless distresses I see,
Astonished I cry, Can a mortal be found
Surrounded with troubles like me?"

But the apostle said, "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."

Pray for me, dear brethren, that I may bear all burdens that come upon me while here I stay.

A most unworthy sinner,

A. R. BURKS.

NORTH BERWICK, Maine, July 25, 1907.

ELDER F. A. CHICK—DEAR BROTHER IN A PRECIOUS HOPE:—I have been reading in the SIGNS your reply to the request of brother John R. Cubberly, that you write upon Psalms ci. 4, 5, and it strikes home to my ownself; it seems as though I was reading my own heart. The thought came to my mind, Why were such great writers as David, and others whose words are recorded in the

Bible, suffered to commit such great or grave sins? Look at David and Peter, and at Paul before he was made to be a follower of the Lord; was it not all for a purpose? It would seem that they all had enough to answer for without such grievous faults, and yet it was, as it appears to me, necessary to keep them humble, and in their writings afterward their sins were always before them. Paul could never forget the way in which he had persecuted the church of God; he felt that could he live forever he could not forget that sin, and he could not redeem himself from all his transgressions, his sin was always before him. Did it not make him a more humble christian? I may be wrong, but in my heart I think so. With us all, when we see that we have sinned, and that daily, what can we do? Does not this very thing humble us? Then where can we go? We have but one place, and that is to humbly confess our sin before God, and to beg of him to forgive us. Does it hurt us to come to him in this way? I think not; it is the way of the outward man to stand alone. We want to be independent, and to run things ourselves; but can a poor sinner feel this way when he feels that he has sinned past all forgiveness, and that he has come to the end, and can go no further, and that he is not fit even to ask God to forgive him? How can the just God forgive such a worthless worm as I? O brother Chick, I think that it does us good to be made to feel this way sometimes. Does not one glimpse of Christ's pardoning love seem most precious after such an experience as this? Is it not more than we deserve? But do we not love this way? It makes me feel like a little child; then all my troubles are forgotten for the present time, and I feel to rejoice in God's pre-

scious love. Then the thought comes, Am I included in that number of his loved ones? The hope of my life is that I am. That I must hold fast to, for it is all I have. Yet "what I am 'tis hard to know." When I look within what do I see? Nothing but corruption. Can God love one like that? He knows that I do hope it is so.

Brother Chick, I hope the Lord will be with you and brother Ker in all your labors.

From an unworthy brother, if one at all,
ANSON QUINT.

ELGIN, Ore., July 18, 1907.

ELDER CHICK:—I have desired to write to you, and also have in mind others of the dear saints whose kind remembrance of me remains as a memorial before the throne of God, and I am inclined to trust this communication with the dear, old SIGNS, which is ever true to its motto: "The sword of the Lord and of Gideon." How vividly I recall my first attempt to obey a teacher who said, "Try to read from papers," as a practice in reading. I went to my brother's room, and finding a copy of the SIGNS on his table read column after column. The wonder and amazement that filled my mind belongs alone to that period of child life, but my heart was delighted, and I went to my suffering, invalid sister and said, This paper tells us all about our Savior and the great God who made all things that are made, and who knows all things and is everywhere. The last statement I had learned by experience the previous year, when as a child, six years of age, I had been made to realize the presence and power of God everywhere, and had said with tears of joy, "Thou God seest me."

This morning a comforting assurance

came in these words: My word shall not return unto me void, and I am enabled to say, "The Lord is my strength." To share in this blessing came a kind letter from sister Ruth Keene, full of comfort and fellowship, resplendent with praise to our dear Redeemer, precious and instructive, from her far away place of abode; best of all it was suited to one alone and forsaken and in the midst of dark waters. The children of God are ever to be a sorrowing people, yet ever rejoicing. This is true of the world also, but from the world's sorrowing and the world's rejoicing the child of God must be forever separated by that Spirit that tries by its searching power all spirits, whether they be of God or of the world.

I have been reading the story of that dear sister of old, who in true humility and simplicity of heart, urged by the honest integrity of living faith, walked alone the country road leading from Bethany to Jerusalem to meet her Lord and Savior on his return, that she might ask him to restore her dead brother to life, saying, I know that whatsoever thou wilt, that shall come to pass. Her honest confession and the glorious beauty of truth and simplicity enthroned in her heart by the grace of God will ever present the most vivid view of faith as recorded in the wonderful works of our Savior while here on earth. It is recorded that she said, "I know that he [Lazarus] shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life." Blessed words, spoken to a lone, weeping woman, yet the pleasure of God in his wonderful works of creation and redemption was therein expressed. This is the christian's only hope, the soul's sweet home, the everlasting portal to all the bliss for which we by the Spirit of God

are made to sigh, and of which we have a foretaste by grace divine and see as through a glass darkly. All the above named, and the nameless joys of heaven, were embraced in that one statement. This trial of faith, and the evidence of her faithfulness, are recorded for the comfort and encouragement of the soul that is exercised in many ways by the changeableness of time and humanity, and the variableness of human minds. All that ever has been or ever shall be of the dealings of the Lord with the children of men is made secure in the few brief words, "He shall rise again." It is the promise of our dear Savior that when all manner of sin and evil are everywhere present he will come again without sin unto salvation; blest will be that heart in which is found true and living faith.

(MRS.) M. J. LEE.

ATLANTA, Ga., May, 1907.

ELDER H. C. KER—MUCH BELOVED BROTHER:—If so be that I may claim such relationship. I am pleased with your writings as associate editor with Elder F. A. Chick, whose gift and able writings have been much enjoyed by all true Primitive Baptists, if I may be permitted to testify with the outcast of the humble and the poor in spirit, who look unto our God for all blessings we receive in time or hope for in eternity. Brother Ker, there has been, and now is, a question of time salvation among some of our family down here. It may be just a difference in understanding, and if I could I would love to give a word for explanation. I look at the question this way: we all hold that there is but one Savior, who is rich in mercy and who has all power both in heaven and earth; then if he has all power we subjects of his mercy must in ourselves be poor. Then I will

compare this question to a rich man who is going on a long journey to return. It is not reasonable to suppose for a moment that that man would want to carry more than enough of his wealth with him to defray all expenses, with the hope that he would enjoy the balance of his fortune when he returned home; so we just have enough heavenly blessings or riches on earth to last us while traveling through this time world, nothing over, with the sweet assurance and hope that the fullness awaits us. We get these blessings as the good Lord sees we need them, without an earthly effort. The Lord is our Fountain of all that is good, and as he has all power we cannot force or coax one blessing over the allowance here on earth; the balance is securely reserved in heaven for us. Just let us trust him and try to let every day be our sabbath day, and say, Glory to the Lord all the time. We will all soon be called home to receive the balance of our inheritance; at best we cannot stay long, we are all travelers, and I feel that my journey is near an end. I only can thank the good Lord for his goodness and mercy and long forbearance to me. I feel under many renewed obligations every day I live; the older I get the more sensibly I feel it. I am now in my sixty-first year, and just as dependent, and, if possible, more so than ever before.

Brother Ker, I feel I cannot write as I wish, but I do desire the peace of our family.

The subscription is past due for our family paper; I have been waiting on a new subscriber to get to send in with my remittance. I would say to all the family: Prove, or try to prove, to the editors that we love and appreciate the best and most able paper known to the Baptists: the SIGNS OF THE TIMES. I have not

failed in years to send in a new subscriber every time I renewed my subscription; let us all do so who feel such an interest as we express. I am proud of such expressions, but better pleased with the proof of sending in a new subscriber. And be sure to pay your own subscription promptly, and look after those in arrears as much as possible.

Elder J. T. Jordan, the moderator of the Yellow River Association, spent the night with me last night. He came home with us from meeting Saturday, and we all went to meeting to-day, Sunday. Elder Jordan was well pleased with your answer of questions in May 15th number, present volume; I had to give it to him. Will you please send me another? The heading was, Render unto Cæsar the things that belong to Cæsar, &c.

Brother Ker, you may publish this if there is anything in it good for the paper or any of the family.

Your brother,

H. H. BENTLEY.

BIRMINGHAM, Ala., June 17, 1906.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—If my roaming mind will permit, I will endeavor to write a few lines to the SIGNS. I have been reading the SIGNS, and can truly say I am well pleased with it, and when we say we are well pleased it should have a deeper meaning than any other word we can use, because God said, "This is my beloved Son, in whom I am well pleased." We know from reading the Scriptures that God knew there was not a better expression to use than "well pleased." If there had been an expression with a deeper meaning I believe he would have used it instead of "well pleased," because Jesus, his only begotten Son, was and is the apple of his eye; he loves him and his

church above all things. Dear brethren and sisters, if I am worthy to call you so, for surely I feel my unworthiness, I would be glad if I could write my experience, but it seems when I try to write or tell it I cannot express it. I have only been a member of the Primitive Baptists a little over two years. For the first two years the time seemed short, but the last four months have seemed a long time to this poor sinner, having lost my wife the 16th of last February. We were much devoted to each other. I know I love the dear people of the Primitive faith better than any other. We all know that primitive means old, and the oldest worship and teachings of God are what God's people love. These new ways and styles can never satisfy me, and when I go and hear them I come away feeling heavier at heart than before I went, because I have failed to receive manna for my soul. I live close to a theological school, and have been to their meetings and heard them read a passage of Scripture, and when they would speak upon it they would not use the name of Jesus throughout their lecture. I know and realize that our Savior does all things at his appointed time, and according to his holy will and pleasure.

I have written far more than I expected when I started, and I feel relieved after the attempt. May it be God's will to be with me and my two children (one seven years old and the other seven months) and with his people throughout the world, is my humble but earnest prayer. Dear people of God, I beg of you to remember your unworthy servant in your prayers to God.

Farewell for the present.

ODIE L. BROOKS.

WYNNEWOOD, I. T., August 6, 1907.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I have been reading your most precious paper only a few months, but I like to read the SIGNS OF THE TIMES. I do not belong to the church, but hope to some day. I do not feel that I could come to Christ except the Father draw me. I have felt at times that I would never be a christian, and again I have felt that there is hope. I can do nothing of myself, but if it is God's will he will save me. I believe that the Lord has an appointed time for all things, and he will call his own in his own time. Christ says, "No man can come to me, except the Father which hath sent me draw him." That shows that man has no power whatever to help the Lord save souls, as I have heard men preach, and that is about all the kind of preaching I hear in the Territory, such as have a god that needs help. I believe that these are the blind that Jesus spoke of, saying, "If the blind lead the blind, both shall fall into the ditch." There is but one God and Savior Jesus Christ, and there is no other. I hope that God will be my helper in coming to the church, if it so be that it is the Lord's will for me, a poor sinner, to join. I hope to be one of God's children some day, though I may not be. My dear friends, pray for me, for I feel that I need God's help. My father belongs to the Old School Baptist Church, and grandmother belonged to the same church; she has gone to her eternal home. My mother was a Missionary Baptist; I was four months old when she died. My father is still living.

You can use your own judgment about publishing this letter. I will close for this time.

Your friend,

JOHN E. HENSON.

HAMMONDSPORT, N. Y., Oct. 29, 1906.

EDITORS OF THE SIGNS OF THE TIMES:—For many years while passing through the wilderness of sin, the SIGNS OF THE TIMES was my constant companion, bringing me news of our Father's family in tribulation, which comforted me in my way, for they, too, have trials and afflictions in their journey as they follow the footsteps of the flock, leading them to the smitten Rock, from which flows the water of life, of which they drink and are satisfied. They do not drink from the artificial pools prepared of men, among the bogs of earth, but are led by the good Shepherd, who gave his life for the sheep, to the Fountain proceeding from the throne of God, where they drink and are satisfied. This holy water cleanses and purifies them.

Your brother, I trust, in hope of eternal life in Christ,

WALTER REED.

PETTIGREW, Arkansas.

DEAR EDITORS:—I will send my drop-sy remedy free to all poor sufferers in the bounds of your circulation if you will insert a line in the SIGNS to inform them of the fact.

Respectfully,

C. W. ANDERSON.

NOTICE.

LARGE HYMN BOOKS.

OUR supply of the large type cloth Hymn Books is exhausted, and we have only a few copies of the large leather binding (blue marbled edge), which we will mail as long as they last at \$1.50 each. We will not be able to fill large orders for these books, but can supply any number desired of the small type Hymn Book.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1907.

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.

SUNDAY SCHOOLS.

ALL who are connected with the Old School Baptists in this country know that we, as a people, stand opposed to what are called Sunday Schools, and probably almost all who live in the United States also know that this is the case. It is also no doubt true that a vast majority of those who know this do not know the reasons why we take the ground that we do in opposition to such schools. No doubt very many think that we have no good reasons to urge, and that our opposition is a mere matter of prejudice without reason. Most people think them a good thing because they are a nursery out of which the membership of the churches must largely be recruited; others think them good because they instruct children in the Bible, and because they are supposed by them to exercise a good moral influence, and because they keep children out of mischief, in which they might otherwise indulge during the tedious hours of Sunday. Here and there are those among the children of God who say, Why should we oppose Sunday Schools? surely it must be all right to gather our children together one day in the week and read to them the Bible, and instruct them in what it contains.

Surely, they say, it can do no harm, and by it our children will be guarded against the things that are contrary to sound doctrine, and therefore not be so easily snared by error. Some are grieved that their children manifest no love for the cause, and hope by such means to awaken in them an interest in our meetings and in our faith. We have heard now and then these things said nearly all our life. We can sympathize with our brethren who are exercised in mind and heart concerning these things, and can understand how they can be and are anxious to take some step to retain their children at home and not allow them to become prejudiced against their own parents' faith and against the people whom they love in the Lord, and we can understand how easy it is for them, seeing others retaining their children at home by means of their Sunday Schools and other attractions provided expressly for young and godless people, to also fly to these very things in order to retain their own children at home. It seems to us that it is well, for the above reasons, to consider this matter again, and perhaps somewhat at length. Those who believe that Sunday Schools are a good thing in the sight of God, have a right to ask of us the reason of our objection to them; we, on the other hand, who believe them wrong, and therefore do not adopt them, have a right to present our reasons for our course. If those who sustain such schools are sincere in their course it is also true that we are sincere on the other hand. We oppose them, first, because we find no warrant in the New Testament for them. It is our faith that the New Testament furnishes all that the church ought to practice in her order or in her worship. We believe that to hold otherwise would be to say that our blessed

Master did not see all that his church would need in all the ages of the future, and, therefore, did not provide, as a wise steward, all that would be needed. No one, so far as we have known, has ever claimed that such things as Sunday Schools expressly for the instruction of children in the Bible are provided for, either by direction or by example in the New Testament. Here also we will add, although outside of the one thing of which we are writing, that there never was a Theological Seminary, or a Missionary Society, or a plan for Christian Endeavor Societies, or any other auxiliaries to the church presented by the apostles to any of the churches, if we may believe the history recorded in the New Testament. It is true that inferences have been drawn from one or two texts by which it is sought to justify such schools. The text in Ephesians vi. 4, is used to this end: "But bring them up in the nurture and admonition of the Lord." Without pausing to speak of what this Scripture may mean, we will here say that it condemns such schools instead of supporting them. Parents, and not teachers of schools, are addressed, and, so far as the text relates to the subject at all, it would forbid parents from turning their children over to Sunday School teachers for instruction. So, likewise, when Jesus took little children in his arms and blessed them, there is no shadow of proof that he authorized modern Sunday Schools any more than that by so doing he authorized infant baptism or church membership. Nothing can be more important or more clear than this: that all ordinances or practices in the church of Christ must have a direct, plain command or example laid down in the New Testament. To say the least, God-fearing men and women will be a long time hesitating

before they will want to place their foot where they cannot plainly see the Savior's footsteps marked in the Bible. This one fact then, that there is no shadow of example or authority for Sunday Schools in the New Testament, is full and sufficient reason for rejecting them with all who hold God's word in reverence. But it may be well to consider some of the reasons which seem good to many, and which even a few of our own dear brethren in some instances have regarded as furnishing justification for them, and in considering these reasons urged in their support, we desire first of all to say that the name "Sunday School" in itself may mean what is right or it may mean what is wrong. If Sunday School simply means a school on Sunday, as a night school simply means a school at night, there is no wrong in it, unless holding a school on Sunday should be a violation of the law of the land; it is not the name but the object of Sunday Schools to which our brethren object. As we have read that the first school on Sunday was started by Robert Raikes, in England, in order that poor children, who were by the necessities of their parents compelled to labor all the week, might have opportunity for such simple instruction in reading, writing and arithmetic as could be given them in that limited time, we should be most heartily in favor of them, and if time and opportunity offered, and necessity demanded, we would count it a privilege to take part in such a school ourselves. We do not know whether Robert Raikes had it in view to mingle religion in his teaching or not, but we have always understood that his object was simply to instruct the children of the poor in the same branches of learning that were taught in the week time schools. However, Tyerman in his life

of John Wesley claims that the Methodists were three years ahead of Robert Raikes in starting such schools, and their object was chiefly religious teaching. We certainly feel willing to give to the Methodists all the credit due them for originating modern Sunday Schools; if they claim all the credit we shall not dispute the matter with them. Methodists are entirely consistent with their faith in general when they support Sunday Schools for religious teachings; their whole system of salvation is based upon faith in creature effort, and they claim that men are not really dead in sins, dead to God, but only need to be advised, instructed, exhorted and urged to turn from a course of evil to God in order to accomplish their salvation. Their preaching in the pulpit, especially at revival seasons, and their teaching in the Sunday Schools are all of a piece: it is that children can be led into the kingdom of heaven by Sunday School teaching, and older people by preaching. It is no wonder that Methodists hold such schools, or that they originated them; but for the very reasons urged by Methodists for their support, we who believe in salvation by sovereign grace, and in the miraculous work of the Holy Spirit in the new birth, must always refuse them admission into our churches. Neither men nor children can be instructed into the kingdom of heaven. We say INTO the kingdom; those who by the new birth are in the kingdom can be instructed; he who is not in the kingdom cannot be instructed, he must be born again. Being born again he is a subject for teaching. Methodists by their use of the Sunday School deny the miraculous work of the Holy Spirit in the hearts of men.

It has been said by some with whom we have met in years past, We do not

believe that either in the pulpit or in the Sunday School any man or child can be made an heir of glory; we do not approve of either preaching or Sunday Schools for any such reason as that, we simply think them a good thing in order to keep our children at home and away from places of folly or of false religion. Those who have spoken thus are, as we believe, gracious men and women, and they have thus thought and spoken with no thought of introducing any Arminian teaching or faith, but rather have said these things because they do not wish their children to become connected with such false teachings. Now to such dear brethren as these we desire to speak earnestly and kindly. If the establishment of a Sunday School in connection with our churches were needful to these ends, why did not the inspired apostles provide for them by giving directions for them in the New Testament? Why did not the blessed Master command them to be organized? Why was the church left for so many centuries without them? Why did not the Spirit of God lead the mind of our fathers, who were spiritual men, to see the need of them? Why was it left to a people that deny the most solemn truths of our holy faith to originate them? Why must they be the product of workmongers, and not originate among lovers of the truth of salvation by grace alone? Shall we fight carnality with carnality? Shall we use Satan's weapons to fight Satan? Shall we use the armor of the giant to fight the giant? Shall we not continue to use the shepherd's sling and smooth stones from the brook? Because the enemy of truth uses all untruthful means to ensnare the unwary, shall we therefore forsake the Lord and use methods which he has not commanded? Where has the blessed Lord commanded

us to organize Sunday Schools? The reasons urged seem on the face of them very plausible. They are plausible to frail human judgment and reason, but are they in harmony with the Scripture? If Sunday Schools are such good things why should they have originated from the source they have? We have no idea that the early christians allowed their children to attend upon the false and idolatrous worship of the heathen around them in the early or apostolic days, and we do think, and have always thought, that believing parents to-day have no right to allow their children, who are under their charge, so long as they are under their charge, to attend upon the equally false and idolatrous worship of the present day. Sunday Schools are for these reasons no more needed to-day than at the first; nothing was provided for the people of God then save the one church of Jesus Christ, with her ordinances and meetings for worship, nothing more is needed now. This must be true, since the church is God's work and the Sunday School is not his work. If children are to be governed, let it be in the order which God has established, and not according to what may seem good and plausible to our short sight.

We would also urge upon such brethren as we have just been referring to, another consideration: Every wrong thing grows rapidly; "bypath meadow" gets rapidly further and further away from the true way. It has been so with Sunday Schools, even where they have been conducted most carefully and with most careful watchfulness. In the various denominations of the day which depend so much upon the Sunday School, as well as other societies of various kinds organized for the furtherance of their cause, it is true that more and more their papers,

their pulpits and their work as churches are filled with these societies rather than with the church itself; more dependence is placed upon these auxiliaries than upon the church organizations; church organizations droop and die out of sight and out of mind while these societies come more and more into prominence. At the first, even in false churches, the Sunday School occupied a very humble place, but to-day it dwarfs the church and stands out with greater prominence than the church. This is true of those denominations which are unscriptural in their faith and order. The same thing is true where those who do love the faith and order of the gospel have established them: more and more comes to be said about the Sunday School, more and more importance is attached to it as the years go on, more and more dependence comes to be placed upon it for the inculcation of truth and for the upbuilding of the cause and for increase in membership in the church. This is so, and always must be so; human nature is always pleased with its own work, and will magnify its own doings, and how often the spiritual mind becomes clouded, and the children of God fail to discern clearly, and become enraptured with the fair colors that appear in all that is false, and before they are aware of the danger their feet are ensnared, and they find themselves depending upon the work of their own hands more than upon the work of God. We know that our God has established his church and that we honor him when we honor it, but can we say as much for the Sunday School? It may be innocent when it is small, at least in appearance, but it will grow, and some day it will destroy the hand that has petted it. The church which God has founded shall not fail or fall; it shall be kept humble and

lowly in dependence upon the dear Savior, but the Sunday School, however innocent in its inception it may appear, will grow self-confident and boastful because the Lord has not established it, and we are persuaded that it will be found almost impossible to keep legalism, will-worship and Arminianism out of it no matter what care may be exercised regarding the conduct of it. We think that in our day and time we have seen these very things, and therefore we solemnly speak of them.

Still further, after a little time it is found that even the ordinary course of teaching in the Sunday School becomes a tedious thing to the children. One argument for such schools has been that children become weary of the regular service, such as preaching, praying and singing, and the Sunday School brings matters down to the comprehension of their little minds, and so their interest will be maintained; but is it so? Let the multiplicity of festivals, children's days, rewards, premiums and special inducements presented to the children to hold them to the Sunday School answer. Emulation, which is forbidden in the word of God, is appealed to in the children to induce them to study the lessons, or commit Scripture to memory. Thus the whole spirit of the Sunday School becomes unscriptural and unchristian in the very endeavor to keep the school in existence. Purely worldly influences are brought into the Sunday Schools, which claim to have as their object the turning away of the minds of the children from the world to the things that are of God. It is as contrary to the mind of the Spirit, as revealed in the gospel, to offer a Sunday School child a bag of candy or a book as a premium for excelling others as it would be to offer a prize in the shape

of money to that member of any church who should prove most faithful in his attendance at the services during the year; the one thing is a denial of Christ in his word as much as the other. Children can no more be induced to attend Sunday Schools without these enticements than they can be induced to attend upon the regular services of the church. We are not here urging these things upon the consideration of those who know not the grace of God and who have but little regard for the word of God, but upon those who are spiritual and do love the truth, and desire to be found walking in the way of the Lord. To our brethren we desire to say once more, that out of Sunday Schools have always grown up, and we believe they always will, the evils of which we have here been speaking; they do the children harm and not good, and they certainly are of great injury to the church, in that they turn their minds and hearts away from the strict word of God.

In conclusion we quote from the address issued by the meeting at Black Rock, Md., in 1832, so much as relates to Sunday Schools, and with this we now leave the subject. May God lead us all into a clear vision of the right way and deliver us from all error.

"Sunday Schools come next under consideration. These assume the same high stand as do Tract Societies. They claim the honor of converting their tens of thousands; of leading the tender minds of children to the knowledge of Jesus; of being as properly the instituted means of bringing children to the knowledge of salvation, as is the preaching of the gospel that of bringing adults to the same knowledge, &c. Such arrogant pretensions we feel bound to oppose. First, because these as well as the pretensions

of the Tract Societies are grounded upon the notion that conversion or regeneration is produced by impressions made upon the natural mind by means of religious sentiments instilled into it; and if the Holy Ghost is allowed to be at all concerned in the thing, it is in a way which implies his being somehow blended with the instruction, or necessarily attendant upon it; all of which we know to be wrong.

Secondly, because such schools were never established by the apostles nor commanded by Christ. There were children in the days of the apostles. The apostles possessed as great a desire for the salvation of souls, as much love to the cause of Christ, and knew as well what God would own for bringing persons to the knowledge of salvation, as any do at this day. We therefore must believe that if these schools were of God, we should find some account of them in the New Testament.

Thirdly. We have exemplified in the case of the Pharisees, the evil consequences of instructing children in the letter of the Scripture, under the notion that this instruction constitutes a saving acquaintance with the word of God. We see in that instance it only made hypocrites of the Jews; and as the Scriptures declare that Christ's words are spirit and life, and that the natural man receiveth not the things of the Spirit of God, we cannot believe it will have any better effect on the children in our day.

The Scriptures enjoin upon parents to bring up their children in the nurture and admonition of the Lord; but this, instead of countenancing, forbids the idea of parents intrusting the religious education of their children to giddy, unregenerated, young persons, who know no better than to build them up in the belief

that they are learning the religion of Christ, and to confirm them in their natural notions of their own goodness.

But whilst we thus stand opposed to the plan and use of these Sunday Schools, and to the S. S. Union, in every point, we wish it to be distinctly understood that we consider Sunday Schools for the purpose of teaching poor children to read, whereby they may be enabled to read the Scriptures for themselves, in neighborhoods where there is occasion for them, and when properly conducted, without that ostentation so commonly connected with them, to be useful and benevolent institutions, worthy of the patronage of all the friends of civil liberty." C.

JOHN I. 12.

I WOULD be glad to have your views through the SIGNS on the twelfth verse of the first chapter of John. Please give at your convenience, and oblige a friend.

G. H. WALES.

BOONEVILLE, Miss.

The Scripture reads as follows: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

It is encouraging in this fast and non-religious age of the world, to know there are a few here and there inquiring after truth. We are always glad to comply with such requests when, as we hope, we have some understanding of the Scripture suggested.

The verse above quoted is in the midst of a cluster of profound and important sayings which all have their bearing upon each other. John had, as well as the other writers of the gospels, an independent style of writing, yet by the same Spirit. Each one wrote as carefully as though no other had or would write of those wonderful things. Therefore it is necessary to give special attention to what each one says, and by the light of

the Spirit search the meaning of every sentence of each writer, and not expect to learn what one means by what another says. We do not by this mean to suggest that to compare Scripture is not needful or helpful.

Not one of the evangelists, as the writers of the first four books of the New Testament are often called, has given us such a definite account of the majesty and sovereignty of Jesus Christ as John has done. He begins his testimony by saying, "In the beginning was the Word, and the Word was with God, and the Word was God." He is so careful and definite that no man can distinguish between the Word and God. "All things were made by him." In this, glory is given to the Word in the creation of all things, as he and God are presented as one. This is also the testimony of Jesus himself: "I and my Father are one." John continues by saying, "In him was life; and the life was the light of men." We must therefore understand that life is in the Word only, and that without that life no man can have light and liberty. "The light shineth in darkness; and the darkness comprehended it not." Darkness cannot comprehend the light: "Ye were sometimes darkness, but now are ye light in the Lord." Men must be made alive before they can comprehend the Light. "He [the Light] was in the world, and the world was made by him, and the world knew him not;" neither does it know him now. "No man can say that Jesus is the Lord, but by the Holy Ghost." "He came unto his own, and his own received him not." The Jews were "his own" by creation; by choice in setting them apart from all other nations; to them he manifested his power and glory at the Red Sea, Mt. Sinai and Jordan. The Word in his in-

carnation was a Jew, therefore by nationality they were his own as "the natural branches." He was their brother, being the seed of Abraham; but notwithstanding all this they, as a nation, did not receive him, but rejected him with scorn and disdain. As a nation they were darkness, or blind to the Word made flesh. The law of Moses could not give life, hence grace and truth came by Jesus Christ.

In the days of Elijah, the Israelites, as a nation, were blind to the work of God's Spirit in men; they killed the prophets whom God sent to them, and digged down his altars. The old prophet felt alone in the earth as a true believer in God and as a discerner of the Lord's dealings with men in the Spirit, but the Lord told him that there were seven thousand (a remnant) reserved who had not bowed the knee to Baal. Paul in presenting the subject of election among the Jews said, "Even so then at this present time also there is a remnant according to the election of grace. * * * What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." This remnant or election of grace were those who believed on his name and received the Word. The testimony of John the Baptist as recorded in this first chapter of John is, "That all men through him might believe." No people ever had such demonstrations of the existence of God, of his power, glory and sovereignty, as the Israelites, but none of those things caused them to believe in the Word as the anointed of God. If natural men by demonstrations of God's power in nature can of their own volition believe on and receive Christ, why did not all the Jews receive him? The term "all men" refers to different

tongues, kindreds and peoples, of which none save the Jews had known the true God until after Jesus came and removed the middle wall of partition. If all men through him believe, it is evident that it is not through themselves or their powers, yet learned men contend that it is, and that any man can believe and receive Christ at any moment he chooses to do so.

When Christ was born in Bethlehem, the city of David, the angel of the Lord was sent to a part of the remnant; they were shepherds watching over their flock by night. They received Him; Simeon and Anna received him; wise men of the east received him. All these received him and believed in him, when he was but an infant, as the Christ, the Savior of sinners. When he began to be about thirty years of age, John the Baptist received him as "the Lamb of God." The disciples received him as "that Christ, the Son of the living God." Mary, Martha and Lazarus, the man of the tombs, the lepers, the blind, the sick and afflicted, all received him as the promised Messiah. "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." The reception of Jesus by those above mentioned, and by all who did receive him, was the evidence of their sonship, which could only be by birth: "born of God." Life precedes action, and birth makes manifest.

The words, "gave them power to become the sons of God," do not mean what the "Millennial-dawn" people think they do: that during the thousand year reign of Christ on the earth we who receive him now shall then become the sons of God. The words, "which were born," completely refute their idea of

this text, as the term, "which were born," most positively asserts that which had already taken place, and if the child is not a son of his father when born, when will he become a son? If it be true in nature that immediately he is a son and an heir, why is it not true spiritually? The spiritual birth manifests the children of God, and if children, then heirs of God, and joint-heirs with Christ. John said in one of his letters, "Now are we the sons of God;" not going to become sons some time in the future. Men are not the sons of God because they are born of blood, royal stock, nor because they are the children of Abraham, nor is it because of a birth according to the will of man, which is carnal and contrary to God, but because they are born of God. Nothing else constitutes a child of God; and because of this birth men now receive Christ Jesus the Lord and rejoice in his blessed gospel of free grace.

We realize that our effort is feeble, but it is the best we can do, and we leave it for the consideration of our friend.

K.

OBITUARY NOTICES.

At her home at Stewartsville, Bedford Co., Va., July 26th, 1907, in the 73rd year of her age, the spirit of sister **Susan Julia Basham** passed forever to dwell with Him who is glorious in holiness. For weeks she had realized that her pilgrimage was near its end, and, like David of old, her cry was, My soul thirsteth for God, for the living God: when shall I appear before God. On Saturday afternoon, the 27th, an immense throng gathered at her late home to pay the last tribute of respect to one they loved. Her pastor, Elder A. B. Philpot, conducted the funeral services, speaking consolingly from Revelation xx. 6. Of her it could be truly said, She trusted in the mercy of the Lord, and her heart rejoiced in his salvation. She was the daughter of Peter M. and Susan Wright, of Bedford County. She was united in marriage to W. W. Basham, of Franklin County, in November, 1851, who, although he never united with any visible church, believed in salvation by grace. He died in February, 1901. The Lord was strength

to her in her distress, "a present help in time of trouble." In writing of this time, she stated that in the latter part of 1900 the sentence, I will show thee what great things thou shalt suffer for my name's sake, was brought to her mind, and continued with her so much as to cause great anxiety, fearing she would not prove faithful in the unknown trial, but the words, "Wait on the Lord; be of good courage, and he shall strengthen thine heart," were comfortingly applied. She thought she realized something of the meaning of the last two sentences. Thanks be to God, the ever merciful Savior visited her with the favor he shows his people, and ere long she felt with Job, "Though he slay me, yet will I trust in him." About forty-nine years ago, after great travail, her soul was brought into marvelous light by the Deliverer. Rejoicing that her burden was lifted, she offered herself to the Primitive Baptist Church, at Bethel, in Franklin County, and was received, and baptized by Elder Martin, who long since passed away. From that time until her death she had a name with them, and was ever ready to speak to the praise of the glory of his name. She was one who through great bodily suffering entered into rest. For fifty-two years the hand of disease was upon her, and through most of that time she was confined to her bed. The first three years of this period was spiritual darkness, but after that she was given the oil of joy for mourning and the garment of praise for the spirit of heaviness. Her soul was strengthened by words of holy writ, and drawn into close communion with the One who bore our griefs and carried our sorrows. No pen can tell what seasons of refreshing were hers when possible to have the Elders come to her home and publish peace and good tidings and administer the memorials of bread and wine; nor can words describe how she loved the SIGNS OF THE TIMES. There is no meetinghouse for our faith within ten miles, and no Elder near. She felt this deprivation greatly, and in a larger degree after the trial of not being able to get one of our ministers to conduct the funeral services of her husband. But thanks be to the Giver of all good gifts, her heart was much strengthened of late by the Lord opening up the way for her to leave means after her decease, viz., two acres of land and \$1800 in cash, for the building of an Old School Baptist meetinghouse near her late residence. She entrusted the building of this house to her very dear nephew, Mr. Ellis Wright. She was one of a family of nine children, and her crossing leaves only one (the writer) on this side, and I have nearly reached fourscore years.

(MRS.) H. A. McMANAWAY.
SANDY FORD, Va., Aug. 17, 1907.

THE hand of death has again visited our little flock and torn from our midst our precious sister, **Ann P. Core**, widow of the late Wm. Core. She was born at Chatteris, England, May 27th, 1833, died at

Evansville, Ind., July 30th, 1907, aged 74 years, 2 months and 3 days. She was married to Matthew Felstead, April 29th, 1853, emigrated from England Oct. 11th, 1854, and arrived at Evansville Dec. 26th, 1854. She was again married, to Wm. Core, at Evansville, Feb. 21st, 1882. She joined the Regular Baptist Church at Evansville, August 23rd, 1863, where she retained an unbroken membership for more than forty years. She was devoted to the church and its welfare, and her house was a home for the Baptist people, especially the ministry. It seemed to be her chief joy to entertain the preachers, and I believe she cared for more Baptist ministers than any one I ever knew. Her kindness did not stop here, but extended far and near, and many shared her hospitality. As a christian she lived an exemplary life, always adorning her profession by an upright walk and a godly conversation. She leaves one sister, a number of other relatives and a host of friends to mourn their loss. Although she had passed the allotted time of life, her death came unexpectedly, and the event was quite a shock to all her friends. Her place in her home is vacant, her seat in the church, where we had so long been accustomed to seeing her form, is vacant, but she has passed through the dark valley and reached the goal of her hope, and forever outstripped the fears that becloud this mortal life, and while we miss her presence, we would not recall her if we could, but will look forward to the time when we, too, shall be freed from the cares, temptations, doubts and fears that so beset the pilgrim's pathway.

MATTIE KERR.

Miss Carrie Logan departed this life July 29th, 1907, at her home on Main St., Lebanon, Ohio, after a long and painful illness. In life Miss Logan was an active, energetic woman of more than ordinary business tact and proficiency, and for several years was one of the principal business spirits of the town. In her long and tedious illness she was patient, cheerful and resigned, and bore her intense sufferings with a calmness and fortitude which was indeed miraculous. She talked at all times of her approaching departure with a calm and undisturbed composure, and arranged all things for her funeral in the most exact order and minutest detail. She desired that the eighth chapter of Romans be read as an expression of her experience, hope and faith, and that the twenty-eighth verse, which has so long been a fountain of consolation to the Lord's experienced people, be especially dwelt upon. The different city papers gave beautiful encomiums on her life and character, but referred only to outward things, knowing nothing of her inward faith and hope and charity, of which the outer life was but the shadow. Miss Logan was an esteemed member of the Old School Baptist Church known as the West Lebanon Church.

The funeral took place at the home on Thursday,

August 1st, where a large and sympathetic audience assembled, after which the mortal body was deposited in the public vault, where it lay until Saturday evening, August 3rd, when it was committed to the grave in the presence of the family and a few friends.

H. M. CURRY.

MEETINGS.

THE Second Old School Baptist Church of Roxbury, Providence permitting, will hold a two days meeting the first Wednesday and Thursday in September (4th and 5th), 1907. We extend an invitation to all lovers of the truth, especially ministers.

HENRY BRONSON, Church Clerk.

THE Old School Baptist Church at Justus, Pa., has appointed a two days meeting to be held on Wednesday and Thursday, Sept. 4th and 5th, 1907. Those coming via Ontario & Western R. R. or Delaware & Hudson R. R. will come to Olyphant, Pa., on Tuesday. Those coming on D., L. & W. R. R. will be met at Clarks Summit, Pa., Tuesday afternoon. We respectfully ask that those expecting to be met will write to G. W. Goodrich, Olyphant, Pa., R. F. D., so that arrangements may be made to meet them.

G. W. GOODRICH, Clerk.

THE Mount Pleasant Association of Regular Predestinarian or Primitive Baptists will convene with the Mount Pleasant Church, at Pleasnreville, Ky., on Friday, Sept. 6th, 1907, and continue three days. Pleasnreville is on Louisville & Lexington division of L. & N. R. R., with daily trains each way. Also from Cincinnati via La Grange or via Cincinnati south to Georgetown and Frankfort. We expect Elders Lester, Eubanks and John G. Sawin with us at that time. Come, brethren, meet with us.

C. F. DUDLEY, Church Clerk.

THE Maine Old School Baptist Association is appointed to be held with the Old School Baptist Church at Bowdoinham, Maine, to begin on Friday before the second Monday in September, (6th) 1907, and continue three days. We extend a cordial invitation to all lovers of the truth as it is in Jesus. Place of meeting is but a few minutes walk from Bowdoinham depot.

GEO. R. TEDFORD, Clerk.

A YEARLY meeting is appointed to be held with the Harford Church, Harford County, Md., to commence at 10 o'clock a. m. on Saturday before the second Sunday in September, 1907, and continue two days. A cordial invitation is extended to lovers of the truth. Those coming by way of Baltimore will take train that leaves North Ave. station at 3:45 p. m. on

Friday before, for Long Green or Forest Hill. Those coming from the north take train that leaves York, Pa., at 1:55 o'clock for same stations.

NATHAN GRAFTON.

THE Licking Association of Primitive Baptists will convene with the Bald Eagle Church, at Mt. Sterling, Montgomery Co., Ky., on the C. & O. R. R., about thirty-two miles east of Lexington, with daily trains each day, on Friday, Sept. 13th, 1907, and continue three days. We extend a hearty welcome to all lovers of the truth to meet with us. We will meet all trains Thursday evening and Friday morning.

T. J. RATLIFF.

THE Roxbury Association is appointed to be held with the Olive and Hurley Church, at Olive, Ulster Co., N. Y., commencing on Wednesday, Sept. 18th, 1907, at 10 o'clock a. m., and continuing two days. Trains will be met at Shokan, on the Ulster & Delaware R. R., Tuesday p. m. A cordial invitation to all lovers of the truth is extended, especially to ministers of our faith and order, to meet with us.

J. B. SLAUSON.

THE Old School Baptist Church of Cammal, Pa., expects to hold a two days meeting Wednesday and Thursday, Sept. 18th and 19th, 1907. We cordially invite brethren and friends generally to meet with us. Nothing preventing, we expect to have two or three ministers with us.

D. M. VAIL, Pastor.

THE yearly meeting of the Cow Marsh Old School Baptist Church, Kent County, Del., will be held on Saturday and Sunday, Sept. 21st and 22nd, 1907, beginning at 2 o'clock p. m. Saturday. All trains stopping at Viola station will be met Saturday morning, and friends will be conveyed to the meeting. A cordial invitation is given to all who love our faith and order.

THOMAS L. COOPER, Church Clerk.

THE annual meeting of the Cumberland Association with the Old School or Primitive Baptist Church of University St., South Nashville, Tenn., will convene, if the Lord will, Saturday before the fourth Sunday in September, 1907, and continue three days. All lovers of the truth as it is in Jesus are cordially invited, especially those in the ministry.

O. B. HICKERSON.

THE First Old School Baptist Church of Roxbury, at Vega, N. Y., has appointed a two days meeting to be held, the Lord willing, Wednesday and Thursday, October 2nd and 3rd, 1907. Trains will be met at Roxbury on Tuesday before the meeting. A cordial invitation is extended to all lovers of the truth.

V. BALLARD, Church Clerk.

THE Lexington Old School or Primitive Baptist Association will be held with the Second Roxbury Church, at Halcottville, N. Y., on line of U. & D. R. R., at the usual time, on first Wednesday and Thursday (2nd and 3rd) in October, 1907. A cordial invitation is given to all lovers of the truth.

JAMES AVERY, Church Clerk.

THE Juniata Association of Old School Baptists will convene, if Providence permits, with the Springfield Church, Huntingdon County, Pa., on Friday before the second Sunday in October, 1907, and continue three days. We extend a cordial invitation to all lovers of the truth, and hope to be remembered by our ministering brethren. Those coming by railroad will come on the Pennsylvania R. R. to Mount Union on Thursday, and there take the East Broad-top road to Three Springs. The trains leave Mount Union at 9 a. m. and 4 p. m. Both trains will be met.

AHIMAAZ MELLOTT.

THE Virginia Corresponding Meeting is appointed to be held with the New Valley Church, at New Valley, Loudoun Co., Va., commencing on Wednesday, October 16th, 1907, and continuing three days. Trains from the west will be met at Washington Junction, Md., 1:30 p. m. Tuesday, 15th. Those coming by the Southern Railroad from Washington will be met at Leesburg, Va., 3:30 and 6:10 p. m. Tuesday, 15th. A cordial invitation to all lovers of the truth is extended, especially ministers of our faith and order, to meet with us.

S. B. PAXSON.

THE Mt. Enon Primitive Baptist Association will be held with Elim Church, near Ft. Meade, Polk Co., Fla., beginning Friday before the second Sunday in November, 1907, and continuing three days. A cordial invitation is extended to all Old School Baptists, and especially to ministering brethren who love and contend for salvation by grace, to be with us.

M. L. GILBERT, Clerk.

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

IN

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

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11:00 A. M.

2:30 P. M.

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SARAH JONES.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 75. MIDDLETOWN, N. Y., OCTOBER 1, 1907. NO. 19.

CORRESPONDENCE.

IF THEY SHALL FALL AWAY.

“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.”—Hebrews vi. 4-6.

The leading thought of Paul's argument here is expressed by his words, for it is impossible “to renew them again unto repentance.” The other portions of his argument are subsidiary to this leading thought. The renewal of these characters would, on such an hypothesis, “crucify to themselves the Son of God afresh, and put him to an open shame.” This would be as impossible: “crucify the Son of God afresh,” as it is “to renew them again unto repentance.” Many persons in reading this Scripture think that because the apostle uses the word “if,” that it makes his argument conditional, and signifies that he meant it might be either way with those persons. The word “if” does not always mean a condition actually existing, but frequently it is used for the sake of illustrating by the hypothesis of a supposition. Paul

uses it many times in this way. In Romans, chapter eleven, the apostle, speaking about the way God saves his people, declares emphatically that they are saved by the election of grace, “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.” He says it is by grace, then adds, If it be of works. Can it be either way? Why does he use the word “if” as though it were contingent, conditional or doubtful? His argument is to show the wrong way, or that which is no way, as well as the way of holiness. Many other places he brings in suppositions by using the word “if.” In the Scripture at the head of this letter where he says: “If they shall fall away,” does not prove that they shall fall away. I am surprised to find an Elder among the Primitive Baptists who takes the position that 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, are not the children of God, but that they are the nonelect. He says that if these are the children of God spoken

of here by the apostle, then the Arminians are right in claiming that God's people can fall from grace. I have never found it prudent to dodge any point of Scripture teaching to thwart the argument of an Arminian.

Let us consider briefly the five very important things which Paul has used to delineate the special and effectual calling of his chosen people.

"Those who were once enlightened." Does this mean the enlightenment of the world? Has the wisdom of men entered into the minds of these persons to give them light which they did not possess previous to that enlightenment? If this denotes the reception of worldly wisdom, it then must be acquired by study or labor of some kind, or infused by their fellow-creatures. Paul, in speaking of this enlightening, says: "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." This enlightenment comes from the great Fountain of light, for he is the "true light, which lighteth every man that cometh into the world." Expounders of Scripture may take the above word "world" to mean this natural or physical world, but inspiration has made a distinction: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 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. 12-14. The true Light is the fountain of wisdom only to them who are born in the spiritual world.

This birth manifests them so that they see the true Light of spiritual day; the Daystar arises to them in all of his beauty. The Lord himself will enlighten his people, and at the proper time, the appointed time, he will command, "Let there be light," and light shineth in darkness, but the darkness comprehendeth it not. How wonderful is the power of our God. David says, "The Lord my God will enlighten my darkness." There is a power displayed by Almighty God in the physical world which can be seen by mortal man, and though he tremble and fear at God's power over the elements of nature he soon forgets what he has seemed to learn. David was acquainted with the power of God's might in this respect when he said, "His lightnings enlightened the world: the earth saw, and trembled."—Psalms xcvi.

"And have tasted of the heavenly gift." This second time the apostle speaks on the same line, connects it with the word "and," showing that it is similar to the preceding phrase. It seems plain that he is alluding to the same mighty work of the Lord, but uses different words to make it more impressive. They have tasted of something, what is it? The heavenly gift. Can a dead sinner taste of so high a gift and still remain dead? The heavenly gift is a gift that comes from heaven. Jesus says that he came down from heaven, and it was not to do his own will, but the will of his Father which sent him. Jesus is that heavenly gift. If a man taste of that gift he shall never die. A taste of that gift gives life, quite different from the natural taste. Jesus says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life." A taste of the heavenly gift is

sufficient for all time and eternity; it is so sweet and precious that the heavenly flavor never leaves the tongue, but springeth up in the soul as a fountain of living waters. They henceforth eat and drink in "my Father's kingdom," and the all-important food is the flesh of Jesus Christ's body, and the drink is the blood of Christ; one place it is called the blood of God. They taste, eat and drink wherever Christ is exalted a Prince and a Savior to give repentance and remission of sins unto poor sinners. It may be when conversing on the subject of God's mercy, or when they hear the glad tidings by the proclamation of the gospel, or in meditating upon his holiness and love for poor worms of the dust.

"And were made partakers of the Holy Ghost." I cannot for an instant think that such strong language has allusion to sinners dead, who remain dead in trespasses and in sins. Those who were made partakers of the Holy Ghost must be those whose names are written in heaven, those whose names are written in the palm of God's hand. The same names appear in the Lamb's book of life, written there before the world began. These persons are well secured by Jehovah long before they are needed to show forth his praises. When the time of manifestation comes God makes them partakers of the Holy Ghost. This is evidence of their primitive standing in the Ancient of Days. This third phrase of the apostle is in line with the two preceding, and cannot mean that any except but God's favored people are made partakers of the Holy Ghost. Jesus told his disciples to fear God and not to fear man, and that when arrested by men to take no thought what they should say, "For the Holy Ghost shall teach you in the same hour what ye ought to say."

The Holy Ghost is God. There are three that bear record in heaven, the Father, the Word and the Holy Ghost; these three are one. It is inconsistent with all Scripture teaching to say that natural men have been made partakers of the Holy Ghost and still remain natural, dead.

The fourth phrase follows in the same line of argument; it refers to the elect, the objects of God's love, and for whom the Son left heaven to accomplish their redemption. "And have tasted the good word of God." If this was put in opposition to the second thought of the apostle in this connection, it would do no violence to the sentiment involved in the text. To taste of the heavenly gift is the same as to taste of the good word of God; certainly he that tastes of the heavenly gift must taste of the good word of God. Jesus is the Word of God, and no doubt will stand as the good Word of God. The written word or the testimony of the word might be meant here, but I would rather think the apostle meant Him who is recorded on high, though the printing does not signify that he is meant. God's people are born again by the Word of God, which liveth and abideth forever. The word of the Lord endureth forever, and this is the word which by the gospel is preached unto you. In the last two references I have always believed that the Word mentioned was nothing short of Jesus Christ.

"And the powers of the world to come." Those who taste the good word of God also taste the powers of the world to come. They who have been with Jesus on the holy mount have tasted the powers of the world to come. How could one be dead and taste the powers of a world not yet come to him? It is for the living in Jerusalem to taste of this unseen

power; it is only through the channel of faith that they see the country which is far off, yet nigh, made so by revelation. Their eyes have not yet seen it, their ears have not yet heard the heavenly songs, neither has it entered the carnal heart what God has prepared for the world to come, but revelation has brought it nigh, the revelation of Jesus Christ, "to whomsoever the Son will reveal him." This is when the Sun of Righteousness shall arise with healing in his wings to the poor and helpless of the flock who are ready to famish. Then there is rejoicing with joy unspeakable and full of glory. Can these who have experienced such wonders fall away? Did God ever love the characters spoken of in the text? He most certainly did love them, or he never would have wrought so powerfully in them. Our God is no try god, one that tries experiments on the family of men to find out what man will do for him. Where he begins a good work he "will perform it until the day of Jesus Christ." "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." They are kept by the power of God unto salvation every step of the way. How shall they fall away? If they shall fall away it is impossible to renew them again. God loved his people with a great love; even when they were dead in sins he loved them with an everlasting love. Who shall separate them from that great love, that everlasting love? Let the same holy writer that wrote our text answer: "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any

other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This is great and strong evidence. Dear children, rest in the Lord, for in the Lord is everlasting strength.

In hope of immortality,

J. F. BEEMAN.

HELENA, Okla., Aug. 19, 1907.

SOUTHAMPTON, Pa., Aug. 9, 1907.

DEAR BROTHER KER:—I have obtained brother Coulter's consent to do as seems best with any of his letters written to me, and I have selected four which I desire to have published in the SIGNS. I think they will be of value for comfort and instruction to the brethren, as they have been to me. Often the letters that would be most interesting to read are so personal that the receiver cannot well publish them. Brother Coulter's letters to me, as well as his personal intercourse, have been of much value to me, kind and encouraging and full of comfort. From my very extended correspondence during the past forty-four years with ministering and other brethren throughout the land, I have many packages of letters which are so good that I cannot consent to have them destroyed. The writers of many of them have long ago gone home, but I hope their words of instruction and comfort may yet be read by many lovers of the truth.

Your brother in hope,

SILAS H. DURAND.

PHILADELPHIA, Pa., March 2, 1895.

MY DEAR BROTHER DURAND:—Your letter came to hand several days ago. We were glad to hear that you arrived safely, and found brother and sister Chambliss well. But poor Florida, her pretty gown of green and yellow has

been torn from her by the cruel blasts of winter, yet no doubt pity with her soft heart will come along with her warm south winds, bind up her wounds and so make her gay and fruitful again. The work of the Lord is to kill and make alive. He also makes manifest his wondrous power in nature as a type of his own work of grace in the hearts of his children. I wonder if brother Chambliss has not already read his own heart's experience in comparison as he observed the play of the elements, first in bringing into beauty and fruition his fertile grove, and then when security seemed doubly secure in the near realization of a rich harvest, the swift hand of destruction comes in a night, laying waste the rich promises of yesterday which abounded in life, while to-day the blasted hopes are covered in death's dark shroud. The circumstances that combine to check our natural zeal seem to be reminders to the Lord's children that here "we have no continuing city," that the things of this life of earthly aspirations all do perish with the using, like the flower that withereth; to-day we see it in its beauty, its loveliness and its rich perfume, and to-morrow it is a thing of the past. We turn from this, and by the mirror which reflects our own heart to faith's view we see in the heart of our brethren the flower (or word) of eternal life, springing up from the seedtime and maintaining a steady growth until the harvest, "first the blade, then the ear; after that, the full corn in the ear," and as we compare we realize the word of the Lord (alone) endureth forever. With what anxiety we look for the evidences in ourselves that we so clearly read in our brethren, and how we tremble with fear and dread when in our searching we find them not, but instead we find a vile and deceitful

heart, a heart desperately wicked and as prone to evil as are the sparks to fly upward; indeed, we find our whole being bent upon turning the back upon the fair city of Jerusalem and seeking the polluted streets of Jericho. But with me oftentimes, dear brother, a ray of hope springs up into life when I realize that there is a something within me that has produced a change of feeling; I find that I do not roll the fleshly lusts of my evil nature "as a sweet morsel under my tongue," and while I recognize that with my flesh I serve the law of sin, yet that new something within me causes me to hate evil, to abhor the things I once did revel in, and as the little ray of hope becomes a ray of light also, by it I obtain a glimpse of the foundation upon which my hope is builded, my faith discovers Jesus as its author and finisher, and if, as I fondly hope, a growth in grace is going on, I see more and more in that growth the fullness of Jesus' love, that he is all and in all, the Alpha and the Omega indeed. I seem to discover also that the very fact of a hatred of evil being present is the fear of God, and this is the beginning of wisdom. My desire is that I may hear my Savior's voice in all my every day life, and feel the gentle pressure of his gracious hand to restrain and guide me through all the fitful fever of this life.

I visited sister Himes on Friday afternoon and found her up and dressed, walking about the hospital. She has been very nervous during the last few days, owing probably to the noise and confusion of the other patients in the ward. She now expects that she will leave the hospital on Monday (March 4th), and will likely visit with the brethren here for a week or so before she goes home. She is anxious to meet some of our

preachers, and we expect to have quite a number of meetings this month; Elders Chick, Grafton, Bogardus, Rittenhouse, Vail and Badger we expect to be with us. We have not heard from Southampton since you went away. We miss the occasional visits with which you sometimes favored us. Do you think the visits of the Lord's people to each other can be properly called angels' visits? They mostly take a message with them when they go, and I think in the true sense angels are messengers.

We hope you will all return in April much benefited by your southern sojourn. We all unite in sending love to yourself and family. I have just heard a very interesting and womanly little letter read, written by Miss Edith Durand, to her aunt, Annie Jenkins.

Affectionately your brother,

B. F. COULTER.

PHILADELPHIA, Pa., March, 1899.

DEAR BROTHER DURAND:—The love of God which passeth all understanding was so clearly manifest in you during your last short visit at our house that I have thought much of it, not only pleasantly, but with renewed assurance that the Spirit of God dwells richly in his people, and that our religion is not a dream of things that are vain, but a sweet and precious reality, the substance of which is, as declared by John, "Which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life." It was not alone the conversation (yet it was rich and abundant in the faith of God) that impressed me, but a certain undefinable something which I am glad I cannot describe or explain, for I am sure it is embraced in, and the very life of, the mystery of godliness; a some-

thing, of which I can only say that it is a manifestation of the exercise of the Spirit of God in the heart of one of his servants, which mellows and sanctifies all things within its sweet and subtle influence, causing a solemnity of feeling and a sacred nearness in the fulfillment of the words in Deuteronomy: "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." A something that casts out fear, making doubts to flee into the wilderness, and our sins into the land of forgetfulness, to be remembered no more against us forever, causing us to rejoice in spirit that Jesus is our very life, in whom we live and move and have our being. A something that makes melody in our hearts, for we behold Jesus, our King, exalted above the heavens, high and lifted up, glorious in beauty, "As the apple tree among the trees of the wood." We see him, too, as the High Priest of our profession, having purged our sins by the sacrifice of himself, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." A something, the result of which faith spreads before our enchanted vision the complete work of the salvation of God, the way and plan of salvation made plain and simple in the perfect wisdom of God, for "by his knowledge shall my righteous servant justify many." A something which causes the love of God to flow from heart to heart, and which brings about a cementing of fellowship which can never be broken. Friendship may (for a time at least) be marred by misconstructions of understanding, but fellowship never, when our instructions are sealed by the Spirit of God.

Almost all the winter I have been shut

out from the joys of God's salvation, filled with darkness of mind and barrenness of soul; the rays of light have been as angels' visits, few and far between. I have longed for some little sense of feeling, that I might feel the power of an endless life, or some little sense of taste, that I might taste the sweetness of the Savior's love. I have cried in the desert for water, and there was none; I have tried in vain to think, but my thoughts wandered, like the fool's eye, to the ends of the earth; I mused, and in my musings I did hope the fire should kindle in my breast, but within all was dark and cold and vain and wild, even every tiny spark had flown as before the north wind. Since your visit I have taken courage, and feel once more to be reconciled to the will of God concerning me, for now I firmly believe that every heartache, every acute sorrow for sin, every sore trial, has been necessary for me, just the things I needed, and I also firmly believe that since the morning of the creation up to the present moment God has never done one thing in vain. I often complain because things around me do not go as I would have them, and I have to be lashed with many stripes to be made to see that I am finite, my vision curtailed, and I look through glasses that are warped and altogether imperfect, while God is infinite, and the mechanism of his perfect arrangement adjusts itself to every detail, both in wisdom and harmony. I set up a standard of right according to my own weak and faulty judgment, and condemn every one who does not come up to my standard; I put myself in the same catalogue with the fool who said in his heart, "There is no God." Is it any wonder that I am made to go down into the pit to learn wisdom? But just now I rejoice that my God is a merciful God,

and of long and tender forbearance; he has not rewarded me according to my iniquities, but according to his tender mercy and loving-kindness. I would be glad to say (to every brother who has come in contact with my perverse and crooked nature) with the apostle, "Would to God ye could bear with me a little in my folly: and indeed bear with me." You know what it is, brother Durand, to feel that sacred nearness of the presence of the gracious Redeemer, when you would tread softly in an atmosphere of God's precious love, where all things in the earth and above the earth have become subdued in the sweet yet awful solemnity of the life and light of everlasting bliss; then rejoice with me, for if I am not deceived I have had just a little taste of the unrivalled viands of his banqueting-house.

We have engaged the room for fourth Sunday evening, and announced your coming on that evening (this month). We all send love.

Affectionately your brother,

B. F. COULTER.

PHILADELPHIA, Pa., Sept. 7, 1900.

DEAR BROTHER DURAND:—In your far off temporary home I have no doubt you are willing to read a letter even from me. The distance between us is readily measurable, and I suppose all material things with which we have to do in this material world are capable in some way of being measured, either by time or distance, but when we are privileged to draw the curtain which separates between things material and things spiritual we find (sometimes at least) that we must lay aside our measuring-rod and stand in awe and with wonder as we meditate upon the unsearchable depths of the riches which are in Christ Jesus

our Lord. The psalmist was no doubt looking by faith into the wondrous depths of God's mercy and love when he said, "For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us." Only by faith can we understand the things which our natural mind cannot grasp, which mind cannot reach beyond the things of time and sense. Who can lay the measurement to the boundaries of heaven? or who can follow Him whose footsteps are in the mighty deep? Neither can the extent of his mercy be outlined. Should we start to-day and travel for a million years we could not cover the distance between the east and the west, nor would we be any nearer the end than at the beginning; then how great and how precious is the promise of the putting away of our transgressions. With our finite minds our thoughts are time thoughts; as the well worn pages of a book we turn backward and refresh our memory with the incidents of a life in time, and as we turn page after page we remember how sweetly, how gently and how wisely the guiding hand of our gracious Lord has directed us, and on a very occasional page we will find it recorded that as was Paul so were we, whether in the body we could not tell, or whether out of the body we could not tell, "God knoweth;" "caught up to the third heaven," eternal, unmeasurable, hearing "unspeakable words, which it is not lawful for a man to utter," and as we consider the oft turned pages as a whole we notice that all unconscious to ourself we have been measuring "the temple of God, and the altar, and them that worship therein," and we find to our amazement that this is the way we have made those measure-

ments, through an experience of grace, in trials many, in afflictions severe, in weary nights, in groanings, in tossings to and fro, yet all the while extending our measuring-rod in the hope that perchance we might find a similar measurement in ourselves fitting in the temple, or about the very foot of the altar, peradventure we might discover in measuring a retired nook where our bodies have fallen prostrate, and where we have offered supplications and sacrifices of thanksgiving to Him that sat upon the throne; also we measured "them that worship therein" to find if possible if our own stature corresponded with the stature of those lovely ones. O, says my heart, my fellowship and my love and all my desires are with that company. But again I scan the pages, and alas how marred and misshapen does my course appear; I find I have been making myself of the number that commend themselves, that I have been measuring myself by myself, and attempting to stretch myself beyond my proper measure, that I might appear something in the eyes of my brethren when I am nothing. How zigzag is that path, O so crooked, and I look up as Peter did, and perceive Jesus looking upon me, O so sad and pitiful; then do I weep with very shame and contrition, but the lesson is to me in value above rubies, and whatever fruit is yielded is to the glory of God, to the power of his grace, and to the lifting on high of my gracious Redeemer. Again the turning of a page reveals to me that I have thought of my Creator as such an one as myself, as one that might go on a journey, or perchance be asleep, or perhaps weary with being so constantly forgotten; but the next page recalls to my memory a voice which came to me in that selfsame hour, as a sound of many waters, saying, "Hast

thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." I look again, and behold I find my puny mind has been trying to find out the way of the Lord, of which it is said "the vulture's eye hath not seen," and to search out his judgments; again the voice comes, this time in thunder tones, "How unsearchable are his judgments, and his ways past finding out." As I continue my search I reach the time limit, yet time goes on, the leaves bear record so far, then blank leaves follow, I do not know how many, but I am in the present, and now my measuring-rod must do more work; surely my stature is greatly increased, how much have I grown in all these years? But what means this? Surely my measuring-rod is at fault. It shows me not increased, but shrunken, dwindled down, until I am reminded that my Lord said, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance." Why, when I began the record of my pilgrimage journey I verily thought I would grow big and wax fat and astonish my brethren with the greatness of my knowledge and achievements, but now the shrinking tells me and this dwindled speck of nothing assures me that my early aspirations were only fleshly ambitions. I do rejoice now, however, that I do not regret the failure of my cherished plans, but with the apostle "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." And now as I live in the present I realize that pages in my book are still unceasingly being recorded, to-day becomes yesterday ere I am aware, and to-morrow becomes to-day. I would peer into the future and scan the

pages yet untold, but the curtain rises not, only as the future becomes the present and the present the past. But I still cling to my measuring-rod, and the lessons I have learned in the past seem to have passed from me as water from a sieve, for I find I have profited not by them. I go on trying to measure the unmeasurable, I would know the secrets of eternity, my line reaches out to embrace the breadth and depth of God's boundless love, I seek to ascertain the farthest recesses of the mercies of God; I even attempt to open and pass beyond the portals of the darkness, that I may find how far the powers thereof are permitted to go. But of my follies you have heard enough. Should all things be taken from me that are unprofitable and foolish and vain, there would be nothing left, and the place that knows me now would know me no more forever.

When I sat down to write I had a little hope that I might be given something that would interest you, but alas for human hopes, "For to will is present with me; but how to perform that which is good I find not." I find I am not able to measure my capabilities, and just at this moment I think I have discovered the reason, and it is because my researches are being made in the wrong place, I am searching in my own flesh for good things and depending upon my own strength to perform good acts. Were I to enter the temple which I hope is set up in my heart, close the door and pray in secret to the Father, I feel to know that the Father which seeth in secret would reward me openly. But I feel to be like Jonah, who was rebellious and stiffnecked, and there was a needs be that he must not only be cast into the belly of hell, but also that he should faint, and so become bereft of every ves-

tige of strength in himself ere he could proclaim salvation to be of the Lord. In Jesus we have all things and know all things, but in the flesh how puny and insufficient we are.

I hope you will come home greatly improved in your physical condition. Please remember me in christian love to brother and sister McColl. I had the pleasure of meeting sister Ella this summer at Middletown. We all join in love to you. I have no special local news that would interest you.

