

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81. MIDDLETOWN, N. Y., JANUARY 1, 1913. NO. 1.

CORRESPONDENCE.

BAPTISM, ONE.

“THERE is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.”—Eph. iv. 4-6.

This is a very comprehensive Scripture, and embraces the most important beings and things in all God's universe. The writer has presented a holy cluster that is full of sweetness in the highest sense. Notice the order of oneness: one body, one Spirit, one calling, one Lord, one faith, one baptism, one God and Father. Here are seven in One, and all seven, one, and each one of the seven, one. These are scriptural numbers. The manner in which the above Scripture is written is evidence itself that it was indited by the Holy Spirit. Not one of these seven is the product of men, nor established in any way whatever by the agency of men. This Scripture presents God and his works. No work of men is admitted in any of these phrases, and for this reason I am led to believe that the writer in speaking of baptism here as he did, did not have reference to christian baptism as it is administered to believers

on their profession of faith, praying for admission into the church. As we have seen and known what is called christian baptism there appears a conflict in our minds about its unity. My argument is not to support Arminian theories of what baptism really is, but to appeal to the experience of many of God's saints who have been led astray in their walk by false teachers. All these false teachers that baptize by immersion claim that baptism administered by their ministers to be legal and right. This idea is strenuously taught within their “holy precincts.” I have known of some that have “come out of her” who felt at the time of their immersion in water that the Lord had previously taught them they were sinners, and that their only hope was in Jesus, the way, the truth and the life. Believing as they did in Jesus, receiving immersion as their baptism, even at the hands of Arminian ministers, seemed to satisfy their conscience for awhile, but afterwards caused many doubts and heartaches, and perhaps the greatest bar against them from becoming orderly church members where their love centers is the idea of rebaptism. This idea has seemed to be odious even to some of

God's dear saints. Rebaptism has been a mark of hate for centuries. This is one evidence that the Anabaptists or rebaptizers of history were the genuine followers of the Lord. A good proof of their wisdom is shown in Acts xix. in regard to those baptized "unto John's baptism." I feel well satisfied that these disciples never had seen John the Baptist, and perhaps the ones who had baptized these disciples had never seen John. If either of these had seen John they would have heard that there was an Holy Ghost. John baptized with the baptism of repentance, that they (those baptized by John) should believe on him which should come after John, that is, Christ Jesus. All such believers had received of Christ's fullness, and grace for grace. These had legal baptism, but those mentioned in Acts xix., who were ignorant of God's character and power, had a baptism that Paul could not sanction, hence these twelve men "were baptized in the name of the Lord Jesus." These are not spoken of as being rebaptized, but they certainly were reimmersed. Paul recognized them as being baptized when he first met them, for notice his question to them: "Unto what then were ye baptized?" We might consistently say that these disciples were rebaptized. If we admit that all immersionists baptize, then there is more than one baptism. I knew a lady once who attended our meetings and seemed to have an interest in Baptist preaching. This woman I was told had been dipped nine times, and if she had been admitted a candidate for church membership with us her baptism would have marked the tenth dipping. Along the right and legal line of christian baptism we cannot admit that there is more than one true and right baptism, yet there are many in their outward forms

that seem to be genuine. I understand that our Strict Baptist brethren of England of the present day will receive immersion as right baptism from the hand of any Arminian denomination. Perhaps they fear to make more than "one baptism," looking to the fourth chapter of Ephesus, which I am now speaking about. Having said that the phrase, "one baptism," as it occurs in Ephesians iv. 5, does not have reference to christian baptism, I shall try to show what baptism it does mean. First, from the language of Jesus as recorded by Matthew xx. 22, 23: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with." Second, from the language of Jesus as recorded by Mark x. 38, 39: "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of: and with the baptism that I am baptized withal, shall ye be baptized." Third, from the language of Jesus as recorded by Luke xii. 50: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" From these passages it is evident that his cup of suffering was mostly in the future, and that the baptism which he speaks of was then in the future, and it could not mean the baptism that he had by John in the river Jordan. Then Jesus was alone with John in the river—two persons. But the other which was coming seemed to be dreaded, for, "How am I straitened till it be accomplished!" However, in this baptism he was not to be alone, for he

told his disciples plainly that they should be baptized with his baptism. This baptism, however, was to be a "one baptism." There could not possibly be more than one. Jesus was in a strait till it be passed over; till then he was hampered, restricted, in distress. The cup of suffering preceded the baptism. It is recorded that he prayed to the Father to be relieved of his cup of suffering if it were possible, otherwise willing to be submissive to his Father's will. (See Matthew xxvi. 39; Mark xiv. 36; Luke xxii. 42; John xviii. 11. The salvation of sinners could be accomplished only by the "one baptism." There could be salvation in no other way, except through the waves and billows of death. As the Head did not go through the dark shades of death to cleanse himself, but the purifying of his body, of necessity his body was with him in his death under the law, passed through death with him, mysteriously, raised up on the other side of death and the law, henceforth the standing of his saints is not under the law, but under grace. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." That this "one baptism" demonstrated the power of God in the hand of Jesus is well sustained by Scripture: "Destroy this temple, and in three days I will raise it up."—John ii. 19. (See Matt. xxvi. 61; xxvii. 40; Mark xiv. 58; xv. 29.) "But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said."—John ii. 21, 22. Though Jesus was the servant of his Father, and servant of his church, his body, he was supreme in all that relates to the redemption of his people. Of his

life he says: "I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John x. 18. He is the appointed heir of all things, by whom also he made the worlds. He is the brightness of his Father's glory, and the express image of his person, upholding all things by the word of his power. He by himself purged our sins, none other help was near. This was the work of salvation. "Therefore mine own arm brought salvation unto me; and my fury, it upheld me." This work of salvation was the "one baptism," one overwhelming of the waves of death and one rising up to newness of life. Jesus told his disciples that they should participate with him in that baptism. Is not this the regeneration that his disciples followed Jesus in? Regeneration cannot mean the birth of the Spirit, or the manifestation of the power of God in man, which all men must receive to know the Lord. If it be that, why was Christ in the regeneration? This word "regeneration" occurs but twice in the Scriptures. The literal meaning is not the same as that of a birth, but signifies something preceding a birth. Now I do not want a "far fetched idea" in trying to speak of this subject, but will refer to the only place that any of the apostles have mentioned this word: Titus iii. 5-7. I ask the candid reader; Is there in these three verses any similarity to what is called the birth of the Spirit? "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life." Sal-

vation is the subject discussed by the apostle: the way it was done. It was not done by our works of righteousness. We were saved by his mercy, and by the washing of regeneration, and by the renewing of the Holy Ghost, these three: mercy, washing of regeneration and renewing of the Holy Ghost. These all point to a time when this work was done for us. If in our first knowledge experimentally the Holy Ghost is said to be renewed to us, when did we know him before this? We see that this is inconsistent, and cannot apply to dead sinners in their first knowledge of God. But of Jesus it has been said, he was put to death in the flesh, but quickened by the Spirit. We all seem to understand that the Spirit, or Holy Ghost, was withdrawn that Jesus might die. Scripture points to the fact; a prophet hundreds of years before the occurrence of these things spoke by the Lord, which was repeated by Jesus: "My God, my God, why hast thou forsaken me?" The time of the occurrence of these things was one of the most eventful in the history of the human race. The apostle with careful precision has lined out the remedy for poor fallen men. Mercy, as it were, moved the Lord to look on them with favor in sending his only Son to earth. He purged them from their sins by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior. This renewing of the Holy Ghost was shed on us through Jesus, not directly, individually to us, but through the Lord in his great work in rising from the dead. Abundantly would signify sufficient for all time to come, amply for all her needs. He is head over all things to his church, which is his body, the fullness of him that filleth all in all. There is certainly a sense

in which when the Head was blessed by the "oil of gladness" above his fellows, they were blessed in and with him. The renewing of the Holy Ghost on this occasion is like the precious ointment that descended upon the head of the high priest, "that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." That being justified by the grace of the Lord Jesus in his work of regeneration, we should be made heirs according to the hope of eternal life, and this eternal life was promised before the world began. Thus I have viewed this subject for many years.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., Nov. 15, 1912.

THORNTON, Texas, Nov. 12, 1912.

DEAR BRETHREN EDITORS:—I have permission from brother O. B. Hickerson; of Nashville, Tenn., to send you the enclosed letter for publication in the SIGNS OF THE TIMES, provided you think it worthy of space.

Yours in hope,

S. M. CARLTON.

NASHVILLE, Tenn., Nov. 1, 1912.

DEAR BROTHER CARLTON:—Your good, interesting letter to me was read with much interest and edification, though from a stranger in the flesh, but from the fruits of the Spirit of God, as I trust, through his revelation I can claim spiritual relationship with you. The great High Priest of our profession, who suffered death in doing the will of the Father, humbled himself, was meek and lowly in heart, was betrayed by wicked hands and was crucified in the fulfillment

of the Scriptures, is now at the right hand of the Father making intercession for his bride. He represented his church, which was chosen in him before the foundation of the world. In no other way can poor mortal man enter into the portals of peace, except through the blood of the everlasting covenant, which was purposed in God's wisdom before time. The wisdom of man is foolishness with God; worldly religionists know not the path that leads to peace and happiness, as they claim a work of conditions upon their part. The Scriptures teach that man's works are nothing but filthy rags in the sight of God. God knows man's thoughts, which are evil in his sight. There is none that doeth good, no, not one, saith the Scriptures. God hath limited the bounds of man as well as the deep waters. Man's life is in God's hand, and he cannot go beyond the bounds. Men are counted as nothing, and less than nothing, as grass grows up and soon fades away, so all created things are to return to dust from whence they came. Nowhere in the Scriptures does the will power prove they are justified before God when they are counted less than nothing in the sight of God. Paul instructed the Philippian brethren to "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." Also the Ephesian brethren: "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." You see, my brother, it is not man's will, but of God that sheweth mercy. So all the wisdom of worldly, progressive, pharisaical religionists is

not acceptable to God, as they have to make an offering of their good works. Cain's offering was not accepted in the sight of God. The prophet proclaims, O Lord, I know it is not in man that walketh to direct his steps. I know this poor worm of the dust does not know the right way; may it please God to direct my steps, that my walk may be acceptable in his sight. I feel to know my sufficiency is of God alone. I am living in doubt and fear, not knowing whether I am in the true faith or not. I feel like the poor and afflicted little ones, mourning, desiring the robe of Christ's righteousness. I am living with the desire that if it be the Lord's will to keep me humble before him in love, I may love him more and serve him better.

Dear brother, your good letter was a feast to me, with reference to God's dealings with man. I am glad you felt to write to a poor, unworthy one, as I feel myself to be. Your discourse was food to one who desires the crumbs from the Master's table. I would be glad to meet you, but as we are both advanced in age, and knowing our time is in God's hand, we cannot tell what a day will bring forth. I will do as you wished, that your letter be sent to the SIGNS for publication. The religion of our Lord and Savior Jesus Christ is the greatest subject preached to a poor, quickened sinner, desiring to know Christ and his righteousness, and nothing but God's grace can show it to us through his revealed will. At the time of the division, in 1832, there was a beloved brother by the name of Gilbert Beebe called to preach, as was Aaron to go forth and speak the true oracles of God, and lead the true followers of Christ in peace and quietness. I was blessed with the privilege of seeing and hearing him preach. He stood up boldly

in the defence of truth, giving God all the praise, also explaining the union of Christ and his church, and that there is no power above God, that he is absolute, self-existing, having declared the end from the beginning, &c. He stood firm upon the teachings of the revealed will of God. He founded a religious periodical called the SIGNS OF THE TIMES, with the motto ascribed, "The sword of the Lord and of Gideon," which has stood the test and passed through perilous times in the defence of God's truth, as did Paul. The Lord blessed his labors down to old age in that glorious cause, preaching and teaching the doctrine of absolute predestination of all things, and that God is unlimited, having all power in heaven and upon earth. He limits the bounds of all his works to go thus far and no farther. He is not a God of chance, but of purpose. When it pleased God to call our beloved brother home the SIGNS was still published by his two sons, William and Benton Beebe. Since they were called home it has been published by brother Benton Beebe's widow, and son Gilbert. I hope you will exert yourself in your old age to get a good list of subscribers for the SIGNS, as it has stood the test. There are some claiming the name of Old School or Primitive Baptists who are limiting the Lord of glory; some have gone so far as to declare non-fellowship for the unlimited predestinarian Baptists. The SIGNS is standing firm upon the doctrine that was preached of old by the prophets and apostles as they were taught by the revealed will of God, and also in shewing the suffering of the lowly Lamb of God. The SIGNS has two able editors, Elders F. A. Chick and H. C. Ker. They are both dearly beloved, and with humility of spirit desire to know the truth as it is in Christ Jesus.

Also able correspondents, who declare the whole counsel of God, and not upon their works, nor upon conditions for reward, but believe that Christ is their reward, as the flesh profiteth nothing.

I will send your letter to the SIGNS. I am glad to know you have faith to believe that the Old School Baptists are the true church of God. They are a people despised by worldly religionists; it is through the mercy of our heavenly Father that we are not consumed.

Now, dear brother, when you read this imperfect letter remember it is from a poor old sinner, saved by the grace of God if saved at all, as I have nothing of myself to offer that would be acceptable unto One who rules all things after the counsel of his own will. I would be glad to read another letter from you. We are admonished to speak often one to another. May God in his mercy bless and comfort you, is my sincere prayer.

Your brother, I hope,

O. B. HICKERSON.

HOPWELL, N. J., Dec. 13, 1909.

MRS. ADA A. CHADBOURNE—DEAR SISTER IN CHRIST:—I was glad to receive your short letter, although it was almost all postscript, and to hear from you again. Sister Attie's letter, eighteen years ago, carried me back to the days when she knew no sorrow, but walked constantly in the light, and it was good to witness the reflection of her joy in the Lord as she wrote and spoke to the brethren. I often go over those days, which I knew so much about, for our correspondence was almost constant for many years, and I never received an unhappy letter from her. Since those days the shadows have fallen upon her, so that while she comes, in some respects, nearer to her brethren, yet it has been hard for her. The blessed

Lord has guided her as has been most for his glory and her good, both in the happy years that were hers and in the more troubled ones that have followed since. She has been and is a dear child of God. Our correspondence has not been very frequent of late years, but I prize the memory of the former letters still. I would be more than glad to hear from her again as frequently as in former years.