Affectionately your brother,

B. F. COULTER.

PHILADELPHIA, Pa., May 3, 1900.

DEAR BROTHER DURAND:—I cannot help thinking all the time (sister Durand's declaration to the contrary notwithstanding) since my short visit to you yesterday how profitless my visit was to you, and how much profit it was to me, therefore if I tell you I am glad I went you can see it is a selfish pleasure, because I derived all the benefit. However I want to tell you, if I can, how the visit affected me. When I saw you lying upon the bed in an apparently helpless condition I did not look upon you as temporarily bereft of the profit and usefulness to the sheep and lambs of the flock of your Master, which have been so vividly manifest through all the time of your precious and profitable ministry, but a continuance of it; not a cutting off for the time being of the work which the Lord has ordained concerning you and the people whom you so faithfully serve, but a ploughing deeper and deeper into the fallow ground of your already rich and varied experience, that his ends may all be accomplished in the pathway which he has marked out for you. I could see

in it all how good the Lord is to his people, and how infinitely higher are his ways than our ways. He says, "I wound, and I heal;" and in the wounding he leads his servants way down into the depths of the mystery of his precious gospel; he shows unto them their own creature helplessness, causing them to lean on him for support, and to cry out of a contrite heart, "Lord, help me," by which they enter into a fellowship and nearness with our gracious Redeemer which in its wondrous fullness is as the knowledge of the Lord, filleth the earth "as the waters cover the sea," and in the knowledge of their helplessness they are brought to see how Jesus does carry them in his bosom, and how they breathe not their own depraved life, but the atmosphere they breathe is the life and light and strength of Jesus. How wonderful was the revelation when it first came to me that Jesus was my very life. "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." In connection with yesterday's visit come these words: "O give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so." You have a clear conception of how a physician feels (or ought to feel) when he enters a sick room, his senses keenly alive to every symptom manifest in the case, but when I entered your chamber yesterday, brother Durand, I had a peculiar feeling, and one I hope I never will forget. It was a feeling of joyful solemnity, for I seemed to feel the presence of the great and supremely wise Physician, whose beneficent and healing presence and virtue had never been absent from the room. My anxiety was at once removed, and I felt to know that in his own good time you would be preaching to us again. My heart said, although

my lips did not utter it, The Lord is here, and all is well. Perhaps it may be a little comfort to you to know that your present illness has been blessed to the comfort of one poor, hungry soul, that he has been fed to great fullness with the feeling that there are yet twelve basketfuls remaining, not an ounce of which will be wasted. The feeding time has been to-day, rather than yesterday, so that I have been at your bedside nearly all of to-day. May the dear Lord bless you and give you yet many days to go in and out among the assemblies of the saints, and may his blessing rest upon each member of your household.

With much love from us all, affectionately your brother,

B. F. COULTER.

WILMINGTON, Del., Sept. 3, 1907.

ELDER H. C. KER—DEAR BROTHER:—I inclose a letter from sister Laura M. Baird, of Pleasant Hill, Ky., which I received yesterday, and which seems rich in grace to me, and I think it would be helpful to others. I feel some timidity however in sending it on account of the first part of the letter. I have read many of her letters to my mother, and enjoyed them, and felt impressed to write to her. She is old and an invalid.

I hope I am one of the family.

F. SELBY FISHER.

PLEASANT HILL, Ky., Aug. 25, 1907.

MR. F. SELBY FISHER—DEAR BROTHER IN CHRIST:—I received your kind favor of the 20th inst. and read it with heartfelt pleasure, and, as I humbly hope, with a feeling of sweet fellowship. I feel that my thanks are first due to our heavenly Father for your sending me from your heart and pen such a precious message. He alone must have put it in

your heart to pen an aged pilgrim (as I sometimes hope) such words of comfort and joy. You must be highly gifted of the Lord to so ably set forth the doctrine of salvation alone by the grace of God. It is the doctrine I love, if I know my own heart, though I once thought I could be saved by my own works and walk of life. Yes, I was a pharisee of the pharisees, never realizing that in and of myself I was not equal to one good thought. When quite young I joined the Missionary Baptists, mistaking excitement for religion, as that denomination uses that expression. I lived with those people about three years, and during that time I was married; my father-in-law was an Old School Baptist minister. I had no love for the doctrine they preached; I thought if it were true they would not be so few in number. Often when the brethren would visit father and discuss the doctrine of predestination I would leave the house to weep, and felt that I would give worlds, if I had them at my disposal, if my husband believed just as I did; but it was just as impossible for me to get him to believe in the Missionary doctrine as for me to believe in the Old School Baptist doctrine. He was a believer but not a member. I went with him to each monthly meeting, and ere many months, through the blessing of God, I was made to realize my true condition, and what anguish of mind to think I had been baptized in the name of the Father and of the Son and of the Holy Ghost. I felt I had committed the unpardonable sin, and that my ignorance of true grace did not excuse the great sin I had committed. It was not long until I left off entirely attending my church meetings, and I could not rest in mind until I wrote a letter to the church requesting them to erase my name from

the church record, that I had been deceived, that the Searcher of all hearts knew I had been deceived, and I did not care if the whole world knew it. The church sent a committee to talk to me; they said I had done nothing to be excluded for, because I was sincere in that of joining their church. They told me I ought to be a shouting christian, but O, dear brother, I felt it was the blind leading the blind, and both would surely fall into the ditch. Finally they granted my request, but ever afterwards those that once gave me the warm clasp of the hand passed me by with a cold nod of the head. This was in the year 1857. I was distressed for many months, pleading for the forgiveness of my sins. Often when trying to plead for mercy I could not utter one word, my prayers seemed to be nothing but mockery in the sight of the just and holy God. Thus I lived, having eyes and seeing not, ears and hearing not, and a heart and understanding not, and I could not remember when the great burden was removed, but this only added to my grief, and I could exclaim as one of old, "O that I were as in months past," still I longed for the meetings. I went Saturday and Sunday; like yourself I had great love for the brethren and sisters, but I felt unworthy of their notice, and longed to be seated in some obscure corner where I would be unnoticed. Thus the years passed. The dear ministering brethren often visited us, and it always gave my heart a thrill of delight to entertain them at our home, but I felt unworthy of the privilege of doing so. On one occasion Elder A. L. Woodson visited us; a cousin of mine had attended preaching with my children, and I suppose Elder Woodson's sermon displeased her and she took him to task for some expression he had made in his ser-

mon. His reply was, "The child never cries until it is born," making the application spiritually. I was all attention; O, I thought, is it possible that I have been groping in darkness all these years, never realizing that I had been changed from nature to grace, wondering at the great love I had for the dear Old Baptists, wondering that they showed such love and sweet fellowship for poor, unworthy me? For years they had been calling me sister; often I felt humiliated, and thought, O if they only knew how vile and sinful I feel to be they could have no love for me. Well, Elder Woodson's reply made such an impression on my mind I felt that I must have a talk with him, but no opportunity occurred during his life. Soon after his death Elder Durand visited our little place of meeting and while there baptized a niece of my husband's, held services several times, but as our home was three miles away he could not visit us at home. At his next visit, which perhaps might have been one year later, I thought before he came that I would talk to the dear brethren and tell them of my hopes and fears, and request baptism if they truly thought I was a subject of grace. I was so impressed I even thought of taking a change of raiment, but O, my dear young brother, when the time came dear Allie and I went, but the sermon was no comfort to my poor heart; I do not think I ever felt more miserable and cast down; I felt that if the dear brethren knew my feelings and could just see into the depths of my sinful heart they would never deem me a child of grace. I had wanted to tell the brethren that my experience of pardon, if I truly had any, was not bright like many I had read of: never having heard any voice or experienced a bright light; it seems all that is

vouchsafed to me is a calm trust, a feeling of Lord, save, I perish, and O what joy it affords; it is more to me than all the world beside. O that I may be enabled by divine grace never to bring reproach on the cause of the blessed Redeemer. I often felt that I wanted to write to Elder Durand after his return home, but the thought would come: Who and what are you that you should be writing to the Lord's undershepherds? I think it was three years later when Elder Sawin visited us on Friday before the meeting; it was on the 21st of May, 1897, brother J. A. Nuckols came with him. When I first learned that he was coming I did not feel thrilled with that joy that I usually had on learning that our ministers were coming, until dear Allie and myself met him at the yard gate, then my poor heart was filled with an indescribable love. We all came into the house together, and the morning was spent in sacred conversation. In the afternoon Elder Sawin commenced singing some sweet songs of Zion, and the words were so applicable to my feelings I could not keep back my tears. When through he asked me some questions in such a sincere manner I could but answer him, and told him in substance what I have already written you, only more. He urged me to go home to my friends and tell them what great things the dear Lord had done for me. I asked him as I had once been deceived if he did not think possibly I might be again. He said he did not. When he seemed so positive that it was truly the grace of God I had experienced my doubts and fears seemed to leave me. I went with the dear brethren to Oak Grove the next morning (as did two of my daughters) and when the invitation was given I could not stay away, so went forward and told the little I had to tell,

and was gladly received by the dear brethren and sisters. The invitation was repeated and my eldest daughter, Allie Davis, was joyfully received, as was a daughter of brother Nuckols. We all were baptized by Elder Sawin the following August, on Saturday the 14th, 1897. Thus, dear brother, I have given you a partial relation of my travels; I hope it is an experience of grace, and that I have passed from death unto life. I do believe that God will work all things for the good of his people and for his own glory, so amid all my doubts and fears it seems I sometimes get a crumb from the Master's table, though this is seldom with me. I often wonder if there is any one like me, but the apostle says, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." But we are not without sin, for the apostle Paul says, "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. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." I am made to wonder how any child of God can claim any worth or merit of their own when our righteousness is as filthy rags in His sight, since we do hope and trust that the Lord, "who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins," and enemies to him by wicked works, has given us to see and feel the condition we were in, drawing us to himself by the sweet cords of his everlasting love. O that he would enable us to follow him as dear children, and "lay aside every weight, and the sin which doth so easily beset us."

Dear brother, when you can say, "Our Father," remember your unworthy sister and her children. May God ever bless you with the sweet guiding influence of his Spirit; may you have that peace of mind, that heartfelt joy, that is only known by the followers of Immanuel. Write as often as you feel inclined, it joys my heart to receive letters from my spiritual kindred. Accept my love for your family and dear parents. My children and myself are in usual health, and we would rejoice to see and be with you all; letters are next best.

Unworthily, yours in hope,

LAURA M. BAIRD.

BALTIMORE, Md., Aug. 22, 1907.

ELDER F. A. CHICK—DEAR BROTHER:—I inclose a letter from one of the deacons of Shiloh Church, of Washington, D. C., to the other deacon, which brother Alden and I feel is worthy a place in the SIGNS. We have not asked brother Walker's consent to send it, but we feel that he would not say us nay, but leave the matter to our judgment, any way we take the risk.

Dear brother, the twenty-first verse of the second chapter of Galatians has been much in my mind of late, and I have tried to speak upon it twice with some pleasure to myself and I hope and believe to others also. Paul is there talking to the Lord's children, who were for the time bewitched by those who would rob them of their liberty in Christ Jesus. I do not remember that I ever heard even an Arminian say in so many words that salvation is not by grace, but after making this confession they will say that while salvation is by grace certain things have to be done in order to receive that grace; thus they frustrate the grace by which they claim to be saved, for "to him that

worketh is the reward not reckoned of grace, but of debt." Paul says, "By grace are ye saved," and he never at any time said that which contradicts that statement, either to sinner or saint, and so he does not "frustrate the grace of God," but his teaching at all times and under all circumstances is in full accord with this plain, simple statement: Salvation is by grace. In the next chapter he says, "Are ye so foolish? having begun in the Spirit are ye now made perfect by the flesh?" As a people we claim to believe (and I think we do) that salvation is by grace, and yet our foolish nature often suggests that we obtain, or could obtain, something by our doings. The fact is that every blessing of the Lord comes in such a way that we can but say it is the free gift of God. "If righteousness come by the law, then Christ is dead in vain." This to my mind means that if the blessings of God come to us because of our works then Christ profits us nothing, or died in vain. Then, brethren, let us not frustrate the grace of God by claiming that by our work as children of God we merit blessings. True, we receive blessings in obedience that we do not and cannot otherwise receive, but "it is God which worketh in you both to will and to do of his good pleasure." Then we must not frustrate the grace of God, for "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." Salvation is of God for time and for eternity.

Your brother, I hope,

JOSHUA T. ROWE.

WASHINGTON, D. C., Aug. 14, 1907.

MR. THOMAS ALDEN—DEAR DEACON:—I have just read your good letter in

the SIGNS OF THE TIMES, and enjoyed it very much. I wish you would write often, as such letters are a comfort and are encouraging to the little ones who read the SIGNS, often hoping to see some sign there that will give some encouragement to still hope on, and when they read of a like experience to their own, related by those they know to be the Lord's people, they are given renewed hope, and perhaps strength.

The SIGNS comes to us regularly, and often as a reminder, as it often finds us in a very low state; yes, often in a careless state, full of worldly cares, giving, as it seems, our entire time and thought to things of this poor world. I mean the things man has made poor in this world, for God made the world and pronounced it good, and we find it such. The SIGNS comes and is often a beautiful break in our thoughtless career, as regards those things spoken of in its pages. One thing has been a mystery to me for many years, and that is, at the time the SIGNS comes, which is nearly always breakfast time, when I am on the point of leaving for my day's work, my mind far from such things contained in it, I cannot remember the time when I cast it aside, but generally scan it over, and O how often I have caught sight of some words spoken by some writer that have arrested my attention, if even for a few moments, and which have caused a thrill of pleasure and comfort to pass through me, and I have found myself melted, comforted, thankful, rejoicing and everything else that goes to make up the feeling that one experiences when that spark is fanned by a breath of heaven, sent by the Spirit through the dear people who write in these letters such life-giving words. This experience, though short at times, has such a solid substance that it needs no intro-

ductory remarks, but comes as a beam of sunshine, which appears the brightest in the morning after the night of darkness. This darkness seems to be the fruit of our own coldness and indifference. What ungrateful creatures we are; these shortcomings often cause us to think we have quite mistook the way, yet the Lord is pleased to show us, we believe at times, that he is the way, the truth and the life; then we can rejoice in the precious words. We read and hear of his goodness to his people, and at times realize although we have wandered we are brought nigh by the precious blood of Jesus. What a precious name; no name is half so sweet to us; at such times it is the sweetest name on mortal's tongue. May we be blessed at last when done with these changing scenes of time to be with those who will sing to all eternity the song of the Redeemer. Sometimes here we have a foretaste; if such the sweetness of the stream, what must the fountain be? We sometimes feel when reading the letters spoken of above, we must write to the brethren and tell them how much we enjoyed their letters, yet feel we would only tarnish it by our handling.

Next Sunday is our meeting day; we hope Elder Rowe, our dear pastor, will be well, and that the Lord will be with him as in times past, giving him a word of comfort and edification for the brethren. Give my love to Elder Rowe and the brethren. I am not feeling well, and intend spending a few days with my family, who are away from the city. I have seen brother Yerkes, who has very kindly offered to attend to advertizing and money matters. I am glad we have him with us, taking an active part in the church. If you can, pray that he may be inclined to bring his letter and become a member of our church in name. We are

also very glad you are one of the deacons of our church, as I feel you fill the office acceptably, which is more than I can say of the other deacon; in fact it has been on my mind for some time to ask in church meeting that my resignation be accepted as such, but have put it off from time to time. If sister Walker knew I were writing you she would say, Give my love to Mrs. Alden, which I do now for her.

With christian love to you and yours, and hoping you are all well, the dear grandson included, I am yours in gospel bonds,

JOHN T. WALKER.

CHARLOTTE, Va.

DEAR BRETHREN CHICK AND KER:— Ever since my return from our meetings at Hopewell and New York I have desired to write to you, but a feeling sense of my utter unworthiness, and inability to write as I wish, have deterred me from making the attempt. But when I read your editorial in the SIGNS of July 15th from the words, "I am a stranger here below," &c., I felt a strong desire to write and tell you something of the comfort your words gave me, and of the way I hope and trust the Lord has led me these many years. It has been nearly fifty years since I hope the Lord found me in a waste howling wilderness and gave me a hope in his mercy.

The meeting at Hopewell was one of peculiar sweetness to me; it was the sweet fulfillment of a long cherished desire to meet with those dear brethren, and now that the Lord in his great goodness has seen fit to grant me that blessed privilege, I feel that I want to acknowledge his love and goodness to me all these years of wanderings in the wilderness. I well remember the time when I

felt that I was a condemned sinner in the sight of the just and holy God, and could see no way in which he could be just and have mercy on such a vile sinner as I. But still all my cry was for mercy. I attended a protracted meeting and was asked to go forward for prayers. I told them their prayers could do me no good, for my case was an exceptional one; there was no one like me, for I stood alone before an angry and offended God, a justly condemned sinner. But when Jesus was revealed to me as my Savior I could then see how God could be just and save such a sinner as I, for Jesus died that I might live, and had washed all my sins away in his own most precious blood, and I was made pure and white as the new fallen snow, and could not believe that I should ever grieve or suffer again. Then my heart went out in love for the dear people of God, whom I had known from early childhood, for my father's house was always a home for Old Baptists, and I had a desire to see them and tell them what wonderful things the Lord had done for me. I loved them with my whole heart, and longed to be one with them. Accordingly when father attended his appointment at Bowdoinham, Me., where he was pastor, I went with him and told the brethren how I felt, was received, and baptized the following day by my dear father, Elder J. A. Badger. It was cold and snowy, in March, but I knew it not, nor felt the cold; my heart was warm with love, and I felt rejoiced that I could be numbered with those few that were not numbered with those about me. I shall never forget how those dear saints looked to me as we met in an old schoolhouse, and as they sang the sweet hymn, "From whence doth this union arise?" For a few days I felt calm and peaceful; I felt that on the

wings of love I was carried above all sin, temptation and pain. But O, can I ever tell the terrible fall I had? I thought I could sin no more, but in a moment my mind was filled with all manner of evil thoughts; I trembled so I thought I should fall; I fell into doubt and almost despair; I thought I was wholly deceived in all I had felt and hoped, and had deceived the dear people of God, whom I loved so much. From that day to this I have been doubting and fearing. Sometimes my hope is so little I think I will give it up. But in all my wanderings I have never lost all hope, sometimes almost in despair, but never wholly forsaken. My love for His church and truth had to be tested. Many said when I was baptized, Of course you would go with the Old Baptists, as your father was one. That did not trouble me then, but in after years, when filled with doubts and fears, I wished I had mingled with other denominations more, and known more about them. How did I know the Old School Baptists were the only true church of God? These and other questions arose in my mind. Serious troubles arose, and I then felt I would test the truth and try for myself if I could find a home among New School Baptists. I mingled with them; then came the inquiry, What is truth? I read Andrew Fuller and others and studied. The more I read and thought the darker and more confused was my mind, until I was almost in despair; I felt enveloped in Egyptian darkness that could be felt. I attended an association and thought I might get some help from the ministers that would relieve my mind; but what a disappointment, I heard nothing but begging for money. I felt entirely cut loose from them, and saw fully that the religion of Jesus Christ was not among

them; all was money, men and means. I felt then I was entirely alone, forsaken of God, a castaway and reprobate, without God or hope. My mind went back to the people I once loved, but I was miles away from them, and felt I was justly doomed to live alone, but far preferred to do so rather than with the people I had tried to love. But the desire of my heart was to know the truth. The Scriptures were a sealed book I could not understand, so much was dark and mysterious. Tongue or pen can never describe my sufferings for so long; it seemed to me I was cast into outer darkness, where there was weeping, wailing and gnashing of teeth, and if I could have given up all hope I then would have done so. But God, who is rich in mercy to the most undeserving, appeared for my deliverance. While thinking of these things, suddenly these words flashed into my mind: Here am I and the children thou hast given me, and with it a flood of light. All doubt, all darkness had vanished, and I beheld Jesus and the church of God in him. I can never describe the change or the beauty of the way of life and salvation, the church in Christ, saved in him from the foundation. I cannot tell it, but if you read brother Durand's article in the SIGNS of August 1st you can there read better than I can tell what I then saw and have since. All doubts as to what is truth were removed, and also as to the only people on earth that knew the truth and were contending for the faith that was once delivered to the saints. My heart at once went back to the people I had left, and O how I longed to be with them again, but many obstacles were in the way; I was in Virginia, and the church I left in Warwick, N. Y., many miles away, and many other things were in the way; but

the dear Lord brought me to be willing to give up all on earth for a name and home with his dear people. I then wrote to the church in Warwick and asked if they could receive the prodigal back home again. Our dear lamented brother, Wm. L. Beebe, was then pastor, and brother George Conklin clerk, who wrote me telling me I was received back into the church. I can never describe my feelings on receiving that letter. I felt that I had been shipwrecked and tossed upon the angry waves until nearly lost, when kind and loving arms had taken me up and placed me in a loving home on the softest bed, and I was surrounded with every comfort and most loving friends. O I felt I could never doubt God's everlasting love to me any more. Can you wonder that when I met brother Conklin at Hopewell at the meeting that my heart went out in love to him? for how vividly it brought to my mind that letter and the feelings connected with it. My dear brethren, I have passed through many trying scenes since that time, but never has one doubt crossed my mind as to what is truth or who are the people contending for it. My only trouble is, Am I one of them? By this shall ye know that ye have passed from death unto life, because ye love the brethren, is often my only hope, my only comfort, and often I fear that is not sincere christian love. I feel that I am one alone, that there is no one like me, and yet when I read the sweet communications in the SIGNS I can but take courage, for if not deceived I know the way they take, and we are journeying through the same rough and thorny way, and have the same hope and fears, and have learned the same lesson, or are learning it every day, that in me, that is, in my flesh, dwells no good thing, that our only hope

is in the crucified and risen Savior, who hath saved and called us by his rich grace, and will bring every one of his chosen home to eternal glory. My daily comfort is that

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

Yes, but I so often ask:

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

Dear brethren, forgive the length of this letter and do with it as you think best.

Your sister in hope,

MARY J. COX.

VERNON, Texas, Aug. 30, 1907.

DEAR BRETHREN:—Our mother, Mrs. A. D. Bourland, Sr., has moved back to the old home in Tarrant County, Texas, and would have you change the address of the SIGNS from Vernon, Texas, the present address, to Keller, Texas, at which place my father received that paper since about 1871, and was a continual subscriber until his death, in 1904, since which time mother has continued the subscription. She says she feels lonesome and disconsolate, and can get more comfort and consolation from reading the experiences, the trials and difficulties of God's people in the SIGNS than from any other source, and she feels that as long as she lives and the paper continues as of old she will only be too glad to continue reading it. Our heart's desire or prayer to God is that he will bless the correspondents and the editors with a holy zeal for truth, and that they may stand unshaken in the doctrine of salvation by grace and grace alone.

With love and fellowship for all who preach or love the truth, I am, I hope, your brother in much unworthiness,

W. S. BOURLAND.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1907.

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.

REPLIES TO INQUIRIES.

DEAR BROTHER CHICK:—I would like your views upon Genesis xxii. 12, especially the expression, "For now I know that thou fearest God." Are we to understand by the words, "For now I know," that God did not know the faith of Abraham, or what Abraham would do, until he had tried him? I would be glad to read your views through the SIGNS. This question was asked not long since, and the claim was made, from the above named text, that God did not know.

Yours in love and fellowship, B. S. PATE.
 DAYTON, Wash., Jan. 16, 1907.

As will be seen, the above request has been by us for some months past, and we desire to say to brother Pate that this delay has not arisen from want of thought or care on our part. We hope that when replies to such requests are delayed, or when they are not responded to at all, none of our brethren and friends will think that such delay arises out of any indifference toward them, for we would most gladly reply to all such requests at once could we do so. Often we feel humbled when brethren write us asking questions concerning the Scriptures, for we know well how unfitted we are to reply as we ought. We hope that brother Pate will accept this as an apology for our long delay in responding to his letter given above.

Surely no one who feels any reverence

for God, or toward his word in the Bible, could ever for a moment admit that this Scripture, or any other, could imply that our God does not from the beginning know all things that shall ever come to pass. Men who know not God, and in whose soul is found no filial fear and love, may draw such conclusions from isolated texts, but all those in whose hearts is the knowledge of God will know that any such conclusion must be wrong. This expression, like some others in the word, such as, "It repented the Lord that he had made man," and, "The Lord repented of the evil which he thought to do unto his people," with other similar expressions, and those Scriptures which speak of the Lord proving his people to know them, and all similar expressions, simply present a truth in a way to accommodate it to our human understanding. God does not really repent, for he expressly declares that he does not. God does not need to prove men to see what is in their hearts, for he knows already, but these expressions simply present the work of God as it is made manifest to the children of men. The darkness and the light are both alike to him, yet to us they are not, and it seems to us that every day there is change in his arrangements, when in reality they are always the same. So when he proves the people it is not that he needs to know us in this way, but that we need to know ourselves, and by the manifold tests of trial and temptation he shows us the truth concerning ourselves, which he has known from the beginning.

What a blessed assurance these words of the Lord must have been to Abraham. Under this most solemn trial of his faith and fear of God there can be no doubt that Abraham, like all who are the children of faith in every age, felt great

temptations, and realized the weakness of his trust in God as he went on his way to do as the Lord had bidden him. Perhaps, like ourselves under our trials, he felt much doubt arising in his own mind as to whether he did really possess any faith at all. He had the same human affections, the same human passions we have, and in his heart there was great grief at the prospect of sacrificing his son at the command of God. This he would realize, and under a sense of this knowledge he would also realize a shrinking from the will of God, which he would recognize as being sinful, because it arose from sinful flesh and out of contending unbelief. In all this he had the common experience of all the faithful; all of them often have occasion to say, "Help thou mine unbelief." But now the voice of the blessed Lord comes to him with the assurance that he did after all possess living faith: the Lord said, "Now I know that thou fearest God." Abraham might greatly doubt this, and other men might question the truth of it, and Satan might suggest that he did not really know what the fear of the Lord was, and his soul would tremble greatly under these doubts and accusations, but now all this was at one life-giving word silenced, and the conflict within him for the moment ended in victory; here with him was the victory of his faith made manifest. Faith had been victorious all the time; had it not been so he would not have steadfastly gone on toward the mount with Isaac and the preparations for completing the sacrifice. Faith often overcomes the world when we ourselves are conscious of nothing but great fear and weakness, and do not see that we have faith at all. Now with Abraham the conflict was ended and the victory appeared, and to him now God gives this

blessed assurance: Thou dost indeed fear God; and when God thus speaks to any soul there is, there can be, no question remaining to trouble that heart any more. Like Peter, afterwards Abraham knew that the blessed Lord knew all things, even the hidden things of darkness in his own heart, and so the word of the Lord to him could not be questioned. All this was for the benefit of Abraham and for the consolation of all who possess the faith of Abraham. The language, once more we repeat, does not imply that our God needs to be informed of anything, but only that Abraham needed this assurance, and these words were spoken that he might know what the Lord already knew concerning him.

SOME questions have been propounded recently by a dear brother concerning some points of order in the church, of which we will here say a few things.

First, it appears to us that in the Bible only general principles are laid down by which churches are to be governed in maintaining the order of the church. There will always be found arising in the daily life of the churches particular difficulties and questions, and no two will be precisely alike. These general rules laid down in the New Testament will be found to cover all that is needed, but yet there will be found need at all times for the direction of the Holy Spirit in applying these rules to special cases as they arise in the travel of the churches. The eighteenth chapter of Matthew covers all offences of one brother against another, and yet no two offences will be alike, and there will be need in each special case for asking divine guidance, even when we seek to follow the directions given in that chapter. Love to God and love to the cause of truth will be the best key to un-

lock the hard questions which so often arise, and without that love, simply following the letter of the rule will advantage the cause nothing; the form of godliness is of no avail without the Spirit. This is true in the discipline of the church as well as in what we speak of as her worship.

The special question asked was this: "What course shall be pursued regarding those who cannot present a letter of dismission, with whom yet we have fellowship, and who were baptized in gospel order?" The question is rather broad, for such a condition might arise out of several causes. We would speak carefully in what we say regarding the question propounded. One might be in this condition if their former church has become extinct; a letter of dismission could not then be presented. We think the general course has been in such cases (and this course we think is a right one) to hear the experience of that brother if he desires to become a member of another church, and if that is satisfactory, and it is clear that he was legally baptized and received into a gospel church at the first, to then receive him upon this narration, without requiring anything further of him save an orderly life. We can see nothing else to be done in such a case. This answer supposes of course that the church which has become extinct was a church in gospel order at the time when this brother was baptized, and each church must decide for herself in the fear of God in receiving such persons to her membership.

Second, What course shall be pursued if the church has fallen into disorder, so that some member has withdrawn, believing that he ought no longer to abide with the church? This would mean either that the church has so far departed

from the order of the gospel that she ought not any longer to be regarded as a church of Christ, or that the brother departing was in such disorder in his departure from the church that he could no longer be regarded as a true follower of Christ. So long as a church can be regarded as a real church, though in disorder in some things, each member ought to stand by that church. Churches cannot be in more gross disorder, either in doctrine or in practice, than was the church at Corinth, or the churches addressed in the beginning of the book called Revelation, and yet they were called churches by the Holy Spirit, and no intimation was given that the orderly members among them ought to forsake them. It seems clear that as long as a church can be considered a church of Christ at all, although her departures may be sore to bear, she must be borne with by all, and her members who are grieved ought to warn and exhort to a return to the right way, but still abide with the church. If they do not they are themselves cut off by their own act, and no other church can receive them without saying, by so doing, that the church from which the brother departs has ceased to have any right to be regarded as a true church.

Third, What is right if the church abides still in the true doctrine of the Bible, but has become contentious, so that there is constant strife? This certainly would make the home of any loving, peaceable brother very unpleasant, but still that brother ought to abide with his home, taking care to take no part in the strife, but to live quietly and peaceably himself, and by so doing he may make the others ashamed, and bring them to consider their ways and to repent of them. The best and most effectual way

to silence strife of tongues is not to drown it by still louder noise, but to render soft words for loud ones, and kindly manners for those which are harsh. There is a disposition in man, at times, to think that the only way to have peace is to fight for it, and to kill off all the rest who differ. This will truly bring a cessation of the strife at last, but it will be the peace of the graveyard, where all are dead. True peace is not anything like this, and true peace comes by each one for himself being peaceable. Let that sorrowful brother himself set the peaceable example. In this case also, to receive this brother, if he withdraws from the church or is excluded from it, is to disfellowship the church.

Fourth, What is right if one has been unjustly accused and condemned and harshly dealt with? Such things may be, even in a church of Christ. But one thing seems sure: if any church has been led thus by the flesh, and has done injustice to any one, in time the Lord will show them the wrong, and that church will seek to undo its unjust deed, with sorrow and humble confession of the wrong that they have done. This will be as true of a church as of any member. Let such an one leave the whole matter with God, committing his cause to him that judgeth righteously. Even in this case, no other church can receive him without saying, by so doing, that the church from which he has been set aside is no longer a church of Christ, and that she has sinned beyond repentance. There might be cases where a neighboring church, believing that the act of the other church had been unjust and wrong, would be doing right to call the attention of the former church to this they believed to be wrong, but we think that the cases where this would be advisable are few

and far between. It is presumable that each church knows better than any other church all the circumstances involved, and that she has done what, under all the circumstances, has to her seemed wisest and best. If, however, any other church feels that there has been grievous wrong, such as demands attention from herself, she should act with exceeding carefulness, and after long and prayerful deliberation, and even then, it seems to us, all that it would be right to do would be to simply call the attention of the church to what seems wrong in her act, and then she must still be left to consider the matter herself. The faultfinding church would have no right to make any demand upon the other church, but only to say that this act seemed to them too hasty, or in some way wrong. After all, each church must attend to her own affairs for herself, and, as we said, cases where it would be wise for another church to intermeddle are few and far between. We have no doubt that it is true that many times when strife has arisen Satan has deceived even the children of God into thinking that the form of order is more than the spirit. There is no such thing as crying, Order, order, so loudly and so long that all the spirit of love and true gospel order is utterly killed, and sometimes order, order, is demanded when it only means that sort of order which any worldly society would maintain, with no love and life in it at all. Technicalities of law are not what gospel order means; the spirit is more than the outward form; very many things which we have come in time of strife to think are needful in order to be in order are an abomination to God. Suppose that King Saul had fulfilled his word and destroyed the life of Jonathan because he paused in the pursuit of the enemy to eat some honey con-

trary to the king's command, of which command he was ignorant, would he not have fulfilled the letter of his order at the destruction of the spirit of it? The people were more wise than the king when they said that this must not be done. Greater good would grow out of breaking his word than by keeping it. Saul's design was to stop the people from pausing in their pursuit of the enemy to gather up the spoils of victory, and when Jonathan had become faint in the pursuit, eating the honey enabled him to really fulfill the king's command better than he could have done had he not eaten the honey and been strengthened by it. The whole object of order is to save, not to cut off or destroy. Still the spirit, living and acting, will always make itself manifest by some form. In no other way can the spirit be made manifest than by taking some form. So love and the spirit of peace and the desire to glorify God must appear in some words and acts, and they must be such as are in accord with the word and commandments of God, but how much wisdom we need to conduct ourselves wisely in the perfect way. In some of the above named cases it may seem that one is suffering grievous wrong, and it is hard to bear wrong, yet here the patience of the saints may be made manifest, and when the Lord has tried one of his humble ones sufficiently he will bring them forth as gold. If this confidence be in us we may wait patiently for the victory, which the Lord will surely give at the last. We would tread softly in all these things, and we know it is far easier to point out what may seem the right way than it is to walk in it. C.

WE are getting short of copy. If any of the brethren feel impressed to write for the SIGNS we would be glad to have them do so.

EXTREMES.

OF late, more than for several years past, the word "extremes" has appeared in the writings of many of our brethren in different parts of the country, and in the sense in which it is used, almost invariably carries with it the suggestion of overreaching. Some say we should, in our presentation of truth, avoid extremes, but give us no just reason for doing so. We have had some meditation upon this subject, and have carefully examined the word "extreme," and our conclusion is that grave and disastrous mistakes occur in trying to make the doctrine of God our Savior appear smooth, plausible and attractive to all classes, both in and out of the church. Not since 1832 has the church of Jesus Christ had as many "feeble," "lame," "sick" or unestablished ones to trouble her as at the present time. Is it because "extremes" have almost ceased to be preached? Think seriously upon this question, brethren.

Some young men, within the last few years, have united with the Old Baptist Church in different parts of the country. They were zealous; manifested what was thought a gift to preach; were ordained; labored far and near; were never considered "extremists;" pleased many; after awhile indulged in exhortation to the young to follow Christ and consecrate their lives to the Master's cause; later were found holding protracted meetings, singing pathetic songs and gathering in many young, giddy people. These men became high-minded, thought Old Baptists were slow and should be stirred up to be more progressive, and advised that they have a supreme council to adjust all matters of difference in churches which could not be settled at home; they also said that the commission to preach the gospel to all nations was given to the

church, therefore the church should send the gospel to alien sinners. These men continued for awhile, but are now with the New School Baptists, some of them having been rebaptized and reordained, thereby absolutely renouncing the Old Baptists as the church of Jesus Christ.

Just here, brethren, let us all engage in a little sober thought. Why is all this? We answer, Because "extremes" were avoided. These men, and many others who have gone to their own place, as Judas did, were never established in the doctrine of free, unmerited grace, effectual calling and justification by faith; had they been, "the gates of hell" could not have prevailed against them. In the face of these undisputed facts, will the ministers of the Lord Jesus Christ continue to oppose and avoid "extremes"? The word "extreme" simply means: "utmost point; edge, or border; outermost; greatest; highest." Therefore it does not signify beyond bounds or without authority. Consequently to "go to extremes" in preaching the gospel does not mean to get beyond the truth of God; and since it has no such meaning why should any mortal saved according to the foreknowledge, predestination and grace of God object to "extremes?"

We shall now try the word "extreme" in connection with some points of the doctrine of God. Peter uses the expression, "elect according to the foreknowledge of God the Father." We shall therefore take up the doctrine of foreknowledge first. Do we, as a people, believe it? All answer, Yes. To what extent do we believe it? as regards the salvation of the church only? or do we believe that it embraces all things in eternity and time, even the thoughts of men? David said, "Thou knowest my down-sitting and mine uprising; thou understand-

eth my thought afar of." This is very minute; it is an extreme. Do we believe it? If so, why not preach it? Do we believe in predestination of all things? O yes, is the answer. What term of language then is too strong to use in setting it forth? Some one replies, The term absolute predestination of all things is too strong. This is another extreme. If God did predestinate all things, surely it is absolute predestination, and absolutely sure to come to pass as predestinated; but if he did not predestinate all things, whatever is not predestinated happens by chance only, and God is not in it at all, either in purpose or decree. The wisdom of all the world could not make it appear otherwise. Paul said, He "worketh all things after the counsel of his own will." This is another extreme. If any one thing is not included in this declaration, Paul was mistaken. Why credit, therefore, anything he said? since he might be mistaken in all that he said. Again, in Romans viii. 28, we read, "We know that all things work together for good to them that love God." Some say this text refers only to the sorrows and temptations in the lives of God's children, that their faith may be tried; others say it refers to the things of salvation only. The epistle to the church at Rome is one letter, and in it the apostle clearly and definitely sets forth sin through the disobedience of Adam; the reign of sin unto death; that those brethren had been the servants of sin, and he thanked God that it was so; the weakness of the law through the flesh, and the utter inability of man to lift himself above the law of sin and death. All these things and many others are embraced in the text: "All things work together for good." Together does not mean apart or separate; as one link of a

chain supports and strengthens another, and many make the chain, so Paul said, "All things work together for good;" the disobedience of Adam and the reign of sin, as well as the obedience of Christ that grace might reign through righteousness. If we believe Paul's testimony, is it wrong to use terms of speech which set forth the "utmost points" of the predestination and sovereignty of God? If the Bible teaches special atonement, which unquestionably it does, is there any language too extreme which declares that truth? If "by grace ye are saved" be true, can it be declared by the servants of God in terms too positive? If not, why not employ plain, positive language to set forth the doctrine in the extreme, that no one mistake our meaning? How would it do to say Paul went to an extreme when he said, By grace ye are saved? No term could be more so, and it carries with it power and positiveness which men or angels cannot refute. In reaching this point the apostle presents the doctrine of foreknowledge, election, predestination, redemption, resurrection of Christ and adoption to show his authority for the extreme language: "By grace ye are saved," in which short sentence is cut off every idea of avenue to salvation by creature works. The same authority abides for each servant of God and for the faith of the election of grace. Salvation and all that brought it about, and all that pertains to it, is according to God's eternal purpose; no language therefore can be employed which is too positive, in declaring the counsel of God. The children need to be instructed in every point of doctrine; the fathers and mothers in Israel need to be reminded if established, and if not established they need to be instructed also. One of the qualifications of an Elder or Bishop is,

"apt to teach." To impart knowledge it is necessary to be clear in expression, using such words as can easily be comprehended, and as few of them as possible to convey the thought in the mind of the instructor. We have no thought of suggesting by anything we have herein said, that the ministers of Christ should be railers or abusive of other denominations, but to the contrary, to be gentle, kind and considerate. But if foreknowledge be our subject, use such terms as set it forth in the extreme or fullest sense. If predestination be the subject, use such language as will most positively declare that nothing takes place by chance, but that "all things" are in God's purpose and fulfill some design known to him. If the sovereignty of God be the subject, use terms of speech to so positively declare it that the hearers may understand that not a hair of our head can fall except God so directs it. If salvation by grace be that which we are dwelling upon, do not hesitate to so declare it, breaking down every imagined stronghold of salvation by works, showing the weakness of the law through the flesh and the power of grace through Jesus Christ.

Jesus nor the apostles ever avoided "extremes," we therefore have tried to show the authority of the ministers of the new testament for going to extremes or serving the children of God in the fullness of the gospel of Christ. All desire, we are sure, to be charitable and to live peaceably with all men, but none should be willing to sacrifice one iota of truth in order to do so. If any servant of God has ambition to be reckoned with the nations of the earth or to be popular in the world, he must "round the corners," "speak smooth things," or in other words, compromise with error. If not willing to do this he may as well for-

ever give up the thought of being popular with the world. One of the infallible evidences of the sonship of God's children is, that they are hated by the world, because God hath chosen them out of it. The world loves its own, therefore the man who seeks this love needs to carefully examine his heart. Jesus commands his followers to seek first the kingdom of God and his righteousness. Do we do it? Not if we seek the friendship of the world at the expense of God's eternal truth. Let no man be afraid of "extremes," since in them God is glorified and his people edified and established.

K.

CIRCULAR LETTERS.

(Written by Elder Frederick W. Keene.)
The Maine Conference, assembled with the church at North Berwick, Maine, to the churches composing the associations with whom we correspond.

DEAR BRETHREN:—Once more we send you our yearly greeting, wishing you all new covenant mercies and all prosperity in the kingdom of our Lord Jesus Christ. This for you, and for us also, is so desirable, for we are frail and imperfect, and without continual sustenance from our Lord Jesus Christ, the Head of the church, we very easily become the prey of manifold evils. But the mercy of the Lord is in the heavens, and his faithfulness reacheth unto the clouds. (Psalms xxxvi. 5.) In this we may find rest amidst all adversities, and confiding in him believe we shall be more than conquerors through him that hath loved us. In some parts there are contentions and troubles among the churches; men are arising who do not consent to the wholesome words, even the words of our Lord Jesus Christ, and to the doctrine that is

according to godliness; they are men of corrupt minds, and destitute of the truth, spending their lives in perverse disputings. (1 Tim. vi. 3-5.)

In the profession of christianity throughout the world there is a very great tendency to accept as sufficient an assent to certain items of belief, a profession of devotion to God and of discipleship to Jesus Christ in the entire absence of that gracious and efficacious work of the Holy Ghost known in the hearts of all who are the called of Jesus Christ. Even in the assemblies that we speak of as being the churches of Christ there is a very grave tendency to substitute the bare assent of people to certain principles of the doctrine of Christ for that work of the Spirit of God in the soul which is all essential to the scriptural profession of the name of Christ, and which must be ours that we may know the only true God, and Jesus Christ whom he hath sent.

"Except a man be born again he cannot see the kingdom of God." Sometimes persons are spoken of as those who love the Old School Baptist doctrine, and that they ought to join the church, and yet such ones profess no experience, and have no experience of repentance toward God and faith toward our Lord Jesus Christ.

The love of the truth is a sacred thing indeed; it is an experience wrought in us by the Spirit of truth, and declares us to be of those who are born of God. (1 John iv. 7.) To be a believer in Jesus is not that meaningless thing that many vainly imagine. Do I believe in Jesus as my Savior? Then I have seen and felt myself to be a poor, perishing sinner. Do I confess him to be the Lord our Righteousness? Then I have been taught the insufficiency of my own works, and

know with shame before the Lord that all our righteousnesses are as filthy rags. Do I profess to have redemption through the blood of Christ, and that his precious blood cleanses from all sin? Then before God I have felt to be a guilty bondman under the curse of the law, and have seen myself all sin-defiled, and in due time I have been drawn to Jesus, and to his precious blood, and out of a yearning heart I have prayed, "Wash me thoroughly from mine iniquity, and cleanse me from my sin."—Psalms li. 2.

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

Am I declaring that salvation is of grace? What appreciation can I have of this only as the gracious God has humbled me beneath the knowledge of my utter unworthiness and nothingness? Christ sustains manifold characters to his people, but we can only know him in these relations as we are taught our need of him. It is this experience of our need of Christ that prepares us to find in very truth that he is precious. (1 Peter ii. 7.) It is the vital, painful consciousness of our malady that brings us to an appreciation of God's remedy in Christ Jesus. The whole have no need of a physician, but they that are sick. Christ is our healer, to him we came sin-sick, faint and weary; wounded and bruised we cried, "Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise."—Jer. xvii. 14.

"Precious is my dear Physician,
Oft I prove his power to heal;
Curing every sad condition
When he does his love reveal.

Precious Jesus, much I need thy healing power."

An essential part of the testimony of the apostle Paul in his ministry that he received of the Lord Jesus to testify the gospel of the grace of God, was that he was found testifying both to the Jews

and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ. (Acts xx. 21.) These two essential points will not be found lacking in the preaching of the grace of God in our own times. "Repentance toward God." This opens up to view that man has sinned. Yes, our first father hath sinned, and all mankind are transgressors from the womb. (Isaiah viii. 8.) From our birth we grow up without God, estranged from God, (Psalms lviii. 3; Eph. ii. 12,) and if left to ourselves we should remain estranged forever from the Holy One. How is it then that any of the human family are found penitent before the throne of God? Whence springs this repentance? The penitent sinner is God's workmanship. "Repentance toward God, and faith toward our Lord Jesus Christ," are both the fruit of the gracious operation of God, the Holy Ghost, in the hearts of the elect; and this divine work, producing such God-glorifying results, is all to fulfill God's own eternal purpose, which he purposed in Christ Jesus our Lord. Our God is revealed in the Scriptures as having loved and chosen his people in Christ Jesus before the world began; it is therefore meet, as unfolded in the covenant ordered in all things and sure, that his loved and chosen ones whom he hath predestined to eternal glory should be brought to this glorious destiny in all friendship, in all at-one-ment with himself; for how shall his own elect dwell forever in his presence unless all is agreeableness and blessedness between himself and them? O glorious destiny! We shall be holy and without blame before him in love. (Eph. i. 4.) When Christ ascended on high, there to appear in the presence of God for us, the testimony of the gospel is that he received gifts for men, for

the rebellious also, that the Lord God might dwell among them. (Psalms lxxviii. 18.) Our ascended Jesus is the Prince and Savior of Israel, and in his love and pity, in a most princely manner, he gives repentance and remission of sins unto his people. (Acts v. 31.) When the church of God in the days of the apostles were made witnesses that the Gentiles were recipients of this princely favor they glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life."—Acts xi. 18. The Spirit of truth convinces of sin, and of righteousness, and of judgment; thus we are brought to self-loathing on account of our vileness, we become burdened with the enormity of our transgressions, and our aching heart cries out, "Mine iniquities are gone over mine head; as an heavy burden they are too heavy for me."—Psalms xxxviii. 4. O it is of the mercy of God that we are subdued and penitent at his feet, and our soul mourns unto the Lord because of our sins. This is godly sorrow, working repentance unto salvation. (2 Cor. vii. 10.) Repentance toward God is a divine reality. What, is it drawing nigh to God with our lips and saying, God, be merciful to me, a sinner, and yet still walking in the gratifications of the lusts of the flesh? No indeed; they that are Christ's have crucified the flesh with the affections and lusts. Genuine repentance toward God is that blessing of Jesus, our ascended Prince and Savior, turning us from our iniquities. (Acts iii. 26.) Thus the redeemed of the Lord, who are called by grace, are described as "them that turn from transgression in Jacob."—Isaiah lix. 20. We know, dear brethren, that repentance unto life is a divine transforming power turning us in our spirit away from the vileness of our flesh, and causing us with

an humble and contrite heart to seek the face of God. The Lord speaking by the mouth of Jeremiah says, "I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth."—Jer. xxxi. 18, 19. While we are under the conviction of our sins there also rest upon our spirit apprehensions of Jehovah's just wrath, but we do not turn away from the holy God against whom we have sinned, for the gift of repentance wrought in us by the Spirit exercises us toward the Lord. With humbled spirit, with a singrieved and contrite heart, we are turned to the Lord entreating his mercy. Yes, repentance toward God signifies not only sorrow for and turning from sin, but it declares how we are moved by its gracious operations with kindness toward God; the enmity is now conquered and we are moved with fervent longings for reconciliation, yes, for friendship with God. We see the one dreadful, hateful barrier between our souls and God, our sins, we are turned from them, now we are ashamed of all that we have done, (Romans vi. 21; Ezek. xliii. 11,) and mourn in our desolation unto the Lord. (Jer. xii. 11.) Truly the repentant sinner is a miracle of the grace of God, and there is joy in the presence of the angels of God over one sinner that repenteth. But though our eyes are a fountain of tears, and we should weep day and night over our sins, and though with all entreaty we are turned to the Lord imploring his compassion, can our moans and

tears put away our guilt and satisfy the law, which is holy, just and good? Ah, the quickened sinner realizes he is under the curse of the law, and in his penitent heart he confesses:

"Not the labors of my hands
Can fulfill thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and thou alone."

Paul's testimony was not only of repentance toward God, but also of faith toward our Lord Jesus Christ. This glorious One, the brightness of the Father's glory and the express image of his person, who thought it not robbery to be equal with God, but took upon himself the form of a servant and was made in the likeness of men. "The Word was made flesh, and dwelt among us; (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Christ lived and suffered, bled and died, he was buried and rose again from the dead, and has gone into heaven, there to appear in the presence of God for us. The revelation of this to the penitent sinner is very graciously efficacious, for as by faith of the operation of God he looks unto Jesus he finds all that his sin-bruised, mourning soul yearns for; yes, in Jesus he tastes forgiveness, reconciliation and loving friendship with God. The glad tidings of the gospel make known that we are justified freely by God's grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood. (Romans iii. 24, 25.) The Spirit of truth shews the things of Christ to the repenting one, and his gracious operations enable him to look with all desire, with all affectionate reliance, unto the blood and obedience of Jesus.

"O thou that hearest the prayer of faith,
Wilt thou not save a soul from death,
That casts itself on thee?
I have no refuge of my own,
But fly to what my Lord hath done,
And suffered once for me.

Slain in the guilty sinner's stead,
His spotless righteousness I plead,
And his availing blood.
Thy righteousness my robe shall be,
Thy merit shall atone for me,
And bring me near to God.

Then snatch me from eternal death,
The spirit of adoption breathe,
His consolation send;
By him some word of life impart,
And sweetly whisper to my heart,
Thy Maker is thy Friend."

All now is satisfactory, for thus we have peace with God through our Lord Jesus Christ. O what kindness God hath declared unto us in his only begotten Son, and as we are constantly partakers of this kindness and love of God it is very clearly manifest that it all flows from the exceeding riches of his grace. May the God of all grace grant us abundance of grace, that we may most cheerfully render to the Rock of our salvation everlasting praise.

Dear brethren, we have received your messengers and correspondence, and hope for the continuance of your fellowship and love in the gospel of Christ. We have appointed our next annual Conference to be held with the church at North Berwick, York County, Maine, to commence on Friday, September 4th, 1908.

FREDERICK W. KEENE, Mod.

JOSEPH F. HALL, Clerk.

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

Hannie B. Grehan, Va., \$1.00; Mrs. J. H. Rockafellow, N. Y., \$1.00.

MARRIAGES.

By Elder Horace H. Lefferts, Sept. 5th, 1907, at the Old School Baptist parsonage, Elbert L. Hulse and Miss Alice A. Benedict, both of Warwick, N. Y.

By Elder J. B. Slauson, at the home of the bride's parents, Kelley Corners, N. Y., Sept. 11th, 1907, 10:30 a. m., Burr Hubbell and Miss Emma L. Peet, both of Kelley Corners, N. Y.

By Elder F. A. Chick, at his residence, Hopewell, N. J., on Monday p. m. July 29th, 1907, Matthew Foster Johnston, of New York city, and Miss Lucy Ealinor Chick, of Hopewell.

By the same, at the residence of the bride's parents, in Hopewell, on Tuesday p. m., Sept. 3rd, 1907, Walter B. Acheley, of Trenton, and Miss Anna Mary Yard, of Hopewell.

OBITUARY NOTICES.

Elder G. B. Williams was born in middle Tennessee Feb. 27th, 1849, and died Nov. 28th, 1902, making his stay on earth 53 years, 9 months and 1 day. The dear brother had a lingering disease of the lungs, and suffered a great deal the three last months of his life. His parents moved while he was an infant to the State of Arkansas, and there it was that he grew to manhood. On June 1st, 1876, he was married to Miss Mary E. Corley. To this union were born six sons and three daughters, seven of whom, with his widow, are left to mourn their loss. He remained in Arkansas till the fall of 1884, when he moved with his family to Hill County, Texas, in which State he remained until his death. In the spring of 1886 he united with the Old School or Primitive Baptist Church called Pleasant Valley, in Limestone County, Texas, being baptized by Elder M. M. Gibson. The church liberated him to exercise his gift when and where God in his providence might cast his lot, and so favorable was the impression he made with the brethren that on the 6th day of December, 1890, by a presbytery of four ordained ministers he was regularly ordained and set apart to the full functions of the gospel ministry. At the same meeting the Pleasant Valley Church called him to the pastoral care of the church, and he served them to the best of his ability and to the comfort and satisfaction of the church until he became so weak from disease he could not serve longer. It was a great pleasure to him to visit the churches, and among the brethren, and for them to visit him at his home, which place was and is yet by his dear companion (who is also a worthy member of Pleasant Valley Church) and family a home for the Old Baptists. He was a loving husband, a kind and indulgent father and highly esteemed as a citizen. When he realized the end was near he told his wife three or four days before his

death not to grieve for him, and to raise the children right. Thus ended a useful life. The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

Funeral services were conducted by Elder A. P. Cardwell, much to the comfort of those present.

Written by request of the family.

JOHN RICHARDSON.

SISTER H. Annie Meredith was born Oct. 13th, 1866, and died August 7th, 1907. Sister Annie had suffered for some months from tuberculosis, but was confined to her bed only a few days before her death. She was the youngest daughter of the late brother Peter and sister Sarah Meredith, of Petersburg, Del. Elder E. Rittenhouse baptized her. She was received into the fellowship of the Bryn Zion Church, Kenton, Del., afterward removing her membership to the Cow Marsh Church, near her late home. Her walk as a christian and her walk in life was without reproach. She was loved by those in the church and those without, for she was consistent in all things. We feel that we have lost one that all who knew her loved, therefore desire to extend to her family and friends the sympathy prompted by such a high regard.

The funeral was held August 11th, 1907, at the Cow Marsh meetinghouse. The text used by the writer was 1 Cor. xv. 49: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Interment in Cow Marsh Cemetery. God reigns in the army of heaven and among the inhabitants of the earth, we believe, to his glory and to the spiritual gain of all his people.

BENJ. E. CUBBAGE.

MEETINGS.

THE Primitive Baptist Church at Black Rock, Baltimore Co., Md., has appointed a two days meeting to be held on the fifth Sunday, and Saturday preceding, in September, 1907, it being the seventy-fifth anniversary of the Black Rock Convention in 1832. We purpose to have the address issued by that meeting read, with perhaps some remarks. Meeting to begin Saturday, 10:30 a. m. We have the promise of Elders Wm. Grafton and F. A. Chick to attend the meeting, each having been pastor of the church in years past. Those who expect to attend the meeting will come to Baltimore in time to take Northern Central Railroad train at 3:30 p. m. for Cockeyville on Friday before. Also write either to Frank G. Scott, Cockeyville, Md., R. F. D., or to John E. Ensor, Glenco, Md., R. F. D., so that they may know how much conveyance to provide.

JOSHUA T. ROWE, Pastor.

THE First Old School Baptist Church of Roxbury, at Vega, N. Y., has appointed a two days meeting to

be held, the Lord willing, Wednesday and Thursday, October 2nd and 3rd, 1907. Trains will be met at Roxbury on Tuesday before the meeting. A cordial invitation is extended to all lovers of the truth.

V. BALLARD, Church Clerk.

THE Lexington Old School or Primitive Baptist Association will be held with the Second Roxbury Church, at Halcottsville, N. Y., on line of U. & D. R. R., at the usual time, on first Wednesday and Thursday (2nd and 3rd) in October, 1907. A cordial invitation is given to all lovers of the truth.

JAMES AVERY, Church Clerk.

THE Juniata Association of Old School Baptists will convene, if Providence permits, with the Springfield Church, Huntingdon County, Pa., on Friday before the second Sunday in October, 1907, and continue three days. We extend a cordial invitation to all lovers of the truth, and hope to be remembered by our ministering brethren. Those coming by railroad will come on the Pennsylvania R. R. to Mount Union on Thursday, and there take the East Broad-top road to Three Springs. The trains leave Mount Union at 9 a. m. and 4 p. m. Both trains will be met.

AHIMAAZ MELLOTT.

THE Old School Baptist Church of Gilboa has appointed to hold its yearly meeting, if the Lord will, October 12th and 13th, 1907. We hope to see a goodly number of our brethren and friends gathered there to praise God, especially ministering brethren. Those coming on the U. & D. R. R. will be met on Friday, Oct. 11th. Should any come and not be met take stage to Miss Jennie Leonard's.

D. S. ELLIOTT, Church Clerk.

THE Virginia Corresponding Meeting is appointed to be held with the New Valley Church, at New Valley, Loudoun Co., Va., commencing on Wednesday, October 16th, 1907, and continuing three days. Trains from the west will be met at Washington Junction, Md., 1:30 p. m. Tuesday, 15th. Those coming by the Southern Railroad from Washington will be met at Leesburg, Va., 3:30 and 6:10 p. m. Tuesday, 15th. A cordial invitation to all lovers of the truth is extended, especially ministers of our faith and order, to meet with us.

S. B. PAXSON.

THE yearly meeting of the Old School Baptist Church of Wilmington, Del., is appointed for the third Saturday and Sunday in October, (19th and 20th) 1907, beginning at 2 o'clock p. m. Saturday. A cordial invitation is given to all of our faith and order.

WM. B. TAWRESEY, Church Clerk.

THE Old School Baptist Church of Schoharie, Schoharie Hill, will hold their yearly meeting the fourth Sunday, and Saturday previous, in October, 1907. Ministering brethren, and brethren and sisters of our faith are cordially invited to meet with us. Trains will be met at Howe's Cave Friday before the meeting, which is to commence at 10:30 a. m. Saturday.

M. B. BORST, Clerk *pro tem*.

THE Old School Baptist Church of Schoharie, N. Y., Providence permitting, will hold a two days meeting the first Tuesday and Wednesday in November, (5th and 6th) 1907. All lovers of the truth are welcome. All those coming by rail will be met at Howe's Cave and Schoharie. Please send me card stating expected time of arrival. We hope that ministers of our faith and all others who can will meet with us.

GEORGE A. MIERS.

BOX 361, SCHOHARIE, N. Y.

THE Mt. Enon Primitive Baptist Association will be held with Elim Church, near Ft. Meade, Polk Co., Fla., beginning Friday before the second Sunday in November, 1907, and continuing three days. A cordial invitation is extended to all Old School Baptists, and especially to ministering brethren who love and contend for salvation by grace, to be with us.

M. L. GILBERT, Clerk.

THE next session of the old Mt. Enon Association of south Florida will be held with Mt. Enon Church, four miles east of Plant City, as stated in the Minutes of last year, embracing Friday, Saturday and second Sunday in November, 1907. A cordial invitation is extended to all Old School or Primitive Baptists believing in the doctrine of salvation by grace alone. Come to Plant City, and you will be conveyed to Mt. Enon Church.

J. W. FUTCH, Moderator.

F. M. CARLTON, Clerk.

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11:00 A. M.

2:30 P. M.

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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. 75. MIDDLETOWN, N. Y., OCTOBER 15, 1907. NO. 20.

CORRESPONDENCE.

MAHASKA, Wash., June 18, 1907.

MRS. M. O. LOGSDON—DEAR SISTER:

—In reply to your request I will say the sin against the Holy Ghost, as spoken of by the Lord and recorded in Mark, was that of which Jesus himself had been often accused by the scribes and doctors of the law, and in their view it consisted in making himself equal with God by saying that he was the Son of God, as he had done many times in the course of his life. He had wrought many miracles also in proof of his heavenly power. Denying the power of God, by which he cast out devils, the Jews accused him of casting out devils by Beelzebub. Now Jesus, reaffirming his divinity and power, made this positive declaration, basing it upon the truth of his word, that he was indeed the Son of God, and in replying to his accusers he said, “Verily I say unto you, [that is, in his own name and right as the one Mediator] All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme.” This is the affirmative side of the question, which if true must stand forever, but, on the contrary, if not true, it follows that without the shedding of blood

there is no remission of sins nor forgiveness. Hence the the second proposition in opposition to the first, which rested upon the assertion that he was the Son of God. “But he that shall blaspheme against the Holy Ghost hath never forgiveness.” Here he places the judgment of the law against all men who blaspheme God, who is a Spirit. Hence if Jesus, while claiming the divine relationship of the Son of God, had really cast out devils by Beelzebub, as they had charged against him, his confession of being the Son of God would have been false, and he himself exposed to everlasting condemnation as a blasphemer.

The truth or falsity of the entire gospel lies between the twenty-eighth and twenty-ninth verses of this chapter of Mark. Therefore I say unto you that all sin and blasphemy, wherewith men shall blaspheme, shall be forgiven them, but whosoever blasphemeth against the Holy Ghost it shall not be forgiven. The argument, on the one side or the other, is explained thus. The law of faith and the law of works are brought into close review at this most critical point. For says the word, If righteousness be by the law it is no more of promise; and if they

which are of the law be heirs, then faith is made void and the promise is of no effect.

The blasphemy against the Holy Ghost is a sin against God, who is a Spirit. Blasphemy against the Son of man is a sin against the spirit of His grace, and all the Jews, scribes and Pharisees were guilty of blasphemy against the Son of man, and were exceedingly mad against him, as was Saul of Tarsus. It was not this saying of Jesus on this occasion that constituted the sin against the Holy Ghost, as held by John Wesley and others to this day, viz., the charge that Jesus was casting out devils by Beelzebub; but He took occasion from this saying of theirs to expound the law of Moses to his enemies, the Pharisees, who were in Moses' seat, and to show that they were guilty of that sin who claimed divine honor with himself.

Now let us read what Paul said about all sin and transgression against the law, by which, Paul says, is the knowledge of sin. If there are other sins beside those which are against the law of God, I should like some one to tell me what they are, and against what law they are. But hear the apostle: "All that believe are justified from all things, from which ye could not be justified by the law of Moses." What were these things, or these sins? They include the very blasphemies which we have under consideration, and also murders, adulteries, witchcraft, &c. None of these could be put away by the sacrifice of birds and beasts, and the ashes of an heifer, but according to the law these must be stoned until they died. But now the apostle says, "All that believe are justified from all things, from which ye could not be justified by the law of Moses." Hence the words of Jesus under consideration, that

all manner of sins and blasphemies shall be forgiven through the blood of Jesus Christ which cleanseth from all sin. Now find the remaining sin for which the blood of Jesus is no atonement and you will find a law which was not given by Moses. Is there such a sin? Yes. See the tenth chapter of Hebrews: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." And "he that despised Moses' law died without mercy under two or three witnesses," as we have already seen. How much more shall the man that hath done despite to the spirit of grace, and hath counted the blood of the covenant an unholy thing, be counted worthy of suffering the penalties of that law, which is the law of life in Christ Jesus. Many have confounded this with the law of Moses and the blasphemy against the Holy Ghost treated of above, but there is no resemblance. Here is the difference between the law of works and the law of faith, between the two covenants, the covenant of works and the covenant of grace. The new covenant provides for the forgiveness of all sin, while the old covenant demands perfect righteousness or obedience. We must look from the one to the other. The law was our schoolmaster to bring us to Christ, the gospel the means of salvation, to all believers, from death. "The letter killeth, but the spirit giveth life." The law demands all, while the gospel gives all. But to sin wilfully against the spirit of grace in Christ Jesus is to receive the penalty which is written in that covenant, which penalty is the rod provided for all them that go astray. I want to say once more before this leaves my hand, that if there be a sin for which Jesus' blood is no atonement, that particular sin is not catalogued in the writ-

ing of Moses, nor in the prophets, nor by John the Baptist, nor by the Lord Jesus Christ. A proper analysis of these words in Mark would be in the English: All sin and blasphemies wherewith men shall blaspheme shall be forgiven, as John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world." So also John the apostle writes, "The blood of Jesus Christ his Son cleanseth us from all sin." And Paul declares, "All that believe are justified from all things, from which ye could not be justified by the law of Moses." This explains the reason of salvation, and takes all power from the devil's hands to slay the children of God, if that were possible, as has been claimed before now by commentators and others to build their creed and subdue their followers with, lest they should fall from grace, as they say.

I wish to explain in one respect my remarks more fully. I take the position that blasphemy against the Holy Ghost, as judged by the law of Moses, was in the presumption of man in claiming to himself the attribute of divine power, thus making himself equal with God, and this was the charge made by the Jews against Christ. I think the form of this accusation clearly defines what is meant by the word blasphemy in the mouth of the scribe and the Pharisee, which subjected the offender to death, according to the law, which death was by stoning. This being presented, I wish to make a final application of this subject of blasphemy to the man of sin, as recorded by Paul in one of his epistles to the Thessalonians. In writing of the mystery of iniquity he says, "The coming of this man of sin is after the working of Satan," and that he (the man of sin) exalteth himself above all that is called God or that is worshipped. Now this man of sin, I think, is

the culmination of all sins and blasphemies in one embodiment, in one man. All manner of sins and disobedience in the world are found in him, from the sin of Adam to the end, when Christ shall come and destroy this man of sin with the spirit of His mouth, and consume him with the brightness of his coming. And so Jesus said, "He that shall blaspheme against the Holy Ghost hath never forgiveness, [neither in this world nor in the world to come] but is in danger of eternal damnation." Again I say that it was not the mere saying of the Jews, as held by John Wesley and others, which constituted their blasphemy, for they were here speaking against the Son of man; that is, the Lord Jesus, in charging him with blasphemy in (as they charged) casting out devils by Beelzebub. This sin was in them the sin of ignorance or unbelief, even as Paul was thus guilty in persecuting the name of Jesus. This was on a parity with the sin of the Jews in charging Jesus with blasphemy. It was not that Jesus was accusing them, but they were accusing him of blasphemy in saying that he was the Son of God, and they took up stones to stone Him, as the law of Moses commanded. Now to draw the parallel between Jesus, who was the Son of God, (and therefore not guilty of sin,) and the man of sin, who is not of God, but of the world. We see the difference, in the end of all things, between the kingdom of God and the kingdom of Satan, or the world. The mystery of iniquity has worked, and will work, till the man of sin shall be revealed, and the mystery of godliness in the Son of man shall also be revealed at his second coming in glory. The man of sin in the seat of God shall be destroyed, thus showing that Jesus is Lord. Now, when the culmination and form of all things evil in

the man of sin shall be revealed, then the Lord Jesus shall come forth from his kingdom of righteousness and destroy the man of sin with everlasting destruction from the presence of the Lord and the glory of his power, and, according to his everlasting decree and absolute predestination of all things, the evil incorporated in the man of sin shall be revealed in His time, in the day of the Lord, at his coming.

Your brother;

I. N. NEWKIRK.

[THE above letter has been forwarded to us for publication by the sister to whom it was written.—ED.]

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

IN my opinion, one of the greatest benefits arising from my visit to Canada and the United States last year, is the personal knowledge I was thereby enabled to acquire of the "free grace" churches in those countries, and through the medium of the *Friendly Companion* to impart this knowledge to the Strict Baptists of England. Hitherto the greatest ignorance had existed on this side of the Atlantic of the state of vital religion in America, and it was generally supposed that the preachers and lovers of the truth there were exceedingly few, and that what churches there were, were very weak; but now, to our great surprise and pleasure, we in England learn that there are a very considerable number of persons holding what is known as Calvinistic doctrine, gathered into numerous churches under the pastoral care of ministers well qualified to feed spiritually the flock of Jesus. I desire, by the kind permission of the editors of the SIGNS, to perform a similar service for the free grace Baptists

of America, by describing the present condition of the Strict Baptist churches of England, tracing their history during the last hundred years, and narrating important events connected with the denomination which have occurred during that period.

Perhaps it would be as well to explain, at the outset, the meaning of the title "Strict and Particular Baptists." The word "strict" applies to the rule with respect to the Lord's table, and indicates that the churches comprising this denomination will not admit to communion any but baptized believers, and so is opposed to what are called "open communion" churches, which in this country are usually Arminian in doctrine. The word "particular" indicates that they believe in particular or special redemption, as opposed to the doctrine that Christ died for every man. Hence the full official title of the denomination is "Strict and Particular Baptists."

We will now transport ourselves in thought to the beginning of the nineteenth century, and take a brief survey of the condition of the churches in England holding the doctrine of grace. At this time the last of a remarkable chain of eminent and godly ministers in the Church of England, John Newton, the author of many precious and gospel hymns well known in both hemispheres, was nearing his eternal rest; Toplady, Hervey, Berridge and Romaine had been called home, but the deep impression which the Lord had made by their preaching, and particularly by their writings, still remained. They had been powerful champions of the doctrine of free and sovereign grace, and God had greatly blessed their labors. Whitefield had been dead about thirty years, but there were many still living who had reason to

bless the Lord that they had been brought under his powerful ministry. But it is to be feared that a dead, untried faith in the doctrine of grace widely prevailed, and so the Lord at this time was purging the visible professing church by the ministry and writings of William Huntington, whose earnest contention for a living experience of the truth was bringing down upon his head the hatred and contempt of the dead professors of the day, but whose ministry was largely blessed to the comfort and establishment of the tried and tempted children of Zion. This remarkable man was at this time at the height of his usefulness; and as, although he was not a Baptist, his ministry exercised a powerful influence upon that body, I think that a short account of him here will not be unacceptable to my readers.

William Huntington, S. S., (these letters meaning "sinner saved") was born at Cranbrook, in Kent, in the year 1745. He was nominally the child of a poor laboring man named Hunt, but was really the offspring of his mother's adultery with the farmer in whose employment his reputed father was. This fact is mentioned here, as illustrating how the Lord takes no account of honorable parentage, or otherwise, in those in whom he designs to display the riches of his grace, or to use in the accomplishment of his purposes. He was a wild, wayward youth, and in his early manhood left his native parish to avoid contributing to the support of an illegitimate child, wandering about the country in search of work, and enduring many hardships. It was at this time that he changed his name from Hunt to Huntington, in order to conceal his identity. Obtaining some settled employment he married, and soon after this event the Lord began the work of grace

in his soul. His exercises under the law were very deep and severe. For many months he endured great distress of soul, wandering from one place of worship to another in search of relief, but finding none. He was at this time a devout adherent of the Church of England, but could find none among her ministers in his neighborhood who in any way understood his case. At length, as he was sinking in despair, one morning, when engaged in working in his master's garden, the Lord brought him into gospel liberty by a glorious manifestation of Christ to his soul, of which he gives a graphic account in his "Kingdom of Heaven Taken by Prayer," which is a history of his spiritual experience after this blessed deliverance. For some years he waded through many heavy temptations and trying providences, often being brought into sore straits to find food and clothing for himself and family, and experiencing many answers to prayer which he describes in detail in his "Bank of Faith." But this was the Lord's school, in which he was being fitted for the work of the ministry and acquiring the tongue of the learned to enable him to speak a word in season to him that is weary. After a time the Lord opened his mouth to speak in his name, and for some years he labored extensively in the towns and villages of Surrey and Sussex, occasionally visiting London. After a time he was invited to settle in the metropolis, and doing so, very soon gathered a numerous and devoted congregation around him, amounting to about two thousand souls. Twice his chapels were destroyed by fire, but they were quickly replaced by still handsomer buildings, which the willing contributions of his friends enabled him to build. The great gift of Huntington was his singular ability to

describe the Spirit's work in the souls of God's children, and the emotions, desires, hopes and fears of a regenerated soul. He contended earnestly for a living experience of grace in contradistinction to a mere head knowledge of the letter of the truth, and also against the then prevalent opinion that though not justified by it the law is the believer's rule of life. Huntington held that the gospel precepts are the believer's rule, and that all acceptable obedience springs from a spirit of love, working through grace, derived from Jesus Christ. His published works amount to not less than twenty volumes. This eminent servant of God died in the year 1813. The influence of Huntington's teachings on the church of Christ was still further extended by the preaching of several ministers in various parts of the country, who were either his children in the faith, or associated with him in some form or other. Of these the principal were John Vinal, who labored extensively in the county of Sussex, Isaac Beeman, of Cranbrook, Kent, Henry Fowler, of Birmingham, and later of London, Thomas Oxenham, of Welwyn, Herts, Hardy and Chamberlin, of Leicester, and Samuel Turner, of Sunderland. The labors of these men were greatly blessed among a body called Huntingtonians, which exists to this day, though diminishing in numbers, as very few ministers are being raised up among them to supply the places of those removed by death. In consequence of this their pulpits are now being supplied often by Strict Baptist ministers, with the result that their congregations are gradually being absorbed by that denomination. In addition to a remnant of the Church of England, and the congregations connected with William Huntington at the commencement of the nineteenth century in

England, there are likewise a few independent churches scattered over the country who are still faithful to the religious creed of their spiritual forefathers, and whose works are still highly esteemed by the church of Christ. These differed from the Strict Baptists only with regard to infant sprinkling, grounding it upon their contention that it took the place of circumcision under the old covenant, and that it was the initiatory rite to the outward privileges of the church.

We see, therefore, that at the particular time of which we are treating there were no less than four distinct bodies in England holding the doctrine of grace: a remnant among the Church of England, the Independents, the Huntingtonians and the Strict Baptists. The two former exercised a certain amount of influence upon the latter, owing to the fact that many of the hymns used in their public worship were composed by churchmen such as Cowper, Newton, Berridge and Toplady, or by Independents, such as Isaac Watts. To this state of things, so different from what exists in America, I should be disposed to attribute the fact that though the Strict Baptists will not commune with unbaptized persons, yet we are tolerant, and will go to hear those whom we regard as being servants of Christ, even though they do not observe believer's baptism.

To my knowledge there is no authentic history of the Strict Baptists at the period of which I am writing, but from all that I can gather I should judge that they were then a weak and scattered body. John Gill, their most distinguished ornament, whose commentaries on the holy Scriptures, and whose doctrinal works are still highly prized by many, had been dead about thirty years. Some of them had undoubtedly been influenced by the

writings of Andrew Fuller, 1754-1815, who taught a modified form of "Calvinism," and contended for "Duty Faith." But the Lord was, at this time, beginning to revive his work in this portion of the church by sending forth some eminent ministers, who were largely used of the Lord in raising the Strict Baptist churches to their present position, and establishing on a scriptural basis their articles of faith and practice. The first and perhaps the principal of these was William Gadsby, of Manchester.

C. J. FARNCOMBE.

LONDON, England.

EAGLE, Ontario, Aug. 24, 1907.

ELDER F. A. CHICK—MY DEAR BROTHER:—Your letter received, and it was good news from a far country, and we feasted upon it for several days. Our dear Jesus' name is to be praised, and when his children feel his power upon them what a wonder of wonders. It is Jesus that preaches; it is Jesus that we love to hear preached, and I do hope he will allow me to praise him.

As I rode home from sister Cassie's, O the sweet, calm spirit that came upon me. The words were flowing in my heart, "Lord, thou wilt ordain peace for us." And, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This is the peace of God that passeth all understanding. We must wait for the ways of the Lord. When I was under conviction, and felt that I was delivered, I thought that my troubles were at an end. Then I had to be tried about uniting with the people of God, for I was very rebellious, and when I was delivered and made to sit down among them I thought that my troubles were at an end. Dear brother, if the Lord wills, I will try

to tell you about these ends. From early childhood my sins were a great burden; I used to lie awake and weep, and many times I have fallen upon my knees in my grandfather Leitch's fields and tried to pray and beg for mercy, because I was such a great sinner and I needed a great Savior. I felt I was lost forever. I knew nothing about the plan of salvation. I went to hear preaching, but knew nothing of the goodness of deliverance. I knew nothing but my guilty conscience before the just and holy God. The first promise I received was on my way home from the shop, in 1889. The words were, "I will not leave you comfortless: I will come to you." I did not know that these words were in the Bible until my dear mother told me where to find them. My burden was still with me, and I had no hope of being born again. In 1890 my dear grandfather Leitch died, and I was in great sorrow, for he was a dear christian man, and I awoke out of sleep with the words,

"You now must hear my voice no more,
My Father calls me home;
But soon from heaven the Holy Ghost,
Your comforter, shall come."

I rejoiced for a short time, but my burden was still there and I had no hope.

January 1st, 1891, we came back to our farm, where we still live, and all summer I seemed to be such a great sinner, and longed for deliverance from bondage. In the month of October I begged on my knees for a hope. October 16th, 1901, I was hurt accidentally, and when I fell the words came to me, "All things work together for good to them that love God, to them who are the called according to his purpose." They were five hours dressing my wounds, and when they put me to bed the words came, I will be with thee in six troubles, and in the seventh I will not forsake thee. I

did not know those words were in the Bible, but I knew the power of them, and I found them afterwards. The next day, and for weeks, I suffered great pain. Dear Elder Pollard visited me, and he was very kind, and prayed with me, and spoke comfortingly, and he told my mother that he felt my deliverance was near at hand. On the thirty-first day of October, 1891, at eleven o'clock, the words came, I will be with you in six troubles; and, "All things work together for good to them that love God, to them who are the called according to his purpose;" and, I will be merciful to your unrighteousness, and your sins and your iniquities will I remember no more forever. These just seemed to pass through my mind, and I was in great pain. Then I began to sing the forty-second paraphrase, and I sang to the fourth verse, when the room seemed to change, and above my head was a gray cloud, and my dear Jesus descended out of that cloud and hovered over my bed, and spoke these words in my inmost soul:

"Hence shall I come, when ages close,
To take you home with me;
There we shall meet to part no more,
And still together be."

I was so happy, and wanted to go home with him, and I had no more pain in my limb, all was joy and peace. I said to my dear mother, I want to go home. But he went above, and I was in this world for awhile longer. Now if this is a christian experience, this is my hope and my anchor; this is the day of days to me. I am sitting near the same spot while I am writing to you. Elder Pollard came again to see me, and I told him all. "And now Lord what wait I for? my hope is in thee." "All the days of my appointed time will I wait, till my change come," came about one-half hour after I received my hope. Our dear brother, the late Duncan McKil-

lop, brother of sister McWilliams, came to see me, and I told him the good news, and his heart was touched, and he related his lovely experience of grace. All I can remember is that he was upon his knees, and he heard a voice saying, Arise, thy sins are all forgiven thee, and he looked around to see who spoke, and he was alone and his burden was gone. Then the enemy attacked me, tempting me to disbelieve the reality of my hope, and I rolled upon my bed in great distress. Was I deceived, and had I deceived others? The words came with power, "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." And again I was made to rejoice in my dear Savior. In May, 1893, Elder Vail and dear brother Malcolm McAlpine came here to our home, and I kept out of their way. I did not want to talk for fear they would want me to join the church, for this I could never do until God should command me. When my work was done I came in where they were, and brother Malcolm would have me tell Elder Vail of my experience. Then they said, You must join the church. I had no impressions from on high, and Elder Vail said, Now is the accepted time, now is the day of salvation. But I felt that I must have the promise from above. I went to the meeting on Saturday, and mother sat on the outside, as though she was going to keep me in. Brother McAlpine said, She cannot stand that. But I never heard a word for myself. I said to mother, Let me out, and she did so, and while I was outside the words came, "The spirit truly is ready, but the flesh is weak." I begged if it was right for me to go, to give Elder Vail utterance to tell me so. I came on Sunday and heard Elder Vail well, but

still said, I am not going among those good people; I am not going. On Sunday evening he took for his text, "By grace are ye saved through faith; and that not of ourselves; it is the gift of God: not of works, lest any man should boast. For ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them." This followed me all night and next day, and when he preached I heard him, but still I was determined not to remain at the church meeting. I sat back near the door, and while they were singing the last hymn I was compelled to stay in, and when I rose to my feet the words came,

"Through floods and flames, if Jesus leads,
I'll follow where He goes."

I was received, and dear sister Robbine also could not go out. She had no power to carry her out, and she was received; and dear sister Martha Young, Deacon McCall's daughter, also could not go out, and was received.

Now I was in great darkness after this, when the words came, Unto you in David's town is born this day, of David's line, a Savior, which is Christ the Lord, and this shall be the sign. I felt better until the day of my baptism, then I was in great trouble of mind, everything seemed so dark, and when I came to the water I was in darkness still. I was baptized first, and when they were singing, "I'm not ashamed to own my Lord, or to defend his cause," my heart leaped for joy, I felt as free as a bird, and that I could soar away and be at rest. I remained in that frame of mind for a few days, but troubles came again, and I was tried about the resurrection for five years. I tried not to be exercised about it, but such thoughts would come and come again. I did not know that others were

also in trouble in a similar way. I continued in great distress until one day I was directed to read 2 Thess. iv. 13, to the end. I stopped working and got my Bible and read, and, dear brother, if ever the Spirit of God was upon me it was then in power, and I was satisfied. And now what wait I for? To be delivered from all this trouble. All that is in my lot I must go through with, but if Jesus is mine and I am his all is well.

Mother sends her love to you and thanks God for your letter.

Your sister in hope,

ANNIE MURRAY.

LITHONIA, Ga., Aug. 26, 1907.

DEAR BROTHERS EDITORS OF THE SIGNS:—To-day I feel like writing a few lines to the readers of the SIGNS. For nearly twenty years I was a constant reader of that paper, but about five years ago, when I became so blind that I could not see to read, I discontinued it; since that time I have not been able to read print or writing. Before that time I had at times the privilege of reading five Baptist periodicals, and wrote occasionally in my weak and imperfect manner, but these privileges have been denied me for some cause, I know not why; but, as yet, I have not murmured at his dealings with me, and I desire to bless the hand that smites me. I know that our God is too wise to err and too good to be unkind, and he will place no more upon me than he will give me strength to bear. He has promised to be with us in six troubles, and not to forsake us in the seventh. Like little lambs we shall in his bosom be borne. What a precious and loving Savior and friend he is to his dear, suffering children, and how kind and indulgent he is to them. How I wish I could more closely follow in his footsteps, who trod

the wine-press alone; but I seem to be far from the path of duty and obedience, and I have been beaten with many stripes; my life is full of sorrow, sadness and afflictions. O the loneliness and dreariness of my life! My mother and I live alone; she will soon be eighty-one, and I am almost sixty-three years of age. Mother is deaf and I nearly blind. I am writing this letter partly by guess. To me all these things seem very sad. We have a host of friends, and yet no one especially to look to, although our friends are kind to us. I am the only child of my mother. I hope we have a friend in Jesus, for he alone can all our sorrows heal; O that we could manifestly rest more securely in his blessed name and carry all our sorrows to him.

Dear brethren, several days ago I commenced this letter to you, but was not able to complete it, and now I really do not know what I wrote then, as I am so blind that I cannot read it over. If the Lord will direct me I will try to add a few more lines.

About twenty years ago a lady who was identified with the Missionary Baptists made the remark to me that the Primitive Baptist doctrine was a dangerous doctrine. But since the true church was revealed to me the doctrine has seemed a sweet resting-place. I believe that the Primitive Baptist Church is the dove of which the Lord has spoken. He said in speaking of the church, Thou art my dove, my love, my undefiled. The Scriptures plainly teach us that there is but one church, and this is that church which Christ set up on earth while he was here, and the gates of hell shall not prevail against it. Comparatively we are few in number, which is Bible proof that we are the true church of Christ. The Bible tells us that there is a remnant ac-

ording to the election of grace. Agreeable to the teaching of the holy word the subjects of grace were chosen in Christ before the foundation of the world. Not one can be added to that number, nor can any be taken away. We have no more power to make a child of God than a leopard has to change his spots. Jesus said, "No man can come to me, except the Father which hath sent me draw him." Poor sinners cannot work themselves into God's favor by any power of their own. Paul said, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." This excludes all boasting within ourselves. The dead sinner can do nothing. When they are arrested by the Spirit of God they try to save themselves, but their works fail to atone and they find themselves helpless. The Lord found Jacob in a waste howling wilderness, and that is where he finds all dead sinners. When he had found Jacob he led him about and instructed him. When Adam transgressed the law he fell under the curse, and all his posterity fell in him. All of them are ten thousand talents in debt, and they have not one farthing to pay. But Christ canceled the debt and set them free; he suffered the ignominious death of the cross that they might live; he died for all the subjects of his grace. These are the elect according to the foreknowledge of God, and every one for whom he died will be eternally saved; not one of them can be lost. Not one drop of his precious blood was shed in vain, and if we are children of God we are heirs of God, and joint-heirs with Christ. He is our loving and merciful God.

There is much being said about sending the gospel to the heathen. A man cannot carry the gospel; it is the gospel

that carries him. The Lord of heaven created the whole earth and the universe, and all the inhabitants thereof, and all things are in his hand, he has all power in heaven and on earth, and he has the same power in heathen lands that he has here. His children are already saved in Christ, and will be made manifest in time. It is all of free and sovereign grace, and it is not by works of righteousness that we have done; our righteousnesses are all as filthy rags.

Brethren, I submit these scattering remarks to your judgment. I trust that the God of love and comfort will bless and sustain you in your labors of love, and enable you to continue the publication of the SIGNS; this is the desire of one who loves you for the truth's sake.

Yours in hope of eternal life,

ARMINDA L. DULIN.

KELLER, Texas, Sept. 18, 1907.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN:—Through the goodness and tender mercies of an all-wise God, the Trinity River Old Predestinarian Baptist Association has just closed its forty-ninth annual session, held with Denton Creek Church, at Keller, Texas, September, 1907. The letters from the different churches reported all in peace, with some ingathering, and the spirit of peace and brotherly love was significantly manifested, and the association conducted her business harmoniously. Each day we had a large attendance, the ministering brethren coming in the fullness of the blessings of the gospel of our adorable Savior, proclaiming the good news from a far country: the rich treasures of sovereign grace, speaking to us of the glory and majesty of God, and the power of the world to come, united as one in the same mind, and the same

judgment, striving together for the faith of the Son of God, was obvious to the dear saints. The introductory sermon was delivered by the writer from 1 Kings x. 6, my mind being particularly drawn to the relationship of Christ and his elect people; the discussion of that momentous subject, the positive certainty of the word of truth, its divine authority and the analogy of Christ and the church. On Sunday our large church building was packed to its utmost capacity; we were entertained by our beloved brother, Elder J. A. Campbell, of Chillicothe, Texas. The audience gave Elder Campbell good attention, and good order prevailed while this man of God was promulgating the gospel in its purity and simplicity. His discourse was fraught with wisdom and consolation to the poor and afflicted ones, whose affections are set on things above. We rejoiced in the fact that our great High Priest eternally lives to make intercession for his people, according to the will of God, exclaiming, Not unto us, not unto us, but unto God, be all the glory. Elder Campbell is one of our most gifted ministers, whose speech and preaching is not with enticing words, which man's wisdom teacheth, but in demonstration of the Spirit and of power, and by the force of inspired testimony sustained and secured the right of inheritance through Jesus, the passover, sacrificed for the lawful captives or heirs of promise. The power of his argument swept before it every false way, with all the delusions and fanaticisms of the world, clearly distinguishing God's chosen or redeemed family to be a peculiar treasure, separated from the world, and shall not be reckoned among the nations. His ability was without a man-fearing or a man-pleasing spirit, yet, as a servant, gentle toward all men, sincere and firm

in his convictions, desiring in meekness to instruct those that oppose themselves, if God peradventure might give them repentance to the acknowledging of the truth. The coming of such a servant is a royal feast to our hungry souls, and therefore we thank God and praise him from whom all blessings flow, for his great mercy, and the precious gifts bestowed upon his humble servants who labor in the word with untiring zeal and faithfulness in the work whereunto they are called of God, as was Aaron, willing to spend and be spent for the sake of Jesus and the cause, esteeming the reproach of Christ in his humiliation greater riches than all the treasures of this poor, perishing world, and whose only incentive is the word of life, testifying of the doctrine of salvation by grace, the immutability and unchanging love of God as an absolute sovereign over all worlds, and his unlimited predestination of all things. This I do believe unquestioningly with all my heart, and feel authorized by holy writ to so declare. Solomon said, "A man's gift maketh room for him, and bringeth him before great men." Moreover this heavenly gift will surely prompt the recipient to all acceptable gospel obedience to walk worthy of the vocation wherewith he is called, and not to confer with flesh and blood. There is a sacred responsibility upon the preacher in the discharge of duty enjoined upon him under the commandment of God, and any neglect thereof will cause the rod of chastisement to be applied, and it is not left with him to consult his own interest at home, to bury his father, to prove his oxen, or to marry him a wife, with reference to whether or not he will go and preach the preaching the Lord bids him. Again, if the gospel rested upon such a flimsy, sensual conclusion it would never

be preached, because the brother could never get his business rounded up sufficiently at home, consequently he could never be a volunteer. O then, how grateful I feel to-day that we have a wise and gracious God to serve and worship, who is the Father of light, of mercy, of truth and of all perfection, who has provided all things necessary for the welfare, comfort and perpetuity of his kingdom in the world, speaks and it is done, commands and it stands fast, whose word is as fire shut up in the bones. I shall ever believe when God calls a man to preach his everlasting gospel he will make him just as willing as he did a Jonah of olden time, or a Saul of Tarsus, teaching him that denying ungodliness and worldly lusts he should live soberly, righteously and godly in this present evil world, and not in any way to the satisfying of the flesh, or of worldly aspirations.

Dear brethren, excuse me, I only meant when I began to write to give a little sketch of our good associational meeting, but my mind has run out far beyond the Trinity River Association and her correspondents who love the dear old SIGNS and the doctrine therein contained, and many of them are warm supporters and subscribers of the paper, and I pray for its continuance under the direction of the Spirit of God, also, that it may prosper, and go as a welcome visitor to every Old Baptist family in the land. The grace of our Lord Jesus Christ abide with you all.

In hope of a glorious resurrection,
ASA HOWARD.

MONTICELLO, Ark., Aug. 4, 1907.

DEAR EDITORS, BROTHERS AND READERS OF THE SIGNS:—With fear and trembling I will endeavor to write some of the Lord's dealings with this poor old sinner.

I was raised among the Missionary Baptists, and that was all I knew until I was about forty-two years of age. I was a member with them nineteen years, and was made to know, as I trust, by the great Light that shined in my heart, that I knew nothing of the saving power and doctrine of our Lord. I trust in the year 1885 the Lord showed me the way and the truth and the life, and that the way in which I had been going was the doctrine of men and devils, and that there was no soundness in it. The place seems so plain to me to-day, as I look back, when all things became new to me and old things passed away. I was called on to offer prayer by the old pastor, and I remember very well asking the Lord to send the Holy Ghost into our hearts, and to show us the way he would have us to go, and, dear children of God, I believe that was one time that I really prayed and the Lord heard this old sinner at the throne of grace. I went home hating the way that I had lived all my life. I told my wife that the Missionary doctrine was as worthless as the dust I walked on, and that I was no more a Missionary, and I could not be a Methodist or a Presbyterian, and I said, as for the Old "Hardshell" Baptists, I never did expect to be one of them, and, turning from her, I said with tears falling from my eyes, I am not fit to belong to any of them. But O, dear children of God, I saw how sinful I was right then. I always had thought I was as good, or a little better, than most people, but then I saw that I was a condemned sinner in the sight of God, and I began to ask the Lord for mercy, that he would be merciful to me, a sinner. I said, Lord, show me the way. That was the first time I knew I was lost. I was left in that waste howling wilderness about eight years, and my cry was, "God

be merciful to me a sinner," and show me thy way. I would fall down between my plow handles and cry, Lord, save me and show me the way. Dear children of God, I went on through the wilderness, and I hope there was a wrestling all night with the angel of the Lord, and he helped me and made me know that if ever I was saved it must be by grace. During that time I was made to hate my own life and the doctrine of men and devils, and I do believe that I hate it to-day; and in the Lord's time I hope that he showed me the way and the truth. The first time I ever heard it in my life, it seemed to me that the preacher told me all things that ever I did, and told it all to me; but I was not satisfied at that time; I accused a brother of telling the preacher what I believed. I said that I was going back again, and not let them know that I was going. But the dear Lord, as I hope, filled the dear brother with a message to show me the true way, the way I declared at first I was not going, and I said in my heart, If the preacher preaches this kind of doctrine all the time I would love to live with that people if they would let me.

Dear kindred in Christ, I would like to show some of the wonderful works of our God, but I fear that I will intrude on our dear editors of the good old family paper, and will be as short as I can. After going to hear these old preachers I believe the Lord sent one of his little ones to my home, and he preached to me and to my family half the night, and I do believe the Lord gave me an ear to hear what the Spirit saith to the churches. There I do believe this poor old sinner did give up all the hope he had in the arm of flesh. The next time I went to the church, which was about twenty-five miles away, I carried extra clothing, presented myself before the brethren,

they received me, and I was baptized. Brethren, I never have felt worthy to be with the children of God, but I trust I have been made to know that if I am ever saved I am already saved by grace, and grace alone. I hope that I am killed to the love of sin, and yet I sin daily. I have been made to believe in election and predestination of all things.

Now this is just a sketch of my travel, if I have ever traveled in the way of the Lord. I leave this to your judgment, and trust that you will cover this poor effort with the mantle of charity. May the Lord bless you both, and give you the spirit of wisdom to guide you, is my prayer.

I am your brother in Christ, I hope,
A. TULLAS.

GARFIELD, Va., Aug. 29, 1907.

DEAR EDITORS:—In solemn reverie the conviction comes, How mysterious is the great plan of salvation, that in this wide and thickly populated world only a remnant is saved. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The above quotation from Paul's epistle to the Ephesians seems to dwell on my mind; I have read it at intervals for years, but it seemed particularly impressive to me to-day, I could see such rich beauty and steadfast promises to the poor and humble, depending on God's mercy and love, and again I am made to wonder if I have a right to claim an interest in his workmanship. The way for the christian seems to be laid out; we must believe it if the teachings of the Bible are true, and we have no right to

doubt that all things are predestinated for some purpose or end, and though we see as through a glass darkly, the revelations of God's Holy Spirit seem to imbue our minds with his wonderful grace and mercy for poor, sinful mankind, dead in trespasses and sins, yet we crave the love of God. With joy unspeakable and full of glory this sweet old hymn comes to me with conviction:

"Prone to wander, Lord, I feel it,
Prone to leave the God I love;
Here's my heart, Lord, take and seal it,
Seal it for thy courts above."

So many cling to an arm of flesh and try to pervert the power of God; they boast of their success in promoting christianity, and are very punctual in attending their meetings. I have friends among them that are dear to me, I enjoy their company and would grieve deeply if death took them away; but this is a natural love, perishable; any personal offence that would cause a rupture would engender hate. I cannot realize this feeling existing for the little, imperfect children that our precious Savior has chosen; they may offend us, but we forgive them. This is my commandment, that ye love one another, as I have loved you. (John xv. 12.) When this love exists it must be precious evidence that the Lord has honored poor, weak mortals with his holy love, and this spiritual life and love is without sin. O how thankful and humble we should be; but this old worldly body, our ever present companion, how many indiscretions it leads us into. Peter was strong in his own might, but the Lord humbled him, and every christian will find himself walking repentantly in Peter's shoes; there is nothing exalted in them but the Spirit of God, despised by the world and its minions. The name of Old School or Primitive Baptist is sufficient to make us an ob-

ject of ridicule, but we are deaf to their scorn, believing them to be the blind leaders of the blind, and the Lord wills it thus. "For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii. 10.

I truly enjoyed brother Frederick W. Keene's letter in the SIGNS of September 1st; his description of the refining pot is beautifully portrayed and explained; it comes home to our hearts with no uncertain sound. When we conscientiously examine ourselves we are constrained to believe we really need to be melted in this pot, but I am afraid we will never get rid of the dross while traveling in this vale of sin and sorrow. I trust the Lord will grant our brother grace sufficient to continue writing such able letters to the SIGNS and the household of faith.

Our little church at Washington, D. C., seems to be in harmony. Our dear pastor, Elder J. T. Rowe, meets with us every third Sunday, laden with rich, spiritual food. Often I find myself like poor old brother Job, longing to appear before God, and I cannot, but sometimes, through God's mercy, my cup is full. We are truly blest in having such a good, humble man to go before us and feed the sheep of our little fold, but I am afraid we are often amiss in our duty of attendance, and I truly wish that all who share the manna of God's grace would come oftener and fill the vacant seats.

I have read this letter over and it seems very unprofitable to me, but the dear editors of the SIGNS can cast it into the waste-basket if it takes the room of better material, and all will be well.

With love and fellowship for the house-

hold of faith, I hope to remain your unworthy sister,

HANNIE B. GREHAN.

NASHVILLE, Tenn., July 22, 1907.

ELDER F. A. CHICK—DEAR BROTHER:—I send you a letter written by our beloved and afflicted pastor, to the little flock which he so humbly serves in meekness of spirit, always trusting in God to direct his mind. He has declared the counsel of God, having no confidence in the flesh, nor has he any compromise to make. He has not been able to visit us since April last, and was much afflicted at that time, but his mind has been directed to heavenly things by the Giver of every good and perfect gift. He did not realize his suffering while preaching the gospel of the kingdom of Christ. We feel to hope that it may be the Lord's will to restore him again to us to feed the little flock over which the Holy Ghost has made him overseer. After the reading of his good epistle of love to the church, by our clerk, a motion was made and adopted that the same should be sent to the SIGNS for publication, and I was instructed to have the letter forwarded to you. Our beloved pastor's afflictions are great, but he bears them with patience, believing that it is far better to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. We have known our beloved pastor for many years, and he is a strong believer in the decrees of God in all things, and he teaches and preaches it. I trust that the household of faith may be greatly benefited by the reading of his letter.

Your brother, I trust,

O. B. HICKERSON.

EAGLEVILLE, Tenn., June, 1907.

To the members of the church at University St., Nashville, Tenn.

BELOVED BRETHREN AND SISTERS IN THE LORD:—Grace, mercy and peace be unto you from Jesus Christ our Lord and from God the Father, who gave his Son for us.

In my sore trials and many afflictions I have not forgotten you, but I make request to God that in his great mercy he will bring me to see your faces once more, and to hear your voices singing the praises of his name, and in prayer through the name of our Lord Jesus Christ. In my affliction he has given me his Spirit, and grace to enable me to look to him and to set my affections on things above, and not on things on the earth. I rejoice to hear that you have your regular meetings once a month, and that our well beloved brother, Elder Anderson, preaches to you the gospel of peace, love and grace. Do not forsake the assembling of yourselves together, beloved brethren, as the manner of some is, but keep up your worship; it is good for you, and, as we hope, for the glory and praise of our Lord Jesus Christ. I hope that I will, before many months, through the mercy of our Lord and Master, be permitted to mingle my voice with yours in prayer and praise, and in preaching the gospel which the poor have preached unto them. None other than the poor receive it and rejoice in it. The rich the Lord hath sent empty away, but the poor he hath filled with good things. Brethren, there is a complete victory in the work of Jesus, and this victory is given to us, and not won by us. The Holy Spirit takes of the things of Jesus and shows them unto us, and we rejoice and praise his holy name for the complete victory which he has gained for us and also wrought out in us. Therefore the apostle said, "Work out your own salvation with fear and trembling; for it is God which

worketh in you both to will and to do of his good pleasure." Brethren, "set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." We have a foretaste of this in time, and we shall fully realize it in eternity.

Accept this short letter, my brethren, as a small token of my love and affection for you as the children of God. I have written it while propped up in bed. I hope, if it be the will of our covenant-keeping God, to see you face to face, that we may be strengthened by the mutual faith of you and me. Finally, brethren, for this time, farewell. "Be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Your brother and pastor in hope of the resurrection,
J. K. WOMACK.

MANORVILLE, N. Y., Aug. 25, 1907.

ELDER F. A. CHICK—DEAR BROTHER IN A PRECIOUS HOPE:—I take my pen again with much hesitancy to write to you, fearing that it will be taxing you too much for the little I can write you, but for some cause my mind has been much taken up with you to-day. Your labor of love in writing and in preaching cheers me at times, so that I am drawn to you and feel free to use my pen to converse a little with you, yet I feel my inability to write to edification. This morning I was a little surprised in receiving the words, "I love them that love me; and those that seek me early shall find me."—Prov. viii. 17. To my mind these words are like apples of gold in pictures of silver; they are words fitly spoken. How much has our God treasured up for his afflicted people; but at

times it is hard for me to claim to be one of that number whose God is the Lord, yet again I feel to say as did Ruth, "Entreat me not to leave thee, or to return from following after thee." While I was pondering upon the words, "those that seek me early shall find me," the thought came, Yes, this seems just as the do and live system teaches. But I feel to say as did Paul regarding this system, "Evil communications corrupt good manners," and, "Wisdom is justified of her children." I for one am glad that it is Wisdom that is speaking in these words. Wisdom is speaking to her children, and they know the joyful sound; they shall walk in the light of the countenance of the Lord, and in his righteousness shall they rejoice all the day. It does my soul good to thus meditate upon his love. He speaks to those that know the joyful sound, and, like the blessed Savior, I feel to say that I thank the Father in heaven that he has hid these things from the wise and prudent, and revealed them unto babes. "Even so, Father: for so it seemed good in thy sight." We read that he created all things for himself, and glorious things are spoken of Zion, the city of our God. The oneness between him and his people is precious. "I in them, and thou in me, that they may be made perfect in one." To know the cause of his loving them that love him gives room for the deceiver to come in, who would take the children's meat and give it unto dogs, that is, to the natural man, putting new cloth on the old garment, so the rent is made worse. For a time the unclean spirit appears to be gone out of the man, but soon he returns with other spirits still more wicked than himself. John tells us why or how Wisdom loves this people: "We love him, because he first loved us." He

speaks to them that know, and not to the world, and the Spirit breathes upon the word and brings the truth to light.

This has been written in haste. Please pardon error and believe me yours in fellowship,
D. S. ELLIOTT.

CIRCULAR LETTERS.

(Written by Elder J. W. McClanahan.)
To the churches composing the Pocatolico Association, and the associations with whom we correspond.

BELOVED BRETHREN:—In continuance of a custom practiced by this association from the time she was constituted to the present, a Circular Letter has been prepared for the consideration of the brethren constituting this body, and if accepted, published with our Minutes as an expression of the faith of the members comprising this association. The writer of a letter of this character should ever keep in mind that it differs from a personal communication in that if it be adopted it becomes an expression of the faith of the association, and therefore he should be very careful and not weave in anything of a personal character, or embrace the opportunity to defend any personal views he may have that he knows are not generally acceptable to the brethren of the association; likewise, the association sitting in council on the letter should be no respecter of persons, and not for fear of hurting the feelings of the brother who wrote the letter permit anything to pass that they feel is not in keeping with the faith and practice of the association, but should deal faithfully, so that if the letter is received to be published with the Minutes each member of the association would feel willing, if needs be, to sign it as their own personal letter. That the association may not be

embarrassed with any confusing questions, let us select a plain declaration of Scripture to write upon, about which there can be no doubt as to even its literal meaning. This we will find in the gospel as recorded by John, third chapter, sixth verse: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." These words were spoken to Nicodemus by our Lord in answer to his inquiry how a man could be born again. He wanted Jesus to explain to his natural understanding how such a thing could be a physical possibility; but Jesus did not gratify Nicodemus' carnal curiosity by resorting to vain reasoning to convince his natural mind, but declared to him that all that is born of the flesh (natural wisdom included) belongs to the flesh, and avails nothing in understanding the things of the Spirit. There is no mistake in the import of this language, it could not read plainèr, it divides everything in nature and grace into two distinct classes, and only two, for there is no blending of them, or middle ground. This unalterable truth runs as a middle wall of partition through the whole inspired word from Genesis to Revelation, and through the experience of every saint; in fact, every thought, word or act in all the universe is on one or the other side of this wall; there is no merging of the two natures, each must remain as they are born as long as time lasts, and each can only exist in its own element. It is as utterly impossible to change that which is born natural into spiritual as it is to change that which is born spiritual into natural; they are as opposite as the east is from the west, and all efforts to change the natural into the spiritual can only result in confusion. This striving to transform the flesh into the Spirit is what creates the christian warfare, "for

the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Every one that has been taught by the Holy Spirit knows how fruitless have ever been their efforts to change their old carnal nature, and yet having this knowledge they still continue looking to the flesh to see if they cannot find some evidence that it is growing more spiritual, and invariably they have to turn away sadly disappointed and discouraged; but the trouble is they are looking on the wrong side of the line, among the things born of the flesh, to find spiritual comfort. To just the extent we think we are successful in our search for something good in our flesh, to just that degree we are qualified for the companionship of the Pharisee, and disqualified to say with Paul, "In me, (that is, in my flesh,) dwelleth no good thing." Is there a child of God that has not often been sorely tried in their endeavors to discern whether certain acts, or thoughts, or intents of their hearts were of the flesh or of the Spirit? They have learned by sad experience how closely the flesh can counterfeit the Spirit, and many times when they have thought that they were actuated by the Spirit, and their motives were the best, have they been afterwards shown that it was all of the flesh, and prompted by a selfish desire for admiration or prominence among the brethren. Perhaps they have attended the assembly of the saints, and attempted to speak to their comfort and edification, and felt that they had some liberty, and thought surely this was of the Spirit, but afterwards have been shown by the light of the Spirit that they were more rejoiced over the successful way they were able to express themselves than they were

concerned about the honor and glory of God. Thus being so often deceived in their best efforts they are led to inquire, How are we to know when we are truly obedient and influenced by the Spirit? There is no safer way to determine this question than to appeal to the inspired word, and there we find the distinction between flesh and Spirit clearly defined, for the Scriptures declare that the flesh works, but the Spirit bears fruit. Paul tells us in Galatians what are the works of the flesh, and also what is the fruit (not fruits) of the Spirit. Now whatever is produced as a result of our work belongs to the flesh, but that which is of the Spirit is manifested as the fruit which comes forth and matures without any effort on its own part, but wholly as the result of life within itself, and of this fruit of the Spirit the first of the beautiful cluster mentioned by Paul is love, which is the life of the fruit; next joy, then peace, &c. It should be marked that joy and peace are as much the fruit of the Spirit as is love, and no more obtainable by the voluntary efforts of the saints than love; and who that has an experience of grace will say that we can of our own volition command the love of God to be shed abroad in our hearts, or who when it is the pleasure of God to so unspeakably bless them as to pour out his Holy Spirit upon them can prevent this heavenly fruit, (joy, peace,) from coming forth? God has his set time to favor his children, and he will prepare each and every one of them in his providence, either by sore afflictions, or whatever way he sees fit, to bear this divine fruit, and all the efforts of the flesh to force the yielding of this fruit outside of God's appointed seasons can but result in the production of a counterfeit void of all spiritual life. How beautifully the figure of the vine and the branches portrays Christ and the

members of his body; the life is transmitted through the vine from the root, which is the reservoir of the life; so our spiritual life is hid with Christ in God, and through Christ, in his mediatorial character as the vine, this life is conveyed to the branches, and from the branches the fruit is put forth as the effect of this life; no effort is exercised by the material substance of the branch. But, says one, the branch is not conscious like man, therefore the figure is not complete. In answer to this we will first say, if any are not satisfied with the figure they must settle the matter with the Author of it. As to the consciousness of man or his carnal mind, if tested by the line drawn in the text, it will be found that they belong among the things born of the flesh; in fact, the neutral condition of the materials of the branch, while in no wise spiritual, is in a far more favorable condition than man with his boasted reasoning faculties, for all are born of the flesh, both his mental and physical power; and the fact that man is possessed of a natural intellect, instead of giving him pre-eminence, (because the carnal mind of man is itself enmity to God, and it is not subject to the law of God, neither indeed can be,) it sets itself up in judgment over the things of the Spirit, and rejects all that it cannot conform to its logic. This conflict between natural reason and spiritual revelation will never cease while we remain in the flesh, for one is born of the flesh and the other is born of the Spirit, and it is only by the direct power of the Spirit that we are ever kept from being carried away by the vain reasoning of the natural mind. May God give us divine wisdom to draw the line between the things of the flesh and the things of the Spirit.

J. H. TERRY, Moderator.

G. B. BIRD, Clerk.

(Written by Elder C. W. Bond.)

The Licking Old School Baptist Association, in session with Bald Eagle Church, in Mt. Sterling, Montgomery Co., Ky., Sept. 13th, 14th and 15th, 1907, to the churches composing this association sends greeting.

DEAR BRETHREN IN THE LORD:—It is our custom to address you in a Circular Letter at our regular meetings, setting forth some of the vital points of our belief and faith, that we may be encouraged and strengthened in the fellowship of the gospel of our Lord Jesus Christ. We know that our experience has already taught us that every good and perfect gift is from above, and that in our flesh there dwelleth no good thing, but the most precious gift we have received is to know Christ as the Son of God and the Savior of sinners. How is this known to-day? We would answer that it is just as it was in the days of the apostles: by the revelation of God. It was by this that the Savior was known when in the flesh, and by this alone may he be known in the Spirit. We understand this to be the rock upon which Jesus said, "I will build my church; and the gates of hell shall not prevail against it." This rock has never been changed, nor has its uses been modified. Let us not be moved by the inventions of men, nor by the so-called advancement of religious work, to believe that God's eternal purposes and gospel order have to be made different in this day to meet the changed condition in society and developments along the many new lines of thought. Man may be wise, but our God is Wisdom, and his works and ways are made perfect from the beginning, and need no changes. When Jesus said to the primitive saints that he could not be known except by revelation of the Father, he spoke the truth for all ages. This is the

only way that one can know him, and this shuts out all human agencies and means, and leaves the work of building the church in the same hands that it was at first, viz., to him who said, "Mine own arm brought salvation unto me," and also, "My glory will I not give to another, neither my praise to graven images." God is building his church to-day, and the work is not hurried or hindered by human instrumentality; but by the power of that still small voice that reassured the discouraged prophet, he is working his sovereign will and purposes among all nations; although we may not see and understand it all, yet our faith in him bids us be still and know that he is God. Brethren, do not be discouraged and think God is slack concerning his promises, for nothing can resist his power, and wisdom directs all his works, and it will be so wrought that all his redeemed shall give him all praise and glory for their salvation. Let every believer in this perfect salvation so live as to honor the God who has called them out of darkness into his marvelous light, and continue to trust him for strength to overcome the many trials by the way, and to have no confidence in an arm of flesh.

May the God of all grace keep you, and preserve you unto his heavenly kingdom, is our sincere prayer in Jesus' name.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

(Written by Elder J. B. Slauson.)

The Roxbury Old School Baptist Association, now in session with the Olive and Hurley Church, Sept. 18th and 19th, 1907, to the several churches of which this Association is composed, sends christian greeting.

ONCE more through the goodness and

mercy of God we are assembled together in an associated capacity, when you will expect our annual letter, and we feel to thank the Giver of all good for the many blessings bestowed upon us in the year past. Our desires are to praise him for all we have received in the past, and hope for mercy still. Some of our dear kindred in Christ have been called home from among us, and we have been made to mourn because of our loss, still we do not mourn as those that have no hope; we trust that our loss has been their gain. Our faith is in God, who is able to build the house and keep the city. Our churches are in peace, walking humbly before the Lord with reverence and godly fear. We are still contending for gospel faith once delivered to the saints, and no error has crept in among us to disturb us. Our only hope for salvation is in Jesus our blessed Redeemer, who has saved us by his grace; he loved us and gave himself for us. As it is written, he "was delivered for our offences, and was raised again for our justification." We are settled and grounded in the truth of the finished and complete work of redemption through the blood of our dear Redeemer.

We will call your attention to the words found in 1 Cor. xv. 19: "If in this life only we have hope in Christ, we are of all men most miserable." Among all the writings of the apostles there is none sweeter to us than the positive declaration of the resurrection of Jesus from the dead. Let us look upon him as a man born of a woman, or the Son of man as he was manifested in the flesh. The life here spoken of we believe to be his life, as he was a man of sorrow and grief. Truly we cannot hope in any of his mighty works of raising the dead, opening the eyes of the blind, causing

the lame to walk and the deaf to hear, casting out unclean spirits and healing all manner of sicknesses; these were marvelous, and even those that did not believe on him said, We have never seen it on this wise before, that one who was born blind should receive sight. These are mighty works and emblems of mightier works which we have seen and hope we have experienced. Should one be so unfortunate as to be born blind, and by the instrumentality of one should be made able to see, or one deaf to hear, one lame made to walk or one sick should be healed, these would be great and good blessings, but would be only in this life. Should we look to Jesus for the healing of our infirmities, and know that these were all the blessings we should receive, all would end when life's journey is done, we would still be miserable. But looking into the manifold experiences of the children of God, we have the witness within of this truth that our preaching is not vain, nor is hope vain, for the many sweet communions with our risen Lord have taught us that the declarations of the apostles are very truth, and these are living evidences of the work of the Spirit in our hearts. What can be compared with that mighty work of opening the eyes of our understanding that we "may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in the world to come; and hath put

all things under his feet, and gave him to be the head over all things to the church." This far exceeds every earthly blessing that could be bestowed upon man. Therefore we have living faith and living hope in a loving Savior, who lives to intercede for us, who knows the infirmities of his people and the weakness of our flesh; therefore it is Christ in us the hope of glory, and this could not be if we had only hope in this life; all must end here, no hope of glory unless Christ is glorified, for the body cannot precede the head. We are bone of his bone, and are members of his body in particular; so if Christ be risen then are his members risen from under condemnation, for there is no more condemnation to them that are in Jesus Christ, who walk not after the flesh, but after the Spirit, and this is made manifest in every subject of his grace as he calls them with an holy calling, not according to their works, but according to his own purpose and grace given us in Christ Jesus before the world was, and this hope being Christ in us "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 forever after the order of Melchisedec." What great and exceeding promises are left on record for the poor and afflicted children who are pressing toward the mark for the prize of the high calling of God in Jesus Christ. "Let us lay aside every weight, and the sin which doth so easily beset us," and be faithful to him that called us by his grace; though afflictions may come, and clouds of darkness arise in our minds, let us be steadfast, unmovable, always abounding in the work of God, knowing this, that when he who is our life shall appear we

shall be like him. This is the substance of our hope, that we shall appear in the likeness of our risen Lord to praise him forever and ever. Amen.

J. B. SLAUSON, Moderator.

D. T. KEATOR, Clerk.

CORRESPONDING LETTERS.

The Roxbury Old School Baptist Association, in session with the Olive and Hurley Church, Sept. 18th and 19th, 1907, to the associations and meetings with which we correspond, sends christian greeting.

BELOVED BRETHREN:—Another year has passed away, and we have met according to previous appointment in the capacity of an association, to behold how good and pleasant it is for brethren to dwell together in unity, endeavoring to keep the unity of the Spirit in the bond of peace. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all," and through you all; the one great Mediator, who has redeemed us and brought us near unto him that we might know him as one able to save. Your messages of love, through your Minutes, are thankfully received by us. Your messengers have come to us laden with rich treasures of the gospel of Christ, for which we feel to praise God, the giver of every blessing, and we desire a continuance of your correspondence.

Our next session has been appointed to be held with the First Church of Roxbury, on Wednesday and Thursday following the third Sunday in September, 1908, commencing at 10.30 a. m. on Wednesday, where we hope to meet your messengers and receive your Minutes again.

J. B. SLAUSON, Moderator.

D. T. KEATOR, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1907.

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.

PREDESTINATION.

WE have been asked of late why we believe in the doctrine of the predestination of all things, and the request has been made that we sum up the reasons for this, our faith, and present them through the SIGNS. Much has been said during the past few years regarding this doctrine, and if our own views are not well known, we are sure it is not because we have been silent in the matter, and so our reply will be somewhat brief, as we do not think it needful that we go over the whole ground at this time again.

First, it seems to us that the following Scriptures teach this doctrine, together with many similar portions of the word, which are too numerous to name in one brief article. "And also of the son of the bond-woman will I make a nation."—Gen. xxi. 13. "For this cause have I raised thee up, for to shew in thee my power."—Exodus ix. 16. "When the Most High divided to the nations their inheritance, * * * he set the bounds of the people according to the number of the children of Israel."—Deut. xxxii. 8. "Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? Now have I brought it to pass."—2 Kings xix. 25. "He per-

formeth the thing that is appointed for me."—Job xxiii. 14. "Before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations."—Jer. i. 5. "It is not for you to know the times or the seasons which the Father hath put into his own power."—Acts i. 7. "Him, being delivered by the determinate counsel and foreknowledge of God."—Acts ii. 23. "Those things, which God had before shewed by the mouth of all his prophets, * * * he hath so fulfilled."—Acts iii. 18. "For to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 28. "As many as were ordained to eternal life, believed."—Acts xiii. 48. "And hath determined the times before appointed, and the bounds of their habitation."—Acts xvii. 26. "Predestinated us unto the adoption of children."—Eph. i. 5. "According to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. iii. 11. "For this same purpose have I raised thee up."—Rom. ix. 17. "Who verily was foreordained before the foundation of the world."—1 Peter i. 20. "Who were before of old ordained to this condemnation."—Jude 4. These Scriptures, and all Scriptures which speak of his foreordination and of his eternal purpose, plainly teach the predestination of all things.

The foreknowledge of God, which embraces all future things and events, proves his predestination of them, else foreknowledge is not foreknowledge, but merely supposition, with no certainty in it. In the nature of things the one is just as certain, and no more so, than the other. If to believe in the predestination of all things involves difficulties to our finite mind, so does foreknowledge involve the same difficulties. If we deny the predestination of anything it also

involves the denial of the foreknowledge of these things.

The immutability of God proves unlimited predestination. Immutability in Jehovah means that there can be no change in his will, his decree, his knowledge. Since these things are so, there can manifestly no one thing ever take place aside from that which he has known and purposed from the beginning; if so, there would be change, or mutability in his purpose and in his knowledge. But these things are immutable, because God is immutable. We do not pause here to argue these things, but simply state them as reasons why we must believe in predestination. The essential blessedness of Jehovah proves this doctrine. If anything can surprise him, or take place contrary to him, then perfect blessedness cannot be predicated of him. That things do transpire unexpectedly and contrary to our will makes unhappiness. In such a state we cannot be perfectly blessed; but our God is blessed forever more, and therefore all must move on in perfect harmony with his everlasting purpose, and this is the predestination of all things and events.

Personal election proves it. God hath chosen certain persons to everlasting salvation. Millions of events from the beginning of the world have had to do with the coming into the world, at the time appointed of God, of these persons, and with their continuing to live until the time appointed of God to call them by grace, has rolled around. Uncertainty in any one of these millions of events would have made it to some extent uncertain whether these persons would have been born into the world at all. If their birth (first and second birth) was fixed with Jehovah, then all the millions of events leading up to this must also have been

fixed of God. This seems so plain as not to need argument; it has only to be stated to be believed; it seems well-nigh what mathematicians call an axiom, a self-evident truth.

Every prophecy proves this doctrine, and unnumbered prophecies are found in the Bible. Holy men, moved by the Holy Ghost, declared that multitudes of things or events should be in the future. These things were, all of them, either good or bad, either sinful or holy; and many prophecies embrace both good and evil. They embrace declarations concerning good and bad men, Israel and the heathen, temporal and spiritual things and events, things in the animate and the inanimate creation, and concerning individuals and nations, and these prophecies are all headed with the words "will" or "shall," and these two words always mean the future, and also mean positive certainty when spoken by Jehovah. Man, it is true, says, "I will," and fails. Man says, "you shall," and it is often not done. But we must not attach the thought of failure when God says, "I will," or "you shall," or "He shall." The late Elder Wm. J. Purington once told us that there were more than sixteen thousand wills and shalls in the Bible. There are about fourteen hundred of them in the prophecy of Isaiah, so he said. Take them all out of the word of inspiration and what would we have left? They are the cement of the language of the Bible; without them it would all crumble to pieces. How did Isaiah, for instance, know the things which should come to pass? If we ask him he will say, Jehovah has so declared to me. If we ask still further, How does Jehovah know the future? there can be but one reply, He has predestinated the future; it is His purpose.

Still further, there could be no consolation in affliction without this doctrine. Here Job stayed himself in his sore trials. Let us hear him: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "Shall we receive good at the hand of God, and shall we not receive evil?" Again, "He performeth the thing that is appointed for me: and many such things are with him." Here was his strength and comfort. Once the truth contained in these words lifted the writer of this out of sore distress and murmuring because of the death of a darling little child.

"Wait, O my soul, thy Maker's will;
Tumultuous passions, all be still!
Nor let a murmuring thought arise;
His ways are just, his counsels wise."

Let all read the whole hymn; it is No. 17 in Beebe's collection. The comfort was in this one thought, It is God's decree, and his purposes are right. There never has been a saint in affliction who has been glad to think that these afflictions came by chance, or from the wicked one. Many years ago it was our privilege to know well a dear sister who could for a long time see nothing that could help any one in the doctrine of the predestination of all things. At last affliction came to her of the deepest kind. Soon after the trial came, in conversation with us, she referred to this trial, and to the blasting of all her hope of happiness and freedom from care in this life, and then said, It must be that it was to be. What she could not believe before was now her comfort as she was brought into the sweetness of the doctrine by her affliction.

We always from childhood believed this doctrine; it seemed to us like a solid rock. Yet in those early years we found no consolation in it; it was a rock, but it was a hard and flinty rock. After a

time, through sore experience, we came to suck honey out of that rock. It was still a solid rock, but it was full of sweetness to us. The power and sweetness of this doctrine, as well as of all other doctrine, is learned only in the school of affliction, in which we learn our weakness and folly, and our need of strong foundations to rest upon, and it is a blessed comfort to know that when we are weak and variable and unstable there is strength, and no variableness, in God. It is good to know that we can never flee from his presence; it is good to know that not one thing of all that happens to us is outside of the predetermined will of God. Whatever of objection to this precious doctrine may arise in our minds, nothing can arise which would not also come up against the foreknowledge of God, and his immutability, and his election of his people to life and glory. This doctrine may not be charged with leading to carelessness or licentiousness of feeling and life, any more than election or the foreknowledge and immutability of God may be properly charged with these things. Natural minds may and do turn every doctrine of God our Savior into lasciviousness. This is true of all other principles of the doctrine, as well as with regard to the predestination of all things, but this does not prove that the doctrine is evil or false, it only shows that men are evil.

It is said that there are deep mysteries in this doctrine. This is most blessedly true, but so there are the deepest mysteries in all the doctrine of God our Savior, in election as well as in predestination. If we never declare a doctrine until all its mysteries are made plain, we shall none of us ever preach a sermon again. It is said that this doctrine must be handled with care. This is also true,

but the same is true of all the doctrine of God. God forbid that we should any of us handle this doctrine, or any portion of the truth of God, with careless or irreverent hands. These all are solemn, sacred things, and there should be a solemn and sacred feeling when we speak or write about them, or even meditate concerning them. The mysteries of the doctrine of God are not such as repel the spiritual mind, but rather such as compel the soul to adore and wonder and wait, expecting to see still greater delights in them as it shall please God to unfold them to us, and it is always the unfolding of the same doctrine, never in any wise implying error in what has been unfolded, but only added confirmation and the more completely showing forth of its glory. We trust that with the passing years of experience many things concerning the doctrine of God have been more and more clearly shown to us, but never to the denial of that doctrine, but only more and more revelation of that truth which is in full harmony with the doctrine which was at the first made dear to us. Especially has this been so with this one principle of the doctrine, viz., the predestination of God.

C.

JOHN I. 41, 42.

BROTHER CHICK:—Please give your views upon the forty-first and forty-second verses of the first chapter of John's gospel, especially the words, "He brought him to Jesus."

(MRS.) A. H. RICE.

MACON, Ga., Feb. 21, 1907.

Our response to this request has been long delayed, as will be seen by the date of the above letter. We hope that our sister will believe that we have not been unmindful of her, however. Turning to the narrative it will be seen that it was Andrew who was here said to have brought his brother, Simon Peter, to the

Lord. It will be remembered also that both of these brothers were among those who were waiting for the consolation of Israel. Jesus had now revealed himself to Andrew as the Messiah for whom they were looking, and by proof which convinced his heart and mind, Andrew believed that this was indeed the promised Messiah. Read the narrative preceding these verses for the statement of these facts. It is evident that Andrew knew that his brother, Peter, was also of the same mind as himself, looking for the Messiah. Now being convinced himself that Jesus was that Messiah, he hastens to find Peter and tell him the good news, and now as he had come into the presence of the Master, and had been convinced, he brings Peter to his presence also, no doubt feeling sure that he was the expected One. Both of these men were seekers after the Christ that was to come, and no man can be such a seeker as they were unless the grace of God has gone before, doing its work in their hearts. What a difference there is in men of grace compared with those who know not that grace. Why did not all men believe on Jesus when they saw him and heard his words, and saw his miracles? Why did not the very presence of Jesus affect all men alike? Because all men were not alike. Why were not all men alike? Because grace had not wrought in all men as it had in those who did believe. Not to all the wise men of the east was it given to see the star or to know its meaning. Not to all shepherds in the world was the vision given by night as they kept their flocks, but only to some shepherds on the plains of Bethlehem. Not to both the thieves on the cross was it given to know the Christ of God, and to confess their sin, and their need of forgiveness, but only to

the one. Had a like work been wrought in all, then all would have confessed him alike. It is God that hath made men to differ as to these heavenly things in all ages. It is so now. Two men go to the house of God together, both alike careless, one comes away as he went, the other comes away to weep, never again to be as he was before. This is the work of God. So then the Spirit of God had wrought in Andrew and Peter, and both were waiting and hoping for the coming of the promised "Help of Israel." Probably the work wrought in their hearts was deeper than either could understand in their thoughts. Their thoughts were of a Messiah who should literally redeem Israel from outward bondage to Rome. But the work wrought in their hearts called for a redemption which was far beyond any freedom from the yoke of men. This wrought upon Andrew even beyond any clear perception of his own mind, and it was not until long afterward that these two men came to see what the coming of Christ in the flesh really meant to them. Now in the same sense that Andrew had come to Christ, in the company of John the Baptist, and had heard His words, did he bring his brother to Him; that is, he told Peter of him whom he had found, and Peter gladly and eagerly followed him to where Jesus literally was. Here was a short sermon by Andrew to his brother, and this preaching found a lodgment in his brother's willing heart, for the heart was prepared of God for the message. The application seems to us to be like this: How many living souls seeking after God and godliness and salvation from sin, death and hell, have found in the preaching of Christ just that message which they have needed, and have in their faith come to him for all that they have

needed and desired. So the Lord opened the heart of Lydia that she attended to the preaching of Christ; so the eunuch was prepared to hear the preaching of Philip, and to receive it, and so to learn of Christ and to follow him; so thousands in all ages since have come to see Jesus as their Savior when they have found salvation in no other, and had come to feel that there could be no salvation for them. There is not one hint here of bringing ungodly sinners to know their sins and to Christ for salvation, but it does set forth the blessed news of salvation, that it has come, and that it is in Jesus Christ alone, and that those who are perishing hear it, and recognize that this is just what they need, and by the preaching they come to believe, as Paul has testified in Romans x. 14: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" It recalls one portion of our own experience: in a time of deepest darkness, when we felt that there could be no salvation for us, one who had learned something of our state of mind said, Do not trust in yourself; if you do you will trust in a broken reed that will only pierce your hand; trust in Christ, in him alone is salvation. We could not then trust in Christ, but the words opened to us the way of truth, that in Jesus alone was salvation, and not in our own good works or religious performances. Was not this bringing Jesus to our mind, even as Andrew presented him to Peter? This did not save Peter, seeing that he already was seeking salvation that is to be found in Jesus alone. The work was begun in his heart, and, being begun, he was prepared to hear the preaching, and to find a blessing in it.

C.

MARRIAGES.

By Elder T. M. Poulson, Sept. 25th, 1907, Robert E. Bailey, of Wicomico County, Md., and Miss Mamie S. Townsend, of Worcester County, Md.

OBITUARY NOTICES.