I felt glad to see your handwriting, and to receive the expressions of fellowship which you wrote. I think of no place more often than North Berwick. How many happy days I have spent there. How dear and delightful have been the meetings from year to year. I can never forget that day when I stood up before the church there and tried to tell something of the hope I had in the Lord. I can recall my thoughts before and afterwards, my doubts and fears, how I could hardly believe that I could be received at all, and my wonder that Deacon Staples should be the one to move that I should be received, and that Elder Beebe could come to me and give me his hand and call me brother, as he did directly afterward, and how bright was the day of my baptism, and how peaceful I felt as I arose from the watery grave. I recall that I said quietly to Elder Quint, that I felt at peace, before we came up out of the water, and I told Aunt Mary so, after I had changed my clothing, as she came and kissed me and asked me about it. I remember, too, your face, with some others who sat just a little from me, and the tears in the eyes of some as I finished what I had to say. I could hardly bring myself to leave there at the close of the meeting; it seemed as though it would almost break my heart, for I did not expect to meet in worship with the Lord's people again for a whole year. Forty-six years have passed away since that time,

and my faith has not changed, I hold to the same precious doctrine that I loved then, and my hope rests still alone in the finished work of the dear Redeemer. The Lord has blessed me with an abiding hope, although I have many ups and downs of feeling, and at times have been much cast down. My whole life must be summed up in this, "a sinner saved by grace." But one by one I have missed old friends whom I loved as the forty-six years have passed by. I can but be sad when I visit North Berwick, as I think of the dear ones whom I shall see on earth no more, yet there remains one blessed comfort, viz., the sure and certain hope that in that other and better world we have the assurance of meeting and joining in worship together, worship that shall never end. I find myself thinking more and more about the future hope as the years go on. Were it not for that hope what should we do? "If in this life only we have hope in Christ, we are of all men most miserable." But the peculiar joy of that hope is, that it embraces all eternity. "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." When I feel the vileness of this body, as I do, there is an abiding consolation when I remember that this vile body shall be changed into the likeness of his glorified body. How great have been the mercies of God in the past, and how infinite they will be in the world of glory.

But I must close, though I could keep on writing much longer did time permit. I thank you for your kind remembrance of me. Now may God bless you both in your older years, as he has in the past. My family are all reasonably well now.

I remain with kind regards to you and all yours, your brother,

F. A. OHIOK.

HOPEWELL, N. J., Oct. 28, 1910.

MRS. ADA A. CHADBOURNE—DEAR SISTER IN CHRIST:—To say that I have greatly enjoyed your letter to me but very faintly expresses the matter. As I read it I think I realized a deep feeling of gratitude to God for you that he had so wonderfully blessed you, and with a deep feeling of fellowship for you in the narrative which you have given of your experience, and your dream, if it may be called a dream. The dear Lord does sometimes give his children special seasons of blessing. He does not always, indeed he does not often, place them upon the mount of transfiguration, nor often catch them up into paradise; nor does he vouchsafe to all his children such exalted seasons as he does to some, now and then. I remember for many years I thought, O could I only be favored as was Paul when he was caught up into paradise, or as were the three in the mount of transfiguration, I would feel more sure than it seemed that I could be now that I did indeed know the fellowship of the things of God. But I came to think afterward of the language of Peter when he described that scene in one of his epistles, and then said, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." It would seem that nothing could be sure if that scene upon the mount was not sure. But the apostle declares that the word of prophecy is still more sure; it is as though he should say, Our senses may deceive us, but the word of God cannot lie. These seasons are but for a moment or two, and then pass away. These seasons seem to me to be like the special feast days, like Thanksgiving or Christmas days and dinners, but the word of God comes to be our daily bread which we live upon three hundred and

sixty-five days in a year, and three times each day. We specially remember the Christmas dinners, birthday dinners and company dinners, but, after all, we live, thrive, labor and enjoy in the strength of the daily bread which is given us. Paul was never caught up to the third heaven but once. The three disciples were never in the mount of transfiguration but once, and the other disciples, so far as we are told, never were caught up as was Paul, nor in the mount as were the three, but they all were alike disciples, and all alike knew and loved the truth and the blessed Lord, and they all lived upon the daily bread given them every day as they had need. To me has never been given such seasons as have been given to some, and I used to be greatly troubled about it, thinking that I could not be a disciple at all, else it would be otherwise with me. But this does not trouble me in that sense now, for I believe that even to me has been given the daily bread, and it has been given to you all the way along, and now the Lord has given you this one special season of blessing. There have been in my own past life some special seasons of felt nearness to God, of which I love sometimes to speak, and often think. I would not give up the memory of them for all the world, and believe that I shall remember them and praise God for them in the world of glory, but most of the time I seem to live along from hand to mouth, as it were, receiving here a little and there a little, just sufficient for my need. I think this is better than "now and then" to have a season of feasting, and then starve for days and weeks, yet it is good to have the daily bread, and then along with it now and then some glad seasons of rejoicing to remember with special distinctness afterwards. I remember the meeting at North

Berwick with pleasure and comfort of mind. Among the pleasures were seeing you and brother Chadbourne. Happy days I have spent with you all in the years that are past. I believe they were foretastes of heaven. I have never been worthy of them. How full of blessings has been my life in nature, and in the church. Mrs. Chick joins me in sending love to you. Remember me to all who may inquire for me. May the blessing of a covenant-keeping God be with you both.

I remain your brother in the hope of the gospel,

F. A. CHICK.

[THE foregoing letters were written to sister Ada Chadbourne, and as she requests their publication, we herewith give them to our readers.—ED.]

PAGE, Okla., Oct. 15, 1912.

BELOVED EDITORS:—I also wish to address the dear household of faith, who are the dearest people on earth to me. Well, I have changed localities, and it seems, dear ones, if ever I needed the dear SIGNS it is now, for it seems as though I am among the dead. There is no church here, and very few Baptists, and even they seem to be strangers to the doctrine of absolute predestination, and it also seems that they do not realize these things enough to talk about them; it seems that I am left all alone. You cannot realize such a condition unless you have had the same experience. Times were so hard where we had been living that it seemed I was compelled to go somewhere else to get work, but in my former home I was blessed with the privilege of meeting with the church once a month, and I always filled my place there, except when providentially hindered, and I rejoice yet that the Lord did send such a blessing to such an unworthy worm of

the dust as I feel to be. We had a dear pastor, Elder A. Springer, for six years, who always came well shod with the preparation of the gospel of peace, and preached Jesus the way and the truth and the life. There is no other name given under heaven among men whereby we must be saved. I feel in my new home as one cast off and shut away from the church, which was a sweet home to me, and a place of rest. It almost broke my heart to give it up, but I realize that the Lord doeth all things well, and all things work together for good to them that love God and who are the called according to his purpose, and I fully believe that this will be for good to me if I am one of that number. It is not always that we are permitted to see the hand of God in these things, but God is his own interpreter, and he will make it plain. Sometimes the bud has a bitter taste, but the flower is sweet.

Now to those who have assisted me in paying for the SIGNS, I will say, tongue fails to express the thankfulness of heart which I feel for your kindness, but I realize that every good and perfect gift cometh from God, with whom there is no variableness nor shadow of turning. I realize that he has given you, dear ones, the gift to comfort others, and without him we can do nothing. I hope that some day he will allow me the privilege to bestow upon you some favor in return. I know there is no people like our Father's family, but I come so far short of filling my place that it makes me fear and tremble to even think of claiming relationship with such a dear people. But to him only can I go, he has the words of eternal life. Where his people go I long to go, and where they are buried I want to be buried, for their God is my God. If I could this morning but shake

hands with some of the loved ones how glad I would be; but I am expecting that some time all the redeemed of the Lord will be gathered together, then we shall see Jesus as he is and be like him. When I shall awake with his likeness then shall I be satisfied, and this will not be because of any good works that I have done. God's people are not of the working class, who see with natural eyes, but they have 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." God's people cannot see their own good works as do others, but still they are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. We walk by faith, and it is said that faith cometh by hearing, and hearing by the word of God. In the beginning was the Word, and this Word was made flesh and dwelt among men, and they beheld his glory, the glory of God in the face of Jesus Christ. If we love him we shall also love those who are begotten of him, and our hope is grounded and rests in that love. It is Christ in you the hope of glory, and this hope is as an anchor of the soul, both sure and steadfast, and enters into that within the veil, where Jesus the forerunner is for us entered, and we are sealed with this seal: "The Lord knoweth them that are his." I am not afraid that any of them will be lost, for Jesus has saved them with an everlasting salvation; he finished the work of redemption when he arose from the dead, and they all at last shall be safely housed in heaven with Abraham and Isaac and Jacob.

Well, dear editors, your card was forwarded to me from Romulus, and I was

glad indeed to hear from you. I have been waiting since we moved to find out whether we should locate here, so will you now change my paper from Romulus to Page, Okla? I will say, dear editors, Continue writing your good words of comfort to the scattered sheep of the Lord's pasture, and may it be the Lord's will for you to still feed the little flock in the future as in the past, and when he sees fit to remove you from among them may it be said to you, Well done, good and faithful servants, enter ye into the joy of your Lord. It will be said of you, They are dead, but their works follow them. I have read much from the pen of brother Beebe, and rejoice in it, and think many times while reading after him, He is dead, yet he liveth. It encourages me to read the editorials in the SIGNS, for they all are taught of Christ, and are traveling the same road, and all serving the same God, and all singing the same song, and blessed are they that know the joyful sound of the gospel. Many are traveling over this country to give the sound of the gospel, but they fail utterly, for they have not been qualified of God; they have not received the white stone which, the Scriptures say, is given unto them that love him. I believe that this stone is the love of God, and none know that love save those who are born of God. I may be deceived, but if I am in his Son Jesus Christ no power can separate me from his love. What wonderful love the Father hath bestowed upon us, that we should be called the sons of God, and if sons, then heirs, heirs of God and joint-heirs with our Lord Jesus Christ.

But I must close. Pardon this lengthy letter, and pray for me in my lonely condition. Please forgive all mistakes. May

the Lord be with you all, is my prayer.
Farewell in the Lord.

If not deceived, I remain your little
sister, saved by grace if saved at all,

ELLA DAVIS.

A FEW CHARACTERISTICS OF THE TRUE CHURCH OF GOD.

TO-DAY I am housed up on account of ill health, and feel a desire to write a few words for the dear readers of the SIGNS OF THE TIMES. I shall now begin, and will write just such thoughts as come into my mind. The church is spoken of in many ways, and several things are used in comparison, such as garden, city, street, beloved, woman, &c. Jesus said to Peter, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." The storms of persecution and all the combined powers of antichrist cannot prevail because of its foundation. There is an idea in the world that when Christ said, "Upon this rock," &c., that was the beginning of the church, that the true church had had no beginning until that hour, and that Peter's confession was what it was founded upon, but a little further searching will convince them differently. "This is he, that was in the church in the wilderness, with the angel which spake to him in the mount Sinai, and with our fathers; who received the lively oracles to give unto us."—Acts vii. 38. The law came to them by Moses, but grace and truth came by Jesus Christ, and as the church of old received the law by Moses, so the faithful gospel church was set up by Jesus. Hence Moses delivered unto the church under the law covenant its laws, so now the church in the gospel day receives its lively oracles of the doctrine and order in the gospel of grace.

I will now go back and find a few types

of each, the law covenant and grace. Abel as a figure of the faithful church, and the first type of the shed blood of Christ, was exemplified in the animal which was offered by Abel and was accepted of the Lord, in which he (the Lord) smelled a sweet savor. In the course of time Noah, a preacher of righteousness, (not the law) (a figure of the gospel day) preached the righteousness of Jesus, the anointed of the Father, just before the destruction of the old world. The ark was a type of Jesus, and those saved in it represented the chosen of God in Jesus. Jesus "went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein a few, that is, eight souls, were saved by water. The like figure whereunto, baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."—1 Peter iii. 19-21. Then the conscience is first made good by the application of Jesus' righteousness imputed to the heirs of promise. Hence a legal subject for baptism is one whose conscience has been made good. Thus the baptism here spoken of is not to make the conscience good, but the answer of a good conscience toward God. In all the types and figures of the old Scriptures we see the doctrine of the true church very plainly. In the case of Abraham we find a close figure of the faithful church, as Abraham was called out from among his people in the flesh into a land he knew not of; thus he believed God and it was accounted to him for righteousness. In the call was power, thus showing in his obedience where the power to obey came from. The God of Abraham, Isaac and Jacob never makes a call

upon conditions; when he calls they come, for the power comes from the same source as the call. Therefore we have the same God as ruled in the days of the law dispensation. The gospel was as clearly demonstrated in two dispensations passed as it is now, and we can see it in the lives of the men of God, such as Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joshua, Caleb, Gideon, Sampson, Daniel, and a host of others which could be mentioned, but suffice it to be, as time and space would fail to make mention of all the witnesses of the Lord's everlasting doctrine of salvation by grace, both for time and eternity. Jesus taught his disciples that they were dependent upon him for all things, and he taught also the doctrine of unconditional election, the doctrine of predestination, salvation by grace. The prophets of old preached it, Paul taught it; hear him: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. i. 3-5. He assigns a reason for it, and no man can come up with scientific wisdom and say only the apostles were elected and predestinated to life eternal, for he said, "To the praise of the glory of his grace, wherein he [God] hath made us accepted in the Beloved," i. e., has accepted us in Jesus. A careful search of a reader, even with a limited amount of spiritual understanding, will show that this doctrine did not originate among a few Old Primitive Baptists a few centuries ago, but has been the doctrine ever since

the days of Abel. Where can one hear this doctrine preached now in the so-called enlightened religious age? It is preached only by Old School Baptists. What do those of the world say of it? They call it hard doctrine. So did they call it when Jesus preached it. Who can hear it? "He that hath an ear, let him hear what the Spirit saith unto the churches." The world says the word "predestinate" only occurs in the Scriptures two or three times. Yes, but the doctrine is found all the way from Genesis to the last verse of Revelation, all written by inspiration, the shalls, and purposes, and determinate counsel, and foreknowledge, are found in most every verse in the Bible, so we should take it as wholesome doctrine. May it please the God of all grace to reveal it to every subject of mercy.

J. B. BOWDEN.

FALLS CITY, TEXAS.

DRAIN, Oregon, Sept. 18, 1912.

DEAR BRETHREN EDITORS:—I herewith send you some letters from our dear aged brother Miller, for you to dispose of as you deem best. We surely do appreciate his letters. Were all our brethren as faithful to the church as he is I would feel thankful. He is past ninety years of age. If you have room to publish these letters we would like for him to see them.

Your little sister in hope of eternal life,
S. MORNINGSTAR.

JULIAN, Cal., July 30, 1912.

DEAR BRETHREN OF THE COAST FORK REGULAR PREDESTINARIAN BAPTIST CHURCH:—If the Lord will, I will try to report once more to my church, the church that Christ built upon the rock, the rock that will stand against all opposition.

May this find you all in good health, and in full fellowship one with another; this is my prayer. A church cannot stand or prosper divided against itself, and I hope and pray that the Lord may be with you in the fullness of his Spirit. May God cause all who are hungering and thirsting after righteousness to flock to the fold and take up their cross and be baptized in the full fellowship of the church. Dear friends, do not delay in order to get better. I held off for sixty years to get better, and all the time got worse. In keeping His commandments there is blessing and reward.