My brother-in-law, **Edward F. Rounds**, departed this life Sept. 9th, 1907, at the home of brother D. M. Leonard, Broome Center, N. Y. He had been ill with tuberculosis for over a year, but at the beginning of this last summer he went to the Catskill Mountains, and there became so much improved, as we thought, that we were scarcely prepared for the end when it came. Brother Rounds was born Feb. 3rd, 1874, in Worcester County, Md. His parents were George and Mary Rounds, and his great uncle was Elder James Rounds. Edward was the thirteenth child of his parents, and is survived by his mother, seven brothers and six sisters. It pleased God to call him by his grace and to enable him to give the reason of his hope unto the church, so that in 1893, by Elder William Grafton, he was baptized in the fellowship of the Old School Baptist Church at Welsh Tract, Delaware. Some time later he removed to Philadelphia. Residing in the city for some time, he removed his membership to the Salem Church, who chose him one of their deacons. He married my sister, Naomi J. Lefferts, Sept. 2nd, 1902, and to them were born two sons: Paul L. and Edward Stuart. His widow and children survive him to mourn their loss. In the spring of 1904 he with his family removed to Welsh Tract, and at the time of his death he was a deacon in that church. Brother Rounds was endowed with a spiritual gift to speak and to write to the comfort of the Lord's people. His last days were spent among the brethren of the Roxbury and Lexington associations, in New York State. There is no doubt but that these days were among the happiest of his life. He frequently spoke in public while among these brethren, and so marked was the liberty afforded him of the Lord that the brethren without hesitancy called it "preaching." We do not think he was conscious of his approaching end, for only a few days before he passed away, in a letter to his wife and also in a letter to Elder Durand, he quoted: "I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death." These words had been much in his mind, and he construed them to mean he should not die, but continue to live and speak here upon earth. No doubt exists but that these words were given him by the Holy Ghost, but he erred in the interpretation. Rarely do we find a young person so spiritually minded as he, and so well versed in the Scriptures. His Bible and he were close and intimate friends.

The funeral was held at Welsh Tract, Delaware, and interment in the burial grounds adjacent. In the absence of the pastor, Elder Eubanks, the services were comfortingly conducted by Elders Durand and Coulter. Elder Coulter spoke from: "For we know, that if our earthly house of this tabernacle were dissolved," &c. Elder Durand's remarks were in general, but very substantial.

May God bless our brethren D. M. Leonard, E. R. Kinney, Elder J. B. Slauson and others of the Roxbury and Lexington associations who so sweetened the last days of our brother. Also, may the divine Spirit of reconciliation comfort and graciously sustain all that mourn.

HORACE H. LEFFERTS.

WARWICK, N. Y.

DIED—At her home in Sussex County, Del., Jan. 29th, 1907, **Mrs. Lavenia Hearn**, relict of Deacon Joseph Hearn (who died about twenty years before his wife), at the advanced age of 87 years and 4 months. She had been quite feeble in body for several years, but retained her mental faculties to a remarkable degree to the last. Sister Hearn was baptized in the fellowship of the Little Creek Church, in Sussex County, Del., about sixty years ago, by Elder Warner Staton, and continued a true, faithful and devoted member of that church to the time of her death. She was truly a pattern, and well might all the younger members follow her example; her seat was always filled, unless some serious difficulty interfered. She was the mother of seven children, four of whom survived her, also eighteen grandchildren and twenty-two great-grandchildren, a large circle of other relatives, and the church, by whom she was very highly esteemed; but we sorrow not as those without hope.

Her funeral was largely attended at Smith's Mills on the 31st, when the writer tried to comfort the bereaved, after which the body was laid in the cemetery near by to await the sound of the trump of God, which shall call the dead to awake and arise to be forever with the Lord.

ALSO,

Brother **William N. Hearn**, son of the above, passed away from earth on the 13th of August, 1907, aged 63 years, 8 months and 10 days. He was baptized at Little Creek by Elder E. Rittenhouse over thirty years ago, and continued an esteemed and beloved member of that church until his decease. He was twice married, first to Miss Lavenia Hearn, Dec. 24th, 1867, who died in 1897, leaving four children. After her death he was married to Miss Augusta Hastings, April 6th, 1898, by whom he had no children and who survives him. He was a great sufferer at various times of his life from rheumatism, the last attack lasting for over six years, by which he was entirely incapacitated from all manual labor, suffering greatly, but always bearing his affliction with remarkable

cheerfulness and patience. He was of a very kind and affectionate disposition, and his death is greatly lamented by his widow and children, by whom he was dearly beloved. The church also feels the loss of one whose interest was always in the welfare of the saints; one who was ever ready to minister to his brethren, gladly sacrificing his worldly interests to serve them. May the bereaved wife and children realize the fulfillment of the promise and find God to be the Father of the fatherless and the God of the widow in his holy habitation.

A funeral service was held at Smith's Mills on the 15th, conducted by the writer, after which he was buried beside his deceased wife till God shall call him thence by his power and change the vile body and fashion it like unto the glorious body of his exalted Redeemer.

A. B. FRANCIS.

SISTER **Jane Hole** was born July 18th, 1826, near Nashville, Tenn., and died Sept. 9th, 1907, at Celina, Ohio, aged 81 years, 1 month and 21 days. In 1842 she was married to James Boyland, near Crawfordsville, Ind. To this union were born two children. In later years she moved to Celina, Ohio, where she was united in marriage to Jonathan Hole. To this union were born eleven children. She united with the Old School Baptists in the year 1871, and lived a consistent member until her death. Sister Hole was a zealous member, who did not allow trifles to keep her from her meetings; she walked for miles to meet the brethren, if necessary; the weather was seldom severe enough to keep her at home at regular meeting time. The last male member of the church at Celina, Ohio, was Elder Henry Hole, who was called to his reward several years ago; since then sister Hole has been looked upon by the remaining members of the church as their leader, as she was the oldest in age and oldest in membership, and so full of zeal and love for the cause. This caused the remaining sisters to doubly feel their loss.

The funeral services were conducted by the writer.

ALSO,

Lena Trout Armstrong was born in Franklin township, Licking County, Ohio, March 25th, 1820, died Sept. 18th, 1907, aged 87 years, 5 months and 28 days. She was united in marriage to J. V. Armstrong March 8th, 1840. To this union were born seven children. Her husband and five children preceded her in death. She united with the Old School Baptists a number of years ago, and lived a consistent, zealous member to the time of her demise. Her husband, while not a member of the church, was a devout adherent to the doctrine of God our Savior, and both were faithful attendants at the meetings of the Salamoniam Church, situated in Jay County, Ind. Sister Armstrong was very much interested in the church, and gave evidence of being under the influence of the Spirit of grace, which comforted her in

her latter years when she became too feeble to attend the meetings and when brethren were careless in visiting her. God's grace was present, and his love manifest to cheer and comfort her in her last days.

Funeral services were conducted by the writer.

ALSO,

John Bailey, son of Matthew and Elizabeth Bailey, was born in Perry County, Ohio, July 12th, 1823, died Sept. 24th, 1907, aged 84 years, 2 months and 12 days. He came to Jay County, Ind., in the year 1854; he was united in marriage to Eliza Smith in the year 1862. To this union were born thirteen children, his companion and two children having preceded him in death. Uncle John, as he was known, for many years believed in the doctrine of God our Savior and rejoiced in its truth, and rested his hope in the gracious promises contained in the gospel of the Son of God; although feeling unworthy of a name among them, yet he loved their company, and was quite a regular attendant at their meetings, seeming to have a zeal of God that is according to knowledge. He took quite an interest in the old Salamoniam Church, situated near Boundary, Jay Co., Ind., and was present at most of her meetings, where he heard the doctrine he loved and feasted with the brethren. He felt his time on earth was short, and this summer asked me to preach his funeral, which I tried to do.

N. PETERS.

Mrs. Mary Lewis, wife of John Lewis, was born Feb. 15th, 1852, and died at her home near Mobray, March 16th, 1906. Her maiden name was Vandergriff, and her early life is almost entirely unknown to the writer. She united with the Methodist society when about eighteen years of age, but was never satisfied with the teaching and practice of that people. She seemed to have no ill feeling toward any of her former associates, but could not understand the Scriptures to favor much that is carried on under the guise of religion, and I am not sure that she ever partook of the supper; I am sure she manifested to the unworthy writer that she believed the truth, and that Jesus was more to her than a mere word or name, and the order of his house more than an empty form. She had been taught her dependence upon God, and we believe she delighted in him who graciously put his trust in her heart. She was a confirmed believer in the order of worship set forth in the New Testament Scriptures and confirmed by the Spirit of the Lord Jesus, her adorable Redeemer, and ours, I hope. She was married, I think, in 1881. The Lord deprived her of the pleasures of motherhood, but gave her the everlasting consolation of Jesus to bear her up in spite of the cares and afflictions of this life. The cause of death seems to have been consumption. She was deeply afflicted, but God turned her afflictions to her good, and out of them all he graciously delivered her. Precious in

the sight of the Lord is the death of his saints; precious because he kills them to the love of sin, separates them from self and all below, then receives them to himself. In eternal glory she rests from her labors. We committed her body to the ground in the hope of the resurrection, feeling that in spirit she had entered into that inheritance of which we cannot speak now. The glory she is made fit to enjoy is beyond description.

May the Lord uphold both the reader and writer, establish, strengthen and settle us, and afterwards bring us to glory. Amen.

ALSO,

Dr. Jesse H. Brown was born June 17th, 1846, near what is now known as the Watson place; died at his home March 5th, 1907. He had been in a feeble state of health for some time before his departure. He studied medicine under Dr. Gowan, attended school two or three years at Athens, Tenn. He also served in the Federal army and received an honorable discharge after undergoing the privations and trials common to army life. The writer cannot recall the dates, but he was sick with fever during the latter part or soon after the war ended between the States. The attention given him during this illness endeared to him a family in the State of Kentucky. They could not have treated a son or a brother any kinder, and he always spoke of them with the deepest gratitude. He returned to his native State some time afterward, and after attending school at Athens, as stated above, he was united in marriage to Sarah A. Yother, July 17th, 1873, near Union Fork. This union was blessed with both sons and daughters, a great comfort to the bereaved widow. One daughter preceded the deceased to the beyond. During his life he was subjected to many changes. He was a man with settled convictions, and labored under some misapprehensions about the design of gospel ordinances and other truths. He was evidently set at rest, and in spite of his restlessness and for a little time a want of reconciliation manifesting itself, we hope God abounded toward him in all goodness and loved him even when he was dead in sins, and quickened him together with Christ, gave him the comforts of hope and afterwards received him to himself.

The writer tried to speak at the cemetery for the comfort and instruction of the bereaved relatives and friends and all who delight in the name of Jesus. We committed his body to the ground, awaiting the resurrection of the just.

May the Lord bless those who may read these poorly written lines, and if we meet no more here, when we pass over life's tempestuous sea may we meet with the glorified in heaven and be with the Lord forever. Amen.

T. D. WALKER.

ANDERSON, Tenn., Sept. 14, 1907.

Harold V. Ketchum was born near Elmwood, Peoria Co., Ill., Dec. 15th, 1886, and died at the home of his brother, Prof. Milo S. Ketchum, in Boulder, Colo., August 29th, 1907, aged 20 years, 8 months and 14 days. He had not enjoyed good health for a number of years. When his fatal illness came upon him he was owner and editor of a weekly paper, *The Chester Herald*. His mother took him to Colorado the first of May, with the vain hope that the climate and altitude would bring him back to health, his father joining them on June 1st. During the three following months he had the constant care of loved ones both day and night, as well as the best of medical attendance, but no permanent relief came, and he grew weaker day by day until his young life went out. He was blessed with a brilliant intellect and a mind richly stored with the best gems of thought. He was fully aware of his condition from the first, and talked calmly and thoughtfully of his coming death with a feeling of resignation that to his friends was wonderful in one so young. One of his greatest reasons for wanting to get well was that he might join the Primitive Baptist Church and enjoy their fellowship. For a number of weeks during the last part of his illness every morning his voice was heard in prayer, thanking God for the blessings of life and commending all to his mercy. He calmly and thoughtfully made all of the arrangements for his funeral, requesting that Elder J. H. Ring, of Lincoln, conduct the services, selected his pallbearers, gave directions as to his dress, even to the most minute detail, thoughtfully disposed of his belongings to the family, and dictated letters closing up his business affairs a short time before his death. In the evening he said: "The end has come, I will be with God before midnight." When he bade us a final farewell I said: "How does it look to you now, Harold?" "All right, father, everything is bright." His last request to me was that I write his obituary to be published in the SIGNS OF THE TIMES.

The remains were brought to our home, Chester, Neb., where the services were held on Monday, Sept. 2nd, conducted by Elder Ring, after which we took the body to the cemetery and lowered the casket to its final resting-place, and the hymn, "God be with you till we meet again," was softly and sweetly sung.

He leaves father, mother, four brothers and numerous other relatives and multitudes of friends to mourn his departure.

I am his sorrowing father,

S. KETCHUM.

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

A Friend, New York, \$2.00.

APPOINTMENTS.

THE following appointments are for Elder B. F. Coulter:

London, Thursday, Oct. 31st; St. Thomas, Friday, Nov. 1st; Dunwich, Sunday, Nov. 3rd; Duart, Monday, Nov. 4th; Ekfrid, Tuesday, Nov. 5th; Lobo, Wednesday, Nov. 6th.

DUNCAN McALPINE, Clerk.

IONA, Ontario.

M E E T I N G S .

THE Virginia Corresponding Meeting is appointed to be held with the New Valley Church, at New Valley, Loudoun Co., Va., commencing on Wednesday, October 16th, 1907, and continuing three days. Trains from the west will be met at Washington Junction, Md., 1:30 p. m. Tuesday, 15th. Those coming by the Southern Railroad from Washington will be met at Leesburg, Va., 3:30 and 6:10 p. m. Tuesday, 15th. A cordial invitation to all lovers of the truth is extended, especially ministers of our faith and order, to meet with us.

S. B. PAXSON.

THE yearly meeting of the Old School Baptist Church of Wilmington, Del., is appointed for the third Saturday and Sunday in October, (19th and 20th) 1907, beginning at 2 o'clock p. m. Saturday. A cordial invitation is given to all of our faith and order.

WM. B. TAWRESEY, Church Clerk.

THE Salisbury Association is to convene, the Lord willing, with the Forest Grove Church, eight miles east of Salisbury, Md., Wednesday before the fourth Sunday in October, (23rd) 1907, and continue three days. All lovers of the truth are cordially invited to meet with us. Come Tuesday before the meeting. From the north, take train on P., B. & W., leaving Broad St., Philadelphia, at 7:45 a. m., Wilmington 8:36; take tickets for Salisbury, change cars at B., C. & A. crossing, near Salisbury, for Parsonsburg.

Those from the south, take train leaving Cape Charles at 10:30 a. m., stop at Salisbury, where they will be cared for. From Baltimore, take B., C. & A. from Pier 4, Light St. Wharf, at 4:10 p. m., take tickets direct to Parsonsburg.

A. B. FRANCIS, Pastor.

THE Old School Baptist Church of Schoharie Schoharie Hill, will hold their yearly meeting the fourth Sunday, and Saturday previous, in October, 1907. Ministering brethren, and brethren and sisters of our faith are cordially invited to meet with us. Trains will be met at Howe's Cave Friday before the meeting, which is to commence at 10:30 a. m. Saturday.

M. B. BORST, Clerk *pro tem*.

THE Olive and Hurley Old School Baptist Church will hold their yearly meeting, nothing in Providence preventing, the first Saturday and Sunday in November, (2nd and 3rd) 1907. Trains will be met at Olive Branch and Shokan, U. & D. R. R.

JAMES H. BEVIER, Clerk.

THE Old School Baptist Church of Schoharie, N. Y., Providence permitting, will hold a two days meeting the first Tuesday and Wednesday in November, (5th and 6th) 1907. All lovers of the truth are welcome. All those coming by rail will be met at Howe's Cave and Schoharie. Please send me card stating expected time of arrival. We hope that ministers of our faith and all others who can will meet with us.

GEORGE A. MIERS.

Box 361, SCHOHARIE, N. Y.

THE Mt. Enon Primitive Baptist Association will be held with Elim Church, near Ft. Meade, Polk Co., Fla., beginning Friday before the second Sunday in November, 1907, and continuing three days. A cordial invitation is extended to all Old School Baptists, and especially to ministering brethren who love and contend for salvation by grace, to be with us.

M. L. GILBERT, Clerk.

THE next session of the old Mt. Enon Association of south Florida will be held with Mt. Enon Church, four miles east of Plant City, as stated in the Minutes of last year, embracing Friday, Saturday and second Sunday in November, 1907. A cordial invitation is extended to all Old School or Primitive Baptists believing in the doctrine of salvation by grace alone. Come to Plant City, and you will be conveyed to Mt. Enon Church.

J. W. FUTCH, Moderator.

F. M. CARLTON, 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.

1315 Columbia Avenue,

PHILADELPHIA, P. A.

Meeting every Sunday morning
at 10:30 o'clock.

THE
 "SIGNS OF THE TIMES,"
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 75. MIDDLETOWN, N. Y., NOVEMBER 1, 1907. NO. 21.

CORRESPONDENCE.

NASHVILLE, Tenn., June 24, 1907.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—With your permission I will try to write of that portion of the revealed will of God recorded in the fifth chapter of John, and of what I trust, if not deceived, is the teaching of Christ there. Jesus went up to Jerusalem, and there was a pool by the sheep market called the pool of Bethesda. It had five porches, wherein lay a great multitude of impotent folk, of blind, halt and withered ones, waiting for the moving of the water. To my mind these represent penitent sinners who have been quickened into life and who are waiting and looking for the presence of the Savior to deliver them from death and hell. They felt that they were not able to deliver themselves, and were made willing to be made whole. The Savior said to the impotent man, “Wilt thou be made whole?” All such ones will be overcome with the glory of God shining in their hearts as he gives them to partake of the water of life freely.

By the self-righteous Jew, Jesus was called in question. But this poor, impotent man, or sinner, was made whole, and

the love of God was revealed in him. He was commanded to take up his bed and walk, and by the light of the countenance of Jesus Christ and the power of his imputed righteousness he obeyed; the man of himself could do nothing. “I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me.” In this experience the Lord was leading him into all truth and righteousness. He was made whole, and told to take up his bed and walk. He was to go and rejoice, and proclaim abroad what a precious Savior he had found. Jesus was censured by the Jews because he had done this on the Sabbath day. This man had told the Jews that it was Jesus who had made him whole. But it was given of the Father to Jesus to reply, “My Father worketh hitherto, and I work.” What a holy, righteous answer. Christ as a man felt that he had neither power nor will to do only as was given him of the Father, and thus every one who is born of the Spirit feels. What a gracious gift and blessing that the Son of God came in the likeness of sinful flesh to do the will of his Father, and he was verily God and verily man; he ful-

filled every jot and tittle of the law, and he was made sin for the bride, the Lamb's wife. The Father loved the Son, and would show forth still greater works. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." They shall all hear the voice of the Son of God, and they that hear shall live. The will shall be given them to hear. It is not, If you will, as the Arminian world teaches, urging upon men to exercise faith, which would be but man's faith, and denying the power of God. Christ taught that there was a power above him while he was in the flesh: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." The psalmist proclaims, "In thy light shall we see light." "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ." It is Christ and his righteousness all the while that is given to a poor, guilty sinner; he is to them the surety of a better covenant, and of better promises. Christ was once offered to bear the sins of many. He came to do the Father's will, and proclaimed, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God." The covenant of works was done away, and he established the second covenant upon a more sure and lasting foundation. This foundation shall never fade away, it is perfected forever; it is for them that are sanctified, and whose names are written in the Lamb's book of life. God puts his law in their hearts and writes it in their minds, and the Father, who hath life in himself, hath also given to the Son to have life in himself. As the Son, he looked to the Father to give him

all obedience and to direct his steps. Christ as a man seeks not his own will, but the will of the Father. Christ said, "If I bear witness of myself, my witness is not true." He had a greater witness than himself while in the flesh, and did not offer to justify his own work; this would be of the flesh. He also said that he did not receive testimony of man; and to the Jews he said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Paul, who was taught of God and not of man, went into Jewish synagogues and reminded them to search the Scriptures daily whether these things were so, and it is written that many believed. Paul did not receive honor of man, because Christ had appeared to him in the name of the Father. Christ said, "How can ye believe, which receive honor of one another, and seek not the honor that cometh from God only?" Christ paid all the debt, and cried out, "It is finished." He fulfilled the law of God and made it honorable. He said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." Christ is the bread of life, and he said, "Labor not for the meat which perisheth." This is dead works, and they have no life in them. Labor for "that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." "Moses gave you not that bread from heaven." All fleshly worship cannot be accepted. The Father giveth the true bread which cometh down from heaven. Jesus came not to do his own will, but the will of the Father, and of all that the Father gave him he shall lose nothing, but shall raise it up again at the last day. "It is the spirit

that quickeneth; the flesh profiteth nothing." These words of the Master offended many, and they so went back, and walked no more with him. Then he said unto the twelve, "Will ye also go away?" And Simon Peter answered, "To whom shall we go? thou hast the words of eternal life." There is salvation in no other. "There is none other name under heaven given among men, whereby we must be saved." This was spoken by Peter and John, who were unlearned and ignorant men, and therefore this was not the wisdom of man, but it showed that they had been with Jesus. That many went back and walked no more with him, reminds me of the time of the separation in 1832. The mass of the Baptists walked no more with the people of God, because they were trying to establish their fleshly works in saving sinners, but a few in number stood firm upon the apostolic faith, and defended the cause of Christ and his doctrine, and these could not be moved, and we are still contending for the same Christ and his righteousness as was done at the Black Rock convention. Those that went out from us then have not walked with us any more. The true doctrine has been at all times too hard for them. It is not the works of the flesh, but the work of the Spirit, which is meekness and humbleness before God, that is acceptable in his sight. These are my thoughts and feelings toward the household of faith. If I am what I have hoped, I feel thankful to my heavenly Father for the spirit to acknowledge him as being my Savior and my righteousness.

My beloved brother, this subject has been upon my mind for some time. Many are claiming the work of the law for deliverance. But woe to the pastors that destroy and scatter the sheep. Christ will

gather his remnant out of all countries, and they shall dwell safely, and his named shall be called "The Lord our Righteousness." If we have not his imputed righteousness we are none of his. This is our only hope of eternal life. May God bless you, my brother, in all your labors, and in standing firm and contending for Christ and his righteousness. This is my prayer.

Your brother, I trust, in the hope of eternal life,

O. B. HICKERSON.

CRAWFORDSVILLE, Ind.

DEAR ELDER KEENE:—I have been reading again "The Refining Pot," in Sept. 1st SIGNS, and it is very comforting to me, and could I put on paper what is in my mind some other poor, doubting child might be comforted. To-day I have been to meet with the saints in the old church-house where I have been going many years; there I met a sister who had come one hundred miles for this meeting, saying, "I could not stay away any longer; I have longed for the assembly of the saints, starved and famished to hear the gospel and see all your faces once more. Have been moved away nine years, and have heard only one good gospel sermon in that time. How you are all blessed to meet together every month, sing the old hymns, clasp each other's hands and feel the sweet fellowship that flows from heart to heart. I did not want our pastor to stop preaching to-day, but talk on until I could be full once more. I have tried to throw away my little hope that has been my anchor for twenty-four years, yet still I feel that Jesus is my hope." Yes, I said,

"Our Jesus is the christian's hope,
Wrought in us by God's power;
It holds the weak believer up
In the distressing hour."

But I had in mind to say something about this "melting-pot" that I was put into when a very small child, when my eyes were opened to see myself a sinner of the blackest dye, everything I did was wrong. Surely if I tried my best I could live one sinless day. But alas! sin was in my very being, I could not live one minute without evil thoughts. Thus for several years I groped along, trying to do and live better, but never succeeding. Surely I do know what it is to be the "ends of the earth," no language that I could command would express my depravity. I was eighteen years old when I first felt "Jesus' blood can cleanse the foulest stain, and will avail for me." The dark clouds that had been hovering over me for so long were rolled away, and I wondered and rejoiced over a merciful, loving, forgiving Savior. It seemed to me that bright day that nothing would ever trouble me again.

"He saw me ruined in the fall,
Yet loved me notwithstanding all;
He saved me from my lost estate,
His loving-kindness O how great!"

Nothing else seemed of importance; Jesus was the theme of my song. But now how is it with me? O, so afraid I am a hypocrite, so full of doubts and fears; afraid to write for fear that I will be misunderstood, yet loving the household of faith, and anxious for the prosperity of Zion. I am glad that was left on record about Simon Peter. I have warm fellowship for this poor brother in adversity. Have I not repeatedly denied my Lord? Once a woman moved into my home, and I thought best not to tell her about my being an Old Baptist, for she might despise me or we might quarrel. Soon she went to visit her friends, and they asked her where she lived. When she told them, they said, Why, that woman is a "Hardshell" Baptist. She

came home and told me what they had said, and added, "Surely you are not? You will give everybody a chance to be saved?" I trembled, and quoted, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God," &c. She said, "That is not in my Bible," so she took her Bible and I had mine and we contended a long time. She said, "Poor woman, I am sorry you are so ignorant, and always stay so low down in the valley; come up on the mountain-top with me, where the sun shines." She soon moved away from such a hard case, and I often wonder if her life is still continuous sunshine. Was she ever in the Refiner's pot? Poor Jonah, another tried one, I love; and Job is a great comfort to me. Once I had been sick a long time and was much disheartened, thinking I must not read my Bible, for it is for good people, the redeemed of the Lord. After some days I opened to Job, and how he expressed my feelings by saying, "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness." And again, "Doth not he see my ways, and count all my steps?" God knows I am anxious to walk uprightly; he knows I want to love him. Now I am mourning over the death of a friend, from my childhood even down to old age; she was my neighbor, and came to me in my many trials in sickness and bereavement. Now she has gone to rest, and how she will be missed. How can I do without her? She was the wife of Gen. Lewis Wallace, that I wrote about two years ago. She was a loving, generous woman. "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." In her tongue was the law of kindness, and she

opened her mouth with wisdom. In one of her writings I find her words: "A sense of my own littleness overpowers me; my poor life with its weak ambitions, poor purposes, grievous mistakes and failures, O the emptiness of earthly glory beneath the light of the heavenly. I have to look up to the blue heavens above and trust God who made them." Although we were not members of the same church, we could talk of the things of the kingdom together, and often could see eye to eye. She called on me a few days before her last sickness and said, "My setting sun is sinking fast, my candle is very short, my race is nearly over." Her last words were: "I am so happy." You say some of God's dear children are seldom out of the melting-pot. It is a comfort to have you tell me my troubles never come unmet. The Lord, the refiner, sits near by and hears all our sighs and groans. Can he take notice of a poor worm like me, always begging for mercy?

"Supplies of every grace I want,
And each day want supply."

Elder Keene, please forgive my much talking; this is not all I wanted to say. Thank you for all your heartsome writings for the SIGNS; never weary in well doing.

Brother Luckett requests me to tell the friends of his great loss by death of his dear companion, who has walked with him along life's rough pathway for fifty-four years. August 30th we laid the precious body away in our lovely cemetery after a soothing discourse from our pastor, from the words found in 2 Cor. v. 1: "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not

made with hands, eternal in the heavens." Elder Robert W. Thompson, of Greenfield, was present, and introduced the service by reading the comforting chapter (John xiv.): "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." O how secure the saints are; taken from this earthly house to that eternal abiding place in Jesus, a mansion of sweet rest. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. This dear sister with her husband came to live in Crawfordsville about twenty-five years ago, and joined our church by letter. They lived near our house of worship, and entertained many of the saints. She was like Phebe of Cenchrea Church, she was a servant and succorer of many. This last year they became too feeble to keep house, and moved over near me, to their son's, so I have had comfort walking to the house of God, and taking sweet counsel together by the way with this pleasant sister now gone to her heavenly mansion. I will miss her greatly, but the good Lord knows our every want, and he will provide. I hope he will give us faith to trust him, and O that I may "read my title clear to mansions in the skies." The dear sister's faith was strong, she said she was willing to trust the blessed Savior, for she knew he would do all things well. She was very quiet and peaceful in her short sickness, and faded away like a lily, and now is blooming in the paradise of God.

I am your most unworthy sister in hope,

LINA W. BECK.

HUNTER, N. Y., Oct. 2, 1907.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—It seems to be my chief joy to read the communications of those whom God inspires to write so comfortingly to his little ones, now that my dear mother has been called home. O how sadly I miss her loving, comforting presence. Sometimes I feel to cry like a tired child for mother, although I know she is at rest from all earthly things, with her blessed Lord. I feel impressed to write you, my dearest friends, of the sweet assurance she was enabled to leave to comfort us. For two or three months she seemed to be down in the valley, and that troubled me, for she had always been so strong and trusting, loved every footprint of the Savior, trusted him in sickness or health, never wanted any other physician, saying he could heal body and soul. Then seeing her so cast down I would wonder, What will be the feelings of such as I when the trying hour comes to me? I could see she was passing away from me, and as I sat by her bedside in the lonely hours of the quiet night, it seemed my thoughts were one constant prayer that God would be with her, and she might give us evidence that he was very near her. One night she wanted my sister and myself to pray with her, and I was confounded for some time, and hardly knew what to say for an excuse, as I had never spoken one word in prayer only as I entered into my closet where none but God could hear, and at that moment I felt destitute of even one word, yet I felt it was a request that must be granted. My dear sister seemed to be in the same state of mind. I said, "Mother, I will read to you," hoping we might feel differently; and while reading, these words came into my mind, "Open your mouth wide and I will

fill it." So we tried in our feeble way to implore God's blessing, and my sister spoke beautifully in prayer. After she finished, I said, "Now, mother, try to sleep," and repeated the words, I will give unto my beloved sleep; her reply was, "If I knew I was his beloved I could sleep." It troubled me to see her so fearful, but she soon fell asleep, and slept until morning. When she awoke, she raised her eyes toward heaven, and a radiant light illumined her countenance, and her face was like something not of earth. I said, "O mother, what do you see?" She said, "Beautiful, beautiful!" and that was all she could say; but two or three times after that she raised her poor, blind eyes toward heaven, and it seemed that the very light of heaven was on her face; once she laughed aloud. I said to her, "Mother, this soothes all the trials, by the way;" she tried to speak, but could not. I cannot describe my feelings while standing in the presence of death, of God and his angels, and to feel that He was taking one of his ransomed home; one who believed the same truth I profess to believe: salvation by grace, and grace alone. My niece being present, said, "O I did not have time to put my shoes from off my feet," for it seemed we were standing on holy ground. O how God can sanctify to us our deepest distress. When I realize how blessed it is to die like that, I feel to say, Come quickly, Lord Jesus, and take me home. Then at times I ask myself, Will it be my happy lot to go like that, I who am so full of imperfections? It seems there is no other like me. Can there be perfection in the Son of God for such as I feel myself to be? Yet I do hope in his mercy, and have no other hope, and my prayer is that he will keep me by his grace from

all that is contrary to his will, let me suffer whatever cross, distress or disappointment it may bring to me, for the poet says, The deeper our sorrows the louder we will sing. How comforting are the promises; I am surely comforted by them, whether they belong to me or not. I am also comforted by the good letters in the SIGNS; the last number was especially good. Sister Mary A. Haines' and sister Ella Davis' letters were precious to me, and many others; how near and dear the writers all seemed, and I cannot express my feelings better than being bound together in one bundle of love; I often wonder why any root of bitterness should spring up among us. Surely, dear ones, we should each strive, so far as in us lies, to overcome every such feeling. I have been thinking of late of the dear Savior's words when he was here on this sin-cursed earth, when the woman was accused, "He that is without sin among you, let him first cast a stone." I wonder if this was spoken to the conscience of each one of us, as it was to the crowd then, who could cast the stone; I am sure it would not be me, for when I realize that all my secret thoughts are known to God, it makes me fear and tremble; we can cover our faults in a measure from man, but nothing is hid from His all-seeing eye; can I hope to stand before him blameless? What love he bears his people. If I am one of them, O amazing grace that saves a wretch like me. I was lost, but now am found, was blind but now I see; and what do I see? I see that it takes the power of the triune God to save lost sinners, of whom I feel myself to be chief. What a wonder of wonders. I feel it needs the same scourge of small cords to cleanse my heart that it did the Father's house, that

was made a den of thieves. I think all Scripture is given the children of God for instruction, and I cannot say of any one who has given evidence that they have been born of God, that I have no use for them, even if I think I know they have turned aside from the right path, for I am afraid there is a mote in my own eye; but I feel it would be so good if we could say in very truth that we love the brethren, all, not a part. We cannot love and hate at the same time; for a fountain cannot send forth both salt and fresh water. If we love our brethren we must love them all, for Christ's body cannot be divided, or a bone broken; it is, and must be, a perfect body. What wonderful lessons we have to learn, one after the other. We must be brought to the knowledge of truth by paths we have not known, and we cannot walk in them alone, for others have walked there before, and others are still following on, and the great Leader has gone before. The good Shepherd goes before the sheep, and they hear his voice and follow him, and there shall be one Shepherd and one fold; there can be no dividing.

Now, dear ones, I have written very differently from what I intended, and this letter seems so simple that I do not know whether to send it or not, but will leave it to the judgment of the editors. May God in his wisdom and mercy remember Zion and help her right early.

From a pilgrim and stranger,

MARY M. FAULKNER.

BRANTFORD, Ont., Dec. 27, 1906.

ELDER F. A. CHICK—DEAR FRIEND AND BROTHER:—I hope you will not think me wearisome, for my heart seems drawn to you, and I cannot help writing. Since Monday last I have been unable to attend to the active duties of life, so

have had much time to think and read and meditate upon the Lord's goodness to me, his child, begotten by his blessed Spirit of promise, through faith in his only begotten Son, the Lord Jesus Christ. During these days of leisure I have about read the SIGNS through, and thought maybe it would not be out of place for me to add a few words of encouragement, and of my impressions upon the reading of the SIGNS, being a new subscriber. In the first place, I would say I am no stranger to the doctrine of grace taught by the SIGNS, having been a constant reader of the *Gospel Standard*, published by the Strict Baptists of England for over twenty years, and have known it from my earliest recollections, my departed father having taken it almost from its first publication, and used to read it to us, a large family of eleven children, and to my poor mother, who was unable to read it for herself; but it was not until the year 1884 that I was led into the truth of God experimentally, although I was led to see myself a great sinner somewhere about the year 1874; but these convictions somewhat left me, and I was left to go deeply into sin until about the year 1880, when it was my privilege to return to my home, and to again come under the sound of the true gospel, which again brought deep conviction into my soul, and never left for any length of time. In 1882 I left my home in Tunbridge Wells, Kent, England, to come to Canada, hoping to shake off these feelings, but while on the Atlantic the convictions were but deepened, until I made a vow that if He would but bring me safely to land I would serve Him all the days of my life; but how vain these promises were I shall not stop to relate, but simply say I tried (like many before, and as many will no doubt

till the end of time) to reform my life, and I believe I did so in a measure outwardly, but was not fully brought to see my helplessness until, as I said before, 1884, when a great fear came upon me, which could not be shaken off until God in love showed me that he for Christ's sake had forgiven my sins.

But I have wandered from my purpose. To return to my subject: I was much impressed with the truth taught, and with the experience of our brethren and sisters related in the SIGNS, believing them to be the truth I loved and the same as the *Gospel Standard* people write and teach; this gives me comfort of mind and soul. I think if one thing more than another impressed itself upon me, it was the fact that so many of your correspondents were sisters; this seemed strange, for in the *Gospel Standard* very few, if any, of our sisters in the old land write for publication; in fact, I do not remember of any of their experiences being published until after their departure from this life.

One other thing that seemed to force itself upon me was the newness of the matter published, and in most cases, the clearness of thought, and these, not only by its editors, but by many of its able writers, which leads me to think what a deep hold the SIGNS has upon its readers.

I have much enjoyed the editorials by yourself and brother Ker, and I feel that I already know many of your writers, and love them for the truth they teach, some of whom it has been my privilege to hear preach: Elders Durand, Vail, Eubanks and others. The latter brother mentioned preached in my home, in August last, to the joy and comfort of God's saints in this city; his text was 1 Cor. xiii. 13: "And now abideth faith,

hope, charity, these three; but the greatest of these is charity." How he did enter into my soul's feelings I cannot express, but I had a good hearing time, and was thankful and took courage. I think I can say the past year has been the sweetest of my christian experience. In August (as I before said) we had Elder Eubanks with us, and in October you brought us words of cheer, and I was enabled to spend a day or two with you at the Poplar Hill meetings. I do indeed wish to add a word of praise to God, and with the psalmist 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," and can say, Hitherto the Lord hath helped me, and "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." "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."

My heart seems to be warming within me, but I must now close, for I only intended to say a few words when I began, but it now seems hard to stop. I would like at some time to give you more of my experience, if you think it would be for the glory of God. In closing let me say I have been reading the ten articles as given by the late Elder Gilbert Beebe, and in the main can indorse them, fully believing them to be founded on the word of God.

If after reading this you think any part would be of interest to any of your readers you may do as you think best for the glory of God. I have thought maybe some would care to know more of me, for I received a letter from a Mr. W. R. Storms, Touchet, Wash., who seemed much interested in my welfare.

Yours for the truth as it is in Jesus,
FRED. SIMMONS.

BOWDOINHAM, Maine, Sept. 9, 1907.

ELDER F. A. CHICK—DEAR BROTHER:—I feel I must write you about the meetings in Maine, for I am confident you will be pleased to hear, and will rejoice with us. We were all very much disappointed because you could not meet with us, and when I reached North Berwick and found you could not even come there, I did feel the disappointment very keenly; but, dear brother, you will understand me fully and know just what I mean when I say that after Elder Coulter began to speak to us I forgot my disappointment. The Lord wonderfully blessed him in giving him liberty to speak and declare the finished work of our Lord Jesus Christ in the salvation of his people. He also blessed us with the hearing ear and understanding heart, and in reference to myself, I can say the truth was applied to my own heart with much power and sweetness, so that through both meetings there was melody in my heart to the Lord. Sister Raymond, brother and sister Wilson and myself attended the meeting at North Berwick, and we enjoyed it so much that even before we arrived home we were talking of going next year, if the Lord wills. Elder Keene did not seem to feel that brother Coulter needed any help from him, so he spoke to us nine times, and truly the sermon Sunday evening was as rich and full as any of them, and no repetition in presenting the unsearchable riches of Christ. How wonderful are the works of our Lord. I do feel to say, "O Lord, our Lord, how excellent is thy name in all the earth!" "Great is the Lord, and greatly to be praised; and his greatness is unsearchable." It is good to have the love and fellowship in exercise in my heart, and be made to declare his works with rejoicing. The asso-

ciation was with my home church here in Bowdoinham, and it was indeed a joyful anniversary, for He gave unto me the joy of his salvation, such as I felt thirty-five years ago when I was given a name and place with this people, and was buried with him in baptism and sweetly felt, "In thy presence is fulness of joy." Sister Bonnie came into our hearts, and we were glad to hear her tell of the great things the Lord had done for her. I do not know of any greater blessing one can have than being led from nature's darkness into His marvelous light, in having Christ wrought in their soul the hope of glory. I felt to rejoice for you when I heard that Bonnie had been brought to a home in the church. I have seen her and sister Nellie but very little during the association, and did not have much time to spend in conversation; as they leave for home to-morrow I shall not see them again, but I hope they will come to Maine again before long.

I cannot seem to realize our association is over for this year, but Elders Keene and Coulter did declare the truth with great boldness, and we all rejoiced to hear it. The brethren from Gardiner and Whitefield assembled with us, and truly all was peace and harmony, and we are of one heart and mind. It is very comforting to have the love and fellowship of our brethren manifested for us, and how sweet it is when our own heart is exercised so we can manifest it for them; how careful it makes us not to hurt or wound them.

I must tell you about our meeting last evening. Many went home after the meeting in the afternoon and only a few were left, so it was decided to have a conference meeting. It was a beautiful ending of our association, and all felt like testifying to the truth they had heard,

and declaring what the Lord had done for them and how his goodness and mercy had followed them all the days of their life. Almost every one related some portion of their experience, and gave all power, honor and glory unto the God of their salvation. Such meetings do draw us more closely together, and we are blessed in speaking one to another. It is a very precious theme, salvation by grace. Jesus is the one mighty to save, and has redeemed his people. I am never weary of hearing him exalted above every name that is named, and I desire every time I speak or write that it shall be in such a way as to exalt that precious name, and declare the wisdom, power, knowledge and goodness of God.

I am writing you a long letter, but hope the witness within your heart will enable you to feel sure that you have tasted of the same precious things of the kingdom of our God, and love and fellowship will be felt in your heart. I know you would have been glad to be present at our meetings, and hope another year it will be the Lord's will for you to come. I read a good, comforting letter from sister Mary Terry to Elder Coulter, and I hope to write to her soon.

Remember me to your family, and all those who love the truth as it is in Jesus. May our God bless and sustain you every moment of your life. May he make us realize that the everlasting arms are underneath, is the desire of your loving sister in hope of eternal life,

ATTIE A. CURTIS.

AVONDALE, Ala., Oct. 3, 1907.

DEAR BROTHER CHICK:—I want to tell you some of my present feelings and surroundings for the relief of my own mind, if nothing else. In some sense I feel to be the most miserable, helpless, hopeless

creature in all the world. I am now living where I never expected to live, and where I had no desire to live, neither did I intend coming here when I broke up and left east Alabama, three years ago; but circumstances over which I had no control forced me here. I do not know whether the Lord sent me or not; one thing I do know, and that is, that my object in changing locations was to improve my condition financially, and to better the condition of my children socially and educationally. I have to some extent accomplished this object, but O how I have suffered for the association and sympathy of my brethren and church privileges, and the assemblies of the saints. There are perhaps seventy-five or one hundred Old Baptists in and around Birmingham; they are from various places, but they seldom visit each other, and but few of them attend preaching when there is any. I am in poor health, not able to get out from home and attend associations and other meetings, so I am living an isolated, restless life. I can only be contented when at hard work, which I try to do regardless of my physical ailments. When I stop work I have nothing to do but to sit down and grieve and lament over my isolated condition and physical ailments, and I get into doubts and fears, and feel that I am cast into outer darkness, with not a ray of light to lighten my pathway, and sometimes I lapse almost into infidelity and skepticism, and sink down into deep waters where there is no standing, and I almost sink in hopeless despair. At such times I lose almost every evidence I ever had that I am a child of God. This is the condition in which the SIGNS for October 1st found me, but as I read its pages and the recital of the trials and conflicts of other poor pilgrims, love, fellowship and union seemed to rise up in my soul and pervade my being, which only increased my desire for their companionship and godly conversation. I could but feel that this was an expression of God's love to poor me, and a sweet evidence that I had passed from death unto life, and I was made to realize the great contrast between fleshly, or natural love, and spiritual love, and this is my excuse for writing to you at this time. I have often thought of Lot going to Sodom, and Naomi going to Moab to better their financial condition, and what they must have suffered during their sojourn in a strange land, isolated from their brethren and being vexed with the "filthy conversation of the wicked" from day to day. But it is evident that the Lord was with them even in a strange and barren land, for he preserved them, and finally delivered Lot, and brought Naomi safely back to her own people. Peter says: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished;" and when Naomi returned to her people she said, "I went out full, and the Lord hath brought me home again empty." So it is, we "go out" seeking to better our worldly interest; we experience darkness and leanness of soul; troubles and trials are our lot, and we are made to hunger and thirst for the courts of the Lord, and often we hang our harps upon the willows and sit down and weep by the rivers of Babylon. "How shall we sing the Lord's song in a strange land?" But still the Lord preserves us, and oftentimes he sends us a message of comfort through some of his tried servants, and in his own time and way he delivers us out of all our trials. "Many are the afflictions of the righteous: but the Lord delivereth

him out of them all." My only hope in my present condition is that "When he hath tried me, I shall come forth as gold."

If this is published I trust it may find a responsive chord in the hearts of those situated as I am, and who are often walking in the "valley of the shadow of death."

Brother Chick, this is entirely at your disposal, to publish or not; I have written mostly to relieve my own mind, but for aught I know some poor, tempest-tossed soul may be in need of what I have here written. I feel that I need the sympathy and prayers of the Lord's poor and afflicted people.

Your brother in tribulation,

H. J. REDD.

AVON, S. D., Aug. 15, 1907.

ELDER F. A. CHICK—DEAR FRIEND:—As I am going to change my address I write you. I am going to live with one of my sons, so you will change my paper to Armour, Douglas Co., South Dakota. I do not want to miss a copy, as it is the only preaching I have that I care for. I love to read the many good letters from the editors and writers. There is one in the July 15th number, written by a Mr. Scates, Woodston, Ont., that tells most of my feelings better than I can. I felt when I read it that he must be my brother in feeling, but I do not feel that I am fit to join the church. There is no Old Baptist Church in this country. If I know what I do believe, it is salvation by grace and grace alone, but I fear it is not for such as I. I love the SIGNS and intend to take it as long as I can pay for it.

I have a letter written by my dear father about a year before he died, I will send it to you; will you please publish if it will not keep out better matter? It has

been a comfort to me, and perhaps others would like to read it, but do as you think best and all will be right with me.

Sincerely yours,

REBECCA T. STOUT.

HARRIS, Mo., Aug. 13, 1899.

DEAR DAUGHTER:—You stated in your letter that you would like to have my old hymn-book. If you had it, it would do you no good, it is so defaced and worn, and I do not know where to direct you to obtain one now. I have long since ceased to sing, as I am slowly declining. I would not give my understanding of the Scriptures for all the hymn-books in the world; therefore I exhort you to read the Scriptures, for they are reliable, and hymn books are the product of human wisdom. It is written, "Every one that useth milk is unskilful in the word of righteousness."—Heb. v. 13. "Beware of dogs, beware of evil workers, beware of the concision." Israel, after the Spirit, is the true circumcision that worshipeth God in the spirit, rejoiceth in Christ Jesus and hath no confidence in the flesh. Now the children of the flesh are not the children of God. "God is a Spirit: and they that worship him must worship him in spirit and in truth." Dear daughter, there are very many who seek to conform the flesh to the Spirit, and thereby make flesh the children of God; this is impossible, and this idea gave rise to modern missionism. All the effort that is made on the part of man will not make a child of God, nor convert the flesh into one; flesh and blood cannot inherit the kingdom of heaven. "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly." The Israel of God after the Spirit He knew before the

foundation of the world. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Dear daughter, the word "us" alludes to the called of God; this is explained where it is said, "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?" Remember that the apostle says, "The Jews require a sign, and the Greeks seek after wisdom: but we [apostles] 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." Dear daughter, God never called an Edomite unto the fellowship of his Son; what he once hated he always hated. If I were with you I think I could make all these things seem consistent. Remember this is a material world, anybody using it otherwise is unwise in the word of righteousness. May you learn wisdom by the gift of God. In reading the New Testament remember that the law made nothing perfect, but the bringing in of a better hope did, and that better hope was Jesus Christ, and him crucified for the

sins of Israel; thus it is said, You are dead unto sin and alive unto God, or justified through our Lord Jesus Christ; this you will find in the sixth chapter of Romans.

This leaves me in rather poor health.

ISAIAH GUYMON.

SHERWOOD, Oregon, Sept. 25, 1907.

ELDER F. A. CHICK—MY DEARLY BELOVED BROTHER:—"Blessed be the name of God for ever and ever; for wisdom and might are his: and he changeth the time and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding." My dear brother and fellow-laborer in the Master's kingdom, is not the above true concerning the SIGNS OF THE TIMES, which is, and ever has been from its first issue, devoted strictly to the truth which is in Jesus? I look back over the fifty years that I have been a reader of the SIGNS, and note the dear and faithful editors whom God has taken away from their arduous labors here in their Master's kingdom to their eternal rest, and that when God in his wisdom saw fit to call one of his kings (for we are all kings and priests unto God; that is, if we are the called of God,) from his kingdom here below to that upper and better kingdom to receive the crown of glory, he has raised up others to fill their places; and, dear brother, God has never made any mistakes in choosing servants to be managers and editors of the SIGNS, for they all continue to speak the same language, and contend for the same truth that the dear founder of the SIGNS voiced all of his most useful life; and to-day, bless the Lord, we are blessed with editors who contend for the same truth, and they are both able in word and doctrine.

We are also blessed with able writers, such as Elders S. H. Durand, Coulter, Keene, H. B. Jones, and many other dear brethren and sisters. My heart is made glad always when I read the blessed truth of the gospel, which comes to us regularly twice each month; how eager we are to see who has written this time. We are quite certain that we will hear some good tidings from Elder Chick and Elder Ker, but cannot know who the other writers will be; but I want to say, dear brethren and sisters, that it is always a feast to two poor old sinners to read the precious testimonies of Jesus' love and care for his dear ones, which are so beautifully explained in your articles, and give God all the glory. May God bless you, my dear kindred in Christ, and enable you to still continue to write for the SIGNS. Just think for a moment how many hearts you make glad by writing one article. Thousands read it, and each one is comforted. I feel to be the least, yes, less than the least, among God's children, yet when you tell of your villainess and your depravity and nothingness and unworthiness it helps me along, as I can say in truth, Yes, I know just how you feel, for I can witness to the same things.

But I must stop writing upon this theme and tell you of a precious meeting my wife and I enjoyed at Cedar Creek Church, in Oregon City, Saturday and Sunday, Sept. 21st and 22nd. We met Elders Bartley (a nephew of the late Elder D. Bartley,) Mathews and Moffit, and we heard some glorious preaching. Elder Bartley has been with us, or in the bounds of this association, for some months, and we have had the pleasure of hearing him preach several times. He is a precious brother, and his preaching is profitable and able. He was wonder-

fully blessed with liberty in the gospel at the meeting at Oregon City; truly his conversation was in heaven; we all enjoyed and realized the blessing of meeting together in heavenly places in Christ Jesus. The preaching was indeed good, and we all felt that it was good to be there where Jesus held his court.

Your brother in a precious hope,
J. P. ALLISON.

DOVER, N. J., Aug. 21, 1907.

MRS. MARY BREWSTER—DEAR SISTER:—I have been thinking much about you lately, and have thought that I must write you, but have felt that really I had nothing to say. How can anything good be expected from such a poor worm of the dust as I? Our God in his providence has seen fit to keep me here for some wise purpose of his own, while so many younger and more useful have been called away from time to eternity. These things seem to occupy my mind most of the time. O how I long for some congenial spirit to talk with and hear from; there is no one here, so far as I can hear, that knows or believes the truth. At times I have thought of advertising in the weekly paper to inquire whether there is an Old School Baptist in or around Dover, but I have felt that it might look like a hypocritical show to the world; but I know there is with me a yearning, tender feeling for those whom I believe to be the Lord's true followers that I feel for no others, and in my loneliness, and often discouragements, this is a little comfort, for why do I love them? As natural men and women there is nothing about them more agreeable than others, but as was said of the two disciples as they journeyed toward Emmaus, our hearts often burn within us when in their company.

“Blest be the tie that binds
Our hearts in christian love!
The fellowship of kindred minds
Is like to that above.”

I believe the poet expresses this truly. Yes, these are little beams of heavenly bliss. The Lord deals mercifully with his poor, fainting, weary pilgrims, who are seeking a city which hath foundations, and whose maker and builder is God. How all things in this vain world sink into insignificance when Jesus shows his heart is ours and whispers we are his. It is indeed a heaven below the Redeemer to know, and O how thankful I want to be if indeed I have ever enjoyed these things, but I am so faithless and unbelieving; as soon as I am left to myself my eyes are turned within, and I can see no reason to hope, and Satan taunts me with regard to my early experience, and says to me, You know that you never suffered the terrors of hell, of which the Lord's people tell, so that you could not eat nor sleep. These things have been a great trial all these years. I have often wanted Paul's experience, but then perhaps I should have been proud and self-confident; the Lord knows what is best. My experience of grace, if I have any, is different from many. I cannot tell when I did not fear the Lord, and his people always looked different to me from others, and I never doubted that they were the Lord's people. As far back as I can remember I seemed to realize that I was a sinner in the sight of God, and in my childish way I would make resolves to be and do better. For many years the most of the time there was an uneasy, restless feeling in my heart that I could not be satisfied with the follies of youth as others seemed to be; I lived a mourning life, but did not think that this

was the Lord's work, yet I sincerely hoped that some time he would give me that repentance that would crush me to the earth. I had heard experience, and had been brought up to attend Old School Baptist meetings, and I thought that these feelings were the effect of what I had heard. I thought all others must be the same, but as time passed on I seemed to feel my sad state more deeply, and realized that I could do nothing to save myself. One day while at work, and oblivious to all around me, with a cry in my heart that I might but touch the hem of His garment, I seemed to view him on the cross, and he smilingly told me that my sins were all forgiven. I went out into the open air and everything looked differently to me, and all things were praising God. For a few days I felt a love and peace in my heart; then Satan came and told me that it was all a delusion, that I had no powerful convictions such as the Lord's people have, that I had built my house on the sand; and so my life has been one of conflicts and trials; yet from time to time I do believe that I have felt His love shed abroad in my heart, and my mouth has been filled with songs of thanksgiving. This has been often the case in the silent watches of the night; but I am mostly down in the valley of the shadow of death, doubting and fearing. Hymn 991 is often on my mind. I stayed away from the church many years; I knew where the church was, but feared that I was not fit to be one of that number, until the time came that I could no longer stay away, and then it was a blessed privilege to confess my Lord.

Your sister in hope,

LUCINDA BREWSTER.

TOUCHET, Wash., Sept., 1907.

DEAR HOUSEHOLD OF FAITH:—Once more this side of eternity I will, if the Lord wills, pen you a few lines for the SIGNS OF THE TIMES, to let my brethren and sisters learn of my existence still upon the earth. Yes, this tabernacle is still breathing, and if my heart continues to vibrate to-morrow will bring me to breathe the air of my seventy-ninth birthday. Then I enter my eightieth year. Surely I can say, as did Jacob when he spoke to Pharaoh, "Few and evil have the days of the years of my life been." I am "lame on both feet," yet I sometimes hope that my daily food comes from off the King's table, still many times it seems that I almost perish with hunger. Hungry and lame, I lie at the rich man's gate awaiting a crumb, so bruised, mangled and decrepit that I dare not look upward toward the new Jerusalem, the city of the blessed; yet may I be given the strength that Job had when he said, "All the days of my appointed time will I wait, till my change come." I dare not say with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness," yet my hope is sometimes in exercise, and then I rejoice that the end is nigh when this vile body shall fall to rise no more until it shall be resurrected in the likeness of the blessed Lord, who has gone before to prepare a home for his bride, when he shall come in his glory to take her home with himself, to sing that song which none but the redeemed can learn. There will be no night there, nor sorrow, nor mourning for the departed ones, and no grievous wolves to mar our peace; it cannot be told, nay, it cannot

be conceived, the joy that awaits the saints. So let us strive to lay aside every weight, and the sin that doth so easily beset us, and let us with all prayer and supplications strive to keep the unity of the spirit in the bond of peace. Satan is as a roaring lion, going about seeking whom he may devour. If he tempted our Lord, saying, Fall down and worship me, will he not also tempt his children? For what did our Lord pray in their behalf? "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

The foregoing may serve to show what a shattered wreck I am; it will show my brethren and sisters just how feeble of mind I am. But O pray for me, that my faith fail not in my last hours of life. I do feel as if Satan were sorely besetting me, to convince me that all has been delusion, and that my hope was and is based upon a deception, and that it is Satan himself transformed into an angel of light, instead of the blessed Jesus, who is my hope. This has been my state of mind for some time. Now tell me if there is any one like me. O that it were as in days past. Yet not my will, but the will of God be done. Amen.

(MRS.) S. J. CUMMINS.

[How touching are these words from this aged mother in Israel. We gladly publish them, because we are sure that none but the children of the Father ever encounter such difficulties by the way. The testimony of this aged woman will encourage younger believers who are sorely tried. This we know, that such words of the older are a great help to the younger, and so His children still bring forth fruit in old age.—ED.]

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1907.

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

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

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

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

"IN Adam we are all dead, sunk in corruption and condemnation. Dead men do not open their own tombs. Christ was their life. He became so by his passion, which was an eternal sacrifice, and everlastingly effectual to heal. To him must they come. His sacrifice satisfies divine justice forever in behalf of all who rely upon it with firm and unshaken faith. Are men then to live in sin? No. Although the gospel annihilates human merit, it does not annihilate evangelical virtue. God bestows his salvation freely, and we give our obedience freely. On the one side there is life by grace, and on the other works by love. How comes love to spring up in the heart of a guilty and condemned man? It comes in this wise: The gospel turns a man's eye upon the Savior. He sees him enduring his passion, bearing the bitter tree, to bestow upon him a free forgiveness and life everlasting. That look kindles love. That love penetrates his whole being, quickening, purifying and elevating all his powers, filling his understanding with light, the will with obedience, the conscience with peace, the heart with joy, and making the life to abound in holy deeds, fruitful alike to

God and man. The gospel is not only a doctrine, but a life. Both dispensations have one substance, and that is salvation by grace, the only difference being that one covenant taught by type and symbol, and the other by plain statements. Christ alone is our true High Priest."—*Zwingle.*

We are glad that our attention has been called to this clear and sublime language (setting forth the gospel as it does), as it has been revealed and believed in throughout every age by men taught of God through the Spirit. We think that some at this day who contend so earnestly that our salvation here in this time state is conditional upon our own obedience, might read this with profit. Here it is clearly stated that sovereign grace is before all things spiritual, including obedience and all spiritual blessings. We are obedient because we are blessed, not blessed because of any merit in our obedience. All is of God at the last. Of him and through him and to him are all things. How true the expression above: "God bestows his salvation freely, and we give our obedience freely." The showers water the new earth freely, and the springs of that new earth freely send forth their waters, which flow freely back to the ocean from which they first came. We do love this free flow of grace from God, and obedience from the saved sinner. This is what, as we are persuaded, Paul means when he speaks of the liberty of the gospel, the liberty which is in Christ. Believers are the Lord's free men indeed; not free to serve him or not serve him, as each may please, but free to serve him, because first the desire to serve him is created in them, and then their love and gratitude flow out to God in thought, word and deed. All that grieves these

believing hearts is that the flesh, the world and Satan so often hinder and mar their free service. This hindrance is bondage, while the obedience to God is liberty. The root of the matter must dwell in any man who can truly say such things as are contained in the above extract. The word "conditional" is all out of place in the gospel covenant, the covenant of grace. It will fit in without any jar to the covenant of works. Let it stay there.

WILLS POINT, Texas, Sept. 16, 1907.

DEAR BROTHER CHICK:—Will you allow such a sinner as I am to thus address you? Will you please give your views upon Jacob serving seven years for Rachel and yet getting Leah instead of Rachel, and then working seven more years for her? I have had a name among the Primitive Baptists since 1865, and am still a poor sinner, living down in the dark much of the time. Pray for me.

Yours,

(MRS.) M. A. GREEN.

We do not know just what was in the mind of our sister with regard to the Bible narrative to which she calls attention above. The narrative is in itself most interesting, as a picture of the customs and thoughts of that time and of that people. Jacob had fled from his home with the blessing of his father, and with an admonition that he should not take a wife, save of his own kindred. He comes in his journey to Padan-aram, and as he rested by a well toward evening, Rachel came to water her father's flocks. Jacob assisted her, and then made himself known to her, and is welcomed by his mother's brother, Laban. With him he abides and enters into his employment. Jacob loved Rachel and wished her to be his wife. To this end he served seven years, as Laban demanded. This was and still is a custom in the east. Fathers demand for the hand of their daughters a reward. Sometimes this is paid in money or in jewelry. Jacob had

neither, and so the seven years service is exacted of him, and it is said that the seven years seemed to him but as a few days for the love he bore her. But now we see in Laban what is also apparent elsewhere: a manifestation of the dishonest disposition of the man. When the time of the marriage came he gave Leah, the elder sister, to Jacob, instead of Rachel. This was easy to accomplish, because of the eastern custom, the bride being clothed in a long veil and her face not seen by her husband until the marriage festivities were over. When Jacob complains, Laban replies that it was not the custom of the country that the younger daughter should be married first. This was no doubt true, but nevertheless Laban was dishonest in that he did not so state at the beginning of the seven years. Jacob was cheated. Did not his own sin, in deceiving his father seven years before, occur bitterly to his mind, now that he himself had been deceived? We are not told; but we know that the sin of Joseph's brethren came up in their minds when they were in trouble before their unknown brother, and so we can well believe that Jacob remembered his own sin now that he had been treated in a similar way. Isaac was sorely grieved by his conduct and deceit, and now great grief had come to Jacob, and his heart was sorrowful, disappointed and disturbed within him. But Laban made a proposal: that he would give Rachel to Jacob also after a proper time has passed, and that he should serve seven more years for her. So after one week had passed Rachel also became his wife. This was according to the evil custom that had arisen in the east; but it brought many evils in its train, and no doubt much marred the peace and happiness of Jacob. There was jealousy be-

tween Leah and Rachel, each striving for the chief place in the affections of Jacob, and for the greater honor among men. God had in the beginning ordained that every man should have his own wife, and every woman her own husband, but men had, almost from the first, corrupted their ways, and even Israel, and men who were the chosen of God, were captivated by this evil thing. Nevertheless trouble and sorrow grew out of it. The Lord had ordained that this sin should bring its own punishment to men.

Jacob sinned in this. One lesson that is to be learned from this narrative is that all men are weak and erring, all have sinned and come short of the glory of God, and all do sin as long as they remain in the flesh. There is encouragement in this to believers, not indeed to sin, but when compelled to remember and confess their sins to hope that there is still forgiveness, and that they are indeed the children of God notwithstanding their sin. We have long been glad, not that holy men of old sinned, but seeing that they sinned, the record is left for our help and hope. They were the people of God, although they erred; and so we may hope that we are his, even though we have gone astray.

It also may be that Jacob was a type of our blessed Lord in this narrative, and that Leah and Rachel shadow forth the Jewish and Gentile portions of the church of God. But we feel to only suggest this, because it is not so said anywhere in the word. Some of the types are interpreted by the word of inspiration in the New Testament, and in regard to these we may speak boldly and without question. For a long time we have felt to speak with diffidence regarding types that are not explained in the word of God and applied there. So in conclusion we just

suggest this one application of the subject, and leave it to the sister and to all who may read what we have written.

“THE wages of sin is death. The gift of God is eternal life.”

It is in accordance with the general tenor of the word of God that the apostle uses the two words “wages” and “gift.” It is not the wages of sin and the wages of God, but the wages of the one and the gift of the other. We earn the death, but we do not earn the life that is eternal. Death, in whatever way we regard it, is our desert, but eternal life, in every sense, is a gift, we do not earn it. This is not only in accord with the teachings of the word of God in the law and in the gospel, but it is in full accord with the daily travel of the believer. In a letter written to us many years ago one said, “Why is it that when I feel to be far off from God, and down in darkness, and as though he does not regard me, I always feel that if I had not done so I should not feel so; but when I am in the light, and the presence of God seems near, and my comfort increases, I never feel that it is because I have done so that I feel so?” We thought then that this was an experience in full accord with the teaching of the Scripture at the head of this article, and when we replied to the letter we said so.

The life that is eternal makes itself manifest in the believer here and now in part, and so far as it does make itself manifest it is always a gift. Our obedience, our good frames of mind, our abundant service, if these things be ours, could never deserve life even in the present experience of its power and gladness, but are themselves the gift of God, which lead on to other gifts. All these gifts make up our experience of eternal life

day by day. Nothing is more clearly stated in the word of God than that life eternal is now possessed by all who believe. "I give unto them eternal life," said the blessed Savior of his sheep. It is not, I have given or I will give, but, "I give." It is as though the Master said, I give the knowledge of God, of sin, of righteousness; I give all holy desires and emotions; I give all seasons of blessed communion with my Father above; I give the obedient spirit, and then strength to follow on in this way.

These things then are not wages bestowed for good done on our part; they all come to us through the finished work of the Lord our Savior; they are gifts for his sake, and not wages. We never deserve them, but we do deserve the death by reason of our sins. That the Lord should hide his face from us is just and right, but it is pure mercy and grace when he gives us to behold Him in his courts.

THE works of the flesh. The fruit of the Spirit.
(Gal. v. 19, 23.)

What a vast difference between the words "work" and "fruit." The flesh is represented as working, and all its works are evil, while the works named in the connection above are such as would be thought of as belonging especially to what is called the wicked world of the irreligious, yet out of all fleshly religion spring up also the same evil deeds. Worldly religion produces emulation, jealousy, strife and all other evil works, just as surely as does any other carnal self-seeking. These things all proceed out of self-esteem and vainglory. The thought, I am better than my fellows and deserve more, is the real cause of all these works named and condemned by the law of God. Out of this principle

has proceeded all war, and strife, and envy, and evil speaking, with every other sinful thing. Because of this men seek for high places in the societies of men, religious or otherwise. Because of this many men give largely to this or that charitable society. They expect notice from men and favor from God by so doing. This all produces work, hard work, in which the flesh can find no rest, but like the troubled sea is always casting up mire and dirt. It is all work, ceaseless work, with no time for resting. There is strife and struggle in it all, and if one who has been taught of God becomes entangled by the flesh, to him there is labor. He has gone back to his own works, from which, when he believed, he had ceased. It is given to the soul that knows God to know also what all this weary work means. While he was yet in the flesh it was work in which there was nothing but evil, and now that he has believed, the flesh would bind upon him still more burdens. The flesh dictates nothing but work, until he becomes utterly wearied and is thus made ready to hear of that rest which is revealed in the gospel—that rest which is found in Jesus Christ.

But there is no weariness in bearing the fruit of the Spirit. Who ever became tired of loving God or his neighbor? Who ever felt that he ought to have a rest-day from this bearing of such precious fruit? This fruit is not produced by strong girdings up of the will or the mind and determined efforts of the body, but by the Spirit, causing all these pleasant fruits to grow like clusters of grapes upon the pruned and nourished vine. If the fruits of the Spirit were simply works, then weariness would follow. But what child of God ever grew weary of bearing the fruit of love, joy, peace, long-suffering, gentleness, goodness, faith,

meekness, temperance? If there be any weariness it is rather because of his longing to bear more of this fruit.

The works are our own, but the fruit is not our own in the sense that we originate it. It is the fruit of the Spirit, and glorifies the Spirit. If this fruit appears in any soul, that soul cannot glorify himself because of it, but must glorify the Source of it all. These things are to the praise of the glory of his grace, wherein he has made us accepted in the Beloved. Still these fruits are in us, and are made manifest through us. It is the Spirit that dwells within us that bears the fruits. It is not us without the Spirit, nor the Spirit without us. The Spirit bears the fruit, but it bears it by its indwelling in the believer. Faith, for instance, is one of these fruits, but still it is called "our faith;" and it is "our hope" and "our love." But all these blessed things are ours only because they are the fruit of the Spirit. As the Spirit is given, so all its fruits are given. How blessed are we in this, that such blessed gifts are ours, and so ours that it is our privilege to call them ours. What is given us of the Father is much more blessedly ours than anything which could come to us as wages, even could we earn the wages, and the sum of it all is that God is glorified in all things, and not man.

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.

THE SLAUGHTER OF THE TWO WITNESSES.

THE minds of many of our brethren have been led, of late, to discuss the subject of the Lord's two witnesses, and the prophecy concerning them, contained in the eleventh chapter of Revelation, compared with Zechariah iv. 2-14. The attention of our readers was called to this subject about thirty years ago, by brother Trott, who, at that time, expressed his convictions that the two witnesses were the gospel ministry; not that their number was literally reduced to only two, but from the legal provision in the ceremonial law, making two the smallest number admissible to establish any testimony; thus showing that the ministers of the gospel during the forty and two months, or one thousand, threescore days of their prophesying in sackcloth, should be reduced to the very smallest number requisite for maintaining the truth, in the face of great popular opposition, and under the most discouraging circumstances, as indicated by their clothing. In those early papers brother Trott arrived at the conclusion that the forty and two months most probably commenced at or about the year 606, and adding to that period twelve hundred and sixty days, taking these days of prophetic time to mean as many years, according to our common computation, would extend to about the year 1866, when these two witnesses should finish their testimony, and when the beast that ascendeth out of the bottomless pit shall make war against them, and kill them, and their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the

people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be buried in graves, &c.

To us it seems quite remarkable that that distinguished servant of God had at the very moment when the struggle was going on in the church of God, which resulted in a separation between the New School, or Mission Baptists, and the Old School, or strictly apostolic Baptists, in which the former took position with the whole sisterhood of the harlot daughters of Mystery, Babylon the Great, in support of all the novel and worldly religious inventions of the day, and in discarding the Bible as the only infallible standard of truth and righteousness, and the latter withdrawing her fellowship from those who then went out from us and took her bold position on apostolic ground, repudiating all religious creeds and maxims, doctrines and ordinances, institutions and combinations, for which she could find no warrant in the New Testament; to us, we say, it is not a little remarkable that our enlightened brother Trott was at so early a day enabled to sound the alarm in Zion, and so clearly point out what he understood to be predicted for the half century which was then to ensue. The development of the Protestant beast which had risen out of the earth, commanding the making of an image of the papal monster which had risen out of the sea—the rapid advance of the image to its completion, and its investment of power to speak and command all men to worship the beast, to proscribe, persecute and ultimately put to death all who should not worship the image of the beast. We have watched for the last thirty years the progress of this man of sin, this son of perdition, and now witness, at the very

time indicated, the fearful reality of what was foreshadowed in the faithful admonitions of our beloved brother; but the end is not yet.

As the time draws near many of our most discerning brethren, and among them brethren Stipp, Owen, Rittenhouse and others, are drawn out upon the same subject, and although at the first view there seems much discrepancy in their expositions of the two witnesses, there is a remarkable unison in their understanding of the time signified for the slaughter of the witnesses and of the powers by whom the slaughter shall be accomplished. In closely comparing the views expressed by our brethren, there does not seem to us to be so much want of harmony as we at first supposed. The present views of brother Trott, expressed in a late letter, are that the Scriptures, and the church through the ministry, are the two witnesses; the one as the olive tree, supplying the golden oil, through Christ, as the golden bowl, conveyed by the golden pipes, the gifts of the Spirit, to supply the lamps, which burning with holy fire make the light which is reflected by the candlestick (the church) send forth its radiance. (We do not give brother Trott's words, as his letter is not at hand, but according to our recollection.) One brother thinks the Holy Ghost and our Lord Jesus Christ are the two witnesses intended, and others again are equally confident that the two covenants, the old and new testaments, are meant. There is not so much difference in these explanations as some may apprehend, after all. Suppose we take the views of brother Stipp, that Christ and the Holy Ghost are the two witnesses. The Holy Ghost is the spirit and life of all the Scriptures, and if the Scriptures could be separated from that spirit, the mere body of the

Scriptures, deprived of all its real vitality, would be to us only a dead body, a mere form of words, without power or life. The church is the body of Christ; he is her life and immortality. To strip the church, as a witness, of her identity with Christ as her spiritual vitality, she would be as dead, in regard to spiritual things, as our natural body would be if all the natural life were taken from it. A living body is a body having life in it; take that away and it is only a dead body. This is certainly true in regard to the Scriptures, and also the church. But can the life of the Scriptures or that of the church be thus separated? In one sense they cannot, in another we think they can. In the street of the city new Jerusalem, where the pure river of water of life, clear as crystal, flows from the throne of God and the Lamb, neither of these bodies can die, for there shall be no death there. But in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified, there is death. Solomon says, "Her house is the way to hell, going down to the chambers of death."—Proverbs vii. 27. Remember these two witnesses are not to lie dead in Zion, but in Sodom and Egypt, and how? While the rulers of the darkness of this world altogether ignore the testimony of the Bible, and set up their own wisdom, works and wills as a higher law, they still pretend to venerate the book, and will not suffer it to be put in the grave. They are busily engaged in multiplying copies of it, and are flooding the land with Bibles. But mark, it is the Bible as a dead body, not as a book of inspired testimony, not as God's witness, that they venerate it; they rejoice over it as a dead body, while they oppose with all their might its testimony. Having now succeeded in gaining a con-

trolling influence over the popular mind, they rejoice and send gifts one to another, because this witness which has in former times tormented them is dead, as a witness in support of truth and righteousness, and against fanaticism and will-worship. In regard to the doctrine of salvation by grace, the Bible is no longer regarded as a witness, either in Sodom or Egypt. As a witness it is dead, but the body is prostrate in the street; nor is its testimony admitted in regard to any of the ordinances or institutions that characterized the church of God in the apostolic age. The divine government of God, as testified in the Scriptures in regard to the relations of servants and masters, parents and children, citizens and magistrates, is superseded in the public streets by what is familiarly called a higher law. Those who profess to be the divinely authorized exponents of the sacred volume, instead of proclaiming "Peace on earth," are making the most violent appeals to the maddest passions of men to drench the earth with human gore, and their pulpits are made to ring with the loudest blasphemies that ever fell on human ears. Death is the separation of the vital spirit from the body which had been animated by it. Allowing then that the Spirit of God, or the Holy Ghost, is the spirit of inspiration, and that God spake to the patriarchs by the prophets, and holy men who spake as they were moved by the Holy Ghost, the rejection of the testimony of the Bible, in its spirit, as the testimony of God, while the book itself is retained in its letter, is to separate the life from the body, and in its absence from that spirit it is dead.

But we see also the church of God slain as a witness. It is true the church of Christ can never be deprived of her vitality in Christ, for her life is hid with

Christ in God; but in her testimony, as a witness, through her ministry she is disregarded. A few weeks since, a committee visited the president of the United States, purporting to be the representatives of the clergy of all denominations of christians; as such they were received by the chief magistrate of our nation. Their business was to persuade him to annul the relationship which God had instituted between two classes of the human family. But was there in the committee, or in the convention which they represented, a single member of the church of the living God? Not one; yet they presented themselves and were accepted as the representatives of every christian denomination. True, the church of God shall and does dwell alone, and is not reckoned with the nations, but the officially recognized body of the church is a body without a particle of spiritual life—a dead body. But this loathsome carcass cannot be one of the witnesses intended, for it has not been prophesying forty and two months in sackcloth; it has not been slain, nor have we any hope that the spirit of life from God will ever animate it with vitality. The true church of God, the mystical body of our Lord Jesus Christ, has been prophesying in the time and manner signified, and her testimony as one of God's witnesses has been, like the leaves of the tree of life, for the healing of the nations. To her peaceful doctrine, her Christlike example and the effect of her testimony to the world, may be attributed all the ameliorating influences tending to the great cause of "on earth peace, good will toward men," which have relieved the nations of the earth from heathen darkness and the most abject wretchedness. As a witness for God and truth, the church has encountered the most determined and bitter opposition of all other

sects and denominations of religionists, from her organization at Pentecost to the present time. But as a witness for God and truth, her voice is no longer heard nor admitted, either in Sodom or Egypt. The place where our Lord was crucified is the place assigned in prophecy for her to be slain. The gross and unnatural wickedness of Sodom, the darkness and bondage of Egypt, were figurative of the influences brought to bear in effecting the crucifixion of our Lord. The scribes, Pharisees and priesthood, and the perverted civil authorities of Judea and Rome, were blended in the accomplishment of the tragedy of Calvary, and the same or similar influences must be developed in silencing the witnesses of the Lord. Our modern scribes, Pharisees, priests and clergy are now the rulers of the darkness of this world, and having gained a commanding ascendancy over Sodom and Egypt, have they not effectually slain the church of God as a witness, so far as Sodom and Egypt are concerned? Yet the church is not exterminated nor put in a grave; she is still visible to her enemies as a prostrate antagonist, while over her, and over the dead body of the Scriptures, they who dwell on the earth (not on the sea of glass) rejoice, make merry and send gifts one to another.

Our object in this article is not to offer any new light on the subject of the two witnesses, as we do not feel competent to do so, but rather to show that the views of our brethren, which have been published in our columns for thirty years past, are not as discordant as some have apprehended. If in reality the witnesses are now slain, according to the prophecy, the triumph of antichrist will be short. The three days and an half of the virtual suspension of their testimony will soon

be numbered, and at their fulfillment a more glorious state will be ushered in than the church has experienced for twelve hundred and sixty-three years and six months at least, if not more brilliant than has been witnessed since her organization. But whether our views on this important subject, and those of our brethren, are correct or not; it is beyond all reasonable doubt that we are approaching a momentous period in the history of the church, in which the Savior's admonition should be solemnly regarded: Take heed that no man deceive you. As he commanded his disciples to watch the signs which preceded the destruction of Jerusalem, so are the saints of the present time admonished to watch the signs which indicate the destruction of Babylon. The sovereign order from his awful throne is now being heralded in thunder tones: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. xvi. 15.

MIDDLETOWN, N. Y., Nov. 15, 1862.

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 Isaac Capps.)

To the Elders and messengers of the Hazel Creek Association of Regular Predestinarian Baptists and the churches they represent, and to all who are contending for the faith once delivered to the saints, with whom we correspond.

DEARLY BELOVED BROTHERS AND SISTERS IN THE LORD:—Another year with its sorrows and its joys has passed since we have met in an associate capacity, and we are again permitted to meet together as the spared monuments of God's amazing mercy, while many of our fellow-mortals have been "called" to try the realities of another world. According to the order of the last association and a long established custom, you will look for something called a Circular Letter, and as that lot fell on me, as a starting point I will call your attention to Matthew xxii. 37, 38. Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." We understand this love to be equal to God the Father, God the Son, God the Holy Ghost, as these three are one, but each one filling the place allotted him in that council that was between them. God the Father as the head over all things; the only begotten Son as ever doing the will of the Father; the Holy Spirit always accomplishing whatsoever the Father and Son sends him to do. Now it pleased these to create a world, and all things therein, and man being the last of that creation he was given superiority and dominion over all the others, and God caused man to dwell in a fruitful and beautiful garden and gave him a law as to what he should do, and what he should not do;

and as the tree of life and the tree of the knowledge of good and evil both grew in that garden, and man had access to both of them, yet man chose to violate the command of his Creator and partake of the forbidden fruit and bring sin and condemnation and everlasting contempt upon himself and his posterity after him, rather than partake of the tree of life and live forever. Neither can man plead ignorance, for Paul informs us in 1 Tim. ii. 14, that "Adam was not deceived;" therefore he did this knowingly with his eyes open, knowing what would follow. Notwithstanding this awful sin and rebellion of man we are informed in the gospel by John iii. 16, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" therefore the promise of everlasting life is to believers and to believers only; and believers are those that are born of God, (1 John v. 1,) and if born of God then heirs of God and joint-heirs with Christ. (Rom. viii. 17.) I understand that these are the same ones that Christ was praying for in the seventeenth chapter of John, and said that the Father hath "Given him power over all flesh, that he should give eternal life to as many as thou hast given him." Further on Christ says, "I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." In this gift of the Father to the Son we see a joint ownership; what belongs to one belongs to the other; and the Son says that the Father "Hast loved them, as thou hast loved me. * * * For thou lovedst me before the foundation of the world;" therefore this love of God for his chosen people is older than the world. Then could Paul

truly say to his Thessalonian brethren, "Beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. Peter says these 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." Beloved brethren and sisters, as we take a view of the testimony before us, and see the fallen, ruined and pitiful condition of man as he is driven from his inheritance on account of his sin and rebellion against God's command, then behold the love of God towards these sinners, we are lost in wonder and amazement. It is too mighty for me, I cannot fathom it; I cannot comprehend it; it is so much higher and loftier than anything that belongs to this earth that I have nothing to compare it to; the love of God to fallen man stands alone; there is none like it. Then surely, brethren, we can see why this is the first and great command, that we should love God with all the powers that are within us; and we are informed that he that loves God loves his brother also; for love is of God. Christ and the apostles have taught all the time that we should love one another. Now, brethren, if a brother should trespass against us and do us wrong, let us deal with him as God has dealt with us, dealing with him in love, being ready to forgive as God for Christ's sake has forgiven us; let us try and help to bear each other's burdens and thus fulfill the law of Christ; let us meet often and speak comfortable words one to another about our Master and his kingdom; let us strive to keep the unity of the Spirit in the bond of peace; ever "looking unto Jesus, the author and finisher

of our faith." Let each one have an eye single to the peace and welfare of Zion, knowing that the time is short when our Lord and Master will come the second time without sin unto salvation. Then let us be found dwelling together in peace and brotherly love; let us be found, like the wise virgins, with oil in our vessels with our lamps, so when the bridegroom cometh we may rise up, trim our lamps, and be ready to go in to the marriage supper of the Lamb.

Now may the grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you in all your deliberations, is our prayer for Christ's sake. Amen.

S. B. JONES, Moderator.

H. C. CATE, Clerk.

(Written by Elder John Clark.)

The Lexington Primitive Baptist Association, convened with the Second Church of Roxbury, October 2nd and 3rd, 1907, to the several churches and messengers with whom we correspond.

DEAR BRETHREN IN CHRIST:—In this, our letter, we desire to stir up your pure minds by the Scriptures. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John iv. 1. This is an express command to the children of God. Christ said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."—Matt. xxiv. 4, 5. "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect."—Matt. xxiv. 24 "For the time will come when they will not endure sound doctrine; but after their own lusts shall they

heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Timothy iv. 3, 4. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 30. "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."

In conclusion let us say with the apostle, "If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

R. W. SANFORD, Moderator.

JAMES H. BEVIER, Clerk.

JAMES AVERY, Assistant Clerk.

CORRESPONDING LETTERS.

The Licking Old School Baptist Association, in session with Bald Eagle Church, at Mt. Sterling, Montgomery Co., Ky., to the several associations with whom she corresponds sends greeting in the Lord.

In the providence and goodness of God we are again brought together as an association, which we are glad to state has again been characterized by perfect harmony and brotherly love. The preaching has been sweet to our souls, coming as it has with power and much assurance; the theme being salvation by grace, Christ the power of God and the wisdom of God, so we feel that the Spirit of the Lord has been manifestly present, making our hearts rejoice together in this most holy faith and love. We desire to have your correspondence continue.

Our next session is appointed to meet with our sister church, Mt. Gilead, at Mays Lick, Mason Co., Ky., beginning on Friday before the second Saturday in September, 1908, where we hope to meet your messengers.

P. W. SAWIN, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

The Mt. Pleasant Association of Regular Baptists, in session with the Mt. Pleasant Church, Henry County, Kentucky, Sept. 6th, 7th and 8th, 1907, sendeth greeting in the Lord.

DEAR BRETHREN BELOVED IN THE LORD:—In the providence of God we are favored with the blessed privilege of meeting again, and of greeting each other in sweetest bonds and fellowship in the Lord, and to join in praise to him for such assuring evidences of his good pleasure. Our hearts have been made glad by the coming of his servants among us laden with their messages of heavenly

food from the Master's table, declaring none other things than that the Spirit did signify: love, peace and joy in the Holy Ghost, giving all power, majesty, honor and glory to him to whom all majesty belongs, speaking to us in no uncertain tones of what the Master has in his love and in his mercy done for his children. Being thus favored and blessed should we not as good soldiers press onward toward the mark of the prize of our high calling in Christ, looking unto Christ Jesus, the author and finisher of our faith?

We have appointed to meet next year at our usual time, Friday before the first Saturday in September, 1908, with Beech Creek Church, Shelby County, Kentucky, where we hope to again meet with and greet the brethren and friends. Until then, brethren, fare ye well.

C. F. DUDLEY, Moderator.

G. R. TURNER, Clerk.

L. K. SMITH, Assistant Clerk.

The Lexington Primitive Baptist Association, in session with our sister church at Halcottsville, Delaware Co., N. Y., sendeth love in the Lord.

DEAR BRETHREN:—We do feel to thank God for this one more demonstration of his loving-kindness in permitting us to greet our beloved brethren and give them the hand of fellowship. Dear brethren, we do feel, if not deceived, the same love which occupied the heart of David and Jonathan; it is said of them, Their hearts ran together as two drops of water that could not be separated. Surely we have heard the truth proclaimed in its purity since we have been together. Dear brethren, we desire a continuance of your love and fellowship.

Our next session is appointed to be held with our sister church at Gilboa, Schoharie Co., N. Y., where we hope to meet your messengers again.

R. W. SANFORD, Moderator.

JAMES H. BEVIER, Clerk.

JAMES AVERY, Assistant Clerk.

POETRY.

BAPTISM.

JESUS, Master, kind Redeemer,
Friend of sinners, strong to save,
Thou wast once in Jordan's river
Plunged beneath the flowing wave.

Thy example,
Lord of life, we now pursue.

Rising from the yielding water,
O thou mighty God of love,
From the opening heaven descended
On thy head the peaceful Dove;

While the Father
Owned, well pleased, his equal Son.

Come, all you that love the Savior,
Come and own his gracious name;
You who trust in Jesus' merits,
Follow him into the stream.

Be baptized
In obedience to your Lord.

King of saints and Lord of angels,
While we view thy matchless grace,
Suffering, bleeding, groaning, dying,
For our lost and ruined race,

Can we ever
Be ashamed to follow thee?

O what love to guilty rebels
Has the great Redeemer shown;
He, to purchase life for sinners,
Freely did resign his own.

Hallelujah!
Glory to the Lamb once slain.

Christ, the Captain of salvation,
Dying, conquered hell and sin;
Rising from the grave victorious,
He ascended heaven again,

Where he ever
Lives to intercede for us.

Help us, Lord, on earth to praise thee,
Fill our hearts with joy and love,
Till in nobler, sweeter anthems,
We begin thy praise above,

Where hosannahs
Loud shall sound from every tongue,

[ELDER John Boggs was pastor of the church at Hopewell, N. J., for nearly forty years, from 1807 to 1847, and while there composed the above excellent hymn. His name and memory are still dear to many hearts in this vicinity. He was a faithful pastor and an able minister of the new testament, clear and sound in doctrine and in the order of the church. The above hymn was forwarded to us by Dr. John B. Garrison, and we gladly give it a place in the SIGNS.

—C.]

APPOINTMENTS.

The following appointments are for Elder B. F. Coulter:

London, Thursday, Oct. 31st; St. Thomas, Friday, Nov. 1st; Dunwich, Sunday, Nov. 3rd; Duart, Monday, Nov. 4th; Ekfrid, Tuesday, Nov. 5th; Lobo, Wednesday, Nov. 6th.

DUNCAN McALPINE, Clerk.
IONA, Ontario.

OBITUARY NOTICES.

Eljah White Miller was born August 27th, 1887, and died July 4th, 1907. He was employed in a drug store in Washington, where he was taken sick with typhoid fever, and returned to the home of his parents, brother and sister A. S. and M. S. Miller, Kearneysville, W. Va. After an illness of six weeks he passed away from earth to that home on high where sorrow shall never enter. From the first of his illness he said he did not think he would recover. He had two doctors, who said he was dangerously ill, but that he would get well. On Wednesday morning of the last week of his sickness he said to his mother, "I will not get well." She said, "Why, Lige, yes you will; both doctors say you will; they say you are better now." He said, "Yes, but they do not know." She said, "What makes you think you will not get well?" He replied, "I saw the Savior last night, and he was beautiful. I wanted to go with him." On Saturday morning he was lying with his eyes closed when he said, "There is Colonel White, I see him plainly, the real, genuine Colonel White. He is preaching; he says, 'Do not weep, Jesus is here.' Look, there is Jesus' temple, and he has given me a place in it. Do you not see it?" His mother replied, "No, dear, I cannot see anything." "Well," he said, "sit down, I see it." On Sunday evening she said, "Lige, will you take your medicine for me?" He replied, "Yes, I will take it, but what is the use? I am not going to stay here, I am going to see Jesus." Two years before this sickness he told his mother one morning that he had a beautiful dream the night before. He dreamed that he had typhoid fever, and that he had died and gone to heaven, and saw Jesus. He said, "I saw him sitting there just as plainly, and he was beautiful."

Dear brethren, while at the Corresponding Meeting of Virginia a few days ago I met brother and sister Miller, of the Mill Creek Church. She told me of their son's sickness and death, which so deeply interested me that I asked her to put down in writing what she told me. She has done so, but only in part. I send it to you for the SIGNS. It is another wonderful manifestation of the glorious grace of our God and Savior Jesus Christ. He was not a member of the church, but a lover of the truth.

SILAS H. DURAND,
SOUTHAMPTON, Pa., Oct. 21, 1907.

Our aged sister in Christ, **Mrs. Mary Ann Croasdale**, died August 12th, 1907. She was born Jan. 9th, 1815, the daughter of Thomas and Rachel Margerum, and was one of ten children, but her seven brothers and two sisters passed away before her. She was married to Joseph Croasdale April 11th, 1840; baptized in the fellowship of the Old School Baptist Church at Southampton, Pa., by Elder Jas. B. Bowen, April 16th, 1837. Because of being very deaf she did not attend the meetings of the church for a long time previous to her death, and for many years, on account of failing sight, she could not see to read, but she would quote Scriptures and repeat hymns word for word which she had memorized years ago. The reality and vitality of the revealed religion of Jesus Christ is often evidenced in these old pilgrims of the cross, for while they may seem to forget the things of the world, unable to retain them in memory, yet when they are led to talk on spiritual things the dim eye takes on a new lustre, the faded cheek glows with new freshness, and the faltering tongue speaks an unhesitating language, showing they have not forgotten One who loved them better than his own life and died for them when as yet they were not. Surely the world had long lost its charms for our dear sister Croasdale, and she has gone forth to realize the fruition of that blessed hope which was her comfort and solace here below for many years.

The funeral was held from the home of her daughter, Mrs. John Samms, Byberry, Philadelphia, Pa., and interment in William Penn Cemetery, Philadelphia, Pa. Out of a family of seven children she leaves two daughters and one son. On account of the absence of a minister of our faith and order, and because of indifference in the family to their mother's religion, the services were conducted by Nathaniel Richardson, a member of the Society of Friends.

H. H. LEFFERTS.

Dorothy Trumbo Hess was born Dec. 13th, 1817, died May 10th, 1906. She was married to Elder Levi Hess July 26th, 1836, who preceded her to the better world some years. They were both true and faithful Old School Baptists. After the death of her husband she made her home with her children until her death. She dearly loved the doctrine taught and advocated by the SIGNS OF THE TIMES, the pure doctrine of predestination and election, the sovereign power and grace of an all-wise and just God. On account of my long and pleasant acquaintance with her and her family, they requested me to write her obituary. I can say, Surely a mother in Israel has gone to her reward. She leaves a large family of children, who nearly all believe as their mother did. It is good to remember such good and faithful followers of Jesus and firmly believe they are at rest in heaven. May we all meet her there, is my prayer for Jesus' sake.

W. A. THOMPSON.

WICHITA, Kansas.

Robert Walcutt Peters, son of Gershom and Ann Walcutt Peters, was born Feb. 7th, 1846, in Franklin County, Ohio, and departed this life Oct. 3rd, 1907, aged 61 years, 7 months and 26 days. He enlisted for service in Company E, First Regiment Ohio Volunteer Cavalry, in the spring of 1864, and served until the close of the war. He returned to Walnut township, Pickaway Co., Ohio, and settled on the farm where he spent the remainder of his life. He was first married Oct. 28th, 1868, to Emma Swope, who died March 17th, 1872. They were the parents of two children, Anna and Alice. He was again married April 3rd, 1873, to Martha C. Glasscock. To this union were born six children, John, deceased at the age of eighteen months, Alvin, Mary, who died when three years old, Robert G., Lulu May and Mirtie A. He united with the Primitive Baptist church at Darbyville, July, 1874; he was ordained to the ministry July 16th, 1887, at the church of Darbyville, in which he served faithfully until declining health compelled him to retire. During his ministry he served four churches, who will feel their loss of a kind undershepherd. He served two years as Moderator of the Scioto Association. He leaves a widow, six children and six grandchildren, who feel the loss of a devoted husband, a loving father and a kind grandfather. He will also be missed as a kind neighbor and a true friend by those who knew him, and feel the fruits of his life will be crowned by the following words: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

The funeral services were conducted by Elder Walter Yeoman, assisted by Elders J. W. Hoppes, Geo. Waddle and J. C. Hanover, at Emanuel Church, Saturday afternoon, Oct. 5th, 1907, at 1 o'clock. Burial in Reber Hill Cemetery, near by.

J. C. HANOVER.

DIED—At his home in Prince William County, Va., July 15th, 1906, **Mr. Benjamin F. Manuel**, aged about 81 years. Mr. Manuel was one of many whom we believe are in heart believers in Christ, who worship him in spirit and love his truth and his people, but for some reason never become identified with the visible church by public profession of their faith. His walk among men was as the walk of a christian, honest and upright in all his dealings with them, and he was highly esteemed by all who knew him. Death came upon him suddenly, yet it seemed to have no terrors for him; his trust was in the mercy and grace of God, in which poor, helpless sinners are brought to confide. He loved to attend Old School Baptist meetings with his wife, sister Emma Manuel, who is a loved member of the Bethlehem Church,

near this place. Sister Manuel deeply feels her loss of a loving husband, but she also feels that her loss is his great gain. Besides his widow, Mr. Manuel leaves brothers and near kindred to realize their loss. How can we grieve for the death of the righteous man whom we believe the Lord has taken to himself in paradise?

J. N. BADGER.

MANASSAS, Va., Oct. 10, 1907.

My brother, **E. C. Canfield**, died August 12th, 1906, at the home of his son, Elkins, W. Va. They buried him beside his wife. Elder John Bartlett, his pastor, preached a very comforting sermon. He had been a member of the Valley Church for forty-seven years, and a deacon for a number of years. A good man is gone. He was firmly established in the truth.

His sister, (MRS.) MARY FERGUSON.

CHANGE OF ADDRESS.

ELDER E. A. Norton has changed his address from Denver, Colo., to Hampton, Iowa, and requests his correspondents to address him at the latter place.

M E E T I N G S .

The Olive and Hurley Old School Baptist Church will hold their yearly meeting, nothing in Providence preventing, the first Saturday and Sunday in November, (2nd and 3rd) 1907. Trains will be met at Olive Branch and Shokan, U. & D. R. R.

JAMES H. BEVIER, Clerk.

The Old School Baptist Church of Schoharie, N. Y., Providence permitting, will hold a two days meeting the first Tuesday and Wednesday in November, (5th and 6th) 1907. All lovers of the truth are welcome. All those coming by rail will be met at Howe's Cave and Schoharie. Please send me card stating expected time of arrival. We hope that ministers of our faith and all others who can will meet with us.

GEORGE A. MIERS.

Box 361, SCHOHARIE, N. Y.

The Mt. Enon Primitive Baptist Association will be held with Elim Church, near Ft. Meade, Polk Co., Fla., beginning Friday before the second Sunday in November, 1907, and continuing three days. A cordial invitation is extended to all Old School Baptists, and especially to ministering brethren who love and contend for salvation by grace, to be with us.

M. L. GILBERT, Clerk.

The next session of the old Mt. Enon Association of south Florida will be held with Mt. Enon Church, four miles east of Plant City, as stated in the Minutes of last year, embracing Friday, Saturday and second

Sunday in November, 1907. A cordial invitation is extended to all Old School or Primitive Baptists believing in the doctrine of salvation by grace alone. Come to Plant City, and you will be conveyed to Mt. Enon Church.

J. W. FUTCH, Moderator.

F. M. CARLTON, 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 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.

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,

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 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 75. MIDDLETOWN, N. Y., NOVEMBER 15, 1907. NO. 22.

CORRESPONDENCE.

VASHTI AND ESTHER.

“FOR if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?”

I wish to present some thoughts on the above text. It is true, perhaps, that most Baptists who are familiar with the reading of the Old Testament, have read the book of Esther, and especially this fourteenth verse of the fourth chapter, and I shall only speak of a few things herein contained.

First, it is to be remembered that the ten tribes were removed from Samaria in the year 713 B. C., by the king of Assyria, and placed among the Assyrian kingdoms and scattered through most of the then known provinces, and later the two tribes were carried captive into Babylon, and in the time of Esther were well scattered among the provinces. It is true that quite a number of the two tribes came out of Babylon by the decree of Cyrus, to rebuild Jerusalem, as we see by reading the prophecies of Haggai and Zechariah, and also is the truth verified by reading Nehemiah and Ezra; but there

still remained the greater part of the twelve tribes scattered among the provinces of the then known world, as we see by wicked Haman so informing the king, and also informing him of their being diverse in their worship from other people, especially in their not bowing to men. These were a typical people, and this history cannot profit the children of grace now, except as it relates in a typical way to the antitypical people of which the Jews were a type, and the thing in which it is now profitable to God's children is their being remembered in their adversity through all their wandering life; they are called a people that were ever removing, living in an unsettled state. Idolatry was often the cause of their removing from a settled to an unsettled state, which unsettled state I think in some way is fulfilled in the antitypical people. It was often the case, and I might say most of the time from Abraham's day until the new covenant people were manifest, that the first covenant people were made to suffer for their idolatry. Many times they were driven from their promised land, and their inheritance lost for a time, but for the two tribes the inheritance was kept longer than it was

for the ten tribes. We know not what figure or type Vashti's refusing to obey the king's command, in refusing to appear before the king that her beauty might be displayed, was, unless she typified the first covenant people, who were always disobedient and were removed because of their disobedience. We see that their disobedience opened the way for the manifestation of the Jews, of whom Esther was one, her uncle, Mordecai, bringing her up in a creditable way; her accomplishments were agreeable to the time, and fitted for the events of her day. It is true that Esther's kindred had not been shown to the king at the time of her being chosen queen of the provinces of the then known world, and hence her being chosen as the wife of the king was not done by those who had a hand in the matter with any view to the welfare of God's typical people; but when the maidens were gathered in from the provinces that the king might have a goodly number from which to choose, there was prayer made constantly to God by Esther's uncle, Mordecai, we would infer, by Mordecai's behavior before the court of the king and before the women's court, where the maidens were kept in preparation for their appearance. The point we get here is, Mordecai's people were a scattered people, but yet a distinct people, and the rebellion of Vashti at this time, and the events that followed swiftly, show it was one of God's times and ways to reveal his people and shew himself their deliverer, and to bring his protection over them to the Jews for their comfort, and also to bring this knowledge of his being Israel's God before the world; and this he did in removing the first queen that he might establish the second. It might seem that here we have a type or figure of the two covenants, but the time was

ripe for God's glorious power to be manifested to his people, and also that his typical people should be manifested to the world; for it seems that no sooner had Esther been established queen than it was manifest that there was hatred arising against her people through her uncle not bowing to wicked Haman. This peculiar feature of Mordecai not bowing seems typical of the new covenant people not bowing to man. This is one of the prominent characteristics of God's children; they will not bow in reverence to any man or king, save Christ. It is now, as then, often a cause for offence, and God's children suffer for it, but still they will not confess any except the true and living God.

Haman's wrath against Mordecai and his evil design in planning the destruction of his people, seems typical of the enemy of all righteousness planning the overthrow and destruction of God's dear children; but the overthrow of Haman's plans seems to be done in a way that is fitting to the way deliverance comes to God's people under all their afflictions. Mordecai and his people hear the decree that they are to be destroyed, and know no way of escape, hence their mourning and fasting and covering themselves with sackcloth and ashes, and Mordecai entreating his niece, Esther, the queen, to entreat the king for help. This seems fitting or typical of God's dear children who are made aware of the awful decree hanging over them, that the Judge of all the earth has discovered them, and their enemies are to rise up and obey the decree of the king and smite them. We think this decree against God's typical people and the sorrow it brought upon them, and their prayer to God for deliverance, is fitting to the experience of all of God's people when they have been

discovered by Him who has all power over them, and they feel they must perish. I say, the mourning and fasting and praying for help, and the crying with a loud, bitter cry of Mordecai in the streets because they are to perish, is emblematic of the bitter cry of God's people when sin has gotten the power over them and the enemy of all righteousness has planned their destruction. The great deliverance that followed this pitiful cry for help seems typical of the deliverance that comes to God's people when helpless at the feet of Jesus they lie pleading for mercy, when all hope seems gone, when the power of darkness seems to have the mastery over them, and they feel judgment has passed against them, and the posts are publishing it to all nations, and the expected hour is appointed for them to die, as it was with the Jews, and they cover, as it were, themselves with sackcloth and ashes; all they can do is to fast and pray; but a typical savior appears, Mordecai arises, he hears the fatal decree against his people, as Christ heard it against his people. Mordecai refuses to honor Haman; Christ refused to honor the scribes and Jewish rulers; wrath ensued against Mordecai, as it did against Christ from the rulers. The servants showed Haman Mordecai's people; this discovery led Haman to plan their destruction. So it was when Christ's people were discovered, their destruction was planned. Mordecai was hated most; even so Christ was hated most, and his life was taken first, as was to be the case with Mordecai. A gallows fifty cubits high was erected, and his life was demanded; but just before all this machinery of death was set in motion and the awful carnage of God's typical people is launched forth, something unseen or unthought of by man begins to move. The king is restless and tossed upon his bed, he cannot sleep, God's hand is moving; the king in his wakefulness has the records read, and it was there found that Mordecai had saved the king's life previous to all this, by informing on a couple of traitors of the king who had planned the king's death, and it came into the king's mind that Mordecai ought to be honored. So while Haman's friends and himself were planning Mordecai's destruction, the king was planning his honor. Haman was building a gallows, but the king was ready to make Mordecai great. Thus we see the divine hand moving silently to save his typical people. Haman appears before the king fresh from his erecting the gallows for Mordecai's death, flushed with the evil purpose of destruction in his heart, and the king held out to him the golden sceptre and Haman stands before the king; the king cries out, What shall be done for the man the king shall delight to honor? Haman reflects, and feels the king would honor him more than others, and hence named all the honors the one should receive whom the king delighted to honor, which were to put upon him the king's apparel, and set him on the king's horse, and lead the horse through the streets of the city, and say, Thus shall it be done to the man whom the king delighteth to honor. When Haman named these honors he supposed he would wear the king's apparel, and ride on the king's horse, and have one of the king's most distinguished nobles to proclaim before him, saying, This is the man whom the king delighteth to honor; but alas, what must have been his chagrin and dismay when the king told him to take the king's apparel and put it on Mordecai, and place him on the king's horse, and bring him on horseback through the streets of the city,

and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor. Thus we see how swift does the pride of man fall when the hand of God has turned all his glory into defeat. Haman had planned Mordecai's death, his wife had helped him plan it, but God had planned the complete overthrow of Haman and the lifting of Mordecai to the second place in the kingdom, which would seem typical of the lifting of Jesus on high and thwarting all that Satan had planned.

I have not followed the line that was in my mind when I sat down to write, but have been led differently. Haman, the archenemy of God's typical people, was overthrown in all his plans against God and his people, or rather against Mordecai and his people, as it was with Satan, the archenemy of righteousness, when he had planned the crucifixion of Christ, thinking that he might put an end to all the kingdom of Christ; but O what a complete victory over Satan and all his host do we see when Christ rises from the tomb, abolishing death, getting the victory over death, hell and the grave, so that Satan was overthrown in all he had done, and Jesus was given all power in heaven and earth, to reign until he shall have put all things under his feet. Mordecai was lifted up over Haman and all his kindred, and his (Haman's) power was completely broken, and God's people were honored when the queen, Esther, shewed to the king her people. So it was when the queen, the new Jerusalem, revealed her people; her spiritual Mordecai cried in the streets with a bitter cry, "My God, my God, why hast thou forsaken me?" Mordecai said to Esther, Fear not to stand for thy people, for he seemed to feel that after all perhaps she had been brought to the throne for just

such an emergency as they were in, and hence he prays her to entreat the king on her behalf and in behalf of the Jews. I think we see in Esther a type of the new Jerusalem, the bride, the Lamb's wife, and a type of Christ in Mordecai; and the wonderful interest Mordecai took in behalf of the Jews, is also typical of the great interest Christ took in his people. I do not see where the Jews took any leading part in the salvation of the Jews at that time, as Mordecai did; neither do we see that any member of the household of faith took such an interest in the salvation of God's people as did Christ. So we see typical sufferings and typical salvation in Mordecai's time. But this is in the past and might be forgotten did it not give some encouragement now to the people of God. First, be it remembered that this display of God's power in behalf of his typical people was about the year 521 B. C. Just at the time the Babylonian captivity of the two tribes ceased, and Cyrus had issued a decree that Jerusalem should be rebuilt, and the two tribes, or a portion of them, had gone back to Canaan and built Jerusalem; but a great portion of the two tribes remained in the province of Babylon, where they had gained possessions during the seventy years captivity, and the ten tribes had long been scattered in the kingdom of the Medes, and at the time of Esther and Mordecai, Haman said to the king, There is a people scattered throughout all the provinces of thy kingdom, and their laws are diverse from all people, and neither do they keep the king's laws; therefore it is not for the king's profit to suffer them.

Brethren, the last point I wish to call your attention to is that God's typical people were in Esther's time a scattered people, suffering God's wrath for their

disobedience, yet he remembered them still and wrought for their deliverance; he suffered kings to do them no harm, saying, "Touch not mine anointed, and do my prophets no harm." We do not hear of the ten tribes ever coming back to their possessions, yet God remembered them still. Hence in this, our day, we feel that it is a dark time; churches are going down, brethren are being called home, and none to fill the ranks; divisions have arisen, and Israel is fighting against Judah, and it seems a great many are scattered among the provinces (or Arminians), but yet their laws are diverse from Arminians, and they do not bow to earthly kings, and I trust in their scattered state God will remember them even if he has cast them out of Canaan, and that he will not suffer kings to harm them. O brethren, this remembering his people in their adversity in times past has given me much assurance that he is watching over both Judah and Israel, even though they are fighting each other and are guilty of idolatry. Yet I see God remembered them still; though he brought them few in number, yet he told Judah that after they had lost their children in the Babylonian captivity, the others he would give them in the place of those they lost would say, The place is "too strait for us," give room; meaning Zion's children would again be so numerous that the land of Canaan would be too small to hold them; "For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants. * * * Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought me these? Behold, I was left alone; these, where had they been?"

Zion said at that time in her scattered and desolate condition, that the Lord had forsaken her, and her Lord had forgotten her; but her Lord saith, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; * * * Lift up thine eyes round about, and behold: all these shall gather themselves together, and come to thee."

I have read and reread the great assurances God gave to his typical people, even before he chastened them, that he would revive them again; therefore I am often made to hope that even now in this twentieth century God does still remember his people, and that we have a sweet and abiding promise that even in our dark and adverse times God will again revive us; that God will yet take the stick of Judah and the stick of Ephraim, and they may become one in his hand. I am made to hope this may yet be true of God's people when I read how in Esther's and Mordecai's time he overthrew their enemies and made kings tremble before them. Isaiah in the forty-ninth chapter has given this assurance to Israel; why should not spiritual Israel hope for the same? Isaiah told the Jews to rejoice, thou barren, that barest not, break forth into singing and cry aloud, thou that travailest not, for the desolate hath many more children than her that hath an husband. Hence let us rejoice, having the true Husband, even if her children are not at present so numerous. God never forgot Israel of old, may he ever remember us now.

NEWTON PETERS.

“PRAY WITHOUT CEASING.”

(1 Thessalonians v. 17.)

THIS portion of Paul's writing, as well as most all of it, and most all of what has been written for the children born of the Spirit, would and does seem to the natural mind as an utter impossibility, and to the child of nature it is fully if not more so than it seems. Our Savior's own words are that “men ought always to pray and not to faint.” To always pray, and pray without ceasing are about parallel as far as I can discern. In the first place, I do not believe that our Lord and Savior imposed impossibilities on the church; his commandments were unlike those given by Moses, which were to my mind as being impossible to fulfill in the strictest sense. We can obey the laws of our land in an outward way; that is, we may never kill any one, but yet have murder in our heart, therefore in the sight of God we are murderers, but in the sight of man we are not, because our sin has never been made manifest; but I say that it is and was impossible for man to live according to the law given by Moses, but the commandments our Savior gave to his people can be and are obeyed, because it is possible, ourselves having undergone a change, being brought out of darkness into his marvelous light we walk in newness of life, being new creatures; old things having passed away and all things are become new. Then it is possible to obey the commands of our Savior, for he and his people are one. Not that one should be on his or her knees continually speaking words, but it is groanings of the Spirit that cannot be uttered, a continual desire to be perfect as He is perfect, and to be led in the way, and to have power to overcome evil, a continual begging for mercy. To my mind one who has, or hopes he has, any knowl-

edge of the way, the light and the truth, does pray, knowing it is not in man to know these things, but to hope, for we cannot hope or do not hope for that of which we are already in possession, and we do not ask for what we know we have. When we are down in the pit of trouble and sorrow we are then begging—a continual prayer; when we are lifted up we for the few moments of that time are trying to praise Him who has seen fit to favor us with his glorious presence, but we find that we are unable to find words suitable to the occasion; that is, we are unable to utter or even give thought to words that would in any way seem proper and of enough weight and force to express our praise to Him who comes to us in all his beauty. These seasons are very short and far between to me, seemingly, but I hope I do not complain, for I am not worthy of any pleasure or joy of myself, but have a hope that the inner man is perfect, and that I was remembered in the forming and making up of the host of Israel. Therefore, having this hope should I not pray always, giving thanks and praise to him who redeemed this vile and sinful man born of the accursed family, born in sin but with a hope born within me that I am born of the Spirit? If so, then to me are given these words to “pray without ceasing,” to pray always and to not faint, for these things are given only to those who are born of the Spirit, and not to the world at large. The apostle Paul was writing this to the Thessalonians, and not to every man, woman and child living; but to the church; the same way that the Savior gave commandments, not to the world, but to his people. That is, in other words, the head directing the movement and ways of the body. He is the Head of the body, the church. As our natural head

rules our natural body, so our spiritual Head rules the spiritual body. Does the head of one family ever give orders to another family? No, but each family receives orders from its own head. This spiritual body having only one Head, and the Head having only one body composed of many members, all that he spoke was and is to that body. The same with all the apostles; their speakings and writings are for that body; not only so, but every word of truth that is spoken today, or ever will be spoken, is said to that same body and not to the world, for when all and every one, the whole world at large, are exhorted and admonished as to what to do, it is not the truth. God speaks these promises to his own, and the truth which is in him is spoken today, and will be as long as his people continue here; and it is spoken to his very own, for he knows his own, and they are they who "pray without ceasing;" these only have seen their nakedness and the need of clothing; those who are clothed with self-righteousness have no need of clothing, for they are satisfied. The poor pray to be clothed, for we who have been stripped of all our earthly possessions in the way of clothing cannot see the clothes with which we hope we are clothed; therefore there is a continual begging to be clothed in raiment of spotless white, and we can never be satisfied until we awake with his likeness, no man knowing his end; but the God of Isaac and Jacob does know the end of all men, and in his own time makes his children satisfied, and looses their lispings tongues to praise him in a way that we cannot here, and until that appointed time we do and will "pray without ceasing." In the Psalms David speaks: "For great is thy mercy

toward me; and thou hast delivered my soul from the lowest hell." There are times it seems we are more fully aware of his mercy toward us than at other times; then it is a song of thanksgiving, a prayer of praise; and then again David says, "Save me, O God; for the waters are come in unto my soul." In these times when we feel like this it is a supplication for salvation, not only eternal salvation, but a salvation while here in the flesh, and to my mind, if I know anything about these things, we are in one thing or in the other; that is, either in a sinking condition or in an exalted condition; at any rate never satisfied, always wanting something, a continual pouring out. It is strange to the natural mind, for we find people who do not like to talk of these things, yet to ask them about it, or to hear them express themselves, they are perfectly satisfied, and having nothing to worry about they are always light hearted, never cast down, while for myself, most of the time I am cast down and feel in a strange land, with my harp hung on the willow, and am unable to sing Zion's songs; then I am wretched and dissatisfied, and cry unto him whom I hope is my God to bring me home. So it seems to me since reading this Scripture that it is true, and that as the church was told to "pray without ceasing," they do it. "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. This Scripture seems to say we do these things. May the Answerer of all prayer comfort those who pray.

F. SELBY FISHER.

WILMINGTON, Delaware.

HUGHSVILLE, Va., May 7, 1907.

DEAR BRETHREN EDITORS:—I have been impressed to write of the death of my loving friend, Mrs. Mary M. Cole, beloved wife of brother Frank Cole, who died some years ago. She was taken sick in February with what they thought "la grippe," but, as she was somewhat better, on Saturday, March 9th, her youngest daughter, Mrs. Henry Rodgers, gave her a nice birthday dinner. She rallied and went, but on Sunday she was taken much worse. On Monday her son would have the doctor again, and when he came he told them it was what was called dilated stomach. Four doctors were called, but they could do no good, and all that her loving family and friends could do could not stay the hand of death; she suffered much. At first she hoped to get well, but said to her children, How can I get well when I cannot eat anything? I never saw one more calm and patient—never murmured once. The doctor said she must not see company, but she said, Do not keep them away, and wanted to see all who came, said that it would not hurt her. She faded day by day, her precious body growing weaker, but her spiritual mind growing brighter. It was one of the loveliest death-beds I ever witnessed; sad to know my friend had to pass away, but glad Jesus was with her; it seemed his very presence was there the four weeks she was sick. The heart-broken daughters and their faithful husbands came, almost forsook their homes to wait on her and be with her; never did I see more love toward a mother than was shown to that mother. O it was good to see them; they would sit by her day and night; sometimes they felt, How can I give my mother up? They would lift her as gently as if she were a little babe. I would often think, O if the world could

look in and behold such love and tenderness. Her dear son would sit by her day and night; never did I see a son so devoted to a mother. She would take her poor, feeble hands and clasp them around his neck and lay her head to his, sometimes smoothe his face and say, Poor Jim; she knew he would be left alone, and it would be so hard for him to be alone. She said her girls had good, kind husbands to be with them. Greater kindness I never saw shown to the friends and loved ones that came, everything was done for their comfort. On Friday evening before the fifth Sunday in March she was growing so much weaker I said to her daughter, Have any of you anything to say to your mother? She said, I have wanted to talk, but feel I cannot; she would break down so she could not. She asked me to please go and talk to her mother. I went to her, I said, Mrs. Cole, do you know Sunday is preaching day at Hughsville? She had been looking forward to the fifth Sunday, Elder Lefferts was to preach for us. She turned her head on her pillow, her sweet face lighted up with a beautiful look as she said, Yes, you all go, and I hope you may have a good meeting; it is not the Lord's will for me to be there. I said, Are you reconciled to God's will? She said, Yes, perfectly reconciled. I said, Have you anything to say to me? She said, I feel I am growing weaker and weaker, I feel I have done my duty. I said, You have such loving, devoted children to care for you. She said, Yes, I could never repay them for their kindness. Then I said, If it is not for you to get well it is all right. She said, Yes, all right. I said, It is not death to die, only sweet sleep. She said, Yes, a sweet sleep for me. I said, And a sweet rest for you. She said, Yes. The next night I

was in another room; a lady came in and said, Mrs. Cole says she wants to go home and wants to talk; she asked me to go and talk with her. I went in, and had to bend low to hear her. I said again, Mrs. Cole, do you know to-morrow is our meeting day at Hughsville? She looked up with the same bright face and said, You are going, are you not? I said, Must I go or stay with you? She said, Do as you think best. Then she said, I would love to have gone to the church, but it seems it was not for me to go. She had told me before many times she could hardly keep her seat, wanting to go before the church. I said, But you love the church and love the brethren. She said, Yes. Then I told her the Bible says, "We know that we have passed from death unto life, because we love the brethren." She was not ashamed to own her Lord. She was as humble as a little child, and in that lonely midnight hour she did confess she loved the church, and loved the brethren, and said she loved to have them in her home; and that was an evidence she was a child of God. She was good and lovely to us, but claimed no goodness in herself, that was why she did not go to the church, she felt too unworthy. I said, Your life has been full of trials and sorrow in this world. She said, Yes. But, I said, it takes such to wean us from this world. She said, Yes, then she went into sweet sleep, as if a heavy load was lifted from her mind. I went to the church, and came back and told her about the meeting; she looked bright and happy. She suffered on until the 9th of April, and at two o'clock in the afternoon passed away as if going to sleep. As her breath was almost gone, and her loving children crying, her eyes were closed, and she closed her mouth with a beautiful smile, there was the

sweetest expression passed over her face; I had to say, O children, look at her, how beautiful she looks. I feel her spirit must have gone to God; she must have seen him when that beautiful look came over her face; she was lovely in death. So my friend passed away from earth. She was sixty-five years and one month, lacking two days, of age. She had been left a widow with five children to care for, but she did her duty. God was with her and helped her raise her family, and a more loving family I never saw. Her children are: Mrs. Will Keeler, of Middleburg, Va., Mrs. Will Cole, of Round Hill, Mrs. Fielder Norman, of Purcellville, Va., Mrs. Henry Rodgers, of Hughsville, Va., and James Cole, of Hughsville, Va.

I have written this because I loved her so much, and I shall always miss her. The children cherish their dear, dying mother's words, and that death-bed scene impressed me so I felt I had a spiritual blessing, and have lived in it; I felt God was there. Her sister, sister Emma Craig, with loving care waited on her; she felt, How can I give my darling sister up? I will miss her so and loved her so. She and the children bowed in sweet submission to the will of God; they all felt that God was doing his work, and that we could not stay the hand of death. May that dear son, with his loving bride, whom he has taken since his mother's death, and that sweet family, one and all, meet around the great white throne; there they will be like Jesus, and see him as he is, never to be parted any more.

Elder J. N. Badger preached a comforting sermon, and his prayer was precious. The text was 2 Corinthians v. 1. Now she has gone from all sorrow of earth; her dear children will always miss her, and many loved ones and the church will miss her.

"O happy soul, who safely past
Thy weary warfare here;
Arrived at Jesus' feet at last,
And ended all thy care.

No more shall sickness break thy rest,
Or pain create thee smart;
No more shall doubts disturb thy breast,
Or sin afflict thine heart."

I could write on and on, as the power of God was so beautifully manifested to me and to the children; I write this for them and the loved ones and the church she loved. I felt I would like to send this letter to the SIGNS OF THE TIMES, as she loved it so much. May God bless you in your work, for the SIGNS contains good food for hungry souls.

Your unworthy sister, if one at all,
FANNIE BALDWIN.

HAMMONDSPORT, N. Y., Oct. 7, 1907.

ELDER H. C. KER—DEAR BROTHER:—Though a stranger to you in the flesh, I hope that I am not in the Spirit. I inclose a letter from Elder W. J. May, of Pinsonfork, Ky., which I received some time ago, and have his permission to forward it to you for publication in the SIGNS, with your approval. Should you not print it, please send it back to me.

A seeker after truth, I hope,
WALTER REED.

PINSONFORK, Ky., Feb. 20, 1907.

WALTER REED—DEAR BROTHER IN HOPE OF ETERNAL LIFE:—I have just been reading the SIGNS OF THE TIMES for February 15th, and your letter to Elder D. M. Vail, and also your doctrinal poetry, have expressed my feelings to such a degree that I am writing you, or trying to write, and I am sure that trying will be all, unless the Lord blesses me. I am a poor weakling, a short-sighted mortal walking in darkness, with no light, and am often found trying

to kindle a fire of my own combustible matter to warm up my poor cold and frozen self, but as an inevitable result I have lain down in sorrow. My dear brother, I feel too weak and sinful to write you, but feel in this heart of mine that I want to let you know I much enjoyed the doctrinal sentiment of your poems, and most especially the one headed "Destiny," and I have no other way of communicating to you some of my thoughts but by the pen, for I am away here in the extreme eastern part of Kentucky, and cannot hope to see you personally and talk with you face to face of the good things of the kingdom of our God, which blessed kingdom "is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Romans xiv. 17. This I should so much love to do, but have no evidence at this time that God has so ordered it. I am persuaded (convinced) that all things, both natural and spiritual, for time and eternity, are in perfect harmony with the sentiment of your poetry, especially the seventh and eighth lines, which read as follows:

"And from eternity designed
The place each one should fill."

This infinite and all-wise God not only knows the end of all things, but has absolutely declared them, "saying, My counsel shall stand, and I will do [perform] all my pleasure." Forasmuch then as the destiny of all worlds, beings, things and events are inevitably fixed and settled by and in the infinite wisdom and immutable counsel of eternal Deity, so also is every link in the chain of events as unalterably fixed as is the end. If your poetry does not convey this sublime and glorious scriptural truth, I do not understand it. I hope my love goes out to you for the God-honoring and soul-cheer-

ing truth you have so well set forth in few words. My cup was filled to running over while reading your letter to dear brother Vail, whom I never have seen, but whom I love in the truth, and O how I do crave to meet him. The all-wise and omnipotent God has declared of himself and said, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. It seems to me that the idea is clearly conveyed in this declaration of holy writ, that if the Lord could (but impossible) change but one moment, the sons of Jacob would be consumed. However, he cannot change even for one moment, neither can so much as one of the sons of Jacob be consumed. It was and is needful that the Lord keep his children both night and day, which makes up all time, and water them every moment. This he does and has always thus kept his people, and we cannot think that the infinite and all-wise God ever did or ever could do anything unnecessary or unneeded. Therefore it is of the utmost importance that the Lord keeps his people night and day and waters them every moment lest any hurt them.

I must close lest I weary you. No doubt this will come to you unexpectedly, and perhaps be no comfort to you. I am threescore and ten years, and have had a name and place among the Old Baptists a little over forty-four years, and have been trying to preach a little over thirty-four years of that time, in much weakness, fear and trembling, but just as God designed, as my text in your poetry reads. If you write to Elder Vail or see him, remember me to him. I hope to write an article for the SIGNS soon, if the Lord will. Love to you and yours.

Yours unworthily,

W. J. MAY.

HOPEWELL, N. J., July 29, 1907.

DEAR ELDER CHICK:—Sitting here today, busy with my sewing and thinking of you (with a prayer in my heart that you will be strengthened for this day), I feel it would give me comfort to write you a few words.

The meetings to me, both Saturday and Sunday, were unusually sweet and solemn, and I believe they were to many others; it seemed to me that joy flowed from heart to heart, and that we truly sat together in heavenly places in Christ Jesus.

It has often been a question with me whether I should ever have come to the church at all, and if at all, whether it would not have been better to have waited awhile longer. When my dear mother was taken away from me I had such a clear and overwhelming view of my nothingness and helplessness that it has often made me wonder if I really ever had any experience before that time. But yesterday, when in the sermon you referred to the tears of gladness you saw in the eyes of many at the waterside, it took me back to one thing that transpired the morning of my baptism, though I knew nothing of it until some time after. Then an aged sister came to the church, and Elder Hartwell asked her from what time she dated her experience? She said, From seeing a young person baptized five years ago. I thought nothing strange of that, but it was very different when she came to me after the meeting closed and said, "You are the person I saw baptized." I never had felt so humble in my life, and that dear sister, long since dead, was always very precious to me. But why was it my baptism? There were two others, why was it not one of them, or all of us? It was from no fleshly partiality, for up to that time

we were not acquainted. I have never forgotten her words, but yesterday when you spoke of the tears of gladness, and my mind went back to the dear sister, I had a different view of it from any before. It seemed to me if it had not been right for me to go then, the Lord would not have made use of me to show her the plan of salvation. It was through the baptism of a poor, unworthy sinner that she was brought to see herself a sinner saved by grace. How true it is that his ways are past finding out. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." It is all beyond my comprehension, but this view of it made me hope that after all it was the time appointed of the Lord; and whether it seems right to me or not, if it was his will I have no right to say, "What doest thou?" Sometimes it is made plain to me that "God moves in a mysterious way his wonders to perform," and that it is becoming for me to keep silent and wait my Maker's nod.

Again I want to say that the meetings had a sweet savor, they were like precious ointment; and while the Lord spoke through you to us, I hope you also drank and were filled of the same water of life. While I love the brethren, and had rather go to the meetings than any other place on earth, I fear the words of yesterday's text will never be applicable to me. The flesh is weak, and I get so far astray,

"Tis seldom I can ever see
Myself as I would wish to be;
What I desire I can't attain;
From what I hate I can't refrain."

I felt very humble yesterday when you said we had borne kindly with your failings for a number of years. I cannot see it that way; I feel you have borne with

my faults and failures generously, and have been true and faithful to us, both as a church and individually, and I have always been thankful the great Shepherd of the sheep sent you to minister to us, and wish I could show you by a well ordered life and godly conversation how much I appreciate your kindness, your forbearance and your faithfulness.

July 30th.—After writing this yesterday it looked so much like myself, so imperfect, I decided not to send it, but today I cannot help writing. I am glad that you came to live among us. While I know you have had many trials and many crosses to bear in that time, yet I trust you have had some sweet seasons, too, and hope there have been times when your outward losses were made up by inward graces; and while I also know that my walk gives you but little if any cause to rejoice, as did the walk of the children of whom John wrote, (3 John 4,) you may be glad to know that it is a grief to me that, "When I would do good, evil is present with me," and I have to cry out with Paul, O wretched one that I am! who shall deliver me from the body of this death? I am glad he knows my frame, and remembers I am but dust. I hope you may long be strengthened to stand upon the walls of Zion, and "cry unto her, that her warfare is accomplished, that her iniquity is pardoned," to the comfort and encouragement of weary and heavy laden sinners.

If this is out of order, please do not fail to tell me. I think I felt a little as sister Bonnie said Saturday, when she spoke of wanting to write.

Your sister in hope,

ANNA J. SUTPHEN.

GLENBROOK, Va., Sept. 6, 1907.

ELDER F. A. CHICK—DEAR BROTHER:—I have often had a desire to write you, if only a few lines, to let you know what a comfort the SIGNS OF THE TIMES is to me. When I read the letters written by different brethren and sisters from all over the country, it seems that I am reading my own heart, for they tell my feelings better than I can tell them myself; and the editorials by yourself and Elder Ker are certainly good and strengthening to the weak, trembling ones. When I read your editorial on Sunday Schools, in the SIGNS for September 15th, I felt that I must write and tell you how I enjoyed reading it, and I fully agree with all that you said on the subject. There is so much creature work in the world to-day, men claiming to lead souls to Christ. Poor, weak, puny man, what can he do to change the heart? Nothing. How foolish then to talk of winning or leading souls to Jesus, and leading the tender minds of children to the knowledge of Christ. We who believe in salvation by grace, and grace alone, know that it is impossible for them to change the heart as it is to turn the earth upside down. When we feel that awful stirring up in our hearts our sins roll up before us as mountains and we are made to see ourselves as we are: sinners before God, then do we cry in our misery and distress, Dear Lord, have mercy on me, a poor sinner; and when our prayer is answered, dear brother, what peace; yes, "the peace that passeth understanding" is ours, and how quickly our heart is turned from the pleasures of this world to higher things in Christ Jesus, and we can truthfully say, The things that I once hated now I love, and the things I once loved now I hate.

I was baptized December 16th, 1906,

by our dear brother, Elder H. H. Lefferts. I have only been with the Old Baptists a few months, but I think they have been the happiest of my life, and I thank God for giving me a home among his people that the world cannot buy. If there are any people in this world I do love it is the Old Baptists, and Paul says, "We know that we have passed from death unto life, because we love the brethren," and therein lies my strongest hope, for I am sure, if I know anything, that I love the brethren with a love that the world knows not. O what wonderful love the Father has bestowed upon us.

"How high a privilege 'tis to know
Our sins are all forgiven;
To bear about this pledge below,
This special grant of heaven.

To look on this when sunk in fears,
While each repeated sight,
Like some reviving cordial, cheers,
And makes temptations light.

O! what is honor, wealth, or mirth,
To this well grounded peace?
How poor are all the goods of earth,
To such a gift as this.

This is a treasure rich indeed,
Which none but Christ can give;
Of this the best of men have need,
This I, the worst, receive."

Through the death of our dear brother, Elder E. V. White, our church at this place (Frying Pan) is left without a pastor, but the Lord will take care of his own and raise up another to take his place. We have with us every fourth Sunday, for the present, Elder J. G. Eubanks, for which we are very thankful, and thank God our little church is in perfect love and fellowship, peaceful and quiet.

Brother Chick, I did not write this for publication, but only to relieve a troubled mind. I would that I could speak a comforting word to some of God's little ones, but I cannot; I seem to need so much myself and can give nothing in return.

May the Lord bless and strengthen you, dear brethren, and continue the publication of the dear old SIGNS, which is such a comfort to many. Remember me as the least of God's little ones, if one at all.

Your sister in hope,

(MRS.) LENA HUNTT.