I have just received the SIGNS for July 15th, with all its good editorials and correspondence. O how much I did appreciate the good letter of our dear sister Morningstar. She has written my thoughts. May God bless her. May she live long to write many such good letters. O that I could only have the privilege of meeting with all the dear church, to have one more good hearty handshake with them all, but God's will and not mine be done. My circumstances are such that it is out of my power to be with you. I must accept the inevitable, and receive God's promise that he will be with all them that love him. I had the blessed privilege of meeting with a dear brother and sister Fish from Illinois two days ago, and had a good christian handshake with them. Our meeting was of only ten or fifteen minutes' duration, but what a happy meeting it was to me. Dear brethren, just think of it, this is the first brother of our faith I have met since I left my dear church. Can you wonder that I want to hear from you often? What a comfort it is to me to hear from the brethren. I received a good letter from the Little Flock Church, at Riverside, Cal., and it was a great comfort to

me. It gave me assurance that the little remnant of despised ones is not done away with, as has been often predicted by the fashionable churches. God has never left himself without witnesses, and he never will. We have his word for that, and his word will stand to all eternity. What a sure prop this is to our weak and trembling frames. Our God loved us before we loved him, and sent his only Son into the world to save us while we were yet sinners. Shall we not thank him for every blessing that we receive at his hands? We are commanded to pray, and to give thanks at all times, and he has given us commandment how to pray; he said: "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." Let us give to God all the glory, for all the glory belongs to him. We can do nothing within ourselves, but we must ask all in the dear Redeemer's name. Ask and ye shall receive. But we are told that we must ask in faith if we expect to receive what we ask. If we lack wisdom let us ask of God, who giveth liberally to all his people, and does not upbraid them. If we have not faith we are none of his. Without faith our hope is vain, for through faith we are saved by grace. It is not of works, lest any man should boast. The righteousness of God is revealed from faith to faith, and it is written that the just shall live by faith. How blessed is the man to whom the Lord will not impute sin. We are all sinners while in the flesh, and come short of salvation by the law. God sent his Son into the world to atone for our sins by his death, and to justify us by his resurrection, and he has said, Of all that the Father has given me I shall lose nothing, but will raise it up

again at the last day. Then we shall be with him and see him as he is. Let us then give thanks for all the blessings that we receive from him.

Now, dear brethren, please pardon me for this weak effort and poor writing, as my hand is unsteady.

From your unworthy brother in hope,
S. S. MILLER.

JULIAN, Cal., August 25, 1912.

DEAR BRETHREN OF THE OLD SCHOOL PREDESTINARIAN CHURCH AT COAST FORK:—The time has arrived for my regular monthly report to my dear church. Yes, my brethren, the only home that I can claim on this earth is the church of Jesus Christ, the true Vine, of which we are the branches. Now if we are the true branches we are in Christ, and if in him we are the heirs of his kingdom, and if so, let us walk that our light may so shine that the true saints, seeing how we walk, may glorify God. If, on the other hand, we are not Christ's, there is no light in us at all. We feel at times that there is no light in us at all, but let us not be discouraged, for our God has declared that he will be with us to the end, and without trials and tribulations we would forget our God. The tempter is ever ready to tempt us, therefore let us watch and pray our Lord that he will not lead us into temptation, but deliver us from evil, for his is the kingdom and the power and the glory forever and ever. Amen. So, dear brethren, all the honor and the glory shall be his, for we can do nothing within ourselves. If we lack knowledge we must ask of God, who giveth liberally. We ought to remember that we are under obligation to the Giver of all good for all the blessings that we receive, and all of them we receive at his hand, therefore let us do our

duty in attending the church as much as in us lies. As for myself, I know that I fall short of my duty in a great many things.

I have received a copy of the minutes of the church for several years back, and also of the association, from the hand of our dear sister, Leie D. Walker, for which she has my thanks, and may God bless her for being so thoughtful of an old brother. I appreciate the favor more than gold, believing that no one but a child of God could have written such a good letter. I know that our dear sister will think of me often, though she has not seen me for eight long years. God's people never forget one another; no, never. The salvation of all God's people is sure. I will quote a few portions of God's word to show why it is so. The Arminians claim that all the world may be saved if only money enough is given them, but Jesus said, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the 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 on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Now, brethren, how can any man, or set of men, claim that if they will obey and do their part they shall be saved, and say that since God has done his part it now rests with them to do their part? Where in all this is the sovereignty of God? It is a blessed thing to know that all for whom Christ died are already saved. In the Scripture quoted above Christ calls his people sheep, and those who are not

his people he calls goats, and Christ never died for the goats. No, with all the gold between here and Ophir a sheep cannot be made out of a goat, neither can all the gold save a soul for whom Christ did not die. This cannot be denied, for it is all Bible truth. I do not see how one who has ever been brought from darkness to light can see this in any other way. Any one who preaches any other doctrine than Christ and the apostles taught preaches heresy, and all such should be shunned. Dear brethren, let us hold fast to the old paths and the old landmarks which Christ and the apostles gave us to go by. Let us do this in spite of all the persecution that the world may heap upon us. The little flock has stood fast from the days of Christ's first appearing on earth, and will stand fast until his second appearing.

Now remember me if this letter should be my last, for I am very weak.

Your unworthy brother in hope,

S. S. MILLER.

BELLINGTON, W. Va., Sept., 1912.

DEAR BRETHREN:—I will try to write you of some of my trials from childhood up to the present time, if the Lord will direct my mind. My whole life has been one of many trials, yet God has kept me through all of them. My father died when I was quite young, and left my mother with six small children to do for, and as she was not able to keep us together, we had to be scattered. I can remember how bitterly I cried. I would see other children who had homes and parents, and would think, O if only my father could have lived. Sometimes I had very cruel treatment. When I was about eleven years old I went to stay with my grandparents. My grandfather was an Old School Baptist, and he took

the SIGNS, and I would often read it. I loved to read the experiences, for I believed in the Old Baptist doctrine. My grandmother was a Methodist, and would say to me, "I do not know what makes you such an old Hardshell, when all your sisters and brother belong to the Methodists." But I believe the Lord was guiding me from my earliest recollection. I had a dread of death, and of the end of the world, and would often in my childish way try to pray and to be good, so that the Lord would save me, but it soon seemed to me that I was doing wrong; I thought that the devil was watching to devour me. When I was about seventeen years old my grandfather died, and I was again left without a home. Then it seemed that I had no friends nor home. O the sad days that I passed through no tongue can tell. I wished that I were some little bird, or some beast, so that I would not be wandering over the world and have no place to stay, and if I were only a christian I would travel on toward my home in heaven, where I should always stay. I was so distressed it seemed that I could not live. It seemed to me that the sun did not shine right, and when I walked on the ground it seemed to be sinking under me. I would try to pray, but it seemed the more I tried the worse I became. O my wretched condition! I would gladly have exchanged places with some creeping thing of the earth, if I could have done so, for I thought that they had no soul to be banished, while I had. One day I went out a little way from the house, and it seemed that I could not live, and I said, O Lord, what is the matter with me? Then these words came very forcibly to my mind, "God moves in a mysterious way, his wonders to perform." During that time I would look at the sun as it would be going down at

night, and never expect to see it rise again. Some of the Old School Baptists came to see me, and I thought, If I could talk as they do I would be glad. I finally gave up and said, O Lord, I am in thy hands, do with me as thou pleasest. Then it seemed as if my burden was almost gone. One day as I lay upon a sick bed I was thinking of the Baptists, and it seemed that there was a greater love in my heart for them than I had ever felt before. I wondered what it meant, and these words seemed spoken to me: "We know that we have passed from death into life, because we love the brethren." It seemed to me that I did love them and wanted to be with them, but I felt too little and unworthy, still I could say with Ruth, Entreat me not to leave thee, nor return from following after thee. Soon I went to the church and was received and baptized. I felt to rejoice, and thought my troubles over and all my sorrows gone. I thought that joy and peace and pleasure would be my lot, but I soon found many doubts and fears, and often would ask, Am I wrong? One thing I know: if I am saved it is by nothing good that I have done; it is through grace, and grace alone. I have eight children, but none of them belong to my church. O that the Lord would direct them in the way of truth and righteousness; but none save God can unstop the deaf ears and open the blind eyes. I would love to take the SIGNS, but am very poor so far as this world's goods are concerned, but I have a little hope that when done with this world I will have a home not made with hands.

Dear brethren, if it will not crowd out better matter you may publish this in the SIGNS.

There is a place of peaceful rest,
Where we shall be forever blest;

Our bodies lie beneath the sod,
Our spirits then return to God.

O may I then with them be found,
When the last trump of God shall sound;
And worship at Immanuel's feet,
Where all our joys will be complete.

O blessed thought, that we shall rise
To meet our Savior in the skies,
And ever there with him to be,
And peace and joy forever see.

O, Lord of love, look down to-day,
And guide me in the holy way,
And keep me in the narrow path
That leads to joy and peace at last.

There a place forever blest,
Where all the weary pilgrims rest;
They rest in their eternal home,
And never more on earth shall roam.

O what a meeting that will be,
When we in heaven our God shall see,
And ever there with him shall dwell,
And never hear the sound, farewell.

That awful day is drawing nigh,
When all that are alive must die;
Some go to their immortal home,
And some to their eternal doom.

Now I will close lest I weary you.
May God be with you and bless you.

Your unworthy sister, I hope, in
Christ,

ELIZABETH PHILLIPS.

TOUCHET, Wash., Dec. 12, 1912.

DEAR BROTHER KER:—I received a letter a few days ago from brother Mayfield, which I have read with much interest and comfort, and have felt that it might be of interest to other brethren as well, so I send it to you for publication, if you see proper to use it. Elder Mayfield was the first minister I formed acquaintance with here in the west, about thirty-one years ago, and we have kept up an intimate correspondence ever since. We regard him as one of our ablest ministers in the west, and he is much beloved by the brethren generally.

Yours in hope,

ELGIN, Oregon, Dec. 8, 1912.

DR. R. CUMMINS—DEAR BROTHER:— I have just been reading the thirteenth and fourteenth chapters of Paul's letter to the Romans, and the words of the eleventh verse of the thirteenth chapter claimed my attention: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Then he goes on and says: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." You and I, too, are not ignorant that the "night" (which it seems here the apostle Paul represents as this time state) is well nigh past with us, and the dawning of the day is at hand. Surely this has been to me a walking much in darkness and gloom. The old prophet says: "And it shall come to pass in that day [gospel day], that the light shall not be clear, nor dark: but it shall be one day, which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." What can this mean: "that at evening time it shall be light"? It seems to me it means that as we grow older we shall walk more in the light—that our pathway shall be lighter as the day approaches. If so, I fear that I am not in the way, for certainly my experience is still walking in darkness. But if it could mean the more light one has the more darkness is seen and felt, then there would be more hope for me, and the language of the Lord, given by the old prophet, suit me well: Who is among you that feareth the Lord, that walketh in darkness and hath no light? Let him put his trust in the Lord and stay upon his God. Now this is my own experience, but can this felt darkness be the result of light? Paul says:

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." It seems to me this light here is given that we might have the knowledge to see the glory of God in the face of Jesus Christ, and I believe this shining in our heart reveals the exceeding sinfulness of sin that dwells in our hearts, which causes us to loathe ourselves and repent in dust and ashes, and at the same time gives us that knowledge of God's mercy and grace in "the face of Jesus Christ," and shows him to be the way, the truth and the life, and that no man cometh unto the Father but by him. Here is a great mystery: God commanded the light to shine out of darkness. It does not say commanded the light to shine in darkness, no, but out of, so it is a miracle that this light should ever shine in the poor sinner's dark heart, which is darkness itself; and here this light (of life) gives the knowledge of the glory of God, and always shines in the face of Jesus Christ, and we hear the Father say, This is my beloved Son, in whom I am well pleased. We see him as the sin-bearer, yes, who bare our sins in his own body on the tree, for it pleased the Lord to bruise him, he hath put him to grief, and now says, He shall see his seed, shall see of the travail of his soul and shall be satisfied. Then may it be that the light grows brighter unto the perfect day. All this shining in the face of Jesus Christ reveals more and more our darkness and dependence on that grace that saves to the uttermost, yes, that grace that could save a wretch like me. So we can here sing, "Amazing grace! how sweet the sound! that saved a wretch like me." But how much greater reason will we have when clothed in his righteousness, and mortality swal-

lowed up of life, and made like unto him; will we not be as David said, satisfied when we awake with his likeness? "By the grace of God." O that we could awake out of sleep, as we realize the night is far spent and the day at hand, but without him we can do nothing; Jesus, only Jesus, can do helpless sinners good.

I have tried to follow my mind with my pencil, and have enjoyed the meditation, though I have poorly expressed thoughts. We are all as well as usual, and hope you are all well.

In gospel bonds,

G. E. MAYFIELD.

LIBERTY, Mo., Dec. 15, 1912.

DEAR BRETHREN EDITORS:—It is through the tender mercy of our covenant-keeping God that I am spared to write you once more. I have been taking the SIGNS OF THE TIMES for over fifty-two years, and want to again renew my subscription, as it is out to-day, and I do not want to give the paper up as long as I can see to read it. I also send one dollar to help support it. I hope we may "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," Paul, in writing to the Corinthians, (2 Cor. xi. 1, 2,) said, "Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." I have been, I hope, espoused to that one husband for many years, and do not feel that in my old age I want any other. I had rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Dearly loved fellow-travelers through this vale

of tears, let us press on, esteeming the reproach of Christ greater riches than the treasures of Egypt. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" When I look back over my past life, over every act and every breath, I can only cry, "Unclean, unclean." Thanks be to God, it is by his grace I have been kept through all the changes in this unfriendly world. Love to all who love our Lord Jesus Christ.

An old sinner,

RICHARD WALLER.

SHERIDAN, W. Va., Nov. 30, 1912.

DEAR EDITORS AND READERS:—I will once more try to address you to let you know I am yet on the shores of time, waiting and longing for my deliverance from this sad world of sorrow to my blessed inheritance, which I trust is reserved for me in heaven, and which fadeth not away. All is vanity and vexation here; all is perishable here in time, but the dear, precious hope anchors the soul and enters within the veil which is beyond mortality. Now I desire to address my people in the Pocotalico Association who know me and have been to my once peaceful, happy home. The time has come when I cannot invite you to come to the Falls of Guyand to preach, or say, Brother McClanahan, Bird and Melton, come to my table and eat. No, dear brethren, the sad time came this fall for me to break up house-keeping and go and stay with my brothers and one dear old sister. O how very sad is the thought that I have to be a wanderer the remainder of my life. When living alone I enjoyed all my precious privileges that "home sweet home" affords: reading, prayer and praise, sweet meditation and communion in the Holy Spirit.

Dear editors, if you can give this sad, short letter a little corner in the SIGNS I will be glad, that my brethren may know about me. As my time expires with December, 1912, discontinue the paper to me for the present. I hope if I live through the winter I will be so situated as to take it again. Dear ones who may read this, pray for all such as I in tribulation.

ELIZABETH JOHNSON.

COQUILLE, Ore., Jan. 8, 1912.

DEAR BRETHREN EDITORS:—As it is time for me to renew my subscription for the SIGNS I will write a few lines and send with the money. One never realizes the love and fellowship of the church until he lives away from it. Just about a year ago wife and I left Lane County and came way down here to Coos County, Oregon, something like one hundred miles from any church, where there has not been a true gospel sermon preached for years, and there are only five Old Baptists in all of Coos County: myself and wife, her mother, Mrs. Elizabeth Bulloch, brother Riley Bird and sister P. R. Spain; but we are living in hope that a few more of the brethren may locate with us, when we can organize a church, so if any of the dear brethren should see this little notice, and have a desire to come to Oregon, they will do me a favor by writing me, and I assure them I will give them a plain statement of facts about this beautiful country of ours. We have a lovely country, with no less than three railroads now building, which will make it lively here for the next few years at least. We have a very healthful and even climate. We have quite a bit of rain here in the winter (scarcely any snow), and were it not for that the climate would be ideal. For

dairying, fruit, vegetables, &c., this country cannot be excelled.

With these remarks I will close, hoping some brother who is tired of the cold there in winter and the heat in summer will see this and be interested enough to write for further information.

Your brother, I hope,

W. H. NOSLER.

FRANKLIN, Tenn., May 31, 1912.