[WHILE our sister did not write this for publication we feel sure she will not be offended because we publish it. Such words as the writer's are good for all the family of God to read.—ED.]

SHERWOOD, Oregon, Oct. 10, 1907.

ELDER H. C. KER—VERY DEAR BROTHER:—I inclose a letter written by our esteemed sister, M. J. Lee, which you will please publish if you think it worthy a place in our dear old medium of correspondence, the SIGNS OF THE TIMES.

Your brother in a precious hope,

J. P. ALLISON.

ELGIN, Oregon, August 29, 1907.

ELDER AND MRS. J. P. ALLISON—DEAR BROTHER AND SISTER IN CHRIST:—There comes to me often the memory of my promise to write to you when possible to do so, and, dear, aged friends and fellow-travelers to a better home, I am resting an hour at the home of dear old sister Dodson, who is now recovering from a recent illness, and while the blessing of a painless rest is hers I feel the urgent duty upon me to write to you, and would that God's mercy would so work upon my heart that I could open my heart to you, to tell some of the dealings of the Lord with my poor soul, and of some great seasons of loneliness and weeping that have been and to-day are mine; yes, mine to the end of this mortal existence, mine till the hour when "loyal hearts and true stand ever in the light; all rapture through and through in God's most holy

sight." O that I may once more be enabled to rejoice with joy unspeakable that I have been counted worthy to suffer. Dear friends, this morning I desire to know the very cause that impels me to write to you, for I desire not to garnish the sepulchres of the righteous, neither do I desire to neglect the weightier matters of law, judgment, mercy and faith, yet he who is the God of the living hath enabled me to walk in mine integrity. "Known unto God are all his works, from the beginning of the world." "But he that shall endure unto the end, the same shall be saved," and my daily prayer is for grace sufficient for each trial that awaits me. How easy it is for outward godliness to appear in the lives of those who believe in a god that rules in most everything. With some the above quotation is meant to include everything except the financial side of life, others exempt the affections, others wish to be left to their own taste in social matters; but, dear brother and sister, I have not so learned Christ. How precious is the view of that dear Husband of our souls, yea, the Bishop of souls, who wins the best and purest affections, holding them even to the end. The bride, the church adorned in spotless array, waits patiently all the appointed days of his coming, and neither seeks nor admires any other.

Dear friends, I am in great haste, and write as thoughts come scatteringly to mind. I do not wish to annoy your precious golden days with any of my earthly cares. You have both been as father and mother to me ever since the time you visited my dear parents and instructed me in so many points regarding the attitude of a poor child of grace when coming in contact with the surrounding world, for my conscience was, I know, tender and true, and I wept at the thought

of mingling in worldly doings; but your advice did not lead to false pretense, it gave truth and christian courage as the only safe rule, and I fear the cunning falsehood that glides into weakness of action. Can you write to me some time?

I remain yours truly,

M. J. LEE.

KALAMAZOO, Michigan.

DEAR BRETHREN:—Inclosed you will find two dollars, for which you will continue to send the SIGNS to my address for another year; we do not feel that we can well do without it, as it advocates that which we believe to be the truth as it is in Jesus. It brings us glad tidings in our old age, for in its pages we find no divisions to mar the peace and enjoyment of the children of God; for this, my dear brethren, I hope that we are thankful to our God, and thankful to him for guiding the dear editors in publishing the SIGNS OF THE TIMES to the comfort and edification of his dear people; and O, dear ones, may the King of kings lead you to know the truth as it is in Jesus as he may see that you have need; and O Lord, guide these soldiers of the cross with might and power in the future as thou hast in the years gone by. What joy there is in doing our Master's will; and think of that little stream where such sweetness came into our poor hearts the day we were buried with Jesus to live with him forevermore in newness of life in the kingdom of our Lord and Savior. It makes us poor, it makes us humble, it makes us rejoice, and it makes us happy to think that we rejoice, and we cry out, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Ah, dear ones, wonder of wonders that we ever were made to love that Name above every name; and what shall the substance

be when in full glory we see it? Many of God's dear ones have gone to their reward. Those who bore the toil and burden and heat of the day put on the whole armor of God and fought in the ranks; but where have I been all these years while others are carrying on the glorious warfare? I feel myself out of sight of the flag many times, a poor wanderer. Yes, you that have named the name of Christ, if you are mourning for some loved one who will walk with you no more on earth, I would say, "Let not your heart be troubled: ye believe in God, believe also in me." If you really believe that Christ lived and died and rose again, then it is easy to believe him when he says, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." Let those of us who have named the name of Jesus take comfort in this Scripture: "A bruised reed shall he not break, and the smoking flax shall he not quench." All things shall be brought unto victory by the King of kings.

After reading this, if in your judgment it is suitable to publish in the SIGNS OF THE TIMES, do so; if not, put it aside. Remember us poor old creatures in your prayers. If ever saved, saved by grace alone.

MR. AND MRS. D. D. McALPINE.

TROY, Texas, Oct. 20, 1907.

DEAR KINDRED IN CHRIST:—I feel a desire from some cause to try to address you, vile and unworthy though I feel to be. The way I am traveling is dark and thorny, and I often wonder if I am not one of the characters of whom the Lord said, "I also will laugh at your calamity; I will mock when your fear cometh." It seems that I am an alien from God, and am crying for bread as I journey through

this desert. During the Civil War sometimes when I was on picket duty at night in northern Virginia, shivering with cold, I would watch with great anxiety for the first dawn of daylight; so it is now, I am watching for the Sun of Righteousness to arise with healing in his wings. O that the joy of his salvation might be restored once more. I am utterly unable to produce light when it is dark, though with other conditionalists I once thought I could; but with all my efforts in that direction I only sank deeper and deeper in the mire of sin. I had fall after fall, until Jonah-like I was brought to confess that salvation is of the Lord from start to finish, for time and eternity; so you see how I was cut off from depending upon my ability to be keeper of my conditional time salvation. "Without me ye can do nothing." Sometimes it takes very bitter experiences to teach us this lesson. I expect some of our brethren who are now following this strange god will tell a different story if they live long in this world of sin, sorrow and suffering, if it is the will of the dear Lord to show them that with the flesh they can only serve the law of sin. I rejoice in the hope that the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death, and that I am no longer under law, but under grace.

This is a dark, rainy day; it is our meeting day, but we cannot go as it is eighteen miles from here and the roads through this black, waxy land are almost impassable. Our little band is composed of about twenty-eight members, and peace and fellowship abound since separating from the conditionalists about three years ago.

Submitting this to your better judgment, I will close by asking all the dear saints to remember at the throne of grace, when they have access thereto, a poor old sinner.

A. J. PHILLIPS.

RATON, New Mexico, August 21, 1907.

ELDER F. A. CHICK—DEAR BROTHER IN HOPE:—With the approval of the editors of the SIGNS I would like to reply to the correspondents who have during the past year written for the paper. As I have received and read their articles I have felt that I must write to each one and tell them what pleasure I have received in reading them. I could not write to every one, and so I am impressed to try and say to each of them that I have been most wonderfully comforted and delighted in reading their articles, they expressed my own feelings; in reading every letter I could say, That is just as I feel. No one said, I can do good and help the Lord convert the world; I hear people talk that way, but they are not the writers of the SIGNS. I feel sure I "love the brethren," but the question comes to me, Is it a spiritual love, or is it simply earthly love? Then comes the question, Why are we so unlike the mass of people? We all believe so differently from them, and all of us have the same trials of mind, feel our unworthiness, and feel that we have many blessings showered upon us. It certainly does give us much satisfaction to find so many scattered ones telling of the same things we experience. I feel daily that I am the recipient of more blessings than any one else. I have passed my seventy-eighth birthday, am the last surviving member of a family of fourteen children; I am the thirteenth child. As I look over my past life I am able to see the hand of the Lord directing all my steps. Not as I planned from time to time have I gone, but as my God has directed and led me, and I can see now how much better has been the way I have been led than the way I planned. I feel to say:

“Sovereign Ruler of the skies,
Ever gracious, ever wise,
All my times are in thy hand,
All events at thy command.

His decree, who formed the earth,
Fixed my first and second birth;
Parents, native place and time,
All appointed were by him.

O thou Gracious, Wise and Just,
In thy hands my life I trust.
Have I somewhat dearer still?
I resign it to thy will.

May I always own thy hand—
Still to thee surrendered stand;
Know that thou art God alone,
I and mine are all thy own.

Thee at all times will I bless;
Having thee, I all possess;
How can I bereaved be,
Since I cannot part with thee?”

Dear brethren and sisters, write on. I owe letters to many of the readers of the SIGNS; quite a number of them were in days gone by pupils of mine in Hopewell, N. J. To each and all I would extend warm christian remembrance.

May the Lord bless you, is the prayer of your unworthy sister in hope,

ELIZABETH H. BOGGS.

CORRESPONDING LETTERS.

The Elk River Association of Primitive Baptists, held at Cherryvale, Kansas, with the Big Hill Church, to our corresponding associations sendeth christian greeting.

DEAR BRETHREN:—We have received your messengers and correspondence, and are thankful to the God of mercy and grace that your fellowship and love are continued. We have for thirty-five years continued these missives of friendship and fellowship, but it seems now they must be discontinued, as our churches have become so weakened from various causes as to make it advisable to discontinue our associations until in the providence of God we can resume them.

May the God of peace grant you plentiful grace. Farewell.

NATHAN REEDER, Moderator.

T. R. PITTMAN, Clerk.

CIRCULAR LETTERS.

(Written by Elder F. M. Sutton.)

The Elk River Association of Regular Primitive Baptists, now in session with Big Hill Church, Montgomery County, Kansas, to the churches composing her body, to her correspondents and to all of like precious faith, sendeth christian salutation.

VERY DEAR BRETHREN AND SISTERS IN CHRIST:—Another year with its cares and burdens, as well as its joys and pleasures, has passed away, and we have again met to enjoy a short season of fellowship and love in the worship of the God of our salvation, and as is our custom, we print this Circular Letter with our Minutes as an expression of some of the doctrine held by the churches of our body, as well as an expression of some of the principles upon which our church relation and fellowship are based.

The great apostle to the Gentiles (of which nation we are) in his letter to the church at Ephesus and the faithful in Christ Jesus, said, “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” —Eph. i. 4, 5. The word “us,” as used in this quotation, includes the apostle Paul, the church at Ephesus and the faithful in Christ Jesus, and all of whom bear the same relation to God through Jesus Christ that we bear to him, if it indeed be that we are of the church of Christ. If we carefully examine the relation that Paul and those addressed had to God the Father through Jesus Christ, and the manner of the establishment of that relationship, we may be able to ascertain the relation we hold to him as

churches identical with the church at Ephesus, as well as the way in which that relation is established with us.

The apostle says they were predestinated unto the adoption of children, and in that expression we learn the relation of these Ephesians to God, it being that of children, as having been adopted to himself by Jesus Christ, and children only by adoption, and not by lineal descent, as some would have us believe, for, according to Biblical history, these Ephesians were of the lineal descendants or seed of Adam, and fell in him, and were of the worst sort, being Gentiles (as are we), and were by nature the children of wrath, (Eph. ii. 31,) and as such were not God's children. In this and other countries persons may, under the law of adoption, make other people's children their children by adoption, who thus become heirs to their estate equally with their own children, and this, too, may be done, and usually is, without the consent of the child adopted. Now these adopted children do not become children by descent or by their own will, but by the good will of those who adopt them. These natural children are adopted under the laws of the State; the children of God were adopted under the law of God. Children of this life are adopted in time; the children of God were, in his foreknowledge and predetermination, adopted in the ancients of eternity (see first quotation in this letter), having been chosen in him before the foundation of the world and predestinated unto the adoption of children by Jesus Christ to himself. Natural children adopted in this life take their places in the families into which they are adopted, in a natural way, but the adopted children of God (and there are none other than adopted children of Adam's race) are not so inducted or placed

into the family of God, although there are those who try very hard to make it so appear.

As we have already seen, the adoption of God's children was predestinated before time began, but their manifestation as children is in time, in this life; but their life in Christ is not natural, but spiritual. "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."—1 Cor. xv. 46. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son."—Romans viii. 29. This conformity to the image or likeness of Christ is effected in regeneration, and not in a natural way. "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." And further, "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."—Romans viii. 15-17. This heirship with Christ comes by our adoption through him into the family of God. Our inheritance is the same as that of Jesus Christ, which is an incorruptible inheritance, unto which we are kept by the power of God. (1 Peter i. 4, 5.) To this inheritance we are called. "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. 30. As there were no conditions in the adoption of the child of God as to anything he could do touching his adoption, inasmuch as his adoption was effected by the predestination of God prior to his manifestation here in the flesh, in this life, so also there are no conditions as to anything he may do as to his entrance

into the inheritance; as we have already seen that whom he (God) predestinated to be conformed to the image or likeness of Christ, him he called, justified and glorified, there being no conditions whatever expressed or implied as to his conformity to Christ, his calling, justification or glorification. Nor is it strange that this is so, when we consider that our relation with Christ is spiritual and not natural; that we are born into the world as natural beings; that before an entrance into that inheritance or the kingdom of Christ can be effected we must become spiritual; that in order to become spiritual we must be changed, and in order to be changed we must be born again unto a new and spiritual life, "not of corruptible seed, but of incorruptible, by the word of God," which is Christ; that we must be born of the Spirit, his Spirit bearing witness with our spirit, as already quoted. The operation of the Spirit of God in the heart you have all felt, and by it you have been able to believe in the Lord's Christ, to recognize the children of God, and in it you have found the basis of the love of God and the love and fellowship of the church, and by it you are able to "know the joyful sound" when the gospel is preached in your hearing; and this spiritual relation to Christ, which we have been made to feel within ourselves, has begotten within us a hope that we are among those that were predestinated unto the adoption of children by Jesus Christ to himself, and are embraced among the children of promise.

And now may "the faith once delivered unto the saints," and even to us of the old Primitive Church, and in part here set forth, be contended for earnestly by all the churches, and may grace, truth, mercy and peace be multiplied and abound everywhere among the children of God. Amen.

NATHAN REEDER, Moderator.

T. R. PITTMAN, Clerk.

(Written by Elder John E. Gore.)

The Virginia Corresponding Meeting of Old School Baptists, in session with the New Valley Church, October, 1907, to the churches composing the same sendeth greeting in the Lord.

WE believe, we hope, in the perfection and holiness of our Lord Jesus Christ, as God perfect and holy in all of his attributes, executing his eternal decrees, doing his will in the army of heaven and among the inhabitants of the earth; as Christ, (who is God manifest in the flesh) the anointed of the Lord, the complete and everlasting Savior of poor sinners; as the Holy Ghost, the Comforter and wise Preserver and Leader of his people, taking the things of Jesus and revealing them unto the church. These three bear record in heaven, these three are one, the only wise God and Savior Jesus Christ. Our God is not limited as a sovereign in his decrees, he is not slack concerning his promise, nor can he be thwarted in one degree in the accomplishment of his wise and gracious purposes. He is not confined to limited space upon earth (his footstool) or in heaven (his throne). By his word he cursed the earth, and by virtue of his death and resurrection he began to set up his kingdom in the earth; that which then was in his purpose true, has and will be to a jot and tittle both literally and spiritually accomplished by the working of him with whom we have to do. He fills eternity and every atom of space, both in heaven and in earth, without being absent at any time, point, position or place. He is everywhere, "beholding the evil and the good;" no time or place excepted; if we ascend into heaven he is there, if we make our bed in hell he is there; living with Jesus, suffering with Jesus, being with him where he is and beholding his glory, can only lead

the hungry soul into a sacred nearness with Jesus. It is only when we are enabled to see ourselves, or what we are by nature (altogether corrupt), that we are enabled to see Jesus as being what he is (holiness and perfection). Isaiah, when he saw his weakness and the corruption of his own heart (as well as that of the people with whom he dwelt) at that time, by faith, saw the Lord high and lifted up, and His train (the church) filled the temple. He saw the glory of God, the perfect work of Jesus, the vital unity of Christ and his church; she was with Jesus in that high sphere of refulgent glory: immortality and holiness. No poor sinner has ever seen Jesus, the head, without seeing his body, the church, for there never was a time (nor will there ever be) when the head and body were disconnected. It was in the midst of extreme suffering when the heavens were opened to Stephen; it was then that he saw Jesus at the right hand of God, (where the church is, Acts vii. 55.) Stephen looked up to see Jesus and his body; Isaiah looked up when he saw, by faith, the vision of the Lord and the church in the temple; Jacob looked up when he saw the angels of God ascending and descending; it was in the night, in the midst of suffering, as it were. John, in his agony of soul, in the isle of Patmos, looked up to behold "The holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Jesus and his church are above all things earthly: "They are not of the world, even as I am not of the world." She is holy because God is holy, she lives because God lives, she is lifted up because Jesus is lifted up. "And I, if I be lifted up from the earth, will draw all men unto me." "Unto him shall the gathering of the people be." "I in them,

and thou in me, that they may be made perfect in one." The canopy of the literal heaven does not have to be opened and rolled aside for a poor sinner to see Jesus at the right hand of God, as if God and the kingdom of heaven were a great way off. This was not true of Stephen, it is not true of any one else. Stephen looked up, so does every other poor soul in his affliction. It is by faith, not by sight, that we see Him; he is above all, the earth is his footstool; he fills immensity. We are, by nature, of the earth, we are at his feet; if we see him we have to look up to behold his glory. The head is above the body; He is from above, we (sinners) are from beneath, of the earth earthy. The poor sinner cannot look to the earth for that for which his heart panteth. The earth is cursed, it is unclean. When we look to the earth we see nothing but vanity and pride, we find nothing but death in the pot. That kingdom, that high and holy place where Jesus and his people dwell, is absolutely pure and undefiled; flesh and blood cannot enter there, has never and will never enter there. The kingdom of our Lord and his Christ is an everlasting kingdom, free from the corrupting influences of human nature. That kingdom is an everlasting kingdom, ordered in all things and sure. The subjects of that eternal house compose the generation of Jesus Christ; heirs of God and joint-heirs with Christ; a chosen generation, a royal family; they are the children of God, loved by him, redeemed by him, borne and carried by him all the days of old. God has been their dwelling-place in all generations. They have eternal life, the very life of Christ, and that life is hid with Christ in God. As the life and very existence of the natural branch is in the vine when as yet they have no visible ex-

istence, so the very life and actual existence of the spiritual branch (the church) were in the spiritual vine (Christ) when as yet there were none of them, manifestly. Eve, as she stood the type of the church in her natural relationship to Adam, was bone of his bone, flesh of his flesh and life of his life; her very being was actually hid in Adam when as yet she was undeveloped as the bride of Adam. Adam stood as the type of Christ, and as the natural existence of Adam's posterity was in Adam when he was made in the image of God, just so the spiritual existence of the generation of Jesus Christ (the church) was in Christ, their spiritual head, from everlasting to everlasting. Time has and will continue to develop God's eternal purpose in the natural creation, as well as that of the spiritual creation. "By one man's disobedience [Adam] many were made sinners, so by the obedience of one [Christ] shall many be made righteous." "Except a corn of wheat [Adam, the type] fall into the ground and die, it abideth alone: [that is, Adam's posterity would have remained undeveloped] but if it die, it bringeth forth much fruit." Even so without the death and resurrection of our blessed Savior, the antitype, there would not have been any development of the church from nature's darkness to light and immortality. By virtue of his death his saints of old were enabled, by faith, to look down through the dim vista of time to the cross, and by faith in the blood of Christ we are enabled to look back to the cross; the first believing that all things would be accomplished by the death of Christ, the second believing that his work was accomplished when he bowed his head and gave up the ghost. Now in time the Holy Ghost shall take these things and show them unto you.

"As the days of Noe were, so shall also the coming of the Son of man be;" in the development of the church, the body of Christ, the pillar and ground of the truth. Here to live, by faith, swallowed up in the hope of the victory that Christ wrought, rooted and grounded in the precious hope that when we awake with the likeness of Christ we shall be satisfied.

Our next annual meeting is appointed to be held with the Frying Pan Church, Fairfax County, Virginia, to begin on Wednesday before the third Sunday in October, 1908, where we hope to greet your messengers and receive your messages of love again.

J. N. BADGER, Moderator.

G. G. GALLEHER, Clerk.

NOTICE.

THE brethren and friends of Brantford, Ontario, would be pleased to have any of our ministers, who visit Canada, call and preach for them. Any who can do so will communicate with Fred Simmons, at Brantford, Ontario.

INFORMATION WANTED.

If there are any Old School Baptists in the vicinity of Upland, San Bernardino County, California, will they please communicate with G. A. Dundas, at the above address?

CHANGE OF ADDRESS.

W. M. Little has changed his address from Groesbeck, Texas, to Donie, Texas.

ELDER Lee Hanks has changed his address from Pelham, Ga., to Macon, Ga.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1907.

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.***EZEKIEL XXXVII.**

MRS. Mary J. Carnue, of Colfax, Kan., has requested our views on the thirty-seventh chapter of Ezekiel. There is too much in the chapter to allow us to do more than briefly sketch a few thoughts upon it. It is our recollection that we have at some time in the past written concerning the former part of the chapter, but however we will suggest a few thoughts.

At the time of this prophecy both Judah and Israel were suffering captivity as a reward for their transgressions; beside this, the life of each was at a low ebb, and devotion to God and his service had well-nigh died out from among them. The forms of religion, according to the demands of that worldly sanctuary, had well-nigh ceased to be observed, and the weightier matters of the law, such as judgment and justice, were held in but little regard, and vice and crime were prevalent in the land. Those who were spiritual among them, who really feared God, were distressed; some of them, like Ezekiel, had warned and reproved and exhorted the people to repentance, but to little avail; to those who loved God and his cause all things looked discouraging. Could real religion with

its fruits ever be revived in the land and among Israel again? This was, in brief, the state of things in Israel and the state of mind among those who were really spiritual at that time. Ezekiel as a prophet of God had fulfilled the work assigned him of God, and yet to him there appeared to be no righteous fruit of his labor in them; they were still cold and indifferent to the word of the Lord by his lips, and to all human appearance they were past help; indeed, vain was the help of man. Warnings and reproofs and beseechings were alike unavailing to move them to forsake their ways and turn to the ways of righteousness. No doubt the prophet, like many other servants of God, was tempted to say in his heart, It is of no use to continue to prophesy; these are but dry bones, with no flesh upon them, and separated each from his fellow; surely they cannot live again, why continue my labor among them? But now the Lord has a message to impart to his servant, and the vision of the dry bones follows. These dry bones represented the whole house of Israel, as we are told. As the prophet beholds this sad vision, the word of the Lord stirs up the question in his soul, Can these dry bones live? All the questioning and doubting and fearing of the prophet would be stirred up by this solemn question. What think you: can these bones live? they are dead and they are dry, and very dry. The prophet could not say, They will live; and he could not say, They will not live; but his faith brought him to say just the right thing: "Thou knowest." This seems to us to be just that attitude of mind that waits upon God, believing that all things are possible with him, though to our human sight they are impossible. There is faith begotten in the heart of believers that with God all things are

possible. Then came the word of the Lord to Ezekiel, bidding him prophesy to these dry bones; and the prophecy is made up of promises from God. The prophet was told to say to these dry bones that the word of the Lord was, "Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." This was God's message by the lips of Ezekiel, and it was a message just suited to them; these dead, dry bones could make no move toward any of these wonderful works. "I the Lord do all these things." As Ezekiel declared the word of the Lord it was done as the Lord had said. The prophet did not do this, but the Lord, and there was no exhortation on the part of the prophet in this vision, as though there would be power in them to turn from their dry, dead state and live; it was simply a gospel message, and the Lord fulfilled his promises. No conditions were proposed to these dry bones, and no effort was demanded at their wills. Indeed, they were so dead and dry that they could not even hear the message from the lips of the prophet until life had been given them. Then the Lord declared to the prophet what this vision meant: "These bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts." Now the Lord declares to this mourning people that he will open their graves and bring them forth, and bring them to the land of Israel, and put his Spirit in them, and place them in their own land, and they shall know that it is the Lord who hath done all this. This is the substance of verses eleven to fourteen. This is the Lord's

word, and it is his work, and they shall know that it is his work. The blessed Lord works always in his people so that they come to know that it is the work of God, and thus he cuts them off from all self-praise. They come to know that their sins have cut them off, but that their good works have nothing to do with their restoration. In no other way could they come to say, "Not unto us, O Lord, not unto us, but unto thy name give glory." This is all very manifest in this narrative. Ezekiel is not told, and neither does he intimate, that his prophesying was the cause of this wonderful work seen in the vision, and so his preaching among the people was not the cause of their repentance and the following restoration of them to their own land. He first, last and all the time is told, This is what I, the Lord, will do, and this he is bidden to say to the people; nothing more and nothing less. Here was pure gospel, the gospel of unassisted grace, which is sovereign, rich and free; no other gospel is worthy of God or available for man.

It seems important here to make one thing prominent: Israel is not said to be dead, in the sense that all men are by nature dead in trespasses and sins; they are not said to be dead, in the sense that the Gentile nations were dead; they were the Lord's chosen national people, and this the Gentile nations never were. Israel was here represented as being dead in the same sense in which Paul declares that believers die by transgression. They were saved from this death, and raised up from it, in the sense that the Lord's people always are when the Lord causes them to repent of their backslidings and to return to the ways of the Lord. It is important to remember that Israel is always the type of living and believing souls under the gospel dispensation, never

the type of those dead in trespasses and sins. This valley of dry bones did not represent unregenerate men, but regenerate men who have backslid. It is recognized in all the word of God, and every living soul knows for himself, that there is such a thing as becoming very dry and dead, in the sense of being cut off from the joy of salvation. This is that state which this chapter sets forth in the vision and in the type. Now why is it so important to notice and emphasize this truth here? Because it sets forth the other precious truth that it is the work of God alone to revive his work from time to time, as well as to begin it in the heart, and in this constant reviving there are no conditions to be complied with upon the part of the dry bones, any more than there were conditions to be complied with ere men were brought to repentance and salvation in the first place. Our daily salvation is not one whit more conditional than was the work at first. Having been begun by the Spirit the work goes on by the Spirit to the end, when the final glory is received. This must be so if we are to believe all that this chapter teaches, and the children of God exercised by living faith do believe it.

Churches here and there, or portions of churches, or persons who believe, are seen to be in a dead, dry state. Like the prophet, every gospel minister must grieve at this, and, like Ezekiel, his place is to prophesy God's work and God's promises to these dry bones. If the pastor who is grieved at the declension of some who have run well asks, What shall I do? the answer is given here: Declare what the Lord says he will do to the dry bones of his people. If things have come to such a pass that he is ready to become altogether discouraged and to cease from his ministry among the people, in this chapter is

encouragement stored up for him; his unbelief and questionings will here find rebuke. Here also will he find rebuke should he begin to imagine that he can have some hand in reviving things. Every gospel minister must learn the lesson that it is his sole business as the servant of God to go on declaring that the Lord will cause these dry bones to live and to stand upon their feet. The Lord will heal the backslidings of all his people, and when the people of God are revived that minister can but bow his head before God and render praise to his mighty and gracious arm. Yet it is the burden that is laid upon the servants of God that they must prophesy. If one shall say to them, If, as you say, all this is the work of God, why preach at all? the answer is found in their souls, and it is, The Lord has bidden me to preach, and his word is like fire in the bones shut up, and I long to speak that my soul may be refreshed. Preaching is needful for him who preaches and for him who hears, because it sets forth the Lord's work and brings forth praise from believing hearts to him; and in the reviving, and afterwards, it will always appear that it is not conditioned upon either the preaching or upon steps to be taken by those who need reviving. God works, and both preacher and hearer are prepared to praise him alone. This truth is altogether apparent in this wonderful vision, and in the application of it to the house of Israel, and here, as always, the word of God in the Bible agrees with the word of God in the experience of men, and its burden is, "Salvation is of the Lord."

In the rest of this wonderful chapter is set forth how dissensions are to be healed among the people of God. Judah and Israel were divided into two kingdoms, and, more than this, were divided in

sympathy and feeling; there was alienation and strife among them. To one who has no knowledge of the deceitfulness of sin and of the human heart it would seem incredible that there could be such alienation among brothers of one family, and especially among the children of God, and still more, when both were confronted with baleful enemies and it would seem that wisdom demand that they should present a united front against their foes. If our God gains the victory over Israel's foes it is in such a way as takes all room for boasting from them. He graciously preserves his people and wonderfully overcomes all their foes, even when they are engaged in strife. What wonders of power and what wonders of grace are in him to save his people, backsliding and stiff-necked as they are; and if they were not the most stiff-necked and rebellious of all people it would seem that such wonders of mercy and forbearance would have long since broken their hearts and made them ashamed of their strife among themselves; it would seem indeed as though the hardest heart would be melted and would drop the weapons of warfare as against a brother. Now Israel and Judah were thus divided, but they shall be united, therefore the prophet is directed to take two sticks and write upon them the names of both Judah and Israel. What a blessed consolation that the Lord writes both names of the warring people. We would declare anathemas against our opposing brother, but the Lord writes even his name in the covenant. There is one name and one stick for each, and the prophet was told to join these two sticks together. Then the message was this: If one should ask, What means this? he was to say, Thus saith the Lord, I will make these two sticks one and they shall be one in my

hand. They shall be one, under one covenant and under one king, and my tabernacle shall be with them, and I will be their God and they shall be my people. We have not quoted the chapter here, because it is too long, but have been giving the substance.

Now let us mark that here also the healing is all of the Lord's power and grace; it is "I the Lord" all the time. Israel and Judah could not get together, but the Lord could place them together and make them one people again. It is as vain when divisions occur now as then for any of us to be running up and down seeking some way of making peace; our cry of Peace, peace, will never make peace; we cannot convert our brother's spirit, neither can we convert our own. No doubt among Israel and Judah many had often sorrowed, and many had urged that there should be a coming together again, and perhaps many had made suggestions to compromise, or of processes in which it might be hoped that healing of the breach should come; but compromise would not make oneness. Our ways cannot heal divided hearts, and it was so then, if indeed such things were tried. Ezekiel himself could have no power here; this he, as well as all others, must learn; all healing must come from God. The word of the Lord is that he will heal; and whenever strife ceases and love and union do abound, it is to the glory of the God of grace. This is the lesson of the latter part of this chapter. Would it not be well for us all to take this to heart? If the work is the Lord's, and his time to heal strife has come, he will put the spirit of peace in all our hearts, and give the spirit of prayer, that we may be one indeed; if the fruit of peace is to be sown in peace of those who make peace, that sowing must first be in our own hearts.

If the spirit of peace is not in us, we shall not sow the fruit of peace, and this is as applicable now as it has ever been. If it be asked of us, Can these warring factions be at peace? it is still true that the Lord alone knows. Here also it is our place to still keep right on prophesying and preaching the gospel of peace; that peace which but one Man has ever made with God: the man Christ Jesus. C.

PRAYER.

BROTHER R. Case, of London, Ontario, asks that we write upon the above subject. He also asks some questions regarding family worship and spiritual conversation. We would be glad to grant the request of our brother, and shall do the best we can in that direction, though prayer is a subject we have long feared we know little about. We verily believe, however, there is such a thing as prayer, and also answer to prayer, but seldom is it answered as we expect or hope. Prayer does not, if we know anything about it, consist of words, and seldom, if ever, do words fully express the desire of the heart. Sometimes actions show forth prayer, sometimes groans, sometimes tears, sometimes a bowed head. Abel showed the prayer of his soul in the offering of the lamb, feeling his need of the shedding of blood for the remission of sins. No word was spoken by him, called prayer, that we have record of. Many of the old testament saints are recorded as having prayed, and their prayers were heard. Christ and the apostles prayed and commanded the church to pray, but their words must be made spirit to us before we can obey them. Men no doubt often imagine they are praying, and would tell us, should we ask them why they pray, The Bible tells us to. If our needs do not cause us to pray, we

surely never can. Prayer is a petition, and with no need or desire there can be no petition. James tells us that we "Ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." John tells us if "He hear us, whatsoever we ask, we know that we have the petitions that we desired of him." These Scriptures are both clear. From James we learn that real prayer is not asking for something we can consume upon our lusts. And as we receive not these things according to our request, we learn from John that such petitions are not of God, hence are of the flesh, and are not prayer at all. Every petition given of God is heard and answered, but in such a way as to almost drive us to despair at times. Often the tried child of God asks for patience; this is answered, but it comes through tribulation: "tribulation worketh patience." We ask for experience of grace, that we may know the fellowship of the sufferings of Christ; this comes through patience: "Ye have heard of the patience [endurance] of Job." Did we not have like experience, how could we have fellowship for the man who said, "The hand of God hath touched me;" and, "Though he slay me, yet will I trust in him"? We often ask for hope; this is answered, but it comes through that experience of cutting off all our efforts and righteousness in the flesh. When this is done we are made to hope in God for life and peace through his Son. Jesus tells his people that, "Your Father knoweth what things ye have need of before ye ask him." He deals with his children now as he did with Solomon, when He said unto him, "Ask what I shall give thee;" that is, what I have in store for thee. Solomon, just entering upon his kingly reign, felt greatly the need of wisdom; therefore he said, "Give me

now wisdom and knowledge, that I may go out and come in before this people." God-given petitions are not for riches, wealth, honor, long life, nor for the life of our enemies, but for that which instructs, comforts and leads us in the ways of God, that his grace and power may be magnified.

Sometimes the Lord's people are troubled with regard to formality in their attempts to pray, and say, It is all form when I try to pray. No one can be more troubled regarding this very thing than we ourself have been these many years. But as we write these lines we remember the words of Jesus: "God is a Spirit: and they that worship him must worship him in spirit and in truth." We are wondering if there can be any such thing as formality in spiritual worship. Forms and ceremonies have passed away, and all things are become new. The Syro-phenician woman worshiped Jesus, saying, "Lord, help me." The worship was in spirit, believing in Christ as the Son of God with power; the petition was because of the worship, and not the worship itself. The children of God partake of the emblems of the broken body and shed blood of the blessed Redeemer, not that they may have communion, but because they have it already one with another, being "one bread." In communion there is worship of God and his Son Jesus Christ; partaking of the emblems is only an open confession of the Lamb of God, and done in remembrance of him. Worship must be in spirit, not in form or words. There is a difference between cause and effect, so is there a difference between worship and that which worship prompts. The poor woman who said, "If I may but touch his garment, I shall be whole," did touch his garment because of worship, not in order to worship him.

The spirit of prayer is given the redeemed, and the groaning within is evidence that intercession is going on. Without this spirit all is indeed formality and amounts to nothing, but with it there is no such thing as formality. The Pharisees prayed in word only, standing on the street corners and in other public places, not because of worship to God, but "to be seen of men." Jesus said it should not so be with his disciples, hence commanded them to enter into their closet and shut the door, then pray to the Father in secret. The closet is used in contrast from the street corners, and signifies a secret place; not that we must go into a literal closet, but that we must do nothing to be seen of men. The closet is that place where no mortal is except the one who prays. It is that solitary place in the experience of the Lord's people, feeling that no one has ever traveled this way, therefore it must be wrong. It may be that the one is at home with his or her family around them; it may be in the company of saints; it may be when listening to the preached word; but wherever it is, it is the closet, and in that secret place prayer goes up; yet no one hears a word, no one knows the longing of that heart, no one understands the expression of that face or why the silent tear steals across the cheek. Perhaps some poor, desolate one will say, If this is prayer, and such is the way the children of God are led to pray, I hope I know something about it. By these experiences we are taught that we are the children of God and that we keep his commandment: enter into thy closet and pray unto the Father in secret.

With regard to family worship, and whether it is right and why it is not practiced as much as in former years, will say first, that it cannot be wrong if done to the glory of God. But some say it

should be done for example to our children. If this be the incentive it is nothing short of mockery. If one's conscience is in it, and therefore feels impressed to read a chapter in the Bible and try to give expression in word to what the spirit feels, it would be wrong for that one not to do so. On the other hand, if one's conscience is not so burdened, but hopes he prays without ceasing, and that God knows his heart and the thankfulness thereof, to him, what would be a privilege to the other, would be burdensome or formality. As this is a matter of conscience, the one cannot judge the other. "Let every man be fully persuaded in his own mind."—Romans xiv. 5. Just why family worship is not more universally held, as in years past, we do not understand. Some say it is because the church has grown stronger in the faith, while others feel it has grown weaker in this respect. Whatever the case may be, as we have no direct command or example in the New Testament for it, each one must act according to his own conscience, and the other must not condemn his brother. We have sometimes thought of custom in connection with this matter. Every locality has its customs, and we have observed that now in some places family worship is held, while in others it is, perhaps, seldom thought of. It is almost a universal custom to open our meetings with prayer and close with a benediction, but we have no command or special example for this. The apostles prayed when moved to do so, whether before or after preaching, or whether there was preaching at all. This we think should be the privilege of the minister now. We feel, however, that almost invariably a feeling pervades the heart to ask God's blessing upon and presence in the meeting.

As to spiritual conversation when in company with the saints, and the good derived from it, we desire to give some expression in answer to our brother's inquiry. We may not understand what spiritual conversation is, but if we do, it is conversation prompted by the Spirit upon the things of God and his kingdom. Therefore all talk is not spiritual, even though heavenly things be mentioned. In this we speak from experience. Many have been the times when we felt that such conversation would be expected, and we have tried our utmost to enter into spiritual things, but while our words were of Jesus and his mercy to poor sinners, it was all in word only; no power, no assurance, no Holy Ghost. At such times we have had no evidence that any one was edified, but had every reason to believe that no one was benefited at all. At other times there has been no effort, no thought as to whether spiritual conversation was expected or needful; our very soul seemed filled with blessing and comfort, then involuntarily we spoke of the wonderful works of God, and others seemed to realize the presence and power of the Holy Ghost. There must have been great difference between the conversation of the two disciples as they journeyed on their way to Emmaus, before and after Jesus appeared. Before his appearing there was no understanding of the Scriptures nor burning of the heart, though their conversation was of Jesus. It may be that some one has been disappointed in not having heard spiritual conversation when in company with those from whom such might be expected, but if such has been the case, it is evident that it was not the Lord's time to comfort that one. We doubt that an effort made, by a minister or any one else, to comfort, encourage, rebuke, reprove,

instruct or exhort a certain one ever reached that one at all. The duty of the minister of Jesus Christ is to preach the preaching He bids him. God himself applies the word. This is one thing that all ministers will learn sooner or later. God will also order the conversation of his people to the comfort of the weak and tried ones when it pleases him. All our efforts therefore without his Spirit are vain and empty. May he give us all to wait upon him for all things.

We now leave these suggestions for the consideration of brother Case, hoping he may accept them as our desire, at least, to comply with his request. K.

MARRIAGES.

By Elder A. B. Francis, Sept. 11th, 1907, Ray R. German and Ida E. Beach, both of Delmar, Delaware.

By the same, Oct. 9th, 1907, Clarence E. Clouser and Amy E. Kenney, both of Wicomico Co., Md.

By the same, at his residence, Delmar, Del., Oct. 21st, 1907, Philip C. Elliott, of Broad Creek, and Susie L. Francis, daughter of the officiating minister.

By Elder T. M. Poulson, Oct. 16th, 1907, Winfield Jones and Lily Wilson, both of Worcester County, Md.

OBITUARY NOTICES.

By request I send for publication in the SIGNS a notice of the death of sister **Arminda Chamberlain**, widow of Lyman D. Chamberlain. She passed from time to her eternal home in glory on Friday morning, Oct. 18th, 1907, at 8 o'clock. She was ill for several months, and finally became almost paralyzed. Sister Chamberlain was born in Monroe County, Pa., Oct. 28th, 1835. She moved with her parents to Meshoppen, where she was united in marriage to David L. Cooley, January, 1852. There were four children by this marriage. She was left a widow Feb. 2nd, 1856. She was again united in marriage Jan. 2nd, 1867, to Lyman D. Chamberlain. By this marriage there were six children, four of whom survive her. She experienced a hope and was baptized by the writer of this notice in the fellowship of the Old School Baptist Church at Vaughan Hill, Bradford Co., Pa., April 28th, 1872, where brother Chamberlain was already a member. She was clearly and deeply experienced in the grace of our Lord Jesus Christ, and loved the meetings of the saints and the preaching of

the gospel. Both she and her husband were faithful and devoted members till their departure from this world. Their home was a pleasant home for visiting brethren, and all their children helped to make it so, and to show a most cordial welcome to all who came under their hospitable roof. Many a pleasant and profitable social meeting we have had in that home. My last visit to that church while brother Chamberlain was living was in August, 1906. He desired to walk once more to the meeting-house, a few rods, without help, which he did with two crutches, very slowly, and he expressed much comfort in the meeting. It was his last attendance. Last August I was there again, but sister Chamberlain was unable to walk at that time; she was still able to talk well, though slowly. Her daughter, Miss Alma Cooley, of Illinois, writes: "She never gained in strength after you saw her, but failed gradually, getting more and more helpless until two weeks before she died. She never completely rallied, but grew weaker and weaker until the end came. Her suffering was great, but her mind remained good and she was able to talk until about two days before she died, and then she would answer any question we would ask her. I came home a week before she passed away, and she was able to visit with me and enjoyed my being here. Eva received a letter from Bessie and I read it to her, and she expressed great pleasure in being able to hear from you all, and to know that you were all so comfortable."

She was kind and faithful in all the relations of life, and her children feel deeply their loss; also the whole community, who held her in dear esteem. She is survived by two sisters. May all the mourning relatives and friends know the true comfort of our God.

The pastor, Elder Bogardus, was not able to attend the funeral on Sunday, at 2 p. m., and Mr. M. L. Cook officiated.

SILAS H. DURAND.

It is with much sorrow I record the death of my dear mother, **Mrs. Edith M. Braswell**. She was born in Washington County, Ga., August 6th, 1843, and departed this life Sept. 30th, 1907, making her stay on earth 64 years, 1 month and 24 days. She was the daughter of John F. and Lucinda Brantley; her father died Oct. 15th, 1872, and her mother May 14th, 1885. Mother was married to Jesse B. Braswell, June 17th, 1860. To this union were born eleven children, eight sons and three daughters; two of her sons died in infancy, and one daughter died Sept. 10th, 1905. Eight children survive, six sons and two daughters, all grown and married except two. Father died August 10th, 1905. Mother leaves, besides her children, several grandchildren, two great-grandchildren, three brothers, one sister and a host of other relatives and many dear friends, together with the church, to mourn her departure. She died suddenly;

she arose very early in the morning and was soon seized with a severe pain in her head and neck, and in a few moments was unconscious and died in about an hour. Dr. E. S. Peacock, of Harrison, Ga., was summoned to her bedside as quickly as possible, but she passed away ere he arrived. He said he thought she had hemorrhage of the brain. Mother joined the Methodists soon after she and father were married, and lived with them about fourteen years, but was never satisfied with their teaching and practice. She seemed to have no ill feeling toward any of her former associates (religiously), but could not understand from the teaching of the Scriptures that they (Methodists) were right. I am sure she manifested to the unworthy writer that she believed the truth, and that Jesus was more to her than a mere word or name, and the order of his house more than an empty form. She had been taught her dependence upon God, and we believe she delighted in him who graciously put his trust in her heart. She united with the Old School or Primitive Baptist Church at Mt. Gilead about the year 1874, and was baptized in the fellowship of that church by Elder H. Templer, and lived an orderly and consistent member until the day of her death. Mother was a staunch believer in the doctrine of salvation by grace, and that God is a Sovereign, and works all things after the counsel of his own will, and that whatsoever God does is right, because it is God that doeth it. In all her affliction and trouble which she was called to pass through she was sustained by grace, for she told me several times this year if it were not for the sweet hope she had in Jesus she did not believe she could stand it; but O how she did long toward the close of her pilgrimage to depart and be with her Lord, although saying she desired to be submissive to her Master, and that her troubles, though severe, were for a purpose, that God is too good to be unkind. Mother was sound in the faith of God's elect, charitable, ever ready to lend a helping hand to God's humble poor. She was always present at her church meetings unless providentially hindered. She attended her meeting on Saturday and Sunday before she died, Monday, although the weather was very inclement Saturday. But her seat is vacant, her voice is forever hushed in death, and we cannot hear her sing the sweet songs of Zion any more, but we mourn not as those having no hope, for we believe our loss is her eternal gain, and that the dear Lord has called her home to her reward, and that she is now basking in the sunshine of God's presence with all the loved ones gone before, and will sing praises to God in unceasing ages to come. I have thought many times that I could never give up my dear mother, but now I have been called on to do that which I thought I could not do. She is gone, and I would not call her back, for I know that her troubles are all ended. The wound that God has inflicted he only can heal and bind up the broken heart.

Upon him I feel to cast my burden and be still, trusting in the promise that in his own good time he will drive away sorrow and cause joy and gladness to shine forth where now all is gloom.

The funeral was largely attended. Hymn No. 382 (Lloyd's collection) was sung. Elder H. Templer, her beloved pastor, preached a comforting discourse upon the subject of the resurrection, after which her remains were laid to rest by the side of her husband in the Mt. Gilead Church cemetery, there to await the blessed resurrection morning.

Her loving son,

JOHN W. BRASWELL.

TENNILLE, Ga., Oct. 25, 1907.

Elizabeth A. K. Bogart was born Feb. 10th, 1832, in Olive, Ulster Co., N. Y., and passed away from earth at her home near Prophetstown, Ill., Oct. 10th, 1907, at 2:30 a. m., aged 75 years and 8 months. She was the daughter of Stephen and Delilah Keator, and the granddaughter of Elder Van Velsen. She was united in marriage to Hiram Bogart, June 4th, 1851, at Olive, N. Y. As the years passed along six children came to bless their union: the eldest, Henry W., who resides in Rock Falls, Ill., Sarah Ellen, who died at the age of twenty-two years, Eva Delilah, who died at the age of five years, Ida E., residing at home, Lottie C., residing in Chicago, and Ervie May, living on the old farm. The first three children were born in the State of New York, the family coming west to Illinois in 1858, and two years later, in 1860, moved to the present homestead, which our dear one often said she would never leave until they carried her away.

The funeral services were held at the home Saturday, Oct. 12th, at 11 o'clock, Elder Butler of Galesburg, Ill., and of the Old School Baptist faith, delivering the sermon and speaking words of comfort to the bereaved ones, from 1 Cor. xv. 19. The hymns, "How firm a foundation" and "Asleep in Jesus," were sung.

Father and mother Bogart joined the Primitive Baptist Church July 4th, 1863, and were baptized by Elder Chenowith in the fellowship of Spoon River Church, in Illinois. Always a Christian in word and deed, her life exemplified the Savior's teachings. Her ways were of exceeding gentleness and peace, her steadfast faith in God's wisdom always sustaining her in all her trials. The last months of her life here were passed in patient resignation, as she felt herself slipping away from the dear ones she yearned over, but felt that she alone could not comfort. The first week in October she took a heavy cold, from which she grew better, but stepped out to care for her flowers a few moments the following Thursday and suffered a relapse, which terminated in pneumonia. She was in bed only three days before the dear form was locked in death's embrace. When asked by sis-

ter Ida, "Is there anything you would like?" she replied, "Let me rest." She passed beyond, her head pillowed on sister's lap, her hand in hers, her last words being, "Don't cry." Nothing good enough can here be said of the purity, goodness and sweetness of the character of her whom we so deeply mourn. She was beloved by all who knew her, but frail as the flowers she loved so well, we could not keep her, and we believe that her soul is resting in the paradise of God's saints to await the resurrection morning, when we shall be clothed in his likeness. Lord, strengthen us to await the happy day. Besides her loving, devoted husband and four children she leaves six grandchildren: Sadie, Belle, Vena and Ada, children of Henry, Bessie, only child of Ella, Eugent, son of Lottie, two great-grandchildren (children of Sadie and Belle), one sister and two brothers, to deeply grieve their loss. She had a large circle of kindred, friends and neighbors, who will all hold her in loving remembrance.

Written by her sorrowing daughter, at the request of father.
LOTTIE ROBINSON.

Susan M. Fitzwater Hymes was born March 23rd, 1844; was married to Gilbert S. Hymes, Jan. 4th, 1866, near Meadowville, W. Va., where she lived a peaceful life until God called her home on Sunday, July 14th, 1907, at about 1:30 a. m. About three years previous to her death it was discovered that that fatal disease, cancer, had taken hold of her, and for more than two years she was a constant sufferer. Although a desperate effort was made to restore her, nothing could be done, she gradually grew weaker till the end came. Her suffering which at times seemed almost unbearable, was borne with the greatest of patience, without murmur or complaint, ever putting her trust in Him who doeth all things well, but she often expressed a desire to be at rest; and as she lay in her casket the calm, peaceful expression on her face betokened that her prayers were answered, that the desired rest had come.

Funeral services were held at the home on July 15th, conducted by Elder J. B. Cross, in the presence of a large congregation, after which her remains were laid at rest in the family burying-ground near the place of her birth.

Although she never united with the church, she received a hope in Christ more than twenty years ago. She was a firm believer in the Old School Baptist doctrine, and loved to read her Bible and the SIGNS. She loved to visit the sick, and was ever ready to help those in need. She was the mother of three children, one, her only son, having preceded her to the spirit world twenty-one years. Two daughters, her husband and one sister are left to mourn their loss, whose loss we realize is her eternal gain.

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Benj. B. Hastings, Md., \$2.00; W. W. Darby, Md., \$1.00.

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SARAH JONES,

THE

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 75. MIDDLETOWN, N. Y., DECEMBER 1, 1907. NO. 23.

P O E T R Y .

THE MORNING “ABIDE WITH ME.”

“Abide with us.”—Luke xxiv. 29.

ABIDE with me, the day has just begun,
And all is brightness in the rising sun;
Refreshed with sleep, I come once more to thee;
Through every hour, O Lord, abide with me.

Direct and plan my every step to-day,
O'er every power of mine do thou hold sway;
The future hours are all unknown to me,
But this I know: thou wilt abide with me.

'Twas on thine arm, dear Savior, that I slept,
All through the unconscious hours I have been kept,
And now when I awake I'm still with thee,
And this my prayer: O Lord, abide with me.

If I arise to join the busy throng,
And work with brain or hand the whole day long,
Perchance with people far away from thee,
I will look up and cry, Abide with me.

Or is it unto loneliness I wake,
As far as loved ones can communion make?
Then would I lean more heavily on thee,
And as I lean, would trust “Thou art with me.”

Or do I wake to find the happy hours
Crowded with blessings and with earth's sweet flow-
ers?
Earth's fairest hopes and joys may from me flee,
Unchanging Savior, O abide with me.

Or do I wake to sorrow sore and pain,
Perchance to wish I had not waked again?
E'en in my direst need I'll look to thee;
Lord, in my low estate abide with me.

If I should wake to Satan's subtle arts,
Lord, give me faith to quench his fiery darts.
Satan is strong, but I look up to thee;
O Stronger than the strong, abide with me.

When hours and days and months and years are past,
And I within the heavenly gates at last,
Through all eternity I'll dwell with thee,
Since thou in time, Lord, dost abide with me.

—Selected.

C O R R E S P O N D E N C E .

MUIRKIRK, Ont., April 28, 1907.

ELDER F. A. CHICK—DEAR BROTHER
IN THE GOSPEL:—Since reading the
SIGNS of May 1st I feel desirous of tell-
ing you how I was refreshed in reading
your letter; also Elder J. N. Badger told
my feelings in regard to doing business
in great waters, better than I could; also
dear sister Bessie Durand's letter was
filled with the spirit of love and good
will to men. In her description of those
in deep soul-trouble I felt to travel with
her, and how comfortingly she adds that
whatever the trial of any whose God is
the Lord, he is able to bring relief in his
own time, and his promise is, “Thy shoes
shall be iron and brass; and as thy days,
so shall thy strength be.” Elder Bartley,
though dead, yet speaketh to the praise
of God who had done so much for him

and was pleased to give him the hidden riches of secret places.

We read in holy writ, "It is a fearful thing to fall into the hands of the living God." It is truly fearful to the old man and his deceitful lusts to be put into the furnace, which is heated seven times hotter than it was wont to be, to purify the gold. Then we cry, Lord, save, I perish. I can never forget the power I felt when the words came to me, "Your life is hid with Christ in God." I in them and they in me. What a wonderfully mysterious union. Truly we are made to say, "O the depth of the riches both of the wisdom," &c. "Such knowledge is too wonderful for me," David said. It is only as He takes of the things of Jesus and shows them unto us that we can understand the heights and depths and know the love of God. How mysterious it is when we are given a faint glimpse of ourselves in that union which was before time. The church he purchased with his own blood from everlasting woe, and will present her to the Father without spot or wrinkle or any such thing. Truly great is the mystery of godliness, and "as the heavens are higher than the earth, so are my ways higher than your ways." When I last heard you proclaim the everlasting gospel, the words were with me: How glorious Zion's courts appear; and, "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed." A short time after that, as I dozed to sleep I saw in a dream a very high mountain; I was on a path going up the side; before me were many footprints, to my left a valley, and I saw a man go down into the valley, but he never stumbled. (Thy foot he'll not let slide.) Across the valley was a bridge of logs and gravel between; some brethren asked me to cross on the bridge, but I replied, No, I cannot

go on a structure made by man; I preferred to stand still and see the salvation of God. If the dear Lord showed me aught in my dream I desire to say, Forbid, Lord, that I should glory, save in the cross by which I am crucified unto the world and the world unto me. How prone we are to set up idols in our minds. It is the Lord's work to wean us from them and make us see this is not our rest, it is polluted. How good it is when we can say, The Lord is good to me; "Though he slay me, yet will I trust in him."

Oct. 26.—I have this unfinished letter, and could I get peace of mind I would gladly cast it into the flames, and with dear old Jeremiah say, I will no more speak in the name of the Lord; but there seems to be with me that still small voice, or fire at times, that I must finish it and send it to you, even if the heart is to know much bitterness for so doing. There are times when my heart is filled with gratitude and praise for the shadow I am permitted to rest under in this weary land. This past summer, after much disquiet of mind and assaults of the enemy, I dreamed I was to cross over a great abyss, and was brought over as on wings and borne to a large place or building. As I gazed up I saw the Savior's face surrounded by a light, looking at me, and again I saw him on the cross and heard a still small voice. I tried to listen, but could not hear better, "Not by might, nor by power, but by my spirit." It was a sweet Ebenezer to me, and I could then say, "The Lord is good."

Dear brother, I inclose a letter written by the late Elder Knifton, also two by his daughter, sister May, feeling they contain rich crumbs from the Master's table; you are at liberty to publish them if you wish. I do not feel there is any-

thing worth publishing in this, but felt a desire to write you, hoping it is of the Lord, and that he will make all work for the lifting of Jesus on high and the good of his afflicted and poor people.

In tribulation and hope,

(MRS.) D. T. GILLIS.

PARRY SOUND, Ont., April 12, 1900.

MY DEAR BROTHER BATTEY:—I have been about to write you a few lines for some time past, but have been hindered hitherto by circumstances over which I have had but little control. Nearly ever since you were here my dear wife has been getting weaker and weaker, and she is again confined to her bed. It causes considerable alarm, still I know that affliction does not spring from the dust, nor trouble out of the ground, but that all is laid on in everlasting love and infinite and unerring wisdom to them that truly fear God. I desire to walk in his faith, hope, love and fear, and when favored with a little of the bright shining of his countenance, and privileged to sit at his feet clothed and in my right mind, I not only can pray that the affliction may be sanctified to our mutual good, but in some way or other seem to realize that to God's dear children every affliction is simply a blessing in disguise. One thing I know, they remind us this is not our rest, it is polluted, show us our utter helplessness, wean us more and more from the world and lead us to cry from a contrite heart, "O Lord, I am oppressed; undertake for me." For thou hast, as I humbly hope, in love to my soul cast all my sins behind thy back. These I feel assured are some of the blessed fruits and effects of divine grace in a poor sinner's heart and conscience, and though flesh not only dislikes the way, but murmurs, repines and rebels against it, yet faith

approves it well, and desires to say with Job, "Though he slay me, yet will I trust in him." Every "heart knoweth its own bitterness; and a stranger doth not intermeddle with its joys;" still I do desire to be content, and may you, my dear brother and sister, continue to drink from the upper and nether springs. O for a little more water from the well of Bethlehem; it is so cooling, refreshing and invigorating; there is none like it. But a few more days, or months, or years, and we shall bid adieu to all sorrows.

We were purposing to go to Muskoka as soon as navigation opens, as the doctor thinks nothing but a complete change for the entire summer can benefit her; but as she appears lying on the bed before me, just at the present moment I am reminded of the admonition of James, and must say, "If the Lord will." My wife sends her warmest love to Mrs. B. and often speaks of her, and hopes some day to see her again.

I think I must now come to a close, sincerely wishing you a prosperous season, and thanking our heavenly Father for that sweet union and fellowship we have enjoyed with each other for many years in the wilderness, and I promise when it is well with this poor sinner to remember Joseph.

W. KNIFTON.

Mrs. Knifton died a few days after the above was penned.

DUDLEY, Canada, Feb. 3, 1907.

MRS. D. T. GILLIS—MY DEAR SISTER IN A PRECIOUS HOPE:—Your very kind and exceedingly welcome although quite unexpected letter came to me about ten days ago, perfumed with the odors of the Rose of Sharon and the Lily of the valley, and was read and reread with a feeling of delight better known than ex-

pressed. To think that the Giver of all good should impress you to send me (who am less than the least, if one at all of all saints) such a soul-cheering draught. It is indeed sweet to be remembered by those we love in Christ Jesus, who have no confidence in the flesh and desire to walk in the footsteps of their Savior through evil as well as through good report. We find continually the path to heaven to be a very rough and thorny one, and very much spoken against, but we know that the servant must not expect to be above his Lord, and so at times are made to glory in tribulation in some little degree, knowing within ourselves that we have in heaven a more enduring substance, which we treasure beyond all human conception. To us who believe, He is indeed precious. Bless his dear name, he does not half save us and leave us to do the rest, as so many seem to think. We have not so learned Christ. Jesus sought me when a stranger, wandering from the fold of God, or I know I should never have sought him, but would have continued in the downward road to destruction, to at last hear the dreadful sentence, "Depart from me, ye cursed."

This is the first Sunday in February, the time of your meeting in Duart, I believe. All day yesterday and to-day I have been with you in spirit, although absent in body. It is a great blessing to be under the sound of the truth, but we do not fully know its value until we lose it. My dear old father is missed very much, but we know that our loss is his eternal gain. So many things remind me of him. Truly "all flesh is grass." "The grass withereth, and the flower thereof fadeth." "Man giveth up the ghost, and where is he?" In eternity.

It is nineteen years last summer since he (father) baptized my sister and me in

Lake Muskoka. He seemed to be happy beyond expression, as did also my dear mother, who died nearly seven years ago, trusting in Jesus. Her last words were, My anchor is cast within the veil; I am a poor sinner, and nothing at all, but Jesus Christ is my all in all. Are your parents still living? I enjoyed their company very much when at your house. Your letter reminds me of the fact of one generation passing away after another and going to their long home, in telling of the death of Mr. Gillis (grandpa). It was nice to know my dear father was used instrumentally to the comfort of Mrs. Gillis in the time of her bereavement. I think he was greatly gifted through grace in that particular way, as I have often been comforted while under his preaching when in trouble. So that though he was doubtful at times concerning his call to the ministry, it is quite evident to my mind he was called of God to preach, because I know of so many being comforted thereby. It is sad to think we shall never hear his voice again, but God's ways are not our ways, and there we must leave it. Resignation is a hard lesson to learn, at least it is to me. We would be pleased to have you visit us when you are able, or any of like precious faith. We are glad to hear from sister Annie. Please give our love to all the family, we do not forget their kindness. Please write whenever you can.

With love, from your sister, I hope,
SUSIE P. MAY.

DUDLEY, Canada, June 30, 1907.

MRS. D. T. GILLIS—MY DEAR SISTER IN THE SAVIOR OF SINNERS:—Once more I make the attempt to write a few lines to you, at the same time feeling my inability of myself to do anything to the honor and praise of Him who has called

me (I hope) out of nature's darkness into his glorious, marvelous and blessed light, and allows me now and then to rest beneath his shade while traveling the desert.

Your kind letter was welcome in the extreme, although it may appear otherwise to you, judging from the time it has taken me to answer. The only reason I can give is ill health and a feeling of ignorance in divine things; but Christ is our wisdom, our righteousness, our sanctification and our redemption, our all in all, and we realize more and more the truth of his words, "Without me ye can do nothing." We are so apt to forget that God is carrying out his great purposes just the same in the day of adversity as in the day of prosperity. Paul may indeed plant precious seed, and Apollos may water, but God giveth the increase. I wish we could attend, as you do, where the truth is proclaimed in its purity, in the spirit of love, that we might meet with a few who love the joyful sound and have no use for instruments of uncertain sound. The children of God are not promised a great deal in this world besides trouble, but they have their joys which the world knows nothing about; and although we are deprived of the ordinances of God's house, the God of those ordinances remains the same, he neither slumbers nor sleeps. "The Lord knoweth them that are his." "He knoweth our frame," and will never suffer one of his to perish, even though he hides his face and all to us is darkness, so that we see not our signs, and all we have gone through is suggested by the tempter to be a delusion or fancy of the brain, driving us to a place called "wit's end," (a place most of us are familiar with) yet out of the depths we cry unto the Lord, O Lord, have mercy upon me and deliver my soul, for thou art the strength of all that trust

in thee. With Jonah, we know that salvation is of the Lord. We are only too glad to look toward his holy temple, we know it is the only temple we can worship in acceptably to God, for he is the way, the truth and the life, and in him we live, move and have our being. "God is our refuge and strength, a very present help in trouble," and such I have proved him to be many times. At one time these things were unimportant to me, but how different when brought to know my state and condition before God. Now the companionship and communications of the children of God are more to me than I can express. The many letters and editorials I read in the SIGNS are a continual feast to me, and I feel to love all the writers, without partiality, for they all sing the same song of Moses and the Lamb alone, ascribing all glory to the God of peace, in whom are hid all the treasures of wisdom and knowledge.

Whatever there was in my previous letter worth publishing in the dear old SIGNS, I do not know, for I came near throwing it into the fire, feeling within myself it came so far short of the glory of God; but do as you like with it, for, as you remind me, we are not our own, we are bought with a price, to which I say, Amen; and although my heart is deceitful above all things, and desperately wicked, there is a desire within to glorify God in my body and spirit, which are his.

It seems to me I miss father more and more, but I am continually reminded that one generation after another passeth away, and it will, at longest, soon be my turn. God grant I may be ready, through grace, for the solemn call, prepared to meet my God. Who is your minister now? and how often do you meet for have service? Do you know of any of the despised few who are likely to be up this

way this summer? We only know of one living up here besides our own family, and she is a dear, experimental soul, bedridden the last eight years, but full of love and gratitude to the God of her salvation, and looking forward with child-like joy to the time of her departure. She reads and enjoys my SIGNS very much; only for being able to go and visit her we should be apt to conclude with the prophet that we are left alone. She asked me once what I thought her unprofitable life was spared for, which did not take me long to answer, I can assure you.

Kindly overlook all imperfections, and remember me to all the friends, and write whenever you can, the sooner the better.

Lovingly your sister, I hope,

SUSIE P. MAY.

ROMANS VI. 23.

“THE wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.”

The wages of sin would imply the recompense, or that which is given in return for sin, and is death. Sin is the transgression of the law. The law was given by Moses to the children of Israel upon tables of stone. This was under the old covenant, as we speak of it, or the first covenant. The first law given recorded in the Bible is where God commanded Adam, “Of the tree of the knowledge of good and evil, thou shalt not eat of it.” That command or law was transgressed, and death, the wages of that sin, passed upon all men. The law given by Moses upon tables of stone and in various commands of the Lord were, we might say, statutes or rules governing the people; they were promised the good of the land if they obeyed, and their disobedience was provided for by various sacrifices, which all pointed to the one great

Sacrifice: Jesus Christ on Calvary. There is nowhere a promise of eternal life for perfect obedience to the law, because eternal life is the gift of God. “Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”—Romans iii. 19, 20. The psalmist says, “Thy commandment is exceeding broad.” We will take a simple illustration right in our own land and the law governing it. The law declares certain statutes and the penalties for transgressions. Now if we do not transgress the law, and render perfect obedience, we are in no way compensated by the authorities for not transgressing. Neither has God in his holy law arranged to bestow his gift of eternal life for obedience to the law; the law gives the knowledge of sin, and sin is the transgression of the law.