DEAR PEOPLE:—Inclosed please find two dollars and ten cents, for which give me credit on the SIGNS. Please pardon this delay, as I have not been well this spring, and then, too, I have had some reverses. The last big frost in April, I think it was, killed my pear crop. I had two thousand Bartlett pear trees that bloomed profusely, and I was calculating on a big revenue. The trees are fifteen or sixteen years old and were in fine shape, but the frost blighted all of them and we will have but very few pears. Our calculations are but "castles in the air," yet we have much to be thankful for; indeed His goodness and mercy have followed us all the days of our life, and surely we shall have a goodly heritage at last. Our light afflictions are but for a moment, and will work for us a far more exceeding and eternal weight of glory, as we hope, so then let us continue to thank the Lord and bow submissively and say, Thy will be done in heaven, in earth, in the sea and all deep places. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Not long since I was asked if I believed that passage of Scripture, and I replied, To be sure; why not? Why, that is absolute predestination. Well, said I, it is Scripture, and given by inspiration of God, and is profitable for doctrine, re-

proof, instruction in righteousness, &c., that the man of God (no one else) may be perfect, thoroughly furnished unto all good works. He said, O brother Harvey, that will not do. He was an Old Baptist preacher, too.

But I must now desist and get to work. I did not expect to write so much. You will please accept the continued assurance of our love and esteem, and I feel that I would like some time to visit Middletown and see you Old Baptists at headquarters, yet I am hoping that our paths will come together some time somewhere.

Yours in hope of a purer and better life,
J. W. HARVEY.

PARRY SOUND, Ont., Nov., 1912.

DEAR EDITORS:—Inclosed please find express money order for two dollars, being the amount of my subscription to the SIGNS which expires shortly. I might say that I feel to know very little about spiritual affairs, but I am satisfied that I should know a great deal less if it were not for the regular arrival of the SIGNS, as I am located in a place where there is any amount of so-called religion, but there is not an individual within hundreds of miles of me, as far as I know, who understands "the language," the consequence being that I am absolutely isolated; however the bounds of our habitation are firmly fixed by a Power who doeth all things well, so I must not complain. For many years, although not a believer in some of the doctrines they preached, I was a very strong supporter of the Presbyterians here, but for some years I have not felt that I could consistently attend or support any of the "gospel shops," where you are earnestly welcomed if you are able to give all they call upon you for in aid of what they term "schemes of the church" (a phrase I

do not like), but where you really are not wanted unless you can, the consequence being that I know I am considered a perfect heathen, although they do not say so in so many words; however I can stand it, and am satisfied to bear this stigma.

With very best wishes for the continued increase in the circulation of the SIGNS, and wishing it were double the size, faithfully yours,
J. H. KNIFTON.

TAMPICO, Ill.

DEAR BRETHREN:—I have just been reading our family paper, the SIGNS, and feel like I want to write, too. I read of many who live where they hear no preaching of the gospel, and my heart goes out in sympathy to such, for we live in a place hundreds of miles from any preaching that we enjoy, and they seem to think it strange that we do not follow after the so-called preaching. A few preaching brethren come our way and stop with us, and we enjoy their company, and surely our souls are refreshed, and we feel to rejoice that God remembers us and puts it in the hearts of his under-shepherds to feed the little flocks. Elder Humphrey came the second Sunday in May, and we expect him in June, and likely all the summer months.

Dear editors, if I have said anything amiss look over it with charity, for if I know my heart I love to see Zion prosper; I love her walls, I love the church.

A trembling one,

ANNIE HOPKINS.

NO MORE LARGE HYMN BOOKS.

WE are very sorry to announce that the supply of our large Hymn Books is exhausted, and we will not be able to fill any more orders for same, but can furnish any number or binding of the small Hymn Books.

NOTICE.

TO THE FORMER READERS OF "THE GOSPEL NEWS."

DEAR BRETHREN AND SISTERS:—Owing to my health and the many other things which call my attention I have decided to cease the publication of the *Gospel News*, and now turn over my list to the SIGNS OF THE TIMES, a paper which I can heartily recommend to you as a sound and faithful exponent of the doctrine of the Old School Baptist faith, and the one that I shall lend my support in its behalf. It will fill out the unexpired time of your subscription to the *Gospel News*, and I hope that you will (if you want a paper at all) support it. It will come twice a month laden with the rich tidings from the household of faith, and while it is not on aggressive lines, it never shuns to defend the doctrine of the Old School Baptists. I heartily recommend it to you. I want to thank you for the past favors you have shown me during the time I have been publishing the *News*. I do not have to stop because it was not supported financially, but because of failing health and the many duties I am called upon to fill, and so, praying God's blessings to abide with you, I must bid you farewell as an editor, but hope to still be borne up by the mercies of a covenant-keeping God to earnestly contend for that faith once delivered unto the saints.

I have sent the names and dates of those who have paid in advance. I have also sent most of those who are in arrears, and they will receive a few samples, and I would recommend that they subscribe at once for the SIGNS.

J. M. PERKINS.

DEAR BRETHREN:—By the request of Elder J. M. Perkins we have taken the list of subscribers of the *Gospel News*, and will supply them with the SIGNS OF THE TIMES for the time their subscription to the former paper is paid, and hope they may be so well pleased with the SIGNS that when their time has expired we may be able to retain them as regular subscribers.

While the subscription price of the *Gospel News* was one dollar per year, and that of the SIGNS OF THE TIMES is two dollars, we believe that all who decide to continue with the SIGNS will feel the paper is well worth the extra dollar, for, in the first place, they will receive twenty-four numbers instead of twelve during the year; also the SIGNS is issued in pamphlet form, which makes a much nicer appearance and is much more convenient to handle.

The SIGNS is issued the first and fifteenth of each month, and contains only good, sound Old School Baptist doctrine, which is food to the hungry. The communications in the SIGNS are from all over the country, and are selected with great care, and anything that we think would cause strife or contention is barred from its columns.

As we are put to a heavy expense in supplying these extra papers, we hope that each one at the expiration of their subscription will let us know whether or not they wish the SIGNS continued. To those who are in arrears we will send one or two numbers of the SIGNS, and hope they will feel it in their hearts to subscribe for the paper.

In sending on remittance please be sure to have all letters addressed and money orders made payable to

J. E. BEEBE & CO.

Middletown, N. Y.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1913.

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

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

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

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

A NEW YEAR'S ADDRESS.

It has been our custom ever since we were connected with the SIGNS OF THE TIMES editorially, at the beginning of each new year to write what we have called "A New Year's Address" to all our readers. In this we have felt like speaking more intimately to our brethren than is the case ordinarily. We have not felt like saying very much concerning our personal ups and downs, or of the daily travel of our mind experimentally in our general editorial writing, but once a year we have felt like saying some things in this last named direction; yet, after all, we trust that in all we have written throughout the years that are past there has been the expression of that which we have tasted and handled and looked upon of the word of life, though we have not often referred directly to ourself. Indeed we believe it is true that any one who is called either to preach or write the word of the Lord must speak of what he knows for himself if he is to proclaim the word at all, and this he will do, though he may never say, I have felt this or that. It seems to us sure that David, for instance, spoke of that which was in his own heart as much when he did not use the personal pronoun "I" as when he did use that

pronoun. Often it is true he spoke directly of himself in the travels of mind which he described, but often he did not. So also Paul did not often call attention to himself, yet always he was writing out of the fullness of the things that were wrought in his own soul. From our childhood it has been the case that we have shrunk from saying very much about our own inward travel in a personal way, yet we do hope there has been in all we have said or written concerning the word of the Lord some sweet savor of that name which is as ointment poured forth, because that name has been made holy and sacred in us; but as with David and with Paul, there were times when they spoke of their own conflicts and deliverances, of their own thoughts, either of joy or of sorrow, so we have felt now and then like doing the same, but in so doing, we, like these holy men of old, would not desire to magnify ourself, but rather the name of the Lord, who has so dealt with us. What a wonderful blessing from the Lord it is when given us from the inmost recesses of our hearts to say, as did John the Baptist: He must increase, but I must decrease. How good to feel that we are only the friend of the Bridegroom, but yet a friend. How good to know that we are but the voice of the great Preacher of righteousness. The friend of the Bridegroom does not appear when once the Bridegroom has come, and the voice is forgotten when men come to see Him who is crying through the servants whom he has chosen. It is sure that with all the disciples of the Lord there is that spirit which is glad to decrease if only Jesus may increase. There is experimental truth in the words,

"O to be nothing, nothing,
Only to lie at his feet,
A broken and emptied vessel,
For the Master's use made meet."

It is sure that all growth in grace is out of self and self-confidence, and into greater and still greater reliance upon the blessed Lord for all things. With all of us by nature it is all of self and none of Christ. When the blessed heart-work of the Lord has begun in us we are prone to still say, Some of self, and some of thee; and then as that work goes on there comes to be less of self and more of Christ, until at last, it is all of Christ and none of self. Then joyfully, as did John the Baptist, we can say, He must increase, but I must decrease. This is true of the whole church until at the last the royal diadem crowns our beloved Lord. With what hearty unanimity do all who are redeemed by grace cast their crowns at his feet and hail him as their Savior and Lord. This is the employ of the redeemed in glory, and blessed are we if we find it in our hearts here to say, Worthy is the Lamb that was slain to receive blessing and honor and power and glory. And, Not unto us, not unto us, but unto thy name be all the praise for our great salvation. Such experiences as these will forever forbid that John the Baptist, or David, or Paul, or any minister of the gospel, or any believer in the gospel, should exalt himself in the place of the blessed Redeemer in any part or portion of his work of redemption. Those who are thus taught will not fail to ascribe salvation to the Lord. They will be made ready to testify that the atonement is all his work; that the new birth is also his work; that the fruits of the Spirit within are wrought by him through the Holy Spirit; that our feet are kept by his power alone; that our desires go up unto him solely because his Spirit creates them in us; that at the last it is his hand that finishes what he has so well begun; thus they are daily bearing witness that

salvation is of the Lord. So far as we can judge our own self, it has been the desire of our heart these past fifty or more years to testify of Jesus and his salvation. The doctrine of grace has been precious to us, because we have needed it for ourself, and have believed that every other poor one of the flock needs it also, and after all these years we feel still more assured that in him alone is our daily help and salvation, and while we want no other salvation, it is sure that we need no other. He said, "My grace is sufficient for thee," and the children of God have always found it so, no matter what doubtings and fearings may have at times beset them as they approached the trial. His grace is sufficient for all his, whether they meet with inward conflicts with sin or with outward trials through affliction. Our God is the God of both providence and grace; our outward lines are in his hand, as well as the inward conflicts. He has marked out the providential ups and downs of our earthly journey, as well as the inward leadings of the soul in the way to God, and our God has often made use of his providences to further his work of grace in the soul, that he may thereby call forth from the lips of his chosen ones confessions and praises before him. It was so with David, and other holy men in the old covenant times, and with Paul and others of the early disciples of Jesus, and it is so with many of his followers now. Who among us has not been filled with wonder at the manifestations of patience and submission and reconciliation, and even of joy and rejoicing, in many of his loved ones while they were passing through manifold trials in either body or mind? These sorrowful things have been made the occasion in which he has seen fit to display in them his inward grace.

But, leaving these reflections, we will speak of some things relating to the past. The SIGNS was a visitor at our father's home from our earliest recollection; nearly as far back as we could read anything we can recall reading the SIGNS. In our early experience, when from twelve to sixteen years of age, we recall reading with great earnestness the narrations of experience which were often published then. The sermons and editorials we could not comprehend, very much at least, but narrations of experience seemed in some ways plain, and we thought that we did have some understanding of portions of them. For several years the portions of them that gave narrations of conviction and deep trouble because of sin and a felt sense of condemnation, seemed often to express what we ourself felt. When, however, the writers would go on to tell of the hour of deliverance, they were narrating that of which we knew nothing. How many times we wondered, Will such deliverance ever be ministered to us? A little after our sixteenth birthday that deliverance came, as we trust, by the revelation to our mind of the way of salvation through the atonement of the blessed Lord. From that time on we read the SIGNS with more and more comfort and interest, in connection with the Bible, and it seemed more and more plain to us that what was published in the dear paper was in full harmony with the teaching of the Scripture. Just after our seventeenth birthday we wrote some account of the way in which we had been led, and that fall it was published in the SIGNS. Since then there has not been a year in which something from our pen has not been published. We have always written with much fear, as we trust, before the Lord. No one has ever seen failure and weakness in us as

much as we have felt it for ourself, and it is sure that if at any time any of the people of God have been edified through what we have written it is because of the blessing of God, who can feed a multitude with a few loaves and a few little fishes. Fifty years have passed since then, and in all these years we have not wavered in our love for the SIGNS. Since our connection with the paper in an editorial capacity it has been a source of great thankfulness to us that our brethren in general have born patiently with our failures. Very seldom have our brethren even named them to us, and we have been surprised often at this. At the beginning of each year the task of writing twenty-four editorials has seemed greater than we could bear, but as the years have gone onward something has been written which we do believe has been according to truth, and which we humbly hope has not been all in vain. We have felt greatly blessed in our association with the former and with the present editors. Not long after we were asked by brother Benton Beebe to become one of the editors our dear brother Jenkins was called away from the warfare. His churches missed him, and all who knew him missed him, but none could have missed him more than ourself. We could always open to him our whole mind and feel sure of understanding and sympathy. The same was true in our association with brother Benton Beebe, and while he lived our association with him grew more and more pleasant to the end. In all this we have felt to be greatly blessed of the Lord. Since brother Ker has been united with us in the conduct of the paper we have found in him a desire for the welfare of the SIGNS, and that the same faith should be maintained in its columns that was maintained at the

beginning. We have spoken of all these things because we have felt that in the companionship of these servants of God we have been blessed.

As regards the coming year, we feel to say but little. We hope that the Lord will bless us all, to the end that the same truth may be published in our columns that was begun to be published eighty years ago. We do not wish to publish local controversies, nor anything that would lead to such controversies. If there be fault anywhere among brethren, let charity cover it, and let it not be spread abroad. If the sore cannot be healed, let it not seek publicity, lest other parts of the body become affected and distressed. We are sure that the vast majority of our readers do not desire to read of dissensions or of strife among others. Such things will arise while we are in the flesh, but it is far better when they do arise that all who are involved should seek to keep the matter at home; thus it may be healed, but it is sure that spreading it abroad will further the difficulty rather than heal it.

We also desire to keep from the columns of the SIGNS doctrine which is unsound, or not scriptural. If, sometimes, there are reasons why it seems expedient to publish some matters which are not in harmony with truth as our people believe, our desire is to call attention to the matter, and to point out the truth on the other hand. But it is not often that we have thought it expedient to publish such matter, because even when a reply is made it may be that in some cases the minds of the Lord's people will be disturbed and distressed, with no compensating good resulting. The articles of faith which were first placed at the head of the SIGNS are well known, at least they are generally so, among our brethren,

and it is our desire to adhere steadfastly to them still, and this we desire because we believe them to be according to the written word of God.

We trust that we have the prayers of all who love God that we may be sustained during this coming year, should the Lord spare us to its end. We wish for you all, dear brethren, sisters and friends, a truly happy new year. True happiness cannot be found unless the presence of the dear Savior is felt, and if he shall make his presence felt, then shall we know that in his presence is fullness of joy, and that at his right hand there are pleasures for evermore. If his presence can turn a prison into a palace, if it could cause that Paul and Silas should sing in the prison, while they were full of suffering, it is sure that that same presence can make the happiness of all who love him, no matter what their trials and burdens may be, and so again we wish you all a truly happy new year.

C.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

TO OUR SUBSCRIBERS.

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

POETRY.

ADRIAN, Mich., August 27, 1911.

DEAR BRETHREN:—I have some poetry which my father took from a hymn-book over fifty years ago. It is most dear to me. I would be pleased to see it in our family paper, the SIGNS OF THE TIMES. I love it for the truth's sake, it is next to my Bible. If in your judgment you deem these verses worthy, please publish them.

LAMIRA CARY.

"Poor mourning souls in deep distress,
Making sad lamentation,
Find themselves lost in wickedness,
And under condemnation.

The thunderbolts from Sinai's mount
Do sound with loudest terror,
And they are now in God's account
All drowned in grief and error.

O woe is me that I was born,
Or ever had a being;
I would have had untimely birth,
Or had no future being.

Or had I died when I was young,
I might have been forgiven;
I might with babes with harmless tongue
Been praising God in heaven.

But here I am in deep distress,
Most worn away with trouble;
Day after day I seek for peace,
But find my sorrows double.

Saith Satan, Futile is your state,
Time past you might repented,
But now you see it is too late,
So make yourself contented.

How can I live, how can I breathe,
Under this sore temptation?
I feel my day of grace is o'er;
Lord, hear my lamentation.

For I am weary of my life,
Of pains and bitter crying;
My wants are great, my mind is strife,
My spirit's almost dying.

But who is he that looketh forth,
Sweet as the blooming morning,
Fair as the moon, clear as the sun?
'Tis Jesus Christ adorning.

Jesus can clothe my naked soul;
Jesus for me was dying,
And now I can with pleasure sing,
My wants he is supplying.

Farewell, vain world, I bid adieu,
My Jesus is most holy;
Fain would I be with Christ above,
Singing of him in glory."

MARRIAGES.

By Elder B. F. Coulter, at the residence of the bride, 7 Lake Ave., Middletown, N. Y., Wednesday, Dec. 18th, 1912, Samuel B. Paxson, of Leesburg, Va., and Miss Florence S. Beebe, of Middletown, N. Y.

By the same, at the residence of the bride's brother, 6113 Elmwood Ave., Philadelphia, Pa., Saturday, Dec. 21st, 1912, John H. Silcox, of Betterton, Md., and Elsie F. Green, of Willow Grove, Del.

By Elder T. M. Poulson, at the home of the bride's grandparents, near Berlin, Worcester Co., Md., Cornelius Alfred Powell and Miss Sarah Augusta Laws, both of Wicomico Co., Md.

By Elder Joshua T. Rowe, Oct. 2nd, 1912, at the residence of the bride's parents, 18 N. Stricker St., Baltimore, Md., Miss Mabel C. Goodwin and Needham C. Turnage, of Washington, D. C.

By the same, Nov. 28th, 1912, at the home of the bride's sister, Liberty Grove, Md., Miss India Rowland and William Jarmon, of Wilmington, Del.

By the same, Dec. 10th, 1912, at the residence of the bride's parent, Port Norfolk, Va., Miss Marilda F. Hitch and Americus V. Pearce, of Portsmouth, Va.

By the same, Dec. 24th, 1912, at the residence of the bride's brother, 2101 N. Market St., Wilmington, Del., Miss Ida G. Jarmon and Daniel Holloway, of Snow Hill, Md.

OBITUARY NOTICES.

Dr. G. A. Emory died at his home, 15 Orchard St., Middletown, N. Y., Dec. 14th, 1912, aged 74 years, 1 month and 21 days. Brother Emory had been afflicted thirteen years with locomotor ataxia, and for ten years confined to the house—had not been dressed for seven years. The fortitude with which he bore his sufferings was wonderful to behold. More than a groan because of intense pain never escaped his lips. He was never heard to say other than the Lord's will concerning him was right. He settled in Middletown forty-three years ago, engaging in the practice of medicine, and continued his profession until his health failed. He was a man of kind and pleasant disposition and had many friends. He united with the Middletown and Walkkill Church forty years ago, being baptized by Elder Gilbert Beebe. He was always faithful to his profession, and served as clerk and deacon for many years. He will be greatly missed by us all here, for although he had been confined to the house so many years his interest in the things of the church never abated, and often with him we took "sweet counsel." He is survived by his widow, who was Mary A. Seybolt, one brother and one niece.

The funeral services were held from his late home, conducted by the writer, assisted by Elder John Mc-

Connell, of New York city. The interment was in the Plains Cemetery, at Otisville, N. Y. The text used was 2 Timothy iv. 6-8, which had been much in our dear brother's mind. The "crown of righteousness," which the Lord shall give to all who love his appearing, seemed to be the special part of the text he loved to talk about. Our desire is that the Lord may bless and comfort the widow, our dear sister, and the church with that peace of soul which none but he can give.

ALSO,

Warren W. Scudder died Nov. 16th, 1912, at his home in Kelly Corners, N. Y., aged 77 years, 2 months and 4 days. Brother Scudder was a faithful man in all the walks of life, devoted to his family and church. He had been a member of the Old School Baptist Church for years, was sound in doctrine, loving the gospel in its purity. He is survived by his widow, who was Mary E. Hewitt, a niece of the late Elder Isaac Hewitt, and five children: Mrs. George Fuller, of Fleischmanns, N. Y.; Dr. C. T. Scudder, of Baltimore, Md.; Mrs. E. H. Dimmick and Hewitt S. Scudder, of Halcottville, N. Y., and Mrs. Ward E. Truesdale, of Shavertown, N. Y. Brother Scudder, we are told, had been a reader of the SIGNS for fifty years. He was held in high esteem by all who knew him, and was especially beloved by his church. It was our privilege to know him for fourteen years, and our acquaintance was most pleasant, and we shall miss him much when visiting that part of the vineyard.

The funeral services were held in the Old School Baptist meetinghouse at Halcottville, Delaware Co., N. Y., where the writer tried to speak to the comfort of the family and friends, after which the remains were interred in the Halcottville Cemetery. May the comfort of God abound toward all who mourn.

Written by request.

K.

Jonas Lake, our beloved brother in Christ, departed this life at his home, Laidig, Fulton Co., Pa., early in the morning of Dec. 11th, after a brief illness of typhoid pneumonia, coupled with paralysis. He was just a little past fifty-nine years old, having been born August 26th, 1853. All his life had been spent in Fulton County, where he had engaged in farming; and had filled several public offices in the community, having been justice of the peace, school director, county surveyor, and at the time of his death county commissioner. He was the son of Jacob and Maria Lake, both deceased. His father and mother, and his grandparents on both sides, had been members of the Old School Baptist Church. Brother Lake himself was baptized upwards of twenty-five years ago, by Elder E. V. White, in the fellowship of the Fairview Church, at Needmore, Fulton Co., Pa., and lived a useful and consistent member of the church to the time of his death. He

was clerk of the Juniata Association at its session in 1911, and the Circular Letter of that year was written by him. He was twice married, his first wife being Miss Anna Logue. To that union were born three children, two daughters and one son, all surviving him. His second wife, who is left to mourn her loss, was Mrs. Anna Ritchie. Besides his son, Ira, and his two daughters, Mrs. Roy Gromwell and Mrs. Wm. Youse, he is survived by his stepdaughter, Mrs. George Carbaugh, one sister, Mrs. Anna Troutman, three half-sisters, Mrs. Catherine Starr, Mrs. Martha Garland and Mrs. Sarah Garland, all three of whom are Old School Baptists, and one half-brother, James McDonald, living in Illinois, who is also an Old School Baptist. It is rather remarkable to see a family so many members of whom for succeeding generations have been and are Old School Baptists. It is something as Paul said of Timothy, that the faith that was in him was also in his forbears. This does not argue that this faith is or can be inherited from flesh and blood. It is the gift of God, and can come only by the revelation through the Holy Spirit of the work of Jesus Christ, but no greater blessing can the Almighty bestow upon sinful creatures than to choose a family through its succeeding generations and make them the recipients of this priceless treasure. Brother Lake's illness was brief, and toward the last he was not conscious, but while he was yet sensible of his surroundings he said often, "I want to go home; I want to go home." The Lord granted his desire, and released him from his earthly tabernacle, to be at rest forever with him.

The funeral services were conducted by his pastor, the writer, from the Sidling Hill meetinghouse; interment in the Sidling Hill Cemetery. May God comfort the grief-stricken widow and all who mourn.

ALSO,

Mrs. Lena Brady Hunt, our dear sister in Christ, passed away from this life at her home near Hunter Station, Va., Dec. 13th, 1912, after a rather protracted illness of tuberculosis. She was but in the prime of her womanhood, but the Lord saw fit to lay his hand upon her and take her from us. She leaves a grief-stricken little family, her husband, four motherless children, two daughters, one son, the eldest, and one baby boy two years old, also her aged mother-in-law, our dear sister Wortman. It was my privilege to baptize sister Lena in the fellowship of the Frying Pan Church, Sunday, Dec. 16th, 1906. She had heard but little Old Baptist preaching before her baptism, and her childhood and girlhood were passed under Arminian influence until she married Mr. Hunt and became thrown in the society of Old Baptists. It took her but a short time to realize that they were the people she had been looking for, and she was made to east in her lot with them. The readers of the SIGNS will doubtless remember our sister, for her letters have from time to time ap-

peared in its pages. Five weeks before she died I was at her bedside and she then had no thought of dying, but talked of living and of getting well. At that time she complained of darkness of mind, and of not being able to enjoy her hope of salvation. Again, just a week before her departure, I visited her, and such a change as had come over her I could not but help noticing; not one word about living, but all about dying; not darkness of mind, but resting quietly and submissively in the will of her God, anxiously awaiting the summons from on high. All thought as to the future of her little family had left her, and she committed them willingly into the keeping of her heavenly Father. It was her request that the writer of this notice preach at her funeral, and if that could not be she wanted to be laid away without a word being spoken; so she was taken from her home and buried in the cemetery at Herndon with no services at all, as the writer, her pastor, was unavoidably hindered from attending at the last, being engaged elsewhere. How much better this was than to call on an Arminian to say something over her when dead that she did not believe when living. So should all Old School Baptists do when not able to have the services of one of their own faith and order. May the gracious Redeemer comfort the afflicted little family and care for them as only he can. Surely it was better for her to depart and be with Christ than to remain longer in these low grounds of sorrow.

H. H. LEFFERTS.

LEESBURG, Va., Dec. 16, 1912.

Elizabeth Timmons, wife of brother Stephen Timmons, departed this life at their home, five miles from Berlin, Worcester Co., Md. Her maiden name was Bethard. She was born but a short distance from where she died, and where her body now lies awaiting the sound of the last trump, on the 18th day of August, 1839, and departed this life the 17th day of November, 1912, making her pilgrimage on earth 73 years, 2 months and 30 days. She and brother Timmons were married the 16th day of February, 1862, thus they spent a little over fifty years in peaceable and happy companionship. She, with her husband, united with the church at Indiantown, Wicomico Co., Md., a little over twenty-five years ago, and was baptized by Elder T. M. Poulson. She was a faithful and true Old School Baptist. Her place at the meeting was never vacant if she was able to attend. For several years she was sorely afflicted, much of the time not being able to leave home. She never had any children, but besides her husband and numerous relatives she is mourned by one to whom she was as a mother. She will be greatly missed by the church and many friends, as well as by our dear brother Timmons.

Her funeral was largely attended at her home on the 18th, many of her neighbors attesting the esteem

in which she was held by their presence, and their sympathy for the bereaved by their tears. The services were conducted by the writer, using Romans iv. 5, after which the earthly remains were borne to the grave and committed there to await the glorious resurrection from death and the grave.

A. B. FRANCIS.

R. W. Beene departed this life at his home in Freestone County, Texas, June 15th, 1912, after two years of intense suffering of dropsy. The writer was with him most of the time during his sickness. He was born Feb. 12th, 1837, making his pilgrimage on earth 75 years, 4 months and 3 days. He joined the Primitive Baptist Church at the close of the war between the states, I do not know the exact date. He was married to Miss Sarah Beene, and to that union were born three sons. She and two sons preceded him to the grave many years. His second wife was M. E. Lindsey; to that union were born five children, four daughters and one son, of whom she and two of them are deceased and three living: W. T. Beene, Emma C. Rodgers, Rubie Burton Wren and L. A. Beene, son of his first wife. Brother Beene was born in Mississippi, and moved to Texas in 1859, volunteered in the confederate army in 1861 and served throughout the war. He was an honest, upright man, everybody had confidence in what he said, and a true Primitive Baptist, believing in election and salvation by grace and grace alone. He was always prompt in attending his meetings as long as he was able. He is missed in the community. He leaves two brothers and one sister: L. S. Beene, S. H. Beene and S. E. Betts.

The writer of this notice spoke at the burial. Brother J. H. Bozeman sang an appropriate hymn and offered prayer, after which the body was laid to rest in the cemetery at Salem to await the resurrection morn. We would say to his children, Grieve not, for he fell asleep in Jesus.

I. R. BETTS.

Mrs. Mamie Dale, of South Gardiner, Maine, departed this life June 4th, 1912. She was the wife of Frank Dale and daughter of sister Emma D. Lowell. She was unwell for several months before she died, and during the last of her sickness suffered very much. Our sister Lowell, her mother, writes: "I can remember things that she had said and done, so that I have reason to think she had passed from death unto life in a spiritual sense. She used to sing and play on the organ, and pieces she would sing were, 'Hide me, O my Savior, hide,' 'Lead me to the Rock that is higher than I,' and such like precious words, and I have heard her speak of erroneous things that people said, and that she could not believe such doctrines, all of which made me hope that she knew the difference between such people

and a true child of God. I have seen her reading the Bible in private, and when I read spiritual letters to her that I had received she appeared to like them. I know she was much better than I; she had a way of overlooking, or rather she had a very forgiving spirit, and was always doing something for others, being unselfish. O how I miss her! Sometimes I can hardly stand my loss, but I pray that I may be reconciled to God's will, and I think I am in a measure, when I think she has passed through so much pain. I do not want her back to suffer more, and I know she is with the Lord and is safe."

I had conversations with her in days past, and felt that she knew herself to be a poor sinner before the Lord, and to hope that she had a hope in Jesus, but felt herself unworthy even to acknowledge this, for she feared that she might deceive the people of God.

I attended her funeral, and trust preached the gospel of Christ to the comfort of sorrowing ones.

FREDERICK W. KEENE.