“The wages of sin is death.” What is death? Webster defines it in one instance as separation or alienation of the soul from God, being under the dominion of sin, and I understand this to apply to Adam in his transgression, for God said to Adam, “In the day that thou eatest thereof thou shalt surely die.” In that day he was driven from the garden of Eden, and cherubim placed with flaming sword (the law) to keep the way of the tree of life (Christ). I also understand that by the transgression of the command of God that death (natural) passed upon all; “for dust thou art, and unto dust shalt thou return.” But when Paul speaks of the wages of sin being death, I believe he means to infer that sin works death.

“The gift of God is eternal life, through

Jesus Christ our Lord." A gift is something given by one who is in no wise obligated or bound in justice to bestow upon the one receiving it; the moment the recipient of the gift gives one penny in return for the gift, it ceases to be a gift. We as mortals give gifts one to another, and the motive for such acts is generally founded upon love. We read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." These are the words of Jesus, recorded in John iii. 16. So then the gift of God is his Son Jesus Christ, and Christ is eternal life, for he says, "I am the resurrection and the life." "In him was life; and the life was the light of men." In him is no darkness, "And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—Rev. xxii. 5. God sent his Son a sacrifice for sin, because he was holy, harmless, undefiled and separate from sinners. Christ was the only one born of a woman that was without sin and acceptable unto God—a perfect sacrifice, and one that answered the demands of divine justice and could fulfill the law in every jot and tittle. God gave him power to lay down his life, and power to take it again; no other person under the law was given this power; he rose triumphant over death, hell and the grave and brought his body, the church, with him, and now sitteth on the right hand of God, an High Priest unto God, making intercession for his people. Not one of them shall be lost, for none is able to pluck them out of his Father's hand. He is the way and the truth and the life, and no man cometh unto the Father but by Jesus Christ. "The gift of God is eternal life, through

Jesus Christ our Lord." What a consolation is our hope in this everlasting salvation!
J. M. FENTON.

PHILADELPHIA, Pa., Nov. 8, 1907.

DIANA, TEXAS.

I WANDER alone in the darkness,
No kind, leading hand can I see,
Forgetting to mourn for my vileness;
O, Lord, art thou still loving me?

If living, I surely must slumber,
I scarce can remember to pray;
Revive me, O Lord, by thy power,
And change all my darkness to day.

I long for the joy in thy blessings
I've felt in the days that are past;
O, could I have then been mistaken,
And trusting vain hope for thy rest?

I cannot forget the sweet moments
I've spent trusting thee in thy grace,
I'm fainting, O Lord, for some token,
One more blessed glimpse of thy face.

O, grant me one crumb from thy table,
For no other substance have I;
I hunger, O Lord, for thy dainties,
Without them I surely must die.

O, listen, for now as I'm crying,
Some hope springeth up in my breast,
If hungry, I surely will feed thee,
Look, weary one, find in me rest.

Dear brethren editors and readers of the SIGNS, the lines above are the expression of the trials of my soul. Sometimes thoughts come to me in rhyme, I do not know why. I will not say that I have been impressed to write for the SIGNS, as that seems too much to claim; but I have desired at times to send one more greeting to the loved saints, and ask to be remembered in my low estate. Dear ones, I am writing in bed, having been very sick for two days. Truly contrary to my early hopes of growing in godliness, I grow less and less, and often can scarcely have courage to address the brethren as brother or sister; I feel so useless and weak that I cannot hope my presence or writing could be greatly missed. But I sometimes feel like begging to be carried

along, and to beg for the prayers of the spiritual. I desire the fellowship of the saints, for I cannot call any other people mine. You surely could not miss me much, but this world is but a wilderness to me when deprived of your company. I have not been well this summer, and have not heard much preaching. This hot climate does not seem to agree with me, and my kind husband expects to move to Ohio (my former home) soon. I hope to be able to take the trip by the end of this month, October. If he can stand the cold, we will probably remain there, if not, we will try to find a place better suited to both.

I would be very sorry to give up the SIGNS, for I like the editorials so well, and I might mention almost every one of the writers. Elder Keene and Robert Scates (and others) seem to come down with me into the valley and say, Take courage, little sister, I, too, feel so weak, little and vile, that I can fellowship even you. I cannot claim an equality with them, but feel that perhaps they could sympathize with me a little. I usually find a crumb of comfort in every page of the SIGNS. I love its writers and often feel like writing to them, but I feel so unfit the greater part of the time. I fear that I am saying too much now; I only dare to expect a small corner to ask for your prayers and remembrance of me; as of old I can have no avenue of hope, save in the Lord our righteousness.

The association met with the church here on last Friday, Saturday and Sunday. We had some company both Friday and Saturday; Elder H. B. Jones, familiar to the readers of the SIGNS, staid with us both nights, for which I was very thankful. I enjoyed the company of the other brethren also. I met several brethren at the church who said they had

known me a long time, though we had never met before; their words and acts of love and confidence were of great comfort and encouragement to me, making me more hopeful that the Lord had been mindful of me; their faces looked lovely, reflecting the Spirit of Christ. I attended only on Saturday; my husband took a comfortable armchair for me to sit in, but it tired me so much I was not able to go on Sunday. I hope to regain my health when we get back to Ohio.

Nov. 3rd.—My dear brethren, I had been thinking of destroying all the above letter, but since I have read the SIGNS of November 1st, I do so want to tell of the comfort it gave me, and to express my love for all the writers, and I would do no better perhaps if I attempted another letter.

Of late the Lord has been blessing my dear husband, and me also, in a measure, with sweet meditation and converse upon heavenly things. But O how I have been tried during the past year, being buffeted on every side: cold-hearted, forsaken, sick in body and mind. I do not know whether I doubted, or Satan suggested, that there was nothing real in all my experience, that there was no home above, no God, no rest in Christ, all a delusion. O what misery; sick of the world, the flesh, and longing for that I saw not; a stranger in a desert land without food or water. O how I hated myself, and how hungry I became for those heavenly crumbs so sweet to my taste. I feel unworthy to tell of God's goodness in remembering me in my loathsome condition, but these words came to me, "Were there not ten [lepers] cleansed? but where are the nine?" The poorer and meaner the sinner the more praise is due to His great name for restoring the soul, and granting the coveted crumbs. We

feel to know there is rest in him, when he bids us enter into it. Yes, dear Elder Chick, the liberty of the gospel is a sweet, holy privilege. While I feel that I have earned all chastisements, if this liberty, if all those blessed fruits of the Spirit be mine, I would lay my face in the dust and confess that it is of him, and because, "He leadeth me in the paths of righteousness for his name's sake," and I would ascribe all righteousness, wisdom, power, dominion and glory unto him who doth deliver, and who hath wrought all our righteousness according to his will and everlasting love. I am glad that he is all in all, and Head over all things to the church. In him is perfect fullness, which admits no additional works or conditional merit. When he is revealed naught else can be desired. He is our wisdom, righteousness, sanctification and redemption, at all times.

I have written more than I intended.

Your unworthy sister, but, I hope, worthy in Christ,

JOIE E. WOODS.

TILBURY, Ontario, Sept. 3, 1907.

MR. AND MRS. NEIL GRAHAM—DEAR KINDRED IN CHRIST:—How pleasant it is to think of such dear kinship; how wonderful to claim such a high relationship to One who is pure and holy and without sin; yet if we are his dear children, born from above, there is in us the spirit of holiness, which desires holiness and longs to put off this body, which is impure and imperfect and all that is vile and polluted. Can we not say, like one of old, O how "I hate vain thoughts: but thy law do I love"?

Dear brother and sister, it is now nearly thirty-nine years since, I hope, there was a new song put in my mouth. O what I passed through for months before

this, and especially the last week of that time. I thought my natural reason would fail me; I feared there was no hope of mercy for one so vile. With one of old I could say, Has the Lord forgotten to be gracious? Has he in anger shut up his tender mercy from me? Then, in a moment, he came skipping over the mountains of my sins and revealed himself in mercy, saying to my soul, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Also, Though the hills should depart, and the mountains should be removed, yet my loving-kindness shall not depart from thee. O what surpassing mercy! A new song was put in my mouth. This is a song that is ever new; this is the reason of my hope, if this fails all hope for me is gone. It is all I have to go to in my hours of distress; I have no other refuge to which I can flee. This is his own word of promise to a hell-deserving creature. How many times in all these years has he come with delivering mercy to my poor soul. Were mine the pen of a ready writer volumes might be written, for his mercies are new every morning. We need daily supplies to strengthen us, for the warfare is still going on. How long will this warfare last? While there is a company of two armies there will be fighting, but the great Captain of salvation shall conquer the last enemy, which is death. Then will the redeemed soul fly to everlasting rest in the arms of eternal Love. Will it not be heaven to be freed from all that is sinful, all that is vile, and be clothed with the righteousness of God's dear Son? Is it any wonder that we long to put off this house of clay, in which we groan, being burdened with the weight of our sins, which we are made daily to feel? I do not grow stronger as I grow in years; I

do not feel better able to withstand the fiery darts of the wicked one. I am often tried in my mind with the emptiness of my vile nature, which is ever ready to cast up mire and dirt to destroy my peace of mind.

I enjoy reading the SIGNS, and have just read this morning a letter from Georgia D. England, and it seemed that every word was precious indeed. While I enjoy reading the SIGNS much, it is very hard for me to read, for my eyes are weak. It is also very hard for me to write, but I long to hear from my dear kindred in Christ, though unable to answer their precious letters as I wish.

I did wish so much that I could have been in Dunwich on Sunday to hear Elder Lefferts, but I did not feel strong enough to go. My health has not been very good this past summer. It is written that tribulation worketh patience, but I do not feel it does in my case. One morning, before I went to Detroit expecting to undergo an operation, the following words dropped sweetly into my mind, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." O that we could bear more patiently our light afflictions, and that we might run with patience the race set before us, looking unto Jesus for all that we need.

It is now just four weeks until the October meeting, and I hope to be able to go. How I long for such a season of refreshing from the presence of the Lord. I believe it is a foretaste of the joy which awaits the children of God beyond. I was pleased to hear of Mrs. Carmichael's coming home to the church. I hear that Elder Ker is expected at the October meeting. I hope the presence of the Lord may be there as the great Moderator, that he will own and bless us, and

gather into the fold such as shall be saved. I hope, dear brother and sister, that this will find you well.

Yours in love and fellowship,
SARAH A. McCOLL.

NEWMAN, ILL., Nov. 4, 1907.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN IN THE LORD:—I promised our brethren in Oregon and Washington after our return home I would write you concerning our visit with them, and if you deem worthy, please publish in the SIGNS.

I arrived with my thirteen year old daughter, Ruth, in east Washington the last of March, and returned to our home at Willow Hill, Ill., the first of October, making just six months that we traveled and visited with the Baptist brethren in Oregon and Washington. We visited the brethren in north Oregon until August 15th, then daughter and I accompanied twenty other brethren and sisters to attend a three days meeting, which was held the third Sunday, and Friday and Saturday before, in August, at Waldport, Oregon, which is located about one hundred and thirty miles west of Albany, and on the beach of the great Pacific Ocean. Elders W. S. Mathews, Silas Williams and Vincent Turnage were in attendance. Brother and sister Elijah Goen and old brother Walker's son and family live at Waldport. There never had been an Old Baptist meeting held there before. The meeting was largely attended and love reigned supreme with us all; I never saw brethren feel more free and happy than at this meeting; surely it was good to be there, for the Lord was in the midst. Brother and sister Goen requested that all the brethren meet with them again next year. Brother Goen said that he felt I would be with them again

then. The Lord knows, for I am many hundred miles from there now. I am grateful to God for the privilege of meeting dear brethren and sisters, and the happy seasons of refreshing from the presence of the dear Lord while with them. We visited all our Baptist brethren in those two States, except a few scattered ones. We desire to send to all whom we met, our most tender regards, and christian love for their hospitality extended to my daughter and me; I feel to be unworthy of such kindness. Dear brethren, I can only commend you to the Lord, who is able to keep you from falling, and to present you faultless before Himself in love, who has redeemed you by the sacrifice of his Son, who bore our sins in his own body on the tree. His shed blood atoned for our sins, satisfied the demands of law, therefore God's people are no more under law, but under grace, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God," which is Jesus Christ our Lord. Salvation is not by our own works or righteousness, but by the atoning blood of Christ, and all who have received the Spirit of adoption are enabled to cry, Abba, Father; such are enabled to look away from self and view Christ as their Savior. What a blessed favor from the Lord to be blessed to understand the plan of salvation as it is in the covenant of redemption. All the works and institutions of men, in order to save people from wrath to come, never added one more to that number of God's chosen people. Hence the promise of God is "sure, having this seal, The Lord knoweth them that are his." Jesus said, "All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out." Again, Jesus said that all power both in heaven and in earth was

given unto him, that he should give eternal life to as many as the Father had given him. Christ is head over all things to the church, which is his body; he is their ruler and law-giver, and deals out their blessings, and corrects them for their good, according to the will of God. Without chastisement God's dear people forget that they were purged from their sins and become hateful in their own selfish way; but when the chastening hand of the Lord is laid upon us, then we remember that we are poor and dependent upon the Lord. "For whom the Lord loveth he chasteneth." He only chastens them because they are his, and it is done in love. Sometimes I hope that I know something about the Lord's dealings with his people. As unworthy as I feel to be, my mind is impressed to visit the people of God, and with all the ability that God is pleased to give me present the beauty of salvation according to the gospel of the Son of God. Since my return home I have arranged my temporal affairs for another year, and if the Lord will, will travel and visit in his kingdom wherever he opens the way. Brethren desiring to write me will please address me at Willow Hill, Ill.

Your unworthy brother,
MARION BARTLEY.

SHERWOOD, Ore., Oct. 29, 1907.

EDITORS OF THE SIGNS—BELOVED IN THE LORD:—Through the rich mercies of our God I am again enabled to send in my subscription for our family paper. I feel that I could not cheerfully get along without the SIGNS, for it has been especially blessed to my comfort in the past, when I was so far away from my beloved church and people. I feel confident that the blessing will not be withheld in the future, which is ever with the great and

holy God, as also are we, and we know that whatever is his will to do, that he doeth.

Dear brother Chick, I did so much enjoy your editorial in the last issue (Oct. 15th), and if I know anything, I do surely indorse every word, and hope I can say that because he is God, having all the attributes of God, do we poor, finite creatures find sweet comfort and consolation in our many trials and afflictions. Trusting in him, knowing that he changes not, we can rely on the precious promises, which are for the comfort of his poor, little ones, who would faint by the way without him; and the precious faith, this God-given faith, works by love, and is the only kind that can stand the test, for it is of God, and, like all of God's gifts to his children, it is perfect, for the Giver is ever the same immutable God.

Dear brother Ker, I wish also to tell you how pleased I was with your good editorial, by my request, on my favorite text, Eph. xi. 4, 5. O how I have enjoyed the reading many times over, always finding much comfort. I should have told you this ere now, but I had many sore trials and many hard things to bear before the dear Lord in his mercy took me from Warrenton and brought me here to my dear friends, where I have the privilege of attending my church meetings, and every day have the society of beloved Baptist people. O how wonderfully has he blessed all things to my good and to his glory; how wonderfully blessed are all the little ones of his love and care, according to the multitude of his loving-kindnesses. "For he said, Surely they are my people, children that will not lie: so he was their Savior. In all their afflictions he was afflicted, and the angel of his presence saved them." O where is there a god like unto Israel's God?

There is none, for he is the living God, the mighty One of Jacob. His angel presence delivered Daniel from the lions' power, and in the burning fiery furnace that presence had the form of the Son of God when the three Hebrew children were delivered from the great heat with not even the smell of fire upon them. O how very wonderfully beautiful all of the workings of the Almighty God appear to us, for he is the living God, and steadfast forever. Through time he is a safe retreat and shelter in all weariness, and our Rock of defence, and is an ever-present protection in all time of need. O how we need his loving care and guidance every hour of our lives, and without him we are nothing, and surely can do nothing but ask for help, as we must always cry to our Lord for his mercy on us, if we are walking in that narrow way, and to lead us where we can always behold the blood-stained footprints of the blessed Master, which we should ever wish to follow.

But I will hasten my rambling letter to a close. Dear Elder Chick, I wish that you could come to visit us here. Elder Allison was speaking to me last night of his great desire to see you. The dear old veteran of the cross is now growing feeble, and may be called hence ere long, and it would be a great comfort to him to be with you, if but for a short season. Elder Marion Bartley visited us this last summer, remaining with the Baptists from May until September, and all enjoyed his presence among us, and were also comforted and edified with the many good sermons he preached. We would gladly have kept him here with us if it had been the Lord's will to have him remain, and we hope he may return to us some time and again bring his daughter Ruth; all seemed to love her.

My beloved ones in the truth, I hope you can excuse this imperfect letter, which I know is too lengthy already. May the grace of God be with you and all the true Israel of God through all time, for Jesus's sake, is the sincere desire of your unworthy sister,

(MRS.) S. L. H. STUART.

WALKER, Ore., Oct. 24, 1907.

ELDER H. C. KER—DEAR BROTHER:—By request of Castfork Church I forward you a letter written to the church, to publish in the SIGNS OF THE TIMES if you think proper. Brother Miller is eighty-six years old, and lives over one hundred miles from the church. I have taken the SIGNS since 1869, I think, and it is like news from an old friend; the longer I take it the more I want to see of it. I am now past eighty years of age, and expect to take the paper as long as I can see to read it. May God bless the editors, publishers and correspondents, and guide them in all truth, so that it may continue to enlighten and gladden the hearts of the readers and lead them in the way, so that each one may be mutually benefited, is the desire of your little brother in a precious hope,

J. F. WALKER.

JULIAN, Cal., Aug. 7, 1907.

VERY DEAR BRETHREN AND SISTERS OF THE CASTFORK REGULAR PREDESTINARIAN BAPTIST CHURCH:—It has pleased the Lord through his mercy and grace to permit me to write to you once more in weakness, and I ask your pardon for not writing earlier. It is a hardship for me to write, as I tremble so; it is not because I do not want to write; my heart and my prayers are with you always. If there is anything on earth I love it is the brethren. We are commanded to love God,

and our brother as ourself. Why? Because God first loved us. The question is asked, How shall we know that we have passed from death unto life? "Because we love the brethren," is the answer; my theme is love. O God, I pray thee, give me strength, grace and charity, that I may love thee more and serve thee better. I received a long, kind letter from Elder S. B. Moffit, also the Minutes of the associations up to this year, a few days ago, and I would like to have the Minutes of this year, for it gives me great pleasure to hear how the churches are getting along, and to know they are in peace and fellowship one with another. I feel all alone, as there is not a church of our faith and order in California that I know of. I see by the Minutes the passing away of our beloved sisters, Mrs. Mathews and Mrs. Tucker. Peace be to them that sleep in Christ, for great is their reward. We must all give an account of our stewardship here below; may we be enabled to keep our lamps trimmed and burning, so that when the Bridegroom cometh we may enter in to the wedding feast. This may sound like foolishness to some, but God chooseth the foolish to confound the wise.

Now suffer me to say a few words in exhortation to the dry land Baptists who feel weary and heavy laden: Do not stay away from the church; Christ said, Come unto me, and I will give you rest, for my burden is light and my yoke is easy. All you who feel as though you are as a little child, humble at the feet of Christ, as dependent on Christ for salvation as the little child is on its parents for its natural support, may strength be given you to take up your cross and follow Christ down into the water and be baptized for the remission of sins. Join the church, and be in full fellowship, and eat the

broken bread of Christ's body, and drink of the cup, his blood, for, "This do ye, as oft as ye drink it, in remembrance of me." It was the blood of Christ that atoned for the sins of his people. If the truth makes you free you are free indeed. Christ said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." God has said that he will be a God unto them and they shall be a people unto him. Now, as the wills and shalls of Jehovah cannot fail, God's church is a good place for his children, but a poor place for hypocrites. God says all who are not for us are against us. O how I long to be with the brethren of the Castfork Church and the friends of the neighborhood, but God's will be done, not mine. My heart and my prayers are with you always.

Your little and aged brother,

S. S. MILLER.

RICHMOND, Maine, Sept. 22, 1907.

MISS BONNIE CHICK—MY DEAR CHILD:—I was glad to receive your good, kind letter, telling us of your safe arrival home. We did all miss you; that is the hard part of visiting friends; but how it leads us to think of that country where parting will be unknown. I am glad indeed that the good Lord led you to speak of his dealings with you, and of the experiences through which you had passed; we all were made to fellowship and love you the more. It has always seemed to me that we love those in the church most in whom the image of Jesus is most plainly reflected. I am also glad that you realize you are weak and frail, and need just the Savior that you have, who saves to the uttermost all that come unto him, and we have no cause for fear, since there is nothing able to separate us from the love of God, which is in Christ Jesus our Lord.

I have gone back in my mind since your coming, to my own early experience, to that time when every leaf and blade of grass seemed to be praising God. The world is his, and all that is therein; all creatures were made by him and for his own purpose and glory. How plainly all that was revealed to me, and how great was his condescension in saving a worthless one as I felt myself to be. That highway that was cast up for the people of God was revealed to me; I desired nothing but to be found walking therein, and I felt such a rest, and calm, and peace, after the years of heavy burden-bearing, and my days were full of singing, and my heart made melody unto the Lord; I desired fervently to grow in grace and in the knowledge of his word; I felt that life was sweet since I had been shown that the Savior died for me; I imagined that growing in grace would be keeping such sweetness and joy always mine. At least, as I look back it seems to me that I never had so fervently prayed for grace. O, if I had known then that the path must lead away from the green pastures and still waters into the wilderness and into the sea; but I did not. Afterwards I was made to feel that all his billows had gone over my head; my days were sad and my nights weariness, and I remember that the Savior's petition of questioning grief was often in my lips: "My God, my God, why hast thou forsaken me?" Yet I do thank him more and more every day that he has counted me worthy to suffer for his sake. Is it not wonderful to feel that we have fellowship with the sufferings of the holy One, the Son of God, the Savior of sinners, the One altogether lovely? At this time, if there is any prayer in my heart, it is that he will still lead me about and instruct me.

Now give to all my love, and write me as often as you can.

Lovingly your annt,

ANGIE J. THOMAS.

SHERIDAN, W. Va., Nov. 3, 1907.

DEAR BRETHREN EDITORS:—I should have written to you long ago and sent in my little mite to pay for my paper, which comes to me promptly, all aglow with good news to my hungry soul. Many are my tears of joy and thanksgiving while I read the precious letters and epistles of love from one to another in this dear old medium of correspondence. What a very great blessing from our God that we can talk to our kindred in Christ, tell each other our thoughts and experiences, our trials and tribulations, while traveling here in this wilderness of woe. While we do this we are comforted by each other, because we have love and sympathy for each other; we feel that we understand all about the hard struggles of the rough way from earth to heaven the world does not know or understand, but tries to gainsay and taunt us.

Dear readers, I often think I would like to say something to cheer some one of you, and many times I make the attempt, but feel so poor in spirit and so insignificant in myself that I give it up, then duty presses me again and I am reminded to be about my Father's business. While my life is one of sadness and desolation, I am not left comfortless; God in his goodness and mercy puts it into the heart of some of his ministers to visit just such poor, isolated ones as I, once in awhile, to cheer the weak believer and to reprove the proud. Look on page 625, number 20, present volume of SIGNS, find a Circular Letter written by Elder J. W. McClanahan; to my understanding this Circular is glorious preaching. I rejoiced

when I read it, and you will rejoice with me when I tell you that this very dear and able servant of the most high God preached four sermons in this neighborhood two weeks ago. He lives many miles from here, but he has not forgotten the command, "Go ye into all the world, and preach the gospel to every creature." Brother McClanahan, I do feel well assured that the Spirit of the Lord directed you here that you might fill your mission. After bidding you and brother W. B. Melton farewell Sunday night, and entering my lonely habitation, I sat down and wept, feeling O so sad that this precious season was so soon over; I felt sure that heaven had bowed and come down once more to me, as you so ably made it appear in your discourse that night from the words, "And the iron did swim."—2 Kings vi. 6.

My dear kindred in Christ, as death is mowing down its victims daily around me this may be my last epistle of love to you, but I want to be ready, watching and waiting for the messenger that separates soul and body, and sets my poor, fettered spirit free. May we all try to live just as if each day was our last; "Let not the sun go down upon your wrath;" let our God be honored in all we say and do, pray for each other, and the God of peace save us.

ELIZABETH JOHNSON.

TOONE, Tenn., Sept. 17, 1907.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I have desired for some time to write on the safety of the children to whom God gave his Son Jesus. These are all the people that God has promised eternal life; these children are anxious to know what it takes to constitute eternal life in them. Now, children of God, listen to the blessed words of Jesus our

Savior: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. Now you see there is no man or agency of man or earthly instrumentality in it; it is a secret revealed to the children of Jesus by his Spirit. Paul said, or God by Paul's mouth, that "no man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3. God said by the mouth of the prophet, "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord."—Jer. ix. 24. Every one who believes in his heart that God is absolute, that he rules all things and works all things together for good to them that love the Lord, hath the witness in himself (1 John v. 10,) and is born again. These are the children of God. Jesus said, Behold, I and the children which thou hast given me. Now these are the children to whom John had reference when he said, "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."—1 John ii. 27. Children, you say, I am so sinful and so full of evil, what shall I do? Jesus prayed for you to his Father when he was here that the Lord would deliver you from evil, (John xvii. 15,) and the Father always hears his Son. Now Jesus said by Paul's mouth, "Who gave himself for our sins, that he might deliver us from this present evil world, according to the

will of God and our Father."—Gal. i. 4. Children, you need not think it strange about your affliction and tribulation, for that is fulfilling his word; he said, In the world you shall have tribulation, but be of good cheer, for I have overcome the world. I can see troublesome times for the children of God in the near future, but have no space to write of it now, so I shall stop right here, for fear I weary you with my writing. I see no Old School Baptists to talk with at all, and wife and I get very lonely.

Brethren editors, if you think this will not cause the children of Jesus trouble you can publish it when you have space.

A poor, wearied sinner,

S. M. BUTLER.

ORLANDO, Fla., Sept. 25, 1907.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I see my time for six months has expired; I will send you one dollar for six months again, and when my time is out you may stop sending my paper, not because I am tired reading it, but I do not think I will need it longer. If I live to see next February I will be eighty-one years of age, and my days will soon be ended. I have quite a number of old copies of the SIGNS OF THE TIMES that my dear father and mother, Stout and Fanny L. Atteberry, used to read, and they are new to me yet.

There is one thing upon my mind, and that is to speak about the commandments of God. He wrote the ten commandments on two tables of stone all together, and why is not one commandment as good as another? He says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Another Scripture

says, "It is easier for heaven and earth to pass, than one tittle of the law to fail." How can we say we believe in the sanctity of the first day of the week and call it the Sabbath, when we cannot find a thus saith the Lord for it? The women that followed the dear Savior to his burial prepared spices and ointments and rested the Sabbath day according to the commandment. After Christ had risen from the dead he made himself known to his disciples, and said to them, "Go ye into all the world, and preach the gospel to every creature," but he did not tell them to keep the first day of the week for the Sabbath. "The works of his hands are verity and judgment: all his commandments are sure. They stand fast for ever and ever, and are done in truth and righteousness." Read Isaiah lviii. 13, 14. I do not think we have any right to add to or take from the commandments of God; he says, "Remember the Sabbath day, to keep it holy." I believe the seventh day was the original Sabbath of the Lord, and I cannot help it. I believe brother Vail was right when he said, "I can't help it." I have had a name among the Old Baptists ever since I was twenty-three years old, but O what a crooked path I have made. Sin and sorrow have been all along my pathway, but I have a hope in Christ that is worth more than all this world to me. O Lord, "Cast me not off in the time of old age; forsake me not when my strength faileth."

Dear readers of the SIGNS OF THE TIMES, I fear I am wearying you. Now if you think I have not done right in speaking of the Sabbath in the way I have, just throw this away and it will be all right, but I would like some brethren to explain what they think about the Sabbath.

SARAH J. BRANSON.

BURLESON, Texas, Oct. 23, 1907.

DEAR ELDER CHICK:—I herewith send a letter I received from brother Leonard, written, as you will see, in 1904. I feel like sharing it with the loved ones scattered abroad. I have not asked his consent, but believe he would not object. I have derived much comfort from the reading of it, and hope others may also enjoy it.

I was rejoiced to learn through the SIGNS that dear Bonnie had come to the church; what a joy to you and all the church. I think I can almost realize how you felt. It is indeed a time of rejoicing when our loved ones in the flesh come declaring what great things the Lord has done for them, and yet as the children of God they are no more to us than a stranger in the flesh, for we are bone of his bone and flesh of his flesh, joint-heirs with Christ, all members of his body, and not only children of the King, but kings and priests. O what a glorious inheritance! Why should we murmur at the few petty trials we have here? It is because we are yet in the flesh, and, like Paul, we cry out and say, "O wretched man that I am! who shall deliver me from the body of this death?"

I was very sorry to learn of the death of sister Jenkins, also brother Edward Rounds. I was not much surprised to learn of his death, but was of sister Jenkins', it was so unexpected; I know she will be greatly missed.

Now I must stop; excuse me for writing such a long letter. Give my love to all your family and to the dear saints I met at Hopewell, especially sister Puring-

ton. May Israel's God be with you and bless you, is my humble prayer.

Yours in hope,

LYDIA C. RAY.

BROOME CENTRE, N. Y., Jan. 2, 1904.

LYDIA C. RAY—DEAR SISTER:—Blessed is our hope of immortality, which hope we have anchored in our Forerunner (Christ Jesus), who hath entered within the veil, there to intercede for his elect, his chosen, chosen in him before the foundation of the world. These loved ones are spoken of by him as possessing eternal life: "I give unto them eternal life; and they shall never perish." This life you see, sister Ray, makes the children in age equal to their Brother, their Lord and Savior Jesus Christ; both are eternal, therefore everlasting. What a blessed hope this is! The natural mind is unable to comprehend the least of it, and when it comes home to us as our surety that all our sins were laid on him, and that he has paid the debt, and that we are clothed with the robe of righteousness pure and white, O how our poor souls leap for joy; yet at the same time fear and trembling may arise in our minds: Is this for me? Can it be such glorious things are laid up by the hand of Him who rules all things, for poor me? Yes, sister Ray, every one of his loved ones are as pure and holy and as secure as God himself, because their life is his life and his life is their life; they (the children) are all one in Christ Jesus, the union is one, the life is one; as he lives they shall also live, there is nothing built on so firm a foundation; our God is the God that changes not, therefore his dear children are not consumed, they are safe and secure in him. O blessed hope, in him we are unable to change or destroy it.

Well, dear sister, you call my attention

to the meetings of Elder Eubanks. I had the great pleasure of hearing him five times, and having his company two days, and of a truth it has been a great pleasure to us all. He has been blessed most wonderfully each time I have heard him, it has been so easy for him to bring out the travel of the children and make it plain; though one were a fool I think he might understand. His preaching has been very comforting to us, and I hope to be thankful for the great blessing; truly God is good to us, and has always remembered us in times of need; his watchcare has been over all his creation from the beginning, and O how thankful I am that he is the Almighty, the Ruler and Disposer of the universe, of all events, great and small. He cannot do injustice or wrong to any, all is for our good and his glory; let all his creation praise him for his goodness.

I have penned you a few lines as they have entered my mind, they are, like myself, very, very imperfect. I would that I were able to give you and all a word of comfort, but all must come from Him, he only can speak peace to the troubled heart; we are unable to bring a clean thing from that which is unclean. May it be his will to teach us his truth and cause us to walk therein as becometh his dear children, and may we be enabled to ascribe unto him all honor, praise, power and glory forever.

We are usually well, and hope to be thankful for all blessings.

Yours in christian fellowship,

D. M. LEONARD.

NOTICE.

PROVIDENCE permitting, I shall be with the Woburn Church, Mass., third Sunday in December, instead of fourth, as usual. We shall be glad to see any of the brethren and friends who can meet with us.

H. C. KER.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1907.

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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REPENTANCE.

"AND that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke xxiv. 47. "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins."—Acts v. 31. "And the times of this ignorance God winked at; but now commandeth all men every where to repent."—Acts xvii. 30.

While much is said all through the Scriptures of both the Old and New Testaments concerning repentance, the substance of it all is summed up in these three Scriptures quoted above. Repentance is always coupled in the gospel with the remission or putting away of sin. In the heartfelt experience of the grace of God it always is presented as preceding the forgiveness of sins. There seems to be but little or no difference between the words "remission" and "forgiveness" as they are used in the Scriptures. Perhaps the word "forgiveness" comes closer home to the heart of him who needs forgiveness. It may also be that sometimes the word "remission" refers more especially to the putting away of sin before God, while forgiveness may refer more especially to the assurance of forgiveness through the remission of sins, by the atonement of Christ, when that assurance is given to the soul that is feelingly convinced of his need of remis-

sion and forgiveness. The remission of sins is presented in the word as the work of Christ upon the cross of Calvary. The sealing of this remission to the heart and conscience of a poor sinner is the work of the Holy Spirit, the Comforter, the Spirit of truth, whose work it is to take of the things of Jesus and show them unto his people.

In the last of the texts quoted above it is declared that repentance is commanded of God. In the first text quoted it is declared that this repentance must be preached among all nations, and in the second Scripture this repentance which God commands, and which must be preached among all nations, is said to be given of God through Jesus Christ, who to that very end is exalted, not only as a Prince, but as a Savior. The Jews expected a prince, but felt no need of a Savior; but the spiritual Jew, who is one inwardly and not outwardly, needs a Savior, and consequently both these names of the Holy One are dear to him. As the Savior he is the medium through whom all spiritual blessings flow to us, while as a Prince he is himself the giver. All his gifts are royal bounties, bestowed by a royal Prince; and among these royal gifts is the favor of repentance.

More generally in the Scriptures the word "repentance" refers to that change of conduct which is produced in those to whom is given sorrow for their sins; it signifies a turning away from. The word may mean a turning away from one course of conduct to another, from one party to another party; it may mean turning from good to evil, or from evil to good, or from one evil to another evil; in either case there is a turning away. Still it is true that in the Scriptures it is most generally used to signify a turning away from evil to that which is good.

Sometimes in the Scriptures it is used in a sense that includes the idea of that sorrow which leads to the change of conduct; that is, the whole change wrought within and without, when a man is turned from his former ways, is sometimes included in this word in the Scriptures. Yet after all, as said before, the word more especially signifies the outward change of conduct which is wrought by the sorrow within, and this sorrow is the work of the Holy Spirit of God. Sometimes men are sorry for their former course, and yet cannot repent; that is, undo the past, or turn away from it. So it is said that Esau found no place of repentance, though he sought it carefully with tears. Esau was exceedingly sorry for the selling of his birthright, but he could not undo what he had done, though he strove to find a way to do so with tears. Many a man, like Esau, has done that in his haste for which he would have given much could he undo his act, or could he avoid the result of it, and yet has found no place of repentance, or turning away. This is true of the experience of every sinner convicted of his sins before God. It is the common experience of such convicted sinners that they have striven to find a place to turn away from their sins and escape them and the consequences of them, but all in vain. So the poet sings truly, "In vain we seek for peace with God, by methods of our own." We cannot undo our sins, or find any way to escape the penalty. Our iniquities prevail against us; that is, they demand justice and judgment; our crimes, like the sin of Cain, cry to God from the ground for vengeance; go where we may we cannot escape that cry; the sin always lies at our door. But thanks be unto God, Jesus has been exalted to give that which we cannot find; he has made a way for our

salvation from sin, and it is he who gives us that repentance which we seek, and through him the sin is put away and the vengeance due it is turned away from us; with his stripes we are healed. When Job's friends said, in substance, to him, that if he were good he should find favor and blessing from God, he said, "I know it is so of a truth: but how should man be just with God?" How can a man turn away from his sins so that he may become just? A man may hate his sins, but that does not justify him. He may long to henceforth live holily and blamelessly before God, but that only means that he confesses his sins and that they condemn him; in this very feeling is a confession that he has sinned; here is no place found of repentance; he cannot be at peace with God by any or all these methods; he finds no place of repentance, though he seeks it with tears. How sweet the blessed gospel news will come to such an one: That which thou couldest not do Jesus has done, and from his gift that which thou seekest is thine; both repentance and forgiveness of sins are thine.

We have spoken of that sorrow which worketh repentance, perhaps it would not be doing violence to the word to speak of this sorrow as that inward, heartfelt repentance which leads to the outward repentance. One must be turned away from his love and delight in sin before he ever will desire to escape it outwardly. The nature of a swine must be changed, else when outwardly washed he will return again to his wallowing in the mire. So if through any cause man outwardly turns away from his evil course for a time, unless that cause be the grace of God working repentance in his heart, he will turn again to his sins, and perhaps with more zest than before. Right here

is the difference between the work of man and the work of God: man washes the outside, but such washing never cleanses the heart; God washes the heart, or the conscience, and this always produces a cleansing of the hands; man strives to work from without inward and fails, God works from within outward and his work is perfect and shall finally be perfected in every one in whom he has begun his work.

But we do not forget that the word speaks of two kinds of sorrow. Paul calls the one "godly sorrow" and the other "the sorrow of the world." Of the last he says, "It worketh death." Of the former he says, It "worketh repentance to salvation not to be repented of." Thus the sorrow of King Saul and of Judas worked death, but the sorrow of David and of Peter wrought repentance unto salvation; and Paul wrote to the brethren at Corinth that they had sorrowed after a godly sort, and the evidence upon the ground of which he could feel sure of this was that their sorrow had wrought out in them a putting away of their transgressions and a vehement desire for the better way. The sorrow of the world is accompanied with no hatred of sin, but simply with the dread of the results of sin. Saul, the king, did not hate his sin, but was grieved at losing his kingdom; Judas did not hate his sin, else he would have sought for cleansing and forgiveness; but godly sorrow involves the thought that one has come to hate his sin and to desire cleansing from it, and out of this desire comes prayer, and the answer of prayer, which is salvation; the sorrow has wrought repentance and the repentance has wrought salvation. This is the order which the apostle has declared to be the work of God.

Now according to the first text quoted,

this repentance, as well as the remission of sins, is to be preached. What does this preaching of repentance mean? Does it mean that ministers in their preaching are to directly exhort ungodly men to repentance? Rather, does it not mean that repentance is to be preached just as is faith, and remission of sins, and the atonement through which remission is given, and the work of the Holy Spirit in the new birth, and the final preservation of the saints to glory? Is it made the duty of one man to say to another, Have faith in God, exercise faith in God or in the Lord Jesus Christ, be born again, preserve yourselves unto glory, or repent or be sorry for your sins with godly sorrow and repentance? Is it not rather true that all these things are to be preached unto seeking sinners as that which the dear Lord Jesus has already wrought out for them and secured to them in the covenant of grace? If preaching repentance means that it is ours to exhort men to repentance as something that they are to do for themselves, it would seem to follow that remission is also to be preached in the same way; that is, as something which men are to strive to secure to themselves. Does not the reading of the text shut us up to this, that if remission of sins is the gift of God, so also is repentance? Is not the first text named in full harmony with the second, which declares that Jesus gives both repentance and remission? Moreover, the third text quoted does not in any wise contradict the two former. God commands repentance or turning away from sin; the commandments of the Lord are, all of them, true and righteous; his law is holy, just and good. But it is true of all men, as Paul said of himself, we are "carnal, sold under sin;" the fact is that it is not in man to keep one of the

least of all the commandments of God. It is the word of God that "thou shalt not covet;" "thou shalt not commit adultery." Since the fall of Adam has any man ever truly kept one of these commandments? But one man has kept them, the man Christ Jesus, and he has kept them for his people. If repentance means turning away from sin, then Jesus fully turned away from sin, loathing it with utter loathing. What we did not do, what we could not do, Jesus has done for us. Ministers then are to preach that all the commandments of God are fulfilled in Jesus Christ, and fulfilled for his people. All this perfect righteousness is imputed to poor sinners. But beside all this, the Holy Spirit has been given to write these things in our hearts. Thus the righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit, as said the apostle Paul. God commands us to love him with all our powers. This we have never done; left to ourselves this we never can even desire to do; but the Holy Spirit writes this law in the heart, and thus it is fulfilled in us. So repentance, which is commanded of God, is among the gifts which Jesus was exalted to give, and which he received for men, even for the rebellious also, that the Lord God might dwell among them. This heavenly grace is formed in the heart in the form of godly sorrow for sin, and then appears in the outward obedience of such an one to the commandments of God. Thus the commandment of God unto repentance is obeyed in the sinner and by him; in no other way, if the gospel be true, could this obedience be wrought in him.

It seems clear that there is a vast difference between declaring what our God commands and what Jesus is doing and has done in the matter of repentance,

and exhorting ungodly men to sorrow for sin and to turn away from sin. It is true that he who preaches the gospel must also preach the law, but each in its place must be presented, and not one in the place of the other. God commands love and he commands repentance, but the poor, convicted sinner finds that he can do neither. Thus he by the law becomes dead to the law; the law itself cuts him off from itself. Now this condemned and helpless sinner finds salvation and strength revealed in the gospel through our Lord Jesus Christ, and when the word of the gospel is applied by the Holy Spirit it brings assurance of salvation to him, because Jesus has paid all the debt he owes, and because the same Savior has been exalted to bestow upon him righteousness, repentance and all that he needs. It is not the place of the minister of the gospel to exhort men to keep the law for salvation, neither is it the place of the minister to exhort men to be sorrowful for sin and to repent; but it is the precious work of the minister to declare what the blessed Lord has done and is doing and will do unto the end. A full law must be preached and known before a full gospel can be preached and known. A full law cuts men off forever; a full gospel shows the perfect way of salvation, and that is also forever.

We recall that when but a child it used to be said by Old School Baptists around us, that Methodists were more consistent with themselves than were New School Baptists; Methodists said that men could repent and believe, and so they exhorted men to do so; New School Baptists said that men could not of themselves repent and believe, and yet they exhorted all men to do so. It used to be said that New School Baptists tied people hand and foot, and then told them to run. We

think that this saying of our fathers expressed the truth. If men can of themselves repent, then it is right to exhort them to this work; if they cannot of themselves repent, then all that remains is to preach that to the children of God Jesus gives repentance; and this will be good tidings indeed to that soul that is bound and cannot repent. When this godly sorrow and repentance shall be felt in the sinner's heart he will know from whom the blessing has come and be prepared himself to exalt the blessed Savior and Prince, and to make mention of his holy name; to him there will never be any other name in heaven or on earth.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

PSALMS II. 12.

“Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”

Many, in commenting on this text, either from ignorance or design, grossly pervert its plain and obvious application, and represent it as being addressed generally to unregenerate sinners, warning them to make their peace with God by embracing his Son, espousing his cause, or by becoming his disciples. A careful examination of the context will clearly show that nothing could be more foreign to the plain import, not only of the text, but also of the whole Psalm. The text is addressed to the kings and judges of the earth, especially to those of the Gentile nations, at and subsequently to the coming of our Lord Jesus Christ into the world.

With a prophetic view of the advent of the Son of God, the inspired writer demands, Why did the heathen, or Gentiles, rage, and the people, or Jews, imagine a

vain thing? This was literally the case, and this Psalm is repeatedly referred to in the New Testament, to show that its predictive bearing looked forward to the incarnation of Christ and the opposition of Jews and Gentiles to him and the kingdom which he came to set up and to preside over. “The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.” This was literally fulfilled in its primary allusion to Christ and the primitive days of his kingdom, and is still being fulfilled in relation to the rage and opposition of both Jews and Gentiles to his cause and kingdom on the earth. So forcibly did this prophecy apply to the early persecutions of the primitive saints, that the apostles, and the whole company of the saints, “lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 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. 24–28. But to show how utterly futile and unsuccessful should be the opposition and rage of men and devils, in their attempt to thwart the purpose of God and prevent the establishment of the Redeemer's kingdom, the psalmist adds, “He that sitteth in the heavens shall laugh; the Lord shall have them in de-

rision. Then shall he speak to them in his wrath, and vex them in his sore displeasure." And when they shall have exhausted all their power and wrath, when they shall have crucified the Lord's anointed One, when they shall have done all that God would suffer them to do in opposing, "Yet [saith he] have I set my king upon my holy hill of Zion." Their united opposition, their wrath, their counsel, their imaginations and their rage, could not prevent the exaltation of the Son of God to his mediatorial throne, nor could they dispossess him of any of that power with which he is invested, to reign over the kings, rulers and potentates of this world. For all powers are put under his feet, and he is inaugurated and mounts the holy hill of Zion, to be the Head over all things to his church, with power over all flesh, that he may give eternal life to as many as the Father has given unto him. With all the power of heaven and earth, he reigns King of kings and Lord of lords. What folly, then, what madness for men, even for kings and rulers of the earth, to oppose his government or restrict his dominion, which is from sea to sea, and from the rivers to the ends of the earth. Now seated high upon his imperial throne of power and majesty, the Son of God proclaims the great decree: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." By this decree the Son of God inherits all his Father's power over the kings and kingdoms of men. His rod of iron signifies sovereign power to rule and dash the kingdoms of this world to pieces.

In view of the reigning power of Christ with all the angels of heaven at his command, possessing all the omnipotence of the Father, who shall be able to resist his matchless sway, and his supreme control of all things and of all events?

"What mortal dare
With the eternal God compare?"

"Be wise now, therefore, O ye kings; be instructed, ye judges of the earth: serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Among the ancients, to kiss a superior was a token of recognition of superiority and loyal submission, as when Samuel anointed Saul to be king over Israel, he kissed him, saying, "Is it not because the Lord hath anointed thee to be captain over his inheritance?"—1 Samuel x. 1. And in speaking of those whom the Lord had reserved from serving Baal, the Lord said, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."—1 Kings xix. 18. And this figure is used to signify the reconciliation of hostile parties: "Mercy and truth are met together; righteousness and peace have kissed each other."—Psalms lxxxv. 10. It was also a token of pacification, as when Jacob met his brother, Esau: "And Esau ran to meet him, and embraced him, and fell upon his neck, and kissed him."—Gen. xxxiii. 4. These examples will suffice to show in what sense the kings, judges and rulers of the earth are admonished to kiss the Son, by acknowledging his supremacy, as the Lord's Anointed, as Samuel acknowledged the anointing of Saul; by loyal submission, by reconciliation to his government; by enacting no laws in opposition to him, or calculated to oppress his people; by

refraining from all attempts to annul any of his ordinances or institutions, or to improve upon any of his precepts; by refraining from all attempts to be wise above what is written by inspiration, and by an humble acknowledgment of their dependence on his power and providence; by carefully observing the words of David, "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God."—2 Samuel xxiii. 3.

"Lest he be angry, and ye perish from the way," &c. Fear to provoke his wrath. Remember that, with all your regal grandeur, ye are but dust and ashes before him. He has full control of you and all your principalities. Revere and dread his iron rod, with which he will break to pieces the nations that forget him, or that forget their responsibility to him. Be wise now therefore, O ye kings. When indications of his displeasure are manifested, heed them well; think not presumptuously to brave his almighty power; you cannot escape his rod, for, "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his Anointed."—1 Samuel ii. 10. When the proud monarch of Egypt hardened his neck in rebellion against God, it was that he should be destroyed. When the king of Babylon essayed to be like the Most High, it was that he should be brought down to hell. (Isaiah xiv. 12-14.) Not only the kings and rulers, but the nations of the earth, have felt the weight of his iron rod. Chorazin, Bethsaida, Capernaum and Jerusalem, which had been exalted to heaven, were thrust down to hell. Sodom and Gomorrah, Nineveh and Babylon, all present fearful examples

unto those that after should live ungodly. (2 Peter ii. 6.)

"And ye perish from the way." As Christ taught his disciples in regard to discipline: "Agree with thine adversary quickly, while thou art in the way with him," &c. Thus signifying that the time for pacification was limited. So the admonition to kings and rulers of the earth implies the certainty that when by presumption or maladministration they have provoked the wrath of heaven and involved themselves and their kingdoms in vengeful clouds of wrath, they shall find it impossible to avert the retribution due to their rebellion against the Lord's Anointed. "Be wise now, [not at some future period] therefore, O ye kings."

"When his wrath is kindled but a little." In the providential dealings of God with the children of men, he is long-suffering; if it were not so, all nations would sink beneath his wrath. But although he suffers long, and sends his rain upon the just and upon the unjust, until the cup of their iniquities is filled up, they shall not escape.

"Those heaps of wrath by slow degrees
Are forced into a flame;
But kindled, O how fierce they blaze,
And rend all nature's frame!"

The time of earthly governments is brief and transient; the thrones of human governments contain the elements of their destruction, and when unjust rulers of the earth shall be driven away in their wickedness, they will surely then have perished from the way. No rocks nor mountains then can screen them from the presence of Him that sitteth upon the throne, nor hide them from the wrath of the Lamb.

In our remarks upon this text we have refrained from making an application of it to our own beloved country; not however because we are not embraced in the

solemn admonition in the text to kings and rulers, for, according to our understanding of the subject, all the rulers of the earth are fully included. Indeed, all who rule, or have authority over their fellow-beings, are admonished in our subject to be wise, whether they be kings, governors, judges, parents, husbands, masters or overseers, to the extent of the legitimate power or authority with which they are invested. All are amenable to God, and are required to rule in the fear of God. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth;" and be wise now, therefore, O ye people, and may the God of heaven make all his saints wise unto salvation, for they that are wise shall be wise for themselves, and they that scorn, alone shall bear it.

The conclusion of our text is consoling to the people of the living God: "Blessed are all they that put their trust in him." That is, in the Son; the Son unto whom power and dominion are given; exalted as God's King. Whereas, it is written the kings of the earth set themselves. But God hath set his King upon his holy hill of Zion, and unto his Son he saith, "Thy throne, O God, is for ever and ever." None but the blessed of the Lord do really trust in him, and it is because God has blessed them with all spiritual blessings in heavenly places in Christ Jesus that they are enabled to put all their trust in him. How blessed it is to trust in him, and not be afraid. Though the earth be removed, though mountains be cast into the midst of the sea, though the earth tremble at the swellings thereof, still, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever." O may this blessing be our own.

In conclusion, may not those blessed

ones who are of the household of God, and built upon the foundation of the prophets and apostles, hail the eternal Prince who sits enthroned on Zion, and with holy reverence kiss the Son, bow down at his feet and say,

"Reign forever, wondrous Prince,
Born to redeem and strong to save."

And by our humble reliance on him in all our tribulations manifest that we do trust in him, and in him alone. Above all things, let us who trust in the Lord endeavor to keep the unity of the Spirit in the bond of peace, and see that we fall not out by the way. The kingdom to which we, as the people of God, belong, shall never be destroyed, for our King is the mighty God and the Prince of peace; it therefore becomes us, as his subjects, as much as in us lies, to live in peace with all men, and especially with those who are of the household of faith; and it is the privilege and duty of those who know the Lord to call earnestly, devoutly and humbly on his name.

MIDDLETOWN, N. Y., Feb. 1, 1863.

CIRCULAR LETTERS.

(Written by Elder T. M. Poulson.)

The Salisbury Old School Baptist Association, in session with the church at Forest Grove, Wicomico Co., Md., Wednesday after the third Sunday in October, 1907, to continue three days, to the several churches composing her body, sendeth greeting.

DEARLY BELOVED:—The nature of our greeting, according to the usual custom, will be a presentation of some thoughts bearing upon some portion of the written word, therefore we will refer you to Paul's letter to Titus, second chapter, eleventh and twelfth verses, which read as follows: "For the grace of God that bringeth salvation hath appeared to all

men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." We feel assured from the tone of this letter that it was to refresh the mind of Titus with reference to the doctrine and order of the gospel, for salvation by grace is undoubtedly the doctrine of the Bible, and this is why Paul calls it the gospel of the grace of God, and it is this grace or divine mercy that brings salvation to poor, lost and wretched sinners; it is not offered, but it is brought to them when they have found that the bed is shorter than they can stretch themselves on and the covering is narrower than they can wrap themselves in. Then is the time for the grace of God to do its marvelous work, this grace being stored in Christ before the world was, ready to bring salvation, for said John, "And of his fullness have all we received, and grace for grace." Not grace for works, as the world will have it, but always works for grace, not upon conditions at all to be performed by the poor, helpless sinner. If Jesus had required the very least particle of work to be performed by the poor man that lay at the pool of Bethesda he or his dust would have been there now, and if the Samaritan had demanded one step to be taken by the poor fellow who was half dead, he or his dust would have been there yet. But divine mercy brings salvation only when or after every other refuge has failed; so the honor all belongs to the grace or mercy, and thanksgiving springs forth as the result. So a sinner saved in this way, experimentally, excludes all boasting save in the crucified and risen Jesus, for through this he secured that blessed fountain from whence this grace so freely flows, and will until the last elect vessel is brought in. This is then

substantially the doctrine of salvation by grace, and of the Bible, and the apostle reminds Titus that it hath appeared unto all men. In order to arrive at the proper understanding of his meaning and application of this seemingly broad term we must examine closely the language leading up to this assertion. He first calls attention to the old men, and how he should talk to them that they should live soberly, gravely, temperately, sound in the faith, in charity, in patience; the aged women likewise; then unto the younger men, and then how the younger women should be taught by the example of the aged, that they should be sound in speech that could not be condemned; also on down to the servant. So this gives the reason for the seemingly broad term in the text, for this grace hath appeared unto all of these different ages and stages of life: father, son, daughter and servant, and he also declares that the same grace that brings salvation has and is still teaching us. Paul includes himself with Titus and all those mentioned, as he is truly a witness unto the declarations he has herein made, for he could not do so in truth without. What is the great lesson that this grace teaches? First, denying ungodliness and worldly lust. We believe that when a poor sinner comes tremblingly before the church he or she then and there declares against and denounces all ungodliness from any point of view; ungodliness in the name or under the guise of religion, or in violation of every moral code; that they should not lust after evil things as they once did, and as the world does, for while they are in the world they are no more of it. This being included in their profession and taught them by the grace of God is the reason why they should live soberly, not only from the effects of alcohol, but from

madness of every kind, to be moderate in all things pertaining to godliness. There is not a single example or injunction in the Bible but that which the grace of God teaches its subjects, so there is perfect harmony. We are to show as much as possible that our righteousness is not of this world, so to keep unspotted from the world. To live godly we have thought means a great deal, for it calls for persecution, for we are told in the Scriptures, "All that will live godly in Christ Jesus shall suffer persecution." So let our lips as well as our lives confess the holy gospel we profess. Beloved, should we not ever be glad and thankful to the great Author for such amazing grace, and for its abiding and constant teaching? We do not have to appeal to tables of stone, nor even search the Scriptures, nor listen to the mouth of man, for this is the new covenant order. If we should be on the high seas, there we are taught to live soberly; if we are surrounded by infidels, there this teacher is saying, Live soberly and godly. We do not believe there is a subject of this grace in all of this land but what has and is still being taught blessed and God-honoring lessons, and when their attention is called to them they know they are true; this is why they are profited by having their minds stirred up by way of remembrance; all external lessons may be forgotten, we may not only forget the lesson imparted by earthly parents, but even forget their faces, but the grace of God is an internal teacher. We would not have much patience with, nor much hope for, one professing godliness to hear him or her say, Well, I forget that the Bible said that I should not get drunk, or that I should not steal, or lie, or use such language as unbecometh godliness, or that I should not participate in the wor-

ship of the beast or his image. We believe the grace of God causes its subjects to love godliness in every shape and way, and creates a desire to flee from the opposite.

May all of God's dear people properly and seriously think on these things to their profit and to the glory of amazing grace. Amen.

A. B. FRANCIS, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, in session with the church at Forest Grove, Md., to the associations and meetings with which we correspond, sends greeting.

DEAR BRETHREN:—We have had a very interesting and, we think, profitable meeting at this time; the theme preached has been Christ the crucified and risen Redeemer. The preaching has been so clearly and forcibly presented it seems that any one might have been profited thereby. We can gladly say to you that we are in peace; all the churches are free from disorder or trouble of any kind. Your messengers and ministers have given us good cheer with their messages of love and fellowship. The weather is fine and we are pleased to note that there are a goodly number of brethren with us. The business has been conducted in a peaceful and loving manner.

Our next meeting is appointed to be held with the church at Nassaongo, in October, 1908, where we shall hope to again meet your messengers and receive your messages of love.

A. B. FRANCIS, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

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 **Elder E. V. White** during the past year. In this sorrow we well know all our brethren who knew him share with us, with whom he was for many years so intimately associated, but none could know as we know the value of our dear brother. As a man among men, as a citizen, neighbor and friend, but more especially as a loving, earnest and faithful follower of the Lord Jesus Christ, and as a preacher of righteousness and a faithful pastor of churches, he fully commended himself to the confidence and love of all. This was to the praise of the glory of the grace of God, which was revealed in him, and of which it was his delight to testify. The churches of our association that were under his care feel desolate indeed; they sorrow that they shall see his face no more on earth, yet we have full assurance that it is well with him forever. It is our prayer that we all may be so sustained by grace divine that we shall follow the Lord as he followed Him. Especially it is our prayer that God may sustain and comfort the bereaved companion and family, and minister grace to the churches of his care, and enable us all to say, It is the Lord, let him do as seemeth him good. A good man and a good minister of Jesus Christ has fallen asleep.

ALSO,

In memory of our dearly beloved brother, **Benjamin White**, brother in the flesh to Elder E. V. White, and deacon of New Valley Church for twenty-six years; who was lovely in character and manifested the love of Jesus in his walk and conversation.

ALSO,

Our dear brother, **F. M. Myers**, to whom the foregoing will apply with equal force, and being naturally of a retiring disposition, he was indeed one of the little ones in his own estimation, but will be greatly missed by the little band at New Valley.

May the Lord give us grace and enable us to say, Thy will, O God, be done.

THE Old School or Primitive Baptist Church called Darbyville, situated at Mattville, Ohio, when at our last regular meeting adopted the following resolutions in memory of **Elder R. W. Peters**, member and pastor of said church:

Whereas, God in his infinite wisdom has seen fit to take from our midst by death our brother and pastor, Elder R. W. Peters,

Resolved, that while we shall greatly miss his precious gifts in the gospel ministry, by and through which many brethren have received comfort, edification and encouragement by the way,

Resolved, that we bow in humble submission to him that doeth all things well, and that we extend our sympathy to his dear family and many friends.

Resolved, that these resolutions be spread upon the minutes of this meeting as a portion of our church record, and a copy be sent to the SIGNS OF THE TIMES for publication, also our county paper, *Union Herald*.

ELDER M. SILVEUS, Moderator.

MRS. FRANCES FULLER, Church Clerk.

NOVEMBER 9, 1907.

MARRIAGES.

By Elder John McConnell, Nov. 6th, 1907, at his residence in New York city, Dr. Richard Kuehne, of Hoboken, N. J., and Miss L. Ethel Meredith, of Viola, Delaware.

OBITUARY NOTICES.

DIED—At the family home, four miles east of Hersman, Ill., May 13th, 1907, **Bradley Hurst**, aged 72 years, 6 months and 21 days. He was married to Mrs. Matilda Worthington Perry, April 27th, 1860. Together with his wife, he united with the Primitive Baptist Church at Mt. Gilead, May 5th, 1878, and was baptized by the late Elder James Harper. Brother Hurst was a very quiet man, but an uncompromising believer in Jesus and the doctrine of salvation through him, and his few words on that subject were fraught with the deepest meaning, while to sit in the house of God among those he loved for Jesus' sake, and listen to the story of the cross and the praises of the name of the Lord, was his chief delight. He was a constant reader of the SIGNS OF THE TIMES, and its editors and many of its able correspondents were very dear to him. The dear bereaved and almost helpless widow and four children are left, besides a larger number of relatives than any other man in his county.

The funeral was from the family homestead, May 15th, where a very large congregation of relatives, brethren and friends assembled in the face of a gathering rain and wind storm, and through its raging listened with tearful patience to a discourse by the pastor, the prayer for grace and the singing of the dear old hymns he had loved, after which the remains were laid away in the Perry family cemetery.

May the dear, afflicted sister be supported by the everlasting arms, and the children be enabled to look to the Lord, their father's God.

D. W. OWENS.

SISTER **Hannah Tuttle** died at her home near Adrian, Mich., the last of August, 1907. She was born Sept. 3rd, 1835; was married to Andrew J. Rogers, and lived three or four years in New London, Huron Co., Ohio. After the death of her husband she came

with her daughter and made her home with her father, brother Geo. Livesay, in Madison. She lived a widow until 1881, when she married Deacon Tuttle, of the Old School Baptist Church, Fairfield, July 3rd. She joined the church about 1865, and was baptized by that dear soldier of the cross, Elder Joseph A. Johnson, who often preached at our place, and who baptized about twenty during the time. She was partially paralyzed several years ago, but the immediate cause of her death was supposed to be cancer of the stomach. She bore her suffering patiently, always trying to smile through her tears. Nothing grieved her like the breaking up of our little church, and often she would exclaim, Can it be that I shall never hear another gospel sermon? and prayed to be reconciled to the will of God, and her prayer was answered. She quietly fell asleep in Jesus after making preparation for her funeral, disposing of her property and bidding farewell to all, asking them to pray the Lord to take her home. Sister Kate Livesay, who was with her to the last, said she was ready, and peacefully passed into that rest which awaiteth all of God's chosen ones. You all knew her by her writing, and loved her for her sweet poems, which I hope may be printed in book form. She leaves her daughter and a granddaughter, two grandsons and her faithful companion to mourn their loss, also a large circle of relatives and friends, who sympathize with them in this great sorrow.

(MRS.) JAMES WYMAN.

WESTON, Mich.

SISTER **Margaret Barton** died at the home of her daughter, Mrs. Catharine McQueen, in Marion Co., Oregon, Nov. 10th, 1907. She was born in Indiana in 1839, and moved from that State to Iowa when she was four years old; came to Oregon in 1853, in company with Elder John Wand and Mary A. Short, and settled in Linn County; was united in marriage to Deacon William Clymer, in 1853, who died May 30th, 1903; they lived together in peace and love for many years. To them were born eight children, all of whom preceded them to the grave except Mrs. McQueen, who is left to mourn the loss of a dear mother. She left four grandchildren, three great-grandchildren and a large circle of friends, who sorrow not as those who have no hope, believing that their loss is her eternal gain. Sister Barton was united in marriage Oct. 5th, 1905, to Hiram Barton, who is a resident of California. She was on a visit here to her daughter and old friends when she was taken severely ill with what the doctors called cancer of the stomach. Her suffering was great, but she bore it with patience, never complaining, having a humble trust in her Savior. She was a firm believer in the grand old doctrine of predestination and election, and the effectual calling of God's people from darkness to light, as held by the Primitive Baptists. She

was a member of the Primitive Baptist Church for many years, and no doubt passed through the valley of the shadow of death leaning on the strong arm of her Beloved.

The writer tried to speak words of comfort to a circle of relatives and friends, using as a text 1 Cor. xv. 51, 52, after which we laid her remains by the side of her former husband, Deacon William Clymer, in the Lebanon Cemetery, to await the resurrection.

SILAS WILLIAMS.

ALBANY, Oregon, Nov. 14, 1907.