I. L. Welch, our dear brother, was born in the state of Louisiana in 1851, and died in Anderson County, Texas, in September, 1912. He was married to Miss Anna Foster about thirty-nine years ago. They moved to Texas two or three years after this union, where they reared a family of seven children to manhood and womanhood, six of whom survive him. His wife preceded him to the grave sixteen years. One of his daughters died six years before his death and a son died when young. Our dear brother professed a hope many years ago, and feeling a desire to follow his Savior in baptism, never having heard a Primitive Baptist preach, he joined the New School or Missionary Baptists and was baptized by them. He told the writer that he was never satisfied while among them; that as he walked up to the New School Baptist preacher his experience was on his mind, and he desired and fully intended to relate it, but a voice spoke to him and said, Do not tell that here, this is not the place for that, and he could not tell it, but was asked a few questions and received. During this present year he had a vision, and in that vision he was directed to go to old Shiloh Church, of the Primitive Predestinarian Baptists, in Houston County, Texas, and give a reason of his hope and live with God's people what few days he had to live. On Saturday before the first Sunday in August, 1912, he was joyfully received, and the first Sunday in September baptized by Elder J. J. Brooks, if I am not mistaken. Brother Welch was afflicted during the greater part of his life, but bore his affliction without a murmur. I had known him for twenty years, and many happy hours we spent together in talking to each other of the dealings of God with us. His was the life of a noble christian gentleman, a good, kind and loving husband and father, loved by all who knew him, always in peace with his neigh-

bors. If he had an enemy on earth we do not know it. He has passed away from this world of sin and sorrow, his body consigned to the tomb to await the glorious resurrection morn, when Christ shall descend with all the holy angels and shall raise that sleeping dust to immortality and fashion it like unto his own glorious body and take it home to glory, there to sing praises to Christ our King. This precious brother had been a father to me.

His son-in-law,

W. O. BEENE.

Lucinda Smith Kennedy was born June 22nd, 1842, died Nov. 20th, 1912, aged 70 years, 4 months and 28 days. She was united in marriage to Deacon S. M. Kennedy June 22nd, 1879. She united with the Primitive Baptist Church about thirty years ago, and her life was one of devotion to the cause she loved so well. She was a great help to brother Kennedy as a true and faithful companion, not only in temporal things, but a great comfort in spiritual things as well. Brother and sister Kennedy's home at the time of her death was in St. Joseph, Mo., but they had rented their little home and gone to Hope, Ark., to join their son and family, who were going to spend the winter at his home in Orlando, Fla. They were to visit a few days with friends, then follow their son, who had gone on with his car. Little did they think how soon their plans would be blasted after all their arrangements had been made to start at an early date. Sister Kennedy was taken with a severe pain in her back, and they carried her to the bed and she passed away in about twenty minutes. They were at the time stopping with Mr. Sanford, an old neighbor and friend from Illinois. They at once made arrangements to start back to their old home in Illinois, and telegraphed to their daughter, sister Susie Bloomfield, at St. Joseph, Mo., to meet them at Plymouth, Ill., where she met them with a heart full of love and true sympathy, and was a source of great comfort to her father. The remains were taken to the Scotts Church, near their old home, east of Plymouth, Ill., where the writer tried to preach a funeral discourse to the memory of the deceased, after which we laid the body to rest in the old churchyard.

May the Lord comfort dear old brother Kennedy and sustain him by his grace in the great trial he is called to pass through.

L. E. FRAZEE.

Mrs. Catherine Elmendorf died at her daughter's home, in Morrison, Ill., Wednesday evening, Dec. 11th, 1912. Catherine Bogart, daughter of Henry and Elizabeth Bogart, was born Sept. 29th, 1826, at Olive, Ulster Co., N. Y. She was married Sept. 26th, 1850, to Levi Elmendorf, who died May 8th, 1899. To that union were born four children, who survive: Henry B., George L., Frank M. and Mrs. Elizabeth Entyen, all of whom reside in Morrison. Besides

these she leaves six grandchildren, four great-grandchildren and one brother, Hiram Bogart, of Prophetstown, Ill., to mourn their loss. The family moved from New York to Prophetstown, Ill., in 1867, and the following year settled at Union Grove, moving to Morrison, Ill., in 1885, where they have since resided. The deceased had been in good health until the past year, even though so aged. Her last illness covered a period of but a few days.

(MRS.) ENMA. C. JOHNSON.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81. MIDDLETOWN, N. Y., JANUARY 15, 1913. NO. 2.

CORRESPONDENCE.

“SONGS IN THE NIGHT.”

(Job xxxv. 10.)

NIGHT is often employed by the Holy Spirit, in the Scriptures, to set forth the adversities, temptations and sorrows of the children of God; for though they are called the children of light, (1 Thess. v. 5,) and the children of the day, with the loveliness and preciousness that these names signify, yet many a dark night they have to pass through in their pilgrimage to the realms of immortal day. (Rev. xxii. 5.) Job exclaims: “Wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.”—Job vii. 3, 4. And David thus tells us his pitiful story: “I am weary with my groaning; all the night make I my bed to swim; I water my couch with tears.”—Psalms vi. 6. Again he says: “My sore ran in the night, and ceased not: my soul refused to be comforted.” Yet even in this night he reviews his experience in former nights: “I call to remembrance my song in the night.”—Psalms lxxvii. 6. Ere long the morning

again appears, and chases away the shadows of the night. “Weeping may endure for a night, but joy cometh in the morning.”—Psalms xxx. 5. Blessedly true. But the Lord our God in his sovereign graciousness sometimes gives joy in the midst of the darkest dispensations. There is given to the tried people of God joy in tribulation. (Romans v. 3.) The Lord lights up our candle, he so ministers to his afflicted ones, so lights up with his exceeding great and precious promises the afflictions and temptations of the night, that in this light they walk through the darkness and are enabled to sing, “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.” These are periods in the lives of some of God’s elect when they feel to have little else but night. “Neither sun nor stars in many days appeared.”—Acts xxvii. 20. The providences of God that encompass their steps are such that their hearts cry out, “He hath led me, and brought me into darkness, but not into light.”—Lam. iii. 2. In our simplicity we desired and we thought that our God and Redeemer who loved us would give us what we esteemed

to be good, then evil came; when we waited for the cheerful light then came darkness. Ah, then we entered into dismal nights, with dragons and owls for our companions. (Job xxx. 29.) How can you sing in such a place? What will be the theme of your song? That was a dark night with the apostle Paul when God gave him a thorn in the flesh, the messenger of Satan to buffet him. He was abased, brought low; found himself a mass of infirmities, and so weak that he was not equal to the conflict; he was constantly being buffeted by the messenger of Satan. He was weak, and the enemy thrust him sorely, thrust him down. Like others before him he cried unto God in the battle. (1 Chron. v. 20.) He tells us, "I besought the Lord thrice," and this was the answer and the blessed results: "The Lord said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—2 Cor. xii. 9. Thus most gladly he gloried in the grace of God, which was so sufficient for him in all his weakness, and though the thorn pierced him, and Satan's messenger buffeted him, he could sing, "In all these things we are more than conquerors, through him that loved us."

The singing of the church of God is not mechanical. The phonograph can be wound up, the record put in place, and then a little touch and the song is poured forth. But how is it with the christian? Is he a self-determinate being, self-operative? Carnal religionists can sing their songs when they please; they profess to have in themselves the ability to sing at all times; but the saints of the Lord tell another story. The songs they sing, that delight even the ears of the Most High,

spring from the melody in the heart to the Lord. Ah, with the lips, sacred, precious words may be sung, and yet the heart of the child of God may be so asleep, so indifferent, as to be unconscious before the Lord of the words that the lips are uttering. But to sing with the spirit and the understanding is like all things else in the worship of God, it is of the operation of God. It is God's divine power that giveth us all things that pertain unto life and godliness. (2 Peter i. 3.) The people of God therefore very willingly confess, "He hath put a new song in my mouth, even praise unto our God."—Psalms xl. 3. "Thou hast put gladness in my heart."—Psalms iv. 7. "Who giveth songs in the night."—Job xxxv. 10. When Jesus sings in the midst of the congregation (Heb. ii. 12,) the heart of all the congregation sings with him, their Head and Redeemer. When God rejoiceth over us with singing (Zeph. iii. 17,) how then can we be sad?

"As from the lute soft music flows,
Obedient to the skillful hand,
So, tuned by thee, my spirit owes
Her harmony to thy command.
Touched by the finger of thy love,
Sweet melody of praise I bring,
Join the enraptured choir above,
And feel the bliss that makes them sing."

Truly the religion of Jesus Christ is a divine reality, begun by the Lord and performed by him until the day of Jesus Christ. Praying and singing unto God are wrought in the soul by the Holy Ghost. To have a vital inheritance in the covenant of grace altogether surpasses any other portion possessed by any of the human family; for though a person could be made to have all the glory and riches of ten thousand worlds, O how would it all fade away and crumble into nothingness when weighed or compared with the inheritance of the

saints in light. O let me win Christ, (Phil. iii. 8,) and my soul shall readily relinquish its grasp of all corruptible things. The excellency of the ministry of the Holy Ghost is very blessedly declared in the songs he giveth in the night. I have mused a little upon the melody of these songs as portrayed in the Scriptures, and some experience I have, I hope, of the same in my soul, and I much desire that my heart might now indite the good matter while I write to you of these God-given songs in the night.

The worship of Jehovah in the temple was perpetual. Day and night the ordinances of divine service were being celebrated, and amidst all this typical service there was singing day and night. (1 Chron. ix. 33; Psalms cxxxiv. 1.) So the worshiper who looked by faith in God toward his holy temple ever found that which answered to his soul's needs. The every day service in the temple was sacred and glorious to those who had eyes of faith to behold the beauty of the Lord, (Psalms xxvii. 4,) and upon some special occasions it must have been, we would think, even to the unregenerate Jew, peculiarly impressive. Look at the description given in 2 Chron. xxii. 20-36. "Ye shall have a song, as in the night when a holy solemnity is kept: and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel."—Isaiah xxx. 29. In Zion, the city of our solemnities, there were solemnities in the daytime and solemnities in the night, and in all these solemnities the Lord ordained the song to be there; and very sure I am that when the Israelite by faith participated in those typical services he felt it was blessedly meet that the praises of the Lord in melodious strains should ascend unto heaven, for the song the singers

sang was in his heart. "God my Maker giveth songs in the night." O thou art our lovely and loving God to give such songs to poor sinners. All prayer and all singing unto the Lord are very blessed privileges to sinners, and both flow forth unto the Lord the gracious fruits of God's grace in our hearts. (See Zech. xii. 10; Col. iii. 16.) When we pray and when we sing the tongue can never express all that the heart would say; so when the heart sings in the worship of Jehovah the lips can never tell our trust and hope, gratitude and adoration. When notes of gratitude swell the song there in review are the undeserved kindnesses of the Lord. When we adore him what self-abasement we feel. We declare in our songs his majesty and might, his holiness and loveliness, and we are conscious of our low estate, yet he remembers us, of our weakness, and he is our strength and salvation, and knowing ourselves to be poor, sinful, so unlovely, in our admiration of him our yearning hearts say, Be thou my God and Friend, smile upon me, O let the beauty of the Lord be upon me. When we are singing with grace in our hearts to the Lord there is often much prayer ascending in the same instant unto him who heareth prayer and inhabiteth the praises of Israel. "In the night his song shall be with me, and my prayer unto the God of my life."—Psalms xlii. 8. Some friends of mine have a parrot which sings, "Nearer, my God, to thee." This parrot in his singing worships God just as well as that one who, though he has a most melodious voice and sings the most sublime words, if there is not the grace of God in his heart. "This people draweth nigh unto me with their mouth, and honoreth me with their lips: but their heart is far from me."—Matt. xv. 8. The phonograph can sing Handel's "Messiah,"

and a large choir of chosen voices can do the same, (only, as we think, so very much better,) but neither of them worship God in spirit and in truth. The Father seeketh such to worship him. Songs in the night are frequently answers to prayers. Let me bring before you several examples. Nebuchadnezzar in his fury commanded all the wise men of Babylon to be destroyed, and the decree went forth that the wise men should be slain, and they sought Daniel and his fellows to be slain. Daniel and his companions pray to the God of heaven, and God in a night vision answers their supplications; then in the night his song breaks forth, and this is the God-given song in the night that he sings: "Blessed be the name of God for ever and ever; for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter."—Daniel ii. 20-23. Paul and Silas for Christ's name sake are apprehended, and "the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." What a condition for the ambassadors of Christ, the Prince of glory, to be in! They are suffering for Christ's sake. One

of these prisoners had formerly been injurious, an exceeding mad persecutor of the saints of God. Now in that innermost dungeon, with their bleeding stripes, and their feet held fast in the stocks, they languish in their sufferings in that dark, dismal prison. Ah, they think of their God, they think of the precious Savior, our Lord Jesus Christ, who hath ascended into the heavens, and they pray to God; they prayed for themselves, and no doubt for their enemies who had spitefully used them. I believe they prayed for that exceeding zealous, cruel jailer. O, it is so blessed to have a heart to pray, to wait upon God, to tell before our almighty Friend all our troubles. Poor, distressed, suffering, tempted, the heart prepared by the Holy Ghost, look with entreaty unto him who is mighty, the salvation of his people in times of trouble. No one cares, they pass us by, there is no helper, creatures and all our own resources fail, but God draws nigh, and there is the upward glancing of an eye when none but God is near. The Lord was near to those two prisoners, he came into their hearts by faith and they prayed to him. Then by his gracious operations in their souls (which the hypocrite can never understand) they contemplate, not so much their bodily sufferings, but the wondrous mercies of the Lord to them in Christ Jesus, and their hearts are tuned by the Comforter, and the song burst forth upon their lips, the midnight song. They sing praises to the Lord; they rejoice that they are counted worthy to suffer for Christ's sake; they find his dear words to be spirit and life to them. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in

heaven: for so persecuted they the prophets which were before you."—Matt. v. 11, 12. Were the other prisoners asleep at that hour of the night? They are awakened, Paul and Silas, suffering, tortured, ambassadors of the King of kings, are praying and singing praises to God. The prisoners heard them. I am glad that is recorded, it is with comforting meaning to me. Did any of them find their own poor, sinful hearts moved? Did they, in a little measure, join in spirit in these prayers and this song in the night? God heard them. Read for yourselves Acts xvi. 22-34.

See the fugitive prophet. Poor, foolish, sinful man, he sought to flee from the presence of the Lord, but now he maketh his bed in the belly of hell. He goes down to the bottom of the mountains, the earth with its bars are about him forever, the weeds are wrapped about his head. God is there upholding in being and wondrously working in the soul of his wayward child. O the glories of the grace of God to vile sinners; to the rebellious also. Those three days and nights that Jonah was a prisoner in the belly of the fish were one long night to him. Here Jonah was taught wonderful, humbling and gracious lessons. The belly of the whale was his schoolroom, and God was the only Teacher and his almighty Friend. Here he prayed and here he sang. Was there ever such a temple for a worshiper of the Creator? The Lord prepared the great fish to swallow up Jonah, and thus sanctified, the fish's belly was to Jonah none other than the house of God, yes, and the gate of heaven. The night was dark, he felt a castaway from God. "I am cast out of thy sight." He feared God would never look upon him again. O his affliction was great, and he fainted; then he re-

membered the Lord. The remembrances were blessed and wrought very graciously, his heart was inclined unto the Lord, and though he felt cast out of God's sight as one that is an offence, an abomination in his eyes, yet there springs up a holy determination in his soul, and he says, "Yet I will look again toward thy holy temple." He makes his confession unto God, he cries unto him for deliverance. "Thou heardest my voice;" and then he exclaims, "I will sacrifice unto thee with the voice of thanksgiving; I will pay that I have vowed," and the song of the Lord sprang up in his soul, and this is the song he sang: "Salvation is of the Lord." The belly of hell could not hold for very long such effectual fervent prayers, and such a singer with such divine melody in his heart to the Lord. The Lord heard his prayers and heard his singing, and Jehovah spake unto the fish and it vomited out Jonah upon the dry ground. (Jonah ii.)

The night that Daniel was in the lions' den was an unhappy, sleepless night for Darius the king. He went to his palace and passed the night fasting; neither were instruments of music brought before him, and his sleep went from him. Ah, there was no melody in his heart. But it was a blessed night to Daniel, for he believed in his God, and through faith shut the mouths of lions, and I feel satisfied there was a song in his heart to the Lord that night; he was glorying in his God, though his companions were hungry beasts of prey. (Daniel vi. 18-23.) How delightful and comforting were the tidings and song that the shepherds heard the night that Christ the Lord was born in Bethlehem. (Luke ii. 8-20.)

Perhaps some dejected child of God is saying, Ah, it is not so with me; my night is long, my trial continues, it is

now dark, and it seems to me to grow darker, and Jesus is not yet come. (John vi. 17.) If Christ would come my day would dawn and the darkness would be scattered, but my soul is cast down within me, my harp is upon the willows and I cannot sing. This trial and my sins, my fretfulness, I seem to have lost faith, unbelief so infests my soul I am all out of tune with myself and with God's providences, ah, I fear with God himself; I have no psalm to sing, with me it is little else but night. He giveth songs in the night? Yes, but not to me. O thou tossed and bruised, weather-beaten one! Thou hast been buffeted with evils, Satan and sin have plagued thee, thy way has been rugged and at times thou hast fallen in the rough places. God shall put thee upon thy feet again, there shall be a lifting up; the Lord in due time will put a few notes of blessedness, of hope in thy soul; the time of the singing of birds will come, and thy winter will be past. Weeping endures for the night, yet he who maketh the day dark with night, who is shewing thee great and sore troubles, and though you now are in heaviness through manifold temptations, will quicken you again, he will bring thee up again from the deeps of the earth, for he turneth the shadow of death into morning. O, he will lift up upon you the light of his countenance, and joy shall be thine in the morning.

The celebration of the passover in Egypt was a memorable season, and though in the first keeping of it there is no mention of singing, yet I have no doubt there were fervent praises in the hearts of many of that favored host who were sheltered by and passed over because they had the token of the passover blood. "When I see the blood, I will pass over you, and the plague shall not

be upon you to destroy you, when I smite the land of Egypt."—Exodus xii. 13. And the Lord brought forth his people with joy and his chosen with gladness. (Psalms cv. 43.) And well might they sing as they marched out of Egypt that night. Though in every house of the Israelites there was hope and comfort as they ate the passover lamb, yet in the houses of the Egyptians O what desolations and grief! Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was not a house where there was not one dead. (Exodus xii. 30.) There is one celebration of the passover that is wonderful indeed, and of all the God-given songs in the night that have ever been sung or that ever will be sung to the end of time, the singing on this passover night exceeds in divine blessedness, to me, a poor sinner, all other singing. At even, at the going down of the sun, (Deut. xvi. 6,) in a large upper room Christ and his twelve apostles are gathered to partake of the passover. All has been made ready by the disciples in the furnished guestchamber in the good man's house. When the hour was come Jesus sat down, and the twelve apostles with him. In that upper room that night there were some things over which there could be no singing. There was a strife among the disciples which should be accounted greatest. (Luke xx. 24.) Then there was that blessed example given by the Master in washing the disciples' feet, which they then so little understood. Then the consternation of their troubled hearts when Jesus told them that they all should be offended because of him that night, and one of them should betray him. (Matt. xxvi. 31.) Yes, these were truly bitter herbs to eat that night of the celebration of the passover. But

the Son of man sat with his apostles, and he said unto them, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."—Luke xxii. 15, 16. Christ so well knew all the depths of meaning of the passover, not only as a commemorative feast, but its divine typical signification. He had many times kept the feast, now this is the last time, and he looked forward to it with eagerness of heart. How well he knew that he himself was the substance of it all, and that the time for the passover's fulfillment, with all its God-glorifying signification, was very near at hand. "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." The apostle Paul tells us, "Even Christ our Passover is sacrificed for us."—1 Cor. v. 7.

"With desire I have desired." His whole heart is in it; he presses forward with divine fervor to the accomplishment of the passover. Is it not sacredly comforting to look upon our dear Ransomer, so eager, shall I say? Even as the hart panteth after the water brooks, so he panteth to eat this passover and to give himself a sacrifice for his people. (Psalms xl. 6-8; Heb. x. 5-7.) O how he loved his people! How willing was Jesus to die! To you is it nothing that Jesus should die? Take a glimpse at another transaction in this upper room. "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth

of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. xxvi. 26-29. I will not attempt to expound these blessed acts and sayings of Christ. Let me simply repeat a few words in 1 Cor. x. 16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

When all was said and all was done in that upper room they sung an hymn and went out into the mount of Olives. (Matt. xxvi. 30.) What hymn was sung, what were the words, what the tune, is not recorded. Whether their human voices were bass, baritone or tenor is of no moment to me. Behold the scene. Twelve men are singing. (Judas Iscariot is not present at these closing transactions.) They are singing with the spirit, and with the understanding also; perhaps some of them only in a small measure. One of them in all things hath the pre-eminence. The chief singer is Jesus. Wonderful, dear name to poor sinners before God. Who is Jesus? The virgin Mary's son, and no less than the Word made flesh. He sighed, he groaned, he wept, he prayed, he rejoiced in spirit, and he sings. The Son of God incarnate sings, he sings with them, and they with him. The Head and the members are singing a hymn. "In the midst of the church will I sing praises unto thee." He who is the brightness of the Father's glory and the express image of his person, upholding all things by the word of his power, is found in fashion as a man, and sings with these eleven men. "I love the incarnate mystery, and here I fix my trust." O mystery so sacred, so comforting! The hymn sung on this night is a fitting close to all that has

taken place in that upper room; all in that moment is harmony, I will call it sacred, mellowed blessedness. But what most exercises my heart in the song sung this night is that it is on the eve of such a wonderful night, of scenes and acts and sufferings that know no parallel. Eleven sinners, sinful, mortal men, are singing with Jesus Christ, the sinless One. He had been tempted in all points as they had been, and was yet without sin. In acts and words and thoughts he was ever holy, harmless, undefiled and separate from sinners. They had continued with him in his temptations; their hearts knew he was the Christ, the Son of the living God, that he had the words of eternal life. God our Father in heaven had revealed it to them, and they sing together. Moved as they have been by the transactions in that upper room, by Christ's gracious teachings, by such infinite heights and unfathomable depths of doctrine that dropped from the lips of the Savior, of which by the Spirit of Christ in them they had been given a little understanding, the hearts of these eleven sinful men have been tuned to sing with him. Yes, it is the Spirit of Christ in their hearts that indites all the melody found in them to the Lord. With what mingled emotions do these poor, sinful men sing in union with Emmanuel, their High Priest, the Mediator and Sacrifice of the new covenant, for he had said unto them, "This is my blood of the new testament, which is shed for many for the remission of sins." They were babes yet in the knowledge of Christ, but the Holy Ghost perfecteth praise out of the mouths of babes and sucklings. Their hearts are joined to Jesus Christ, and they are in oneness of spirit with him, they sing with him, and he with them. They rejoice with trembling, worshiping the God of

Israel; they love one another, and each one holds in very dear esteem the beloved Jesus Christ. O does it not look as though they were so of one heart that nothing could sunder them from one another? that they never would be envious, that there would be no more strife among them who should be greatest? For O how humbled their hearts had been while the Master was washing their feet. They sing together. Sacred, blessed moments! "How sweet, how heavenly is the sight." Alas. Now they are singing with Jesus, everything is sacredly beautiful. The song ceases, and they go out into the mount of Olives. In a little while one of them is denying that he knew Jesus, he is cursing him. O God! O Peter, you wept bitterly over it; how bitter was thy grief, thy heart was broken, how thou didst loathe thyself. But that look of Jesus, the man of sorrows, broke thy heart, but also put drops of ineffable sweetness into thy cup. I know thy bitterness, and I have tasted thy sweetness; I am now weeping, too, not over thee, but over myself. I am ashamed, I sigh, my heart is smitten. O eleven men, in a few fleeting hours ye are all offended because of Jesus, and ye all forsook him and fled. Did not ye all esteem yourselves valiant soldiers? Did you not say that ye would never deny him, that ye were ready to die with him? (Mark xiv. 31.) But ye turned back in the day of battle. O, I am pained, for I see in you my fickle, sinful, shameful self. I would not utter a harsh word, I would not cast a stone at you; I see in you myself doing as you did on that dreadful night. Christ is singing! It is peculiarly blessed in my heart to think that he was singing just then. His work is before him; his meat is to do the will of him that sent him. This is the night of the powers of

darkness; the darkness covers the earth and gross darkness the people, and in Jerusalem is concentrated all wickedness. Deceit, envy, malice and murder burn in lurid flames in the hearts of men. The devil and his angels find this their hour, and are in cursed activity in the hearts of men. All this darkness is arrayed against the God-man, Christ Jesus. There, O our Father in heaven, sings thine only begotten Son, the brightness of thy glory and the express image of thy person, found in fashion as a man, thy Holy Child Jesus, whom thou hast anointed. Though the heathen rage, and the people imagine a vain thing, and the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Christ, Jesus Emmanuel sings. In my musings I am saying, Christ the captain of our salvation is singing his battle song. He knows the fight is at hand, he anticipates the victory, he is exultant, defiant, he will tread down his enemies and trample them in his fury, the day of vengeance is in his heart, and the year of his redeemed is come. The singers went out before the army singing unto the Lord, praising the beauty of holiness, and saying, Praise the Lord, for his mercy endureth forever. (2 Chron. xx. 21, 22.) The priest blew the trumpets of rams horns, and the people shouted with a great shout, Jericho's walls fell down, and the Lord gave them the city. (Josh. vi. 20.) They blew the trumpets, brake the pitchers, and cried, The sword of the Lord and of Gideon. (Judges vii. 20.) I have read about the Marseillaise hymn being sung during the French revolution, and other battle songs. I have marched myself, by faith, a few steps with the ransomed singing our battle song, We are more than conquerors through him that loved us; O

death, where is thy sting? O grave, where is thy victory? But this song in this night that Christ sings surpasses all others. He is "above his fellows," for he is also the man that is my fellow, saith the Lord of hosts. (Zech. xiii. 7.) He is in infinite preeminence, and his song is preeminent in fervor, majesty and glory. When his soldiers sing their battle song in holy confidence of eternal victory it is only by his Spirit in them, only as he inspires the song in their hearts, only as they are joined with him, looking with all affection, trust and hope unto Jesus Christ, the Captain of their salvation, the sweetest Psalmist in Israel. On the eve of the dreadful conflict he sings his own battle song. And yet, O thou mighty, valiant one, what griefs were thine, so bruised, and wounded, smitten for our sins! It is written that Jesus 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. (Heb. xii. 2.) And his song on the eve of entering Gethsemane, and from there to the palace of the high priest, to Pilate's hall, and to Calvary's cross was a song of expectant joy unto the Father. Thus by his Spirit in the prophet he sings, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—Isaiah lxii. 1. "He shall see of the travail of his soul, and shall be satisfied." He sings defiance to the night, to all the powers of hell. In defence and for the redemption of his church he will give his back to the smiters, and his cheeks to them that pluck off the hair; he will not hide his face from shame and spitting. And he sings, "For the Lord God will help me;

therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; and the moth shall eat them up."—Isaiah l. 5-9. O he loves his people great and small, and gives himself a ransom for them. And he sings, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Psalms xl. 7, 8. Christ knows there is eternal joy and everlasting glory for himself and his blood-ransomed church when the battle is ended, when the last enemy shall be destroyed. Then shall his people, all fair, without spot or blemish, holy, unblamable and unreprouvable, in immortality and incorruption be conformed to his image, and with exceeding joy be forever with him. This is his joy in his song unto the Father before the battle. For the joy that was set before him he endured the cross, and though he so well knows what it will cost him, and why he is come to this hour, he delights to be obedient, for the redemption of his people, even unto death, that through death he might destroy him that had the power of death, that is the devil, and deliver them (his loved, chosen people) who through fear of death were all their lifetime subject to bondage. How exultant is his song, how determined is the counsel in his heart in that which is before him. Let your heart hearken; he sings, "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. This is not the vain boasting of Goliath, but the exultant confidence and shout of David when he hasted and ran to meet the giant, and slew him. (1 Sam. xvii. 43-51.) When Christ would make an end of sin, vanquish Satan, death, hell and the grave, it was such a battle that only he could undertake. There was none to help him. All his people were without strength, there was none to uphold, therefore his own arm brought salvation unto him, and his fury upheld him. (Isaiah lxiii. 1-6.) He was wounded and bruised, yes, for the salvation of his loved church, he bore all her sins in his own body on the tree, he bore sin's tremendous curse and shame. "He bore all incarnate God could bear, with strength enough and none to spare." O if Christ had not been Jehovah Jesus all had been a failure. But this was the determinate counsel, I (Jehovah) "will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."—Hosea i. 7. "He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law."—Isaiah xlii. 4. "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." "Mighty to save."—Isaiah ix. 6; lxiii. 1. He shall save his people from their sins. Very wonderful is the love of God which is in Christ Jesus the Lord, and the song he sang that night is "Love's own sweet song." Eternal love flows forth in every note as Jesus sings. In his love and in his pity he will go forth to suffer, bleed and die. O, Christ, thou art altogether lovely. God is love; dear Jesus, thou art love incarnate! Jesus and the eleven sang their song in the night. And when

all the ransomed are gathered home to glory, then in life eternal, in everlasting bliss we shall worship and serve our God, and sing immortal praises to God and the Lamb in endless day. There will be no more songs in the night: for there shall be no night there. (Rev. xxii. 5.)

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

SOUTHAMPTON, Pa., Dec. 9, 1912.

DEAR BRETHREN:—I send you for publication in the SIGNS OF THE TIMES this letter from J. P. Haarsma. He is one of the little company of spiritual friends who meet together in Winnipeg, Manitoba, for conference and for the worship of the true and living God. Some of these have membership in the Particular Baptist Church in England, two are members here in Southampton, two or three elsewhere and some have not yet been baptized. This dear friend and his wife are of the latter number, but I believe both of them are waiting the Lord's time to receive this solemn ordinance, desiring to follow their dear Savior in it when opportunity is given them. I met with this dear company in August and September, and much enjoyed my interviews with them.

Your brother in hope,

SILAS H. DURAND.

WINNIPEG, Manitoba, Nov. 30, 1912.