MY dear father, **J. S. McCauley**, died May 5th, 1907. His health had been failing for a long time, but for over two months before his death he failed more rapidly, and when the last moments came it was a gradual sinking, and he died peacefully, happily saying he was going home to Jesus. His life, as many know, was for many years a life of christian duty, and at last it seemed he could hear, Enough, thou good and faithful servant. Those who have lost a dear husband and father know from experience how sad and heart-rending the loss is, and those who have not experienced it can never know till it comes. It is a loss that can never be filled, but we must remember our loss is his gain, and God is wise and merciful, and will not heap on us more than we can bear. Before dying he told me he was at peace in his soul with every human being; he remembered nothing against any one, all was forgiven, as God had forgiven him, and he is now where neither moth nor rust doth corrupt, and where thieves do not break through and steal. He was interred in the Primitive Church cemetery, the funeral services being conducted by Elder S. J. Wilkinson, who chose the beautiful passage: "Blessed and holy is he that hath part in the first resurrection: you such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years," and made an impressive and touching talk. The grave was covered with beautiful flowers, but no more beautiful and pure than the soul of the body they then covered. Dear friends, we thank you all for the last loving tributes paid our dear one. The last request he made of me was to write his obituary. I feel my inability to do so; however I send these few lines.

LOUISE McCAULEY.

EDEN, Miss.

SISTER **Cassendria Purse** died at her late residence in Keaton, Del., at the age of 83 years. She was baptized by Elder E. Rittenhouse, and received in the fellowship of the Bryn Ziou Church, near Keaton, Del. Her walk as a christian was such as to inspire the full confidence and fellowship of the brethren and the respect of friends. She was never married, and in the latter years of her life lived alone in her home. Often when there was no way for her to ride

to the meetings she walked, a distance of about one mile. In the summer of 1906 she was paralyzed; later she was further stricken, and was confined to her bed many weeks awaiting the change.

The brethren and friends gathered at her late home, and the writer tried to speak of the hope the Lord's people have in Christ Jesus, the risen Lord, to the comfort of all that mourn. Interment in Bryn Zion cemetery, near Kenton, Del.

BENJ. E. CUBBAGE.

FELTON, Delaware.

DIED—Little **David N. Rogers**, Oct. 10th, 1907, being 18 months old, lacking 5 days, son of R. W. and L. E. Rogers, Healing Springs, Washington Co., Ala. Grieve not for him, parents dear, your loss is his gain. We do not understand why it is better so—why this little bud was so early plucked, but the ways of the all-wise Providence are not ours, therefore we must bow in humble submission to his will, knowing he never errs. We must think of David's death as only gone before, where there is no death, pain or sorrow.

His uncle,

A. J. DOGGETT.

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PERSONALS.

CORRESPONDENTS will please address me at 134 Winship St., Macon, Ga., as I have some trouble in getting my mail; have lost a great deal of mail by not having street and number on it.

LEE HANKS.

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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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CORRESPONDENCE.

MERKEL, Texas, Oct. 21, 1907.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I have been almost a constant reader of the SIGNS OF THE TIMES for the last ten years, and from time to time have had a mind to write through its columns to the dear ones of the Father's kingdom, especially after reading some dear brother's or sister's letter which would make a special application to my poor heart; but such impressions have worn away from time to time, until the present date finds me for the first time trying to pen a few lines to the saints scattered abroad. I have observed that letters written by our aged fathers and mothers in Israel are to myself, as a rule, most comforting and instructive. O that you, my dear, aged parents, would write oftener than you do. Do not think because you are nearing the end of your earthly pilgrimage that your letters are unprofitable to the readers of the SIGNS. Your lifetime experiences are of great value to us younger ones, who are behind you in the pilgrimage journey; they help us to see things beforehand that otherwise we would not know for years to come. You

younger readers, most of you, I know have realized that letters from them are very profitable, having deeper experiences in things pertaining to the kingdom of God and his righteousness; although this rich, experimental knowledge of the deep things of God is often found in the younger ones who are taught of the Lord. It was about the time of my first acquaintance with the SIGNS that Elder John McConnell's letters afforded me much comfort. I remember in one he said something about the tenor of them being such as was calculated to remind his readers much of their sins, and to call them from the heights of their joy in Christ down with him into the low grounds of sorrow, much to his dislike, yet he could not well help it. They made him only the dearer to me, for the Savior was a man of sorrows and acquainted with grief. O how my fellowship ran out to him. Such language manifested to me the glorious truth that he is a companion in tribulation. Show me one who mourns because the heart is found deceitful above all things and desperately wicked, and I will show you one whose heart is purified by faith. It is a source of triumphant joy to the tried soul to

learn that the more exceeding sinful sin appears, the farther from a wilful, sinful life one is removed; it is then that every weight, and the sin that doth so easily beset us, is laid aside. When sin is made death to one, as it was to Paul, O how that one will flee from every sin and every evil way. It makes one prefer to suffer for right doing rather than wrong doing. The faster you run in the race laid out before you, the deeper your footprints are left in the earth of sin. Do you, dear souls, feel distressed and discontented on account of sin? Is sin made death unto you; thorns in your flesh? O yes; well, these are deep footprints you are making in this low ground of sin as you run with patience the race. Now you are not running so uncertainly but that you may receive that glorious, incorruptible crown, and that crown is the Lord God in the person of Jesus Christ, for the Lord shall be a diadem of beauty and a crown of glory unto the residue of his people in that day, says one of old. But you say, How shall I know this blessed truth is applied to me? Well, you love the brethren, do you not? Yes. You prefer Jerusalem above your chief earthly joy, do you not? Yes. Again, your heart burns within you at times when God is pleased to open to you the Scriptures in the gospel by preaching or otherwise, does it not? Yes. Well then, your experience with that righteous Man of God that undertook for you and accomplished your salvation from everlasting woe and ruin, has given you this seal of his Holy Spirit of promise, to wit, that he (God) was in Christ reconciling you to himself by the death of his Son, and so you have found all earthly treasures lost, and you, with Paul, willingly count them but dross for the excellency of Christ; and so all things you counted

gain are but the things you count as loss, or nothing worth, and rather seem to hinder your course and deter you from the blessedness of Christ. Yet all the things obtained as gain in Christ are contrary to the fleshly nature in you, and as a consequence you say all earthly things are against you, but in these very things is found your life in Christ. Let us see. One of the best things our kind Father of mercies has given us, and the one that lies at the bottom of them all as a foundation upon which the whole structure of christian experience is built, is a broken heart, a contrite spirit. This is contrary to the flesh; anything else would the natural man suggest. Yes, no doubt all things else would one choose; but the love of God can find lodgment in no other than a broken heart, nor is it manifest but by a contrite spirit in those of meek and lowly mind. The fruits of the Spirit which bloom and bear fruit manifestly in the children of God are the products of their broken hearts, for in no other can those celestial flowers bloom. Christ dwells in you richly in all knowledge and in all wisdom, to the praise of his glorious grace. God has broken your hard, unfeeling heart of stone in bringing you out from under the bondage of sin and death, and for this reason it must be so that now sin is condemned in the flesh, your mortal bodies, that Christ may reign in them in righteousness. You would not have had it so, but the way that seemed right unto you is but the way of death. God has taught you that your choice would have been to remain in death; you knew nothing else, even as the captive Israelites knew nothing of freedom, but only servitude of the most rigorous kind; they could choose nothing else, as they knew nothing better, for they were total strangers to freedom;

but now you who were afar off (in nature) are made nigh by the blood of Christ. All those exercises of soul are evidences of joint-heirship with Christ, and that we are children of God by faith in him, being born again. It is a blessed relationship, far above what we are able to comprehend while we only see and know in part. O what a blessed relationship! Let us rejoice in God our Father, for we can truly say, He hath done great things for us, whereof we are glad. Do you feel to have an interest in this relationship to Christ as your elder Brother? Your experience teaches you this great truth: that you are born of God, and for this reason have become heirs of an incorruptible inheritance, reserved in heaven for you. Here is more evidence in your favor which the Holy Spirit has sealed to you. "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."—Romans viii. 10. Yes, experimental deadness on account of sin condemned in the flesh. Who told you so, Paul? My experience, would be his answer, and your experience is your answer. You, dear child, because you feel that your body is dead because of indwelling sin, though condemned in the body, must of necessity be more spiritually alive in order to feel this deadness of your body; but you only feel this death because of sin in the same degree that you feel that the Spirit (of God) is life, or, in other words, your life because of righteousness, which righteousness is the righteousness of Christ. The Spirit is life. How did you learn that? Did you learn it in the letter? No, but by the Spirit renewing you day by day in raising you to a more sensible and a more appreciable realization of God's righteousness wrought out for you. The Spirit is then your life in the sense

of a lively, quickening and renewing experience of it day by day in your heart. This text presupposes that you are already quickened by the Spirit, being born of God, so this text is only expressive of the truth that your bodies are dead in an experimental sense on account of sin, though condemned in the flesh; but on the other hand, it teaches that the same Adamic man experiences that the Spirit is life. The less we, as the quickened sons and daughters of Adam's race, feel the life of the Spirit, the less we feel experimentally that the body is dead because of sin, and so less and less degrees of this experimental, spiritual life of the Spirit in righteousness finally reduces us to the low state of carnal-mindedness, which is death, for to be carnally minded is death; yes, dead to all the lovely renewing and enlivening influences of the Spirit. Then in this carnal servitude of sin one ceases in great measure to feel this deadness because of sin, because of unbelief and the dominating evils of the heart for the time being, for the Spirit seems not to be working in us against the motions of sin. In this condition the flesh gets puffed up and seeks self-justification, as the Pharisee who thanked God that he was not as others, or as the poor publican who stood in his presence. Could that self-righteous Pharisee experience the deadness of his body because of sin? No, the most carnally-minded dwell mostly in carnal security and ease. Therefore the word "if" in the text is placed there to show that when you, by faith, most joyfully experience that the Spirit is your life because of righteousness, it is then you keenly feel the deadness of your bodies because of sin. Dear, tried ones, faint not at tribulation so keenly felt, Christ is made your righteousness. What a cloud of witnesses at-

testing your sonship and heirship by virtue of the new birth, and yet the half has not been told; and so because ye are sons he dealeth with you as sons in every way, for your good and his glory.

I have here cited many of the evidences of your new creation in Christ Jesus unto good works, and hope you may be encouraged by them. I have also brought many Scriptures to bear testimony to the truth of your experience of the Lord's work of grace in your hearts, and what the revelation of your experiences teach you so do the Scriptures, but whatever is untrue the Scriptures in like manner testify the falsity of the same, and so these are faithful sayings, because He who spake as never man spoke, spake them by his own mouth and through his inspired prophets and apostles, who spake as they were moved by the Holy Ghost. Now you, dear ministering servants of the Most High, God has given you a mouth and wisdom that none of your adversaries can gainsay nor resist; speak every word the Holy Ghost puts in your mouths to speak, although they may be hard sayings; but God has never left himself without witnesses, so there will be a few who will hear and receive it in good, honest hearts, and will bring forth fruit to God's glory, for he has said that it shall not return unto him void, but shall accomplish that which he pleases, and shall prosper in the thing whereunto he sends it. Fear not the giant Goliaths who are defying the army of the living God, for he has equipped you with the whole armor for his spiritual warfare, that you may fight the good fight of faith and war a good war. Neither fear them who rise up among us speaking perverse things to draw away disci-

ples after them; God has made your faces harder than a flint against their faces, and as a defenced city and a brazen wall.

"And let it never once be told
That truth by us was ever sold."

We feel that our God will maintain his cause and prevail over all opposition of the enemy in and by the gospel and the proclamation of it by you, and may you at the end be enabled to say with Paul, I have fought the good fight, I have kept the faith. Now for such heavenly favors let us praise the Giver of every good and perfect gift, who has done exceedingly above what we are able to ask or are in the least worthy to receive. For thou art worthy to be praised, for unto thee doth it appertain, forasmuch as in all the nations of the earth and in all their kingdoms there is none found like unto thee, having immortality, which no man can approach unto while possessing mortality; but we are looking for and hastening to the time when mortality shall be swallowed up of life, we shall then enter thy royal Presence, where we will sing unceasing songs of immortal praises unto thee. Glorious thought, dear friends, how rapturous to our hearts is the theme. Praise ye him, ye chosen seed, ye whose names are written in lines of blood in the book of the everlasting covenant for Christ's sake. If it be his will, may God continue to bless the household of faith, with the battle-scarred and victorious
SIGNS OF THE TIMES.

I close this letter with heartfelt love and fellowship for you all, but it is poorly expressed; I am glad, however, you all know it better than it can be expressed. I commend you all to God's grace.

Your brother in Christ, the least of all,
J. I. FOSTER.

FRAGMENTS.

It is not by the natural voice or by a musical instrument, nor to the natural ear, that melody is made unto the Lord in this gospel day, but in the heart. It is not necessarily true worship when we are making or listening to natural strains of music, but it is when we are feeling the sentiment and power of gospel truth in the heart.

"Sweet is the work, my God, my King,
To praise thy name, give thanks and sing;
To show thy love by morning light,
And talk of all thy truth at night."

"Speaking to yourselves," says the apostle, "in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. v. 19. Under the former dispensations the forms of worship were strictly natural, and the natural man and the child of God could unite in that worship. There was nothing in it to distinguish them from each other. But in the gospel dispensation, "They that worship him [the Lord] must worship him in spirit and in truth." This cannot be done by merely playing upon a musical instrument, or by listening to natural strains of music. The apostle speaks to the true spiritual experience when he says: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. iii. 16. True spiritual worship was never by outward forms alone, and spiritual praise was never by merely playing upon the harp. The faith of the Son of God was always necessary, and that alone distinguished between the merely formal and the true spiritual worshiper. The true worship must always be in the spirit; the melody must be in the soul. "Things without life, giving sound," cannot tell the truth of God's

salvation, nor distinguish truth from error, nor can even the sweet sounds of the most melodious voice. Two may sit side by side and listen to the same sounds of harp or voice and be equally charmed by the melody, though only one of them knows or cares for the things of God, and the one who does not know the truth may be the most delighted with the music. It is undoubtedly to enforce this truth upon the minds of the saints that the apostle uses this striking form of expression, exhorting them to speak with each other in psalms and spiritual songs, that they should not place an undue estimate upon the natural sounds of music, but should remember that the true melody is not made with hands or voice, but is made and finished in the heart.

Not only the trumpet which Moses was commanded to make, to be used on certain specified occasions, (Numbers x. 1-10,) but all the instruments of music mentioned anywhere in the Scriptures, have a spiritual significance. We have that spiritual significance of these musical instruments in this gospel day, but not the instruments themselves, for they cannot make spiritual melody; that melody must be in the heart. The great trumpet is blown in this gospel day, as Isaiah declared it should be, and they come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and they do now "worship the Lord in the holy mount at Jerusalem." But no natural eye sees that trumpet, and no natural ear hears its joy-inspiring sound, nor have those blessed gospel realities which God hath prepared for them that love him ever entered into the natural heart. The natural man does not receive them, for they are spiritually discerned. The spiritual melody and beauty are only heard and seen and felt

in the new heart. I may be deprived of my natural hearing and sight, unable to sing or to hear singing, but I am not thereby deprived of the power and privilege of worship, for in this gospel day the melody unto the Lord is made in the heart. True gospel music is not for the purpose of stirring the heart, but because the heart is stirred up. It is not a cause, but an effect; it is the effect of an experience of Christ in the soul; it is he that sings in us. "In the midst of the church will I sing praise unto thee." If instruments of music are to be used in the worship of God in this gospel dispensation we shall find it clearly so directed in the Acts and epistles of the apostles.

"WE all do fade as a leaf."—Isaiah lxiv. 6. If the leaves of a tree have a vital attachment to the tree they will surely fade. If they are artificial leaves they will remain as good and beautiful as ever when all that were real are gone. If there is divine life in a man he will fade as a leaf. There must be divine life in the soul before one can begin to see and feel the vanity and sinfulness of this natural life, and so begin to fade. Then he will try to keep the old strength and paint the leaf over to keep the natural beauty and freshness, but in vain. In the end his iniquities, like the wind, will carry him away, and he will lie as helpless and undone as a withered leaf in the dust. The natural man does not realize any such fading as a leaf; his strength is firm; (Psalms lxxiii.,) he remains satisfied with this natural life and the things that belong to it; he feels that his own works of righteousness are sufficient to keep him in the favor of God; his iniquities do not make him feel that he is cast off, and they do not carry him away from his confidence in himself, nor separate him

from his love for the riches and pleasures of this world.

THERE is an earthly house of this gospel tabernacle, and there is a spiritual house, a building of God, a house not made with hands, eternal in the heavens. In our earthly house we groan, earnestly desiring to be clothed upon with our house which is from heaven. (2 Cor. v. 1.) The earthly house is made with hands, and consists in the work of our hands in attending to the order and ordinances of the visible church. These are "the things that are seen;" but the deep spiritual signification and power of these visible works are "the things that are not seen." Moses refers to the work of the Lord's people under the law when he says in his prayer, (Psalms xc. 17,) "And establish thou the work of our hands upon us; yea, the work of our hands establish thou it." By this he expressed the desire of the quickened soul that the true spiritual meaning and power of those legal works might be fulfilled in their experience, as was done in the gospel. So now it is the desire of the Lord's people that they may realize in their souls the true spiritual significance and power of gospel ordinances which are attended to in the church of God openly in the sight of men, such as preaching and hearing the word of the truth of the gospel, attending to the ordinances of baptism and the Lord's supper. To feel the spiritual meaning and blessed power of these outward works is to "be clothed upon with our house which is from heaven."

THE infinite necessity and value of grace and mercy must be known by every one in the family of God, and they can only be known by experience. We try, and it is a noble ambition, to build our-

selves up in our own esteem upon our virtues, and upon our exemption from meannesses and vice. But every living soul sees some certain thing in his past life which is constantly in his way, constantly interfering with his self-love or self-respect; some act not strictly honest, some evil word or base thought; and as the apostle said, I am not worthy to be called an apostle, because I persecuted the church of God, so we have to say, or feel in the privacy of our own hearts: I am not worthy to be called a christian, because of such and such a thing which I did, or said, or thought. Sometimes the forgiven sins sink out of our sight for awhile, for when once forgiven they no more rise to condemn us (though they continue to remind us of how vile and base our nature is), and we begin to grow in self-esteem and to be glad and proud of our goodness, when something which we had counted a valuable asset in our store of good qualities, for which we had given ourselves many satisfactory and comfortable nods of approval, all at once puts on another appearance, which startles us out of our self-complacency; a new light seems to be shining upon the supposed virtue, and we see it as something to be hated and scorned, and for which we can but hate ourselves, yea, our own life also; and so there is nothing in us that is worthy of our admiration, when the true light is shining upon us, nothing to build us up in self. In us, that is, in our flesh, we are never, when in our right, spiritual mind, going to find any good thing. The best qualities of our vile nature, the best things we can see in our corrupt hearts, when set in the light of God's countenance will appear what they truly are, altogether vile. Our secret sins (secret from our own eyes) will some time be set in that most searching light,

so that we shall abhor what we admired before. No, we must find, we shall find, that we can be nothing but poor, vile sinners, dependent entirely upon the great grace and rich mercy of God for acceptance with him. We must come down to this, to be poor sinners, in order to come up through mercy and grace to the favor of God. That is all the goodness we can ever hope to have before the Lord or in our own sight. And when the Lord by his abounding mercy and grace makes us walk honestly before him and in the sight of men, our thanks are all due to him. Thanks to the Lord, there is a goodness for us. The Lord has prepared of his goodness for the poor. That goodness he has laid up for them that fear him and that trust in him before the sons of men. (Psalms xxxi. 19.)

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov. 26, 1907.

LAMAR, Colo., Nov. 14, 1907.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—As the year has once again rolled by I now remit you my contribution to your valuable paper, which I much enjoy. I also by request send you a communication from our dear old brother Dawson, written to brother L. E. Thompson, of Las Animas, Colo. Publish if you think best. It was my lot to bury the dear old brother in baptism. That my footsteps were guided to his home, far away from any Baptist Church or community, by the unseen Hand, I doubt not. On reaching his place I was astonished to find all his loving children and grandchildren had gathered there before me. Why this was I could not understand, nor did they. We held meetings a few evenings, and then our dear brother came forward and related the hope God had put in his breast more

than forty years ago. He was received for baptism, and on Sunday afternoon, August 18th, 1907, in the crystal waters of the beautiful mountain stream known as Bear River, he was buried with Christ, and raised with him to walk in newness of life. Tears of joy coursed down many cheeks as wife and children clasped the dear old brother in their arms. I shall never forget that scene. It was then clearly made manifest to me why God had directed my unwilling feet thither, and now, since the message was delivered and the work done, I could return from thence.

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

May the God of all grace and comfort lead and keep us all throughout this changing world of woe, is my prayer.

D. B. NOWELS.

HAYDEN, Colo., Oct. 11, 1907.

L. E. THOMPSON—DEAR BROTHER IN A PRECIOUS HOPE:—I have had two letters from you and have not answered either, so answer both jointly. In the first letter you say I ought to be identified with the church. I differ with you, as I could be of no service to the church unless I were where I could visit with the members. As it is, I could not fill my seat at meeting, I could not take the sacrament, I could not vote on any business of the church. In this respect I am like the eunuch, and Elder Nowels, like Philip, has been caught away by the Lord, and I go on my way rejoicing. If the eunuch ever joined a church we have no record of it, and I do not know that Elder Nowels and I will ever meet again, but hope we shall. It is not recorded that Philip and the eunuch met afterwards, and it does not matter, our God is everywhere, and we cannot miss his all-seeing

eye, or fail to walk in the way he foreordained we should. I have read where others regretted being baptized, fearing they had deceived the brethren and had done wrong, but it is not so with me, I would not take a step backward for this world. I feel it is all right, and that God ordered it. The above is not because I feel better or more free from sin; the flesh is the same to-day as it ever was. "Prone to wander, Lord, I feel it."

I want you and Elder Nowels (not that I think either of you do not believe the doctrine set forth there) to read Elder Ker's article on "Extremes," in the SIGNS OF THE TIMES for October 1st. I indorse every word of it. I have felt ever since reading it that he is one of the plants the Father hath planted, and not one the Savior speaks of that shall be rooted up because it was not of the Father's planting. I love what he says, it is what I believe from my heart; we should tell the truth, and if we do it cannot be gainsayed. I would like to see Elder Ker and shake his hand, but do not expect to meet many more of the Old Baptists on this earth. On the 10th day of November I shall be seventy-nine years old.

Now, brother Thompson, after you and Elder Nowels have read this to the church you may send it to the SIGNS for publication. I wrote a few letters to the SIGNS before I was baptized, and they were published; one in brother Benton Beebe's lifetime and one at the beginning of the editorial duty of Elder Chick, and for that reason I thought this might interest some who have known of me by reading.

I will close by saying, If I am saved it is of grace; my walk has been crooked. As old Jacob said, my days have been few and full of evil. May the Lord bless his people everywhere, is the prayer of

your brother in the station that God has pleased to put me.

I want sister Nowels to read this, she seemed to me to be an humble christian.

J. B. DAWSON.

HAYDEN, Colo., Nov. 5, 1907.

ELDER CHICK—DEAR BROTHER:—I have been reading your article in the SIGNS of October 15th, 1907, and my mind seems impressed to tell you how much I enjoyed reading your views on predestination. I believe every word you wrote, and it all seems so plain that I think all could understand; but then how can the blind see or the deaf hear? Paul may plant and Apollos water, but God gives the increase, and he must give the spirit of understanding or the dry bones will remain dry in the valley. Man cannot reach past that flaming sword and partake of the Tree of life and live forever, for Christ is the way, and none can come unto him except the Father draw them. I believe God rules all things according to his own will; that all things were fixed and purposed in his mind before the foundations of the earth were laid, and it is a great comfort to me when I read such views as you have set forth in that article. If there was any uncertainty with God, what consolation would we poor mortals find in the gospel of our Lord Jesus Christ? How could we plead the merits of a crucified Savior, or why should there be a Savior at all? If God was uncertain, we might live here always, or we might happen to fly off to some other planet. No, thanks be to his holy name, his purposes are fixed, and not one jot or tittle will go astray or be lost; we are born at a certain time and serve his purpose on earth, and when he is done with us here he takes us away, and the place that knows us now shall know us

no more forever. When afflictions come why do we fly to God for refuge? Why, because we see immutability in him, while we see nothing to lean upon in humanity; our arm is weakness itself.

I was called last spring to give up a dear son; God gave him to us for thirty-two years, then called him away. I felt, like Naomi, that the Almighty had dealt very bitterly with me, and it seemed I could not be reconciled, but he made me willing in the day of his power, and I could say, "Thy will be done." I could not help but mourn, but then my poor judgment I felt was not capable of guiding my steps, for I was but as the grass of the field, and less than nothing, and I felt to cry, "Guide me, O thou great Jehovah."

I must now tell you of a joyful meeting we had in August. Elder D. B. Nowels and wife, of Lamar, Colorado, and brother L. E. Thompson, came to visit us. Brother Nowels preached for us. The second week they were here Mr. Dawson expressed a desire to be baptized, and the second Sunday Elder Nowels led him down into the water and buried him in the name of the Father, and of the Son, and of the Holy Ghost. My poor heart was made to rejoice, for I had longed for years to see him made able to obey the commandment. We have no church here; we are the only Baptists we know of near, and it seems very lonely to be so isolated, but I know God has a purpose that can be fulfilled in no other way, and I want to stand still and know he is God, and beside him there is none other; he never makes a wound that his love cannot heal; too wise to err, too good to be unkind.

Brother Chick, I do not know why I have written to take up your precious time, which might be so much better em-

ployed, but it seemed I must tell you how much comfort your article was to me, and I could only do so by the pen. I am a poor, stammering, weak worm when I come to write, so throw this aside, but pray for me that my faith fail not, for I have a rebellious heart which deceives me often. May the Lord sustain his people everywhere.

Your unworthy sister in affliction,

LAVINIA J. DAWSON.

[WE feel sure that all our readers will find that which will edify and please them in the above letters. We are glad that this dear old brother has found that answer of a good conscience of which the word speaks, in the ordinance of baptism. The Savior said, "Thus it becometh us to fulfill all righteousness." It was right that Elder Nowels should baptize him, although far removed from any church, even as Philip baptized the eunuch, and we think it would be right, if this dear brother should in the providence of God ever live within the bounds of some gospel church, for him to present a letter from Elder Nowels to that church and seek membership in it, and it would be right for that church to receive him to membership upon the letter of commendation from Elder Nowels. If one is situated, in the providence of God, near a church of Christ, it is right and for the good of the church and of the brother or sister and for the glory of God that that one should become a member of that church. If one loves the house of God it will be true that he will be glad when it is said unto him, Let us go into the house of God.—ED.]

HELENA, Okla., Oct. 22, 1907.

DEAR BRETHREN EDITORS:—I remember saying to one of you in a letter that I believed Christ had forgiven all the sins

I had committed or ever would commit. I fear I went a little too far, yet I hope it may be true. My mind has been impressed upon the whole armor of God. I sometimes fear I have not any part of it. Ephesians vi. 10, 11: "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." "Stand therefore, having your loins girt about with truth." It appears that Paul in describing this armor places truth as the first part of it. This agrees with Christ's own words when he said, "Without me ye can do nothing." Christ is truth, and if we speak not the truth we cannot put on the whole armor. If we have not the first part I fear the rest will not fit; even if we try to put it on we must have truth first. "And having on the breastplate of righteousness." This will not fit without truth. "And your feet shod with the preparation of the gospel of peace." These all fit right along together, but they will never fit without the first one. "Above all, taking the shield of faith, [this it appears is the most important part of the armor, according to the impression Paul makes] wherewith ye shall be able to quench all the fiery darts of the wicked." Yes, if ye have faith ye shall stand. Faith is the gift of God. Paul says, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God;" and take the helmet of salvation and the sword of the Spirit, which is the word of God. This is a grand and glorious armor, and we are told to put it on, and I feel the whole armor is a gift of God. Have we put it on? This I feel I have desired to do, but sometimes fear I have not started with the first part of it, although I once felt no doubt of this first part, for I felt

sure Christ was with me; but now I only have a hope. The evidence was once bright, and I never thought of doubting it, but now I can only see as through a glass darkly; once in a while it seems the sight is a little clearer.

Dear brethren, I leave this to your judgment as to whether you publish it or not. I feel, as I have said before, that you will not publish anything that is not in harmony with the teachings of Christ and his apostles, and I think we ought all to feel glad, if we should write a letter that you felt was not in harmony with the true Spirit, that you would not publish it. I only intended to say a few words, as I had a letter from a brother I wished to send to you for publication, if you feel it worthy. I have not asked his permission, but am sure it will be all right with him.

Your brother, I hope, for the truth,
D. S. OWSLEY.

MEDICINE LODGE, Kan., Sept. 25, 1907.

MR. STONEWALL OWSLEY—MY DEAR BROTHER IN CHRIST:—I received your very good and comforting letter this evening, and I was a little surprised to get it. I had been looking for a letter from you, but when it came I was not looking for it. So it is, when we least expect a blessing it comes.

As the subject of the Sabbath is on my mind I will try and write along that line.

“And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.”—Gen. ii. 2, 3. “For we which have believed do enter into rest; as he said, As I have sworn in my wrath, if they

shall enter into my rest: although the works were finished from the foundation of the world.”—Heb. iv. 3. Man was not made for the Sabbath, but the Sabbath for the man. The children of Israel were commanded not to work on the Sabbath day, to do no work of any kind; so when by the revelation of Jesus Christ we were made to hope in him, and know there is salvation in no other, it was then and there that we ceased from our works and rested in what God had done for us; then our Sabbath began: rest in the finished salvation. God’s people do not have to wait six days for rest after they see Jesus as their Savior, it is one continual Sabbath to them; and so Christ has commanded us not to work on the Sabbath day, for he has done all the work: perfected forever them that are sanctified. Now, brother, if we do any work we disown Christ and deny what he has done for us. “But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage?”—Gal. iv. 9. The Mosaic Sabbath was pointing to this time when Christ would come and save his people that they might rest in God; and none but those who are born again, not by the will of man, but of God, can rest in this Sabbath. “Not by the works of righteousness which we have done, but according to his mercy he saved us.”

Your brother in hope,

O. G. MILLER.

REIDSVILLE, N. C., Nov. 23, 1907.

DEAR BROTHER CHICK:—I am at home to-day and have thought of you many times, and also of the readers of the SIGNS. I love our dear papers, or the doctrine they contain, and all those who love that doctrine.

I have thought some on the blasphemy or sin against the Holy Ghost, and have heard some of our brethren and sisters say that one of their greatest fears is that they have committed that unpardonable sin. There has been a question in my mind as to whether a christian ever has or ever can commit that sin. God is represented to us in the Bible as Father, Son and Holy Ghost, but is he not the one God? God is a Spirit, but there was a time when the Godhead dwelt fully in man or in the flesh. In that condition he was God-man or God manifest in the flesh. A question in my mind is, Why was he thus? Why was this necessary? Was it not for the making of the offering for sin, which God in his eternal wisdom had devised in the economy of salvation? That is what appears to me to be true. He said, Unto this hour was I born, and therefore he came for the suffering of death, that he might purge from sin all who had been chosen in him. We cannot conclude that all of the sins of the whole Adamic race were laid on him, but only those for whom he stood as the divine Head and Representative. It appears to me that the division was made at the very time that he became our Surety, that being before man had an actual existence, or had ever committed any sins or blasphemies. It appears to me that the sins and blasphemies which have been committed by those whose sins he bore were against him as the Son of man, or as God manifest in the flesh, and he fully assures the disciples that all manner of sins and blasphemies against the Son of man shall be forgiven unto men. This "all manner" of sins and blasphemies include sins and blasphemies of every cast and character to which men are subject, but to be forgiven they must be against the Son of man and not against

God as a Spirit, or the Holy Ghost. There is another class of men in the world whom we generally call the nonelect or those who are not in this covenant relation to Jesus Christ as the head and representative of the church. That class of men are sinners of the same race naturally as the elect or church of God, but they have no Daysman, no Mediator; therefore their sins are against God as a Spirit or against the Holy Ghost. We are taught that without the shedding of blood there is no remission. Our Lord Jesus spilled his blood, remitted the sins of his people, made an end of sin and brought in everlasting righteousness. Therefore when the holy eye of divine justice looks upon them, they are seen only in the righteousness of Jesus Christ, and he says, "Thou art all fair, my love; there is no spot in thee." Thus they are accepted in and through him and their iniquity does not appear. This brings in the truth of the blessed new covenant, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." To the other class the Lord says, "Depart from me, ye that work iniquity;" I know you not. Thus their sins rise up and they are cast out and cast off far from God and from mercy. Why? Because of their works of iniquity. They have no Daysman to stand up for them and say, "Behold I and the children which God hath given me." Their sins are not remitted, for no Holy One has died for them, and their sins are against the holy God, the Holy Ghost. A spirit has no blood to spill, and therefore cannot make atonement nor remit the sins of those who have blasphemed against him, therefore they shall not be forgiven, neither in this world nor in the world to come. The Lord's little ones never commit this sin, for all their sins are against

Jesus, their divine head. Here is mercy known. Had not the Lord fully satisfied justice he could not have shown mercy. But since by him justice is fully satisfied he sees of the travail of his soul and he is satisfied. He could not be satisfied with divine justice frowning on his bride, therefore,

"He paid whate'er his people owed,
And canceled all their debt."

Now, therefore the church appears as a "wonder in heaven;" she is clothed in the perfect and bright shining of the Sun of righteousness, who has risen in her experience with healing in his wings, and on these she soars far above the law, and has the moon under her feet, and on her head is the blessed gospel of the apostles bringing forth the royal diadem, crowning Jesus Lord of all. Thus her poverty appears, for she has on not one thing of her own making, nor does she have so much as an inch of soil on which she may rest the sole of her foot; her Lord has provided for her, her garments, her crown and her Foundation. Contrast her with that other class: the apostle saw them as a woman sitting on a scarlet colored beast, clothed in purple, with a crown on her head and a name of her own written on her forehead, "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." She declares, "I sit a queen, and am no widow." Today the whole religious world is running after this great whore, and partaking of her fornications, showing that their names are not written in the book of life. Every work of theirs is a point-blank denial of the efficacy of the blood of Christ. They set up Sunday Schools as a means to put young souls in the way of life, and temperance organizations to save souls from going down into an everlasting hell. These are the two lamblike horns of the

second beast which John saw coming up out of the earth. They plead for their mission system as a necessity to save many souls that would without this sink down into hell. This is the image that this second beast should make to the first beast, and all these uniting on the same ground: that God wants them to do these things to save men's souls. This proves that they know nothing of the precious blood of our dear Lord Jesus. He is not their Daysman; they have no atonement. Their sins and their blasphemies are against the Holy Ghost, and there is no forgiveness for them in this world nor the world to come. How timely the word of the Lord, "Come out of her, my people, that you be not partakers of her sins, and that ye receive not of her plagues." Some of our people are there, as some Israelites were in Babylon. The church is the place that is filled with gospel promises, and therefore it is the Canaan that we love and where our Lord abides. The saints shall hear the cry, "Babylon is fallen, is fallen," but not until after the days of severe persecution which are just before us. Let us continue to fight the good fight of faith, even though it brings persecutions to this poor, mortal body, and makes us seal our faith with our blood, as our brethren have done who have gone before. The Lord strengthen us for his service.

Yours in a good hope,

L. H. HARDY.

KOMOKA, Ont., Sept. 7, 1907.

ELDER F. A. CHICK—DEAR BROTHER:—It seems like imposing upon you for me to bother you with my poor letter, but I have had a desire to write to you for some time, and after reading your daughter's letters in the SIGNS I could not put it off longer. I was glad and thank-

ful as I read the letters which were the expressions and experience of a child of grace. May God bless and keep her. I received much encouragement from the letter written by sister Mary Amanda Haines, in the SIGNS of Sept. 1st; surely the Lord had put it into her heart to write as she did. I have been resting, trusting in the God of love, most of the time since you were in Canada. I hope I am thankful for such rich blessings. I am so undeserving of any kindness that I am made to wonder why I am given roses to pluck instead of thorns, I am so prone to evil. I must have been about to glory in my flesh, or in man, when I was made to cry, God forbid that I should glory save in the cross of our Lord Jesus Christ. I do not remember what I was doing, but I was filled with those words; they have continued with me for several weeks, and I trust it was a prayer actuated by the Holy Spirit. At another time I was desiring, if it be the will of God, that my walk and conduct in the church might be becoming, that the brethren might always think well of me. Then the thought was presented to my mind: Are you ready to become a fool in the sight of men, if it would redound to the honor and glory of God? I was brought low and said, I am ready to become a fool. You may think this strange, but I have only written as I have been led, and I hope it is my privilege to say, Thus far the Lord has led me. I have wanted to write you for some time, but hesitated. Does it not say somewhere in the Bible, I have chosen the foolish things and the weak things to confound the wise? I often think that the foolish and weak things, yes, and the base things, would apply to me.

Elder Lefferts preached in Lobo glad tidings of good things. It seems wonder-

ful that one so young should be able to preach the gospel. I know there is nothing too hard for the Lord; out of the mouths of babes and sucklings is perfected praise.

I would rather you would not publish this, but it is yours to use if you wish. Pardon all I have written amiss, and may the God of all grace be with you and yours, to guide and keep you.

From the weakest of the flock, if one at all,

LOLLIE MAY CAMPBELL.

SHELBYVILLE, Ky.

DEAR BROTHER CHICK—I send you the inclosed letter. It was misplaced for some time. Brother Money is a very dear young brother. I had hoped that you would get to our association.

Yours in Christ,

P. W. SAWIN.

“ASLEEP IN JESUS.”

How sweet it is to think about being asleep in Jesus. There is something in this for us to think about before we get to that blessed state. I am sometimes afraid that I will never reach that final blessed abode. This I do greatly desire, but if I do not, the righteous law of God approves it well. That which brings about this blessed state is the work of God as believed by all Old School Baptists. It does seem to me that to believe as some do, that it is by our works, we could never find or attain to this rest. We sometimes labor until we are so wearied that we cannot sleep. Sleep must come to us, we cannot go to it. “He giveth his beloved sleep.” Exercise is beneficial naturally, and yet we often fail to accomplish the end desired. So is it spiritually. It is good and right to work out that which God works in us, and

the Lord will accomplish all his purposes; there is no failure with him. There are things for us to do if we are the children of God, and the doing of them makes manifest that we are the children of God. I often come short. "To will is present with me; but how to perform that which is good I find not." But where little is given little is required.

The word "faith" is a wonderful one, if I know anything about its meaning. Faith is the gift of God. Faith in God is satisfying and restful. If we believe in the works of the creature there can be no resting in faith and hope. He that enters into rest ceases from his own works. I have fallen asleep at night, and have awakened the next morning and thought how sweet it would be to fall asleep in Jesus like a babe in its mother's arms. To sleep in Jesus is "far better." We believe in Jesus through faith, and that is the gift of God. Though young in years, I long to live and walk by faith, and not by sight. I desire to fill my place in the church, doing what the Lord commands, and when my race is ended I want to fall asleep in Jesus, and awake in the blessed resurrection, when mortality shall be swallowed up of life. In this I am hoping.

Yours,

P. D. MONEY.

FINCHVILLE, Ky.

BALTIMORE, Md., Nov. 24, 1907.

ELDER F. A. CHICK—DEAR BROTHER:—Through the goodness and mercy of our heavenly Father my unprofitable life is spared until the present time, for what purpose is only known to him who works all things after the counsel of his own will.

I will now send you money order for the SIGNS; I am sorry I could not send it when it was due, but sickness prevented

me. I thank you very much for sending me the SIGNS regularly, for I love to read the good letters, they are a comfort to me in my lonely hours. I seldom get to meeting, on account of poor health. I much desire to meet with the Lord's people, yet I ought not to murmur or complain, for the Lord knows what is best for me. I often think I have no right among the dear ones, for I am so sinful that I think if they could see me as I see myself they would have no fellowship for me. O that I could see in myself what I so much admire in others, then I would not feel as I do. I feel that there is no one on earth like me, filled with doubts and fears.

I was taken sick the 24th day of last December, and was confined to my bed three months, and under the doctor's care six months, and I suffered much in body. Dear brother, I felt it was all right that I was afflicted, but my constant grief was that I could not cease from sin; my sins seemed to rise up before me like mountains, and I felt all those long months that I must sink in despair. I once thought I had a little hope, but that seemed to be gone, and if I were to die what would become of me? I felt that I would be forever banished from His peaceful presence. O the wearisome days and nights that were appointed unto me; words fail to tell you my feelings; I was in deep waters where there was no standing, and I had no power to bring myself out of this sad state; surely Satan desired to have me to sift me as wheat. Our dear Savior prayed for Peter that his faith fail not, but would he pray for such a sinner as I feel myself to be? Peter's experience was good, but I had sinned against him a thousand times more, and was there any mercy for me? None but those who have traveled this

road can understand what I have passed through. Do you not think that mine is an outside case? If I could believe that I was in the "refining pot," and that the dross was being consumed, then I would be satisfied. Now, dear brother, you who have a good hope through grace and have the true marks of a child of God, will you tell me what you think of my case? Have I any right to think I am one of His little ones? There is one thing I am sure of: if I am saved it is by the grace of God, and not by anything that I have done.

I would be pleased to have a letter from you, but I feel it is asking too much, as I know your time is very much taken up with other things; I do not feel to be worthy of your notice. I felt like writing, I do not know whether I have done wrong or not. I hope you will excuse this poor letter, and if you have a word of comfort for one that is weary and heavy laden it will be gladly received. May the Lord bless you in your labors of love to his people, and may you enjoy much of his presence. When it is well with you remember me.

With love, I am your unworthy sister,
(MRS.) LEE GRAFTON.

FRANK, W. Va., Nov. 9, 1907.

DEAR EDITORS:—Inclosed find ten dollars to pay for the subscriptions I sent you a few days ago; I hope to be able to send more before long. I think every true Baptist should try to increase the circulation of the SIGNS, as it is a sound and safe paper, and the best of its kind published in the United States. I think brethren should be careful not to encourage the reading or assist in the circulation of an unsound paper. Some claiming to be Old School Baptist papers are very unsound, and are filled with that

man-made doctrine: conditional time salvation. True brethren should use their influence against such papers.

I have the pastoral care of one church, and of the membership there are only four who do not read the SIGNS, therefore it is not necessary to say that this church is established in the doctrine of God our Savior.

Yours in hope of eternal life,
G. B. BIRD.

SHELBYVILLE, Ind.

DEAR EDITORS SIGNS OF THE TIMES:— I want to thank you for printing my request for persons of Baptist faith to write to my aged, blind and bedridden mother. She received letters from the north, south, east and west, and is never so happy as when some one is reading them to her. I would ask through your paper that they who have written, and as many more, write to her at her new address: Julia A. Trees, 48 Van Ave., Shelbyville, Ind. I have moved her home with me.

Wishing you all well, I am yours,
(MRS.) W. L. McCARTY.

MADISON, Ga., Nov. 18, 1907.

DEAR EDITORS:—Inclosed you will find post-office money order to pay for the SIGNS for the year 1908. I am now in my eighty-fifth year, and have been a reader of the SIGNS from youth to the present time. It still contends for the truth as taught in the Bible, and I do enjoy reading the many good letters from the dear brethren and sisters, as well as the editorials. Although a stranger in the flesh to nearly all, I must say that I cannot help loving them; they certainly feel near and dear to me, and I hope to be able to read the dear old SIGNS as long as I live in this world of sin

and sorrow, and I desire the prayers of all God's children that we may meet in that blessed world where sickness, sorrow, pain and death are felt and feared no more. I have been confined to my house for several years, and feel that my time is short. As this may be my last I will say, Farewell. I had the pleasure of a visit from Elder Babcock, brother James Adams and others, as they returned from the Ocmulgee Association. They both preached for us, and I certainly enjoyed it very much. I would be glad to meet Elder Eubanks while visiting his old churches in the south.

Excuse writing and all mistakes, as I had my right hand badly mashed by dropping a heavy window on it.

Your unworthy sister,

LUCY LAURA PERRY.

CHURCH NOTICES.

LAMAR, Colorado.

TO THE CHURCH CALLED BETHEL, IN PROWERS COUNTY, COLORADO:—During the month of August, 1907, the brethren whose names appear below met at the home of brother and sister J. B. Dawson, near Hayden, Routt Co., Colo, and also at a nearby public schoolhouse, and held a number of meetings conducted by Elder D. B. Nowels. At the close of one of the meetings brother John B. Dawson came forward and requested baptism at the hands of Elder Nowels, if the brethren present were satisfied. After relating some of the Lord's dealings with him for a period of more than forty years, and giving a reason for his hope in Christ, brother Nowels asked for an expression from the brethren as to the fitness of brother Dawson as a candidate for baptism, which was gladly assented to by all present: Elder D. B. Nowels, sister Ellen Nowels and brother L. E. Thompson, all of Bethel

Church, and sister Lavinia Dawson and brother A. G. Dawson, both of Shiloh Church, which was organized about fifteen years ago at the former home of brother and sister Dawson, on the Vermajo, in Colfax Co., N. M. According to arrangement the ordinance of baptism was administered by Elder D. B. Nowels, Sunday, August 18th, in the beautiful clear water of Bear River, which runs by the brother's home. This dear old father in Israel would certainly be a precious gift to any church organization; to know him is to love him; he has no confidence in the flesh, and no praise for it, and has no compromise to make with wrong doing, especially hypocrisy and Arminianism or any other ism; his whole trust is in the strong arm of the almighty God. As this dear brother is very aged, and lives a long distance from any church of our faith, it is deemed proper to ask this church which holds Elder Nowels' membership to consider making some permanent record of this baptism.

In much weakness this report is submitted by your unworthy brother,

L. E. THOMPSON, }
Moderator of Bethel Church. }

The above report was read to the church at her regular meeting in September, and was unanimously adopted, and the clerk requested to send a copy to brother Dawson, also that a copy be sent to the SIGNS OF THE TIMES for publication, also that the same be spread upon the records of Bethel Church.

JOHN H. HARDY, }
Clerk of Bethel Church. }

INFORMATION WANTED.

If there is an Old School Baptist Church in or near St. Louis, Mo., will any brother or sister knowing of such please communicate with Mrs. M. H. Chancellor, 6335 Spencer Place, St. Louis, Missouri?

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1907.

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.

QUESTIONS ANSWERED.

ELDER F. A. CHICK—MY DEAR SIR:—While not a stranger in the flesh to you, I feel that I am a stranger to you after all, owing to our different positions in life. However I am going to ask a favor of you. At your earliest convenience you can reply through the SIGNS or by personal letter. What I want you to reply to is the portion of Scripture recorded in Col. i. 23, 24. In these two passages it seems that the apostle Paul fulfilled what our modern churches of to-day claim they are now fulfilling, by preaching the gospel to all nations, as commanded, or charge given to the disciples after the crucifixion of our Savior at Jerusalem, when he commanded all his disciples, as I understand, to go into the world and preach his gospel to all nations. In Matthew xxiv. 14, it says: "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." My impression is that each of these Scriptures has a bearing upon the other; at any rate, it seems that our modern churches are claiming to fulfill this clause. I would like you to give your views upon both portions of the word which I refer to, and state whether such applies to the present time, or has it been already fulfilled? These things have been upon my mind for some time past, and I have not had a clear understanding of them. In replying to this you can keep my name secret and use the word "subscriber," as I take the SIGNS regularly.

Yours truly,

SUBSCRIBER.

BALTIMORE, Md., Nov. 13, 1907.

In reply to "Subscriber" we will say that there is no doubt in our mind that the Scriptures to which he has referred, and also that recorded in Romans x. 18, which is quoted from Psalms xix. 4, sim-

ply declare that the gospel, instead of being sent to the Jews alone, goes out to the Gentile nations as well. In harmony with the language recorded in this Psalm it is declared all through the Scriptures of the Old Testament that the Sun of righteousness shall arise, not only upon God's elect people among the Jews, but also upon his elect among all those who are called Gentiles. Did we not remember the darkness of the natural mind, even in reading the letter of the Scriptures, it would seem incredible that those to whom were committed under the old covenant the oracles of God, should not have understood that when the Messiah came he should be the Savior of Gentile as well as Jew. Again and again was this set forth in their own Scriptures, yet we know that they did not understand. Jesus, by many clear statements in the days of his flesh, set forth the same truth. Twice he answered the cry of Gentiles who came to him in trouble; these were the Roman centurian and the Syro-phenician woman, and in the text referred to by "Subscriber" (Matthew xxiv. 14,) the blessed Master expressly declared that the good news of the kingdom of our Lord should be preached in all the world for a witness. Still the carnal Jews did not believe, and even the disciples themselves were in darkness, very greatly at least, until the day of Pentecost came; and we find that Peter, even afterwards, needed a special vision to prepare him to go and preach to a Gentile congregation and administer the ordinance of baptism to them. Paul in Colossians and in Romans, as referred to above, simply states that the Savior's words had been fulfilled, even in that day; the gospel had already been preached among the Gentile nations, and very widely at that. It seems plain to our mind that by this he did not

mean that every individual of all the race of Adam had heard the preaching of the gospel; in point of fact, that has never been the case in any age of the world's history. To-day far more than half of mankind have never seen a Bible, or heard the glad news of the gospel. In Paul's own day very many Jews had never seen Christ while he was in the flesh, nor heard the word of preaching. This has always been true, in large measure, of both Jew and Gentile. These Scriptures cannot mean anything contrary to these facts; but they do mean that while the oracles of the old covenant were limited to literal Israel, the oracles of the new covenant belong to all the spiritual Israel, both among those who are Jews literally and those who are Gentiles literally. In all this there is not one word in support of modern Missionism. We recall that it was a word often in the mouth of the late Elder William Quint, for forty years pastor of the church at North Berwick, Maine, that the only society organized by our Lord was the church of God, and that all other organizations were man-made. This is true. Our blessed Lord saw no need for Missionary Societies, Theological Schools and Sunday Schools, and therefore he gave no command for them, and enunciated no rules by which they were to be governed. Jesus called and sent his disciples out to preach the gospel, bidding them go in full trust in God to sustain them. In the early ages of the history of the church we shall look in vain to find any society pledged to sustain and support temporally the servants of God who went forth upon this mission, yet they were supported. Once when they had returned to the Savior and he asked them, "Lacked ye anything?" they said, "Lord, even the devils are subject unto us through thy

name." The Lord had wrought this great work through them, and so also he had supplied them in all things else. They went forth in simple confidence in God; let the Lord's called servants go now in the same way and the blessed Lord will not fail them. Who hath required modern Missionary work of any one?

It is the place of all who are called of God to watch the hand of God, both in their own inward leadings of mind, and in his providence. The blessed Lord will lead his servants in the right way, that way which shall glorify himself and result in good to all his people. He will open before them individually the door into which he designs that they shall enter, and will provide for them when they have entered. There will be in the soul of his servants a Macedonian cry, Come over and help us; and when this cry is felt in the soul dark ways shall be made light before them, and all the servants of God will find that their Lord, and not any of their fellow-servants, is their Master. The Lord and not their fellow-servants must bid them go, and go about his work, and they will feel that they must be about their Master's business. Missionary Societies turn all this work and way of God upside down. The Lord has not required any such thing at their hands. Every true servant of God, when led by the Spirit, will feel to hold himself in readiness, with his loins girt about and his lights burning, to go where and to do what his Master shall bid him do. He will be found listening for the voice of his Master alone; he will be found watching for the coming of his Lord, and he will be anxious to wait for the Lord and to run only when the message is given him and he is sent of God. Still further, he will come to know that his ministry is not to save men from eternal death, nor to

convert men in the sense of giving them a saving and an experimental knowledge of the truth, but that it is for a witness to the work of God in salvation, and a witness to those in whom that work has been wrought, whereby they may understand the work that has been wrought in their souls, that it is of God. Thus the high priest Eli was a witness to the child Samuel, testifying to the meaning of the call of God to him as he lay in the temple. Samuel did not know that the voice was the voice of God until Eli had told him to say, Here am I, Lord. How many do not know the meaning of their own travel until the servant of God declares to them what these experiences mean; and so wherever the gospel shall be preached it is a witness; a witness to men of the things of God and of his finished work in salvation. Again we say that in all this there is not the shadow of support given to modern Missionism.

We trust that what we have here said may be of satisfaction to our friend, who desires to be known as "Subscriber."

ONE whom, by the handwriting, we suppose to be a brother, and whose name is signed "Reader," has proposed some questions regarding the order of the church, and asks a reply through the SIGNS. There are times when we hesitate about replying to such requests, because at best our understanding is but weak, and we fear to darken counsel with words without knowledge. Another reason is, that many times we have cause to believe that such requests are intended to apply to circumstances in the vicinity of the writer, and anything we might say would seem to be an attempt to judge and decide between two parties who were in controversy. This it is not our province to do; no one at a distance is qualified to be a judge in

any dispute or trouble that may arise, as there might be a thousand circumstances bearing upon the difficulty, of which any one at a distance must be ignorant. We therefore desire to always be understood as attempting to reply to such requests as they read upon the face of them, and without knowledge of any trouble that may exist in the section from which the request may come. Of one thing we are sure, viz., that without the spirit of love and peace no trouble will ever be healed to the glory of God. It is far better to bear a grievous personal wrong silently than to involve a whole church in it, to their sorrow and hurt. In any event, if our one object be not to heal the brother who has erred our course cannot command the blessing of God, and we are transgressors as well as he. By his wrong he is not hurting us half so much as he is hurting himself. As we do not want our brother to be burned we shall strive to pull him out of the fire. We shall not say, He is wrong, let him suffer the consequences of his wrong.

"Reader" asks first, Can any church hold as their pastor a minister who has been excluded from the church in which he had his membership? It does not seem to us that this question needs a reply if looked upon just as stated by "Reader," still there are many things which might influence the judgment of brethren in such a matter. The church might have themselves departed, as many years ago the New School Baptists did, and their pastor might have been excluded from them because he persisted in protesting against their departure. The church may have done wrong in some other way also, and this would have to be considered by any other church if called upon to decide with regard to this minister becoming their pastor; but if the church

is abiding in the faith and maintaining the order of the house of God, her acts of discipline must be regarded as done according to the gospel. A church of Christ may err, we know, as individual members may err, but this does not unchurch them so long as they hold the faith, and walk looking to the Lord and his word for guidance. If a minister has been unjustly excluded from the church, let him wait upon the Lord; the Lord will bring all things to light, and if the church has done wrong, it will appear sooner or later to all who love God. If the church be herself waiting upon the Lord, she will in time come to see her wrong and confess it and turn from it. A second evil will not heal the first evil. We have always believed that if one is excluded from a church of Christ, even though it be unjustly, he must bear his burden, with more pity for the church than for himself, and the Lord will bring his righteousness to light in his own time.

Second, "Reader" asks, Has any member of another church, or any other church, or any association, a right to interfere with the proceedings of a church? To this we should unhesitatingly answer, No. But it is not interference if a brother thinks a church has done wrong, or is about to do wrong, and believing this, he seeks to show that wrong to the church; when he has done this he has done his duty, and may now leave the matter between that church and their God. This would not be interfering with the church, and the church, if she be in the right spirit, will welcome the counsel of any faithful brother and respect and love him for it, even though she may at the end decide that her course is right. Surely we do not need to say anything about the unwisdom of associations undertaking to control the travel and discipline of any

church. This is not the province of associations, and they put themselves in great danger when they undertake to do so.

"Reader" asks, in the third place, if any member, or church, or association, would not be out of order who should hold such excluded minister in their fellowship? We do not know that we can say more in answer to this than we have said in our reply to the first question. The third question seems to us to be covered in our reply to the first.

Again "Reader" asks, Is it orderly or right for a minister from one association to go into another association and denounce the proceedings of its churches and hold in his fellowship members who have been excluded from such churches? and if not right, how should such an association treat such a minister? We should think it very unwise for any one, be he minister or member, to pursue such a course in any case. As to the treatment which should be accorded such a minister, it seems to us that the New Testament is clear. Not the association, but the brethren of his church, should labor with him in love to show him the error of his course. If he has shown an unlovely spirit, this would not justify the brethren of his home church in manifesting a similar spirit toward him. It is easy to do wrong when we think that we are doing right, and it is easy to attribute a bad spirit to another when he does what we do not approve. In most of the troubles to which our attention has been called we have found an equally earnest desire to do right on both sides, but the trouble seemed to be that neither one could think that the other side was as anxious to do what is pleasing to God as they were themselves. If one is a child of God at all, that one will desire to

know and do the will of God, but yet he may mistake the right way; therefore it is said, "If any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Again, "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." Beside, this minister may not have said or done the thing with which he is charged; or if he has said some things, he may not have intended them as they appeared to others. He may have said the churches in his mind had done wrong, without meaning to rail upon them. All these things, and perhaps a thousand others, must be considered in all such cases; above all, it ought to be the mind of all concerned in any such trouble to look to the Lord with humble confession before him, each one of his own transgressions of word and deed, and, most of all, his transgressions of spirit before God. In most cases, by the time we have made our own confession we shall have little time to devote to confessing others' offenses; and it is a sorrowful thing when we mistake our own wounded pride for sorrow before the Lord. O that the Holy Spirit might search us, and know us, and see if there be any wicked way in us, and lead us in the way everlasting.

We feel persuaded that all our brethren will feel to assent to what we have here feebly said, as being according to the word and truth of God. We trust that our desire is to simply present that which is in harmony with that word.

C.

CLOSE OF VOLUME SEVENTY-FIVE.

WITH this number of the SIGNS the seventy-fifth volume closes. This seems a remarkable record for a religious paper, and especially so when the opposition and persecution the SIGNS has endured are taken into consideration. We are encouraged to believe that the Lord began the work and has therefore sustained it to the present time, and that he will continue to preserve it to his glory and to the comfort of his poor and tried children.

The present year has been one (of the many) of anxiety and perplexity, as well as arduous labor. None but those personally associated with the publication of such a paper as the SIGNS can fully appreciate the position of those who are and who desire to do their duty in every sense of the word before God; to avoid giving offence to the household of faith and do all things for the lifting of Jesus on high. We trust that we are all willing to thus serve, realizing that many of the flock who have not the privilege of meeting in the sanctuary of God, to worship him there and hear the proclamation of the gospel of peace, are helped through the SIGNS. If this were not the case we feel that it is a "good work," and affords comfort and encouragement to many as a medium of correspondence. Often some tempest-tossed one is more comforted and encouraged by the relation of an experience than through the exposition of some Scripture. It is not only a "good work" in that it reaches the homes and hearts of our readers, but it is good also for its editors and publishers, as our minds are often diverted through our work from many other channels which do not glorify God nor benefit man. Surely our minds are carnal too often, notwithstanding our constant labor in

these better things, and well do we know it means "death;" but often have our minds been stirred up by reading and preparing the matter for the SIGNS, to dwell upon those things which are worth more than mountains of gold or rivers of silver; many times also has instruction been sealed to us in this way.

Our brethren and friends have been kind and forbearing during the present year, as well as in former years. We thank you all most sincerely for your support in every way, and hope the Lord may continue to put it into your hearts to write for the SIGNS and also to aid in its circulation.

Brother Chick and ourself have done our best to keep the paper free from controversy and error; we have given cheerfully such views as we have on Scriptures and subjects when requested or otherwise, and are glad to say we have received much encouragement from our brethren and friends, for which we feel grateful. The managers and publishers have done everything in their power to keep within bounds financially, and to keep every account in perfect order, and to have the paper go out on time. The compositors have been faithful and careful in their work, and have often been commended for their correctness.

We are glad to state that the financial condition of the SIGNS is encouraging; all obligations have been met; the circulation has slightly increased during the year, and with the help of the Lord we shall all hope to begin the new year with renewed courage.

K.

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

"Cash," Pa., \$2.00; John T. Walker, D. C., \$4.00; Edwin Newton, Ohio, \$1.00.—Total, \$7.00.

OBITUARY NOTICES.

Howard E. Hogeland, son of Elias and Elizabeth Hogeland and grandson of Deacon Edmund Vanartsdalen, was born Jan. 13th, 1853, and departed this life Jan. 4th, 1907. He was married to Rachel Woodington in 1874; to them were born one son and four daughters. The widow and four daughters survive him, the son, Elias, having died in the west in July, 1899. Howard was a plain, quiet man, and held the respect of all who knew him. His parents were both members of the Old School Baptist Church. His wife for a time was a member with the New School Baptists, but when the Lord revealed to her that salvation is by grace she made mention of uniting with the Old School. He told her that she must not feel to unite with them because they were his people. I had fellowship for Howard; at the time of my being received as a candidate for baptism he went personally to see that the water was sufficient, and he got down into the water and made the place secure. This may seem a small matter, but after his funeral I was told of this, and I felt his faith in the ordinance was the same faith I had been given of the Lord, and I felt the fellowship for him that is alone from God. While not a visible member, I feel that he had the love of God in his heart. His home ever was and is a place for Old Baptists to be provided for and entertained. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Sister Hogeland writes the following as to how her mind was led and comforted in her trial:

"While sitting by my husband's death-bed the vision of the sheet let down from heaven came to me very plainly, and the words, 'What God hath cleansed, that call thou not common.' Some time before, this same vision made the resurrection plain: All in Him before the foundation of the world. While sitting there both came to me, and I felt that he was one for whom Christ died. The last day he lived it almost seemed he spoke to me, Weep not for me, but weep for yourselves. Even in my great sorrow I could not help but rejoice. At the last, when my strength seemed to fail, the words, We are kept by the power of His love, gave me strength to pass through the last sad rite. I still feel the everlasting arms are underneath me, bearing me up."

Elder Durand preached the funeral sermon to a large assembly of friends and relatives—words to comfort the living. J. M. FENTON.

Ada White Long departed this life March 27th, 1907, was born June 30th, 1871. She was the youngest daughter of Elder E. V. White, of Leesburg, Va., and lived near there until she was unmarried, Dec. 15th, 1892, and since that time lived one mile from Frying Pan Church, in Fairfax County, Va. In June, 1895, she was baptized by her father, and from that time

until her death was a true, loving and devoted christian. Her death was from the effects of nervous prostration, after having been sick for several weeks. She left me with five sweet, affectionate children, three boys and two girls, ranging from thirteen and a half to three and a half years of age. I have realized in its fullest sense what home is without a mother and a true, loving and devoted wife. God has seen fit to take her to himself, to be forever blessed and freed from all the cares, troubles and sorrows of this life. How much I miss her God only knows, and I pray her kind and loving words to me may abide with me forever. Even though it is possible for a mother to forget her child, I am sure she never forgot one of hers, but loved them beyond measure, and made every sacrifice possible for their pleasure and welfare. O, she was so near to me, and was one of the wives who in the strictest sense lived up to the solemn vows of matrimony, forsaking all for her husband. While I have lost the dearest and noblest friend to me on earth, and my bosom companion, she was one with me in the Lord, faith and baptism. None knew her but to love her. "By their fruits ye shall know them." Hers were meekness, love, kindness, charity and forgiveness, even as Christ forgave. In all her duties and cares of life she was faithful, and when her breath failed her to give utterance to words she sang with her expiring breath, "Jesus, lover of my soul," "Nearer, my God, to thee," "Show pity, Lord," and "Home, sweet home." I feel that in spirit she was caught up, as it were, being supremely happy in the thought of resting with Jesus. She is gone, but not forgotten. Now I have my five children to care for, and I pray the Lord they may grow up as she would have had them grow, and that I may present my body a living sacrifice to God hereafter, which is my reasonable service.

Her loving and sorrowing husband,
J. T. LONG.

Ezra Guernsey died at East Cobleskill, N. Y., Nov. 7th, 1907, aged 74 years, 2 months and 4 days. His whole life was spent in the neighborhood where he died. His occupation was farming. A visit at his late home, where his only living son now resides, gave evidence of success. He was the father of three sons and one daughter, wife of Spencer Nethaway, living at East Cobleskill, N. Y. His wife died four years ago last August. He and his wife were received by and united with the Old School Baptist Church of Schoharie about forty years ago, and remained steadfast in the doctrine of grace to the end. Truly a substantial citizen, a good neighbor and a loving father is released from the cares and conflicts of this life, and is at rest.

His remains were buried in the family cemetery at the homestead. The writer tried to speak comfortingly to the sorrowing family from the words, "It is

I; be not afraid." May God give the son and daughter the spirit of reconciliation to his wise and holy will.
R. W. SANFORD.

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.

MEETINGS.

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11:00 A. M.

2:30 P. M.

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 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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AT TWO DOLLARS A YEAR.

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

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

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