DEARLY BELOVED ELDER SILAS H. DURAND:—We are all, through the mercy of God, in good health. I remember that when you were here I promised to write you a little of my soul's experience, and I will try to do so, and may it be to the glory of the Lord. I do not mention anything that happened to me between fifteen and twenty-eight years of age, as the letter will get rather long. The

thirtieth day of January, 1879, we had such a terrible storm that it made me afraid that the world was going to ruin. I fled to the barn to sing, but what I sang I do not know, when suddenly a supernatural light flashed in my soul, which had such an effect that all my fear took wings, the turbulent sea was quiet and I had peace, but how I felt I cannot tell. Just then my wife came in, I told her how frightened I had been, and how at ease I felt then, having perfect peace, and everything beamed of peace, and even if the world should have turned upside down with me I would not have been the least in fear, although I could not tell where my soul would have landed if such a thing had happened. This wonderful peace of mind was but of short duration, although there remained a little hope that all would be well with me one day, for I knew that this was a miracle of God, and comparing it with the word of truth I found that the disciples experienced something similar when they were on the turbulent sea in a frail vessel and He commanded the winds and the sea to be calm and they obeyed his voice; and they marveled not a little, saying, What manner of man is this, that even the winds and sea obey him? This rather strengthened my little hope with regard to the future. When I was home, or with other people, I sometimes heard a still small voice, saying, "Return, ye backslider," just as distinctly as a voice is heard with natural ears, but in what manner this command could affect me I could not make out, so I was first up, then down, having a little hope, but the anxiety of mind getting worse right along. Pray I could not, and in going through mere formalities I could see no benefit for me, and I am sure that if I could have obeyed the precepts of the whole Bible it

would not have saved my soul from God's wrath. I am now glad that the Lord in his unfathomable wisdom does not use abilities which generally are employed to dethrone the Most High and set self upon the throne; firstly, from that source I can never have any misgivings, as if my knowledge was gathered through means of my natural abilities, and this to doubt my standing in the sight of God; secondly, I know through this that thousands are resting on their own lees, who are bold in praying and talking about faith and redemption, and think they are perfectly happy, loving the foremost seats in high places, while their faith is nothing more than a natural belief, relying solely on the letter of Scriptures, and expecting to be saved thereby. They talk about Jesus, whereas the Holy Spirit has never taught them to know God. They were never arrested in their soul through that terrible Judge; never been killed through the spirit of the law, nor their mouths been stopped, and they think and imagine that Jesus is their Redeemer, while it is nothing but vain and presumptuous imagination. Only those individuals who have been brought to the knowledge and felt realization of their lost condition, through the Spirit, and have lost all confidence in their own strength ever to be saved thereby, are enabled to say and understand the meaning thereof, No man can say that Jesus is the Lord, but by the Holy Ghost. They understand the vast difference between the formal professors of religion and themselves, and they give all the honor to the Lord, who in his great mercy opened their eyes and understandings, to shun all such abominable rashness. Hundreds of times it has been said to me that the church must be restored in the church, and not by going out of it, but I am ex-

ceedingly glad that I have not offered anything to these Baal priests what belongs to the Lord. People would say that the cause of the church being sunk so low could be found in our sins, but I answered I felt not the least guilt on my conscience on account of it, and I believe if the Lord would but help me in the way of truth, such a constitution wrongly called "a church" would never testify against me. The Spirit says: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." We hear cries on all sides that the gospel must be preached; everything is put to work to help it spread, which is, rightly considered, small wonder, for their gospel is an invention of human beings, and must therefore be kept on its feet by mortals, and they have to offer to it, but the word of God affirms that the disciple be as his master and the servant as his lord; having no strength in themselves, they live by faith, and their expectation is from Him who called them to work in his vineyard, although this is not a pleasing way to the flesh.

I will now relate what happened on Christmas of the year 1879, if I am not mistaken, for my soul's experience is yet fresh in my mind, though for natural things my memory is not to be trusted; as it is not in union with the things of the Spirit, it is dying with the natural man, and understands not the things pertaining to the kingdom of heaven. What I have written thus far I have written in the fear of the Lord, and in such measure as my soul has been enlightened, although I have thousands of times been afraid, and am often yet, that it is not impossible that I might be mistaken about the genuineness of this fear. This often makes me exclaim with the psalmist,

“Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.” Save me from self-delusion, for the eyes of the Lord look on the heart for truth in the inward parts. During the time from January 31st until the 25th of December of the same year were my soul afflictions very heavy, and I suffered the very pangs of death, although I was not wholly without hope that the Lord might be some day merciful to me. On the night following Christmas I finished my work much earlier than usual, because that night I wanted to go to my aunt’s, to have a talk with her about soul matters, she being a woman who was not ignorant of such things. At that time I often had a verse of the Psalms upon my mind, namely, “Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me.” That far I could come, but the words, “For thou art the God of my salvation; on thee do I wait all the day,” were as impossible for me to utter as to create a world. After I had finished milking, and while I was yet in the barn, the same verse came into my mind again, and I perceived at once that now it was different with me, but I did not know what caused it. I had been in a frame of mind that I could not believe such a sinner as I could ever be made humble and brought to salvation; an unsurmountable mountain seemed to stand between God and my soul. I had many good intentions, and made thousands of vows, but I never kept them. Now came this verse in my mind, and my heart at once responded, “For thou art the God of my salvation; on thee do I wait all the day.” I could do what was impossible before, I could sing it out, believing

the obstacle I had felt before was suddenly removed, and with the eyes of faith I could look back and see that I had been waiting on him all the day, a long time already, but I had never been aware of it, and why I had not known this was a wonder to me. And thus light broke from above in my soul; then I lost consciousness, and how long this lasted I do not know, but when I came to I felt as if my senses had turned to praise in exalting God. I stood with the milk pail in my hand, looking in the light of the lamp, being astonished, and I exclaimed, O Lord, give me repentance, and as soon as the words were passed my lips the answer quickly followed, accompanied with majesty and power: “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Then I already saw my name engraved in the handpalms of Christ, and I exclaimed, Now even the gates of hell can never conquer me, for I felt as if I was let down from heaven, never having committed sin, and my body seemed to be relieved of a very heavy burden, and I said, with the words of Paul, “Old things are passed away; behold, all things are become new.” Then I went into the house and related to my wife the great things the Lord had done for my soul, which she was surprised to hear. I was allowed to live in that happy frame for a few days, and visited some of the Lord’s people to tell them the wonders God had done for my soul, but the majority would not believe me. Their unbelief did not discourage me at all, for with Paul I could say, “Are they Hebrews? So am I.” Do they expect to go to heaven? I am just assure of it. Their doubt about the Lord’s work in my soul I learned afterward was because as I had never spoken to them

about my poverty they could not believe my deliverances, being ignorant of the things which had preceded my deliverance from bondage. But at that time I had all my poverty completely erased from my mind, and it was impossible to talk about it. This happy frame, wherein the world seemed as banished from my mind, continued towards that glorious Being who became a curse to redeem me, and who so loved me that my love was drawn out towards Him. But now my love seemed to be decreasing, and this made me very uneasy in regard to my state. One night I came home feeling very dejected in spirit, and it seemed to me as if everything would soon be at its end with me. After I had laid myself on the bed such an awful stream of blasphemies was opened up in my flesh against the Most High that I shuddered, and it seemed as if I were lying on the very edge of a horrible abyss, expecting every moment to be cast down into eternal gloom, and the sentence I felt I justly deserved. I could no more pray than a corpse can, but all of a sudden this truth was dropped into my soul, "O keep my soul, and deliver me; let me not be ashamed; for I put my trust in thee. Let integrity and uprightness preserve me; for I wait on thee," and I sang this with heart and tongue, and fell into a refreshing sleep, and upon waking in the morning I found the dear Lord still abiding with me, and these words were applied with power, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This blessed peace which I then enjoyed was of such an overpowering nature that it was past all understanding, and it was impossible for me to be at enmity with any person, and sure I am that if I could have communicated my peace with my

worst enemy it would have turned him, the roaring lion, into a gentle lamb. Then I comprehended Paul's words which read, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?" In this happy frame of mind I supposed myself at the end of all my conflicts and beyond all strife, but alas, how ignorant I was in this matter, having no conception of my wants without number and the multitude of my scarlet sins, and had not my name been engraved in the palms of His hands, verily the gates of hell would have conquered me. The devil tried hard to make me believe that my repentance was only mere show in the flesh, but to my comfort the Lord added his light to his life, which enabled me to see the change that had taken place with me, and of one thing I was perfectly convinced, viz., that faith is a free gift of God, and no qualification of human nature; it cannot be produced by cultivation, nor increased, but it is freely bestowed of God. It knew its origin in me, viz., in the love of God shed abroad in my heart by the Holy Ghost, which is also the case with the hope, and this encouraged me, seeing that the work in me carried the stamp of divine approbation, and it made me bold in conversing with sinners and with saints. When I talked with some I tried to find out where they obtained their religion, disregarding how few or how many their words were. When I found their religion to be void of divine authority I would question them about its

derivation, and point out its uselessness, although I was always filled with fear lest I might hurt the work of God, for I would not have done such a thing for anything. But this fear came generally from the wrong side to make me keep silent, but when I contended for God's truth my eyes were fixed upon the Lord, using gentle words at first, but when my adversary used the sword then I made use of mine, too, and was sure of coming off victorious. One Sunday night I heard one preach; I cared nothing for the sermon, but the last words of the portion that was read suited me so admirably that I felt as if drawn up into heaven, they were, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." At times I felt so overflowed with the loving-kindness of the Lord that I wanted heaven and earth to help me praise him. I could not praise him to such an extent as I desired, but I was comforted through the words of Jesus where he says, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Gradually I began to attend to my business again, but the things of the kingdom of heaven were uppermost, and the world was to me only of secondary weight. God's truth was in me like a spring of living water, his promises were applied to my soul out of the fullness of Christ, and returned to the Fountainhead from whence was their source. I had a very faithful friend, whom I visited often, for I met with many difficulties, and when I communicated them to him it seemed as if I felt relieved, and as if they were consumed like threads before the flames. It was not my happy lot to have that friend long; his death was the hardest stroke for

me I ever had. I realized keenly what I had lost, for he had helped me carry many burdens, which I now had to carry alone. After the time mentioned until the present my life has been one of strife between the flesh and the Spirit, with much backslidings in heart, and many mistakes. Many times there is no opening of the blood of the Lamb, and I despair; especially are these last three years full of sin in the flesh. The heaviest trial is that His face is hid from me, which must be on account of sin. As I look upon my sin and inbred corruption, and think of the great mercies and deliverances of the Lord that have passed over me, I am astonished. I can claim nothing of what is good, either spiritual or natural, as it all belongs to the dear Lord. I cannot boast, or throw a stone at any one, and the name that suits me best is "The chief of sinners," yet I hope in his free mercies.

Yesterday, and a few other times, we had meeting at our house, which is very comfortable, I think. We would have liked it better if our dear friend Durand had been in the midst of our meetings; maybe you were with us in spirit. It is needful for us to be thankful that all is as it is.

Please cover all that is amiss in this letter with christian charity. I am an unlearned man, but would not write anything wrong if I could help it. Please, if you can, pray for us all at the mercy-seat, to the King of kings. We are all in good health.

With christian love to you and your household, and wishing you every blessing of the Lord that is needful to your soul and body, I am your unworthy friend, and I hope, brother,

J. P. HAARSMA.

NASHVILLE, Tenn., Nov. 5, 1912.

DEAR BRETHREN:—I inclose a letter sent me by an unknown brother, with the liberty of publishing it in the SIGNS if it meets with your approval. It seems to me the brother has set forth the truth according to the teaching of the Scriptures. I think his letter will prove of much interest to the lovers of truth.

Your brother,

O. B. HICKERSON.

THORNTON, Texas, Oct. 22, 1912.

DEAR BROTHER HICKERSON:—I am two years your senior, as I was eighty-two years of age October 1st, 1912, and have been an Old School Predestinarian Baptist in sentiment from my earliest recollection. My mother was a member at the time of the division in the Baptist family, from 1832 to 1840, caused, as you know, by the Andrew Fuller heresy of universal atonement and special application to any one who would accept the terms of the gospel upon their own volition, or will power, and that God would bestow his special mercies and grace upon them because of their obedience. I was born in Thomas Co., Georgia, October 1st, 1820. I was baptized by Elder Charles Holcombe, July 1st, 1880, in Panola Co., Texas.

Now will you bear with me if I attempt to prove that the Old School Baptist Church is the church that was established by our Lord Jesus Christ and the apostles? I deny the allegation of the Arminians that the Scriptures are addressed to the whole world, or the entire human family; the Scriptures are addressed to the living, not to the dead; Jesus Christ and the inspired writers would not have spoken or written a spiritual message to those who are dead in trespasses and in sins. Jesus Christ set up a spiritual kingdom,

and his apostles wrote to those who had been born in this spiritual kingdom; they did not write to the world, but to those who had been quickened into spiritual life, or regenerated and born again of the Spirit of Christ, that Spirit which is formed in them the hope of glory, of heaven and eternal life. The apostle said, "And you hath he quickened, who were dead in trespasses and sins;" that is, he had made them alive. No dead man can bring himself to life; neither the church, nor the Bible, nor the gospel, nor the preacher, nor the sinner by his good works, can bring spiritual life to a dead sinner; spiritual life must come from a supernatural power. Action always follows life. The dead cannot act. Were it not this way our eternal life would be of debt and not of grace. The popular religious world claims that by good works wrought by the dead sinner the special mercies and grace of God are bestowed upon him. This is a false doctrine, or the New Testament has been wrongly translated. In other words, the do and live system is false, or the live and do system is false, and as there can be no action without life, I am constrained as an honest man to believe that only the living can accept Christ and the gospel. "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." Who is the natural man? The natural man is the man who has not been quickened into spiritual life, who has not been regenerated and born of the Spirit of Christ. The man who has only natural eyes, ears and heart, cannot see, hear or understand the things that pertain to the spiritual kingdom of Christ. The Old School Baptist is the only denomination in the universe of God that believes and

preaches this doctrine, it is therefore the church of Jesus Christ. Jesus said, "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 none is able to pluck them out of my Father's hand. I and my Father are one." Men do not have to buy eternal life with good works, God gives it to them, and no power can take it from them. He said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." If the Father gave the entire human family to his Son as a bride, then the entire human family will be saved, for he said, They shall all come to me, and I will in no wise cast them out. But the Arminian says, The people are free agents, and can accept or reject the terms of salvation upon their own volition, and be saved if they do accept. I deny the allegation that there are any terms or conditions to be performed upon the part of dead sinners in order to obtain eternal life, but there are many duties and obligations enjoined upon them after eternal life has been given them. These duties are not to be performed in order to purchase heaven and eternal happiness, but to save themselves from a guilty conscience in the discharge of their duty as the humble followers of the mandates of Jesus Christ. He said, If ye love me keep my commandments. The whole Arminian world and their preachers cannot point out a verse or chapter in the Bible where it is taught that the sinner is required to perform any condition in order to obtain eternal life. Jesus said, "And I give unto them eternal life." They do not obtain this life by buying it, or by the performance of terms

and conditions; it is said on the contrary, "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." Old School Baptists alone believe and preach this doctrine, and they are therefore the church of Jesus Christ. Paul 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," and this he said was according as the Lord had chosen them in Christ before the foundation of the world. This was not when they were regenerated and born again, it was not when they were baptized and united with the church; but they were chosen before the foundation of the world. This work was done in God's eternal purpose and foreknowledge before the world began, and their names were written in the book of the Lamb before the foundation of the world, and so Jesus said to his disciples upon one occasion, But rather rejoice because your names are written in heaven. We also read that it was given to some to make war upon the saints and to overcome them, and power was given them over kindreds and tongues and nations; and all that dwell upon the earth shall worship him, whose names were not written in the book of life of the Lamb before the foundation of the world. This Lamb was Jesus Christ. In God's eternal purpose and foreknowledge Jesus Christ stood as a lamb slain for all that the Father had given him to be his bride, from the foundation of the world, and their names were all written in Christ, and

no power in earth or hell can ever erase one of their names without destroying the immutability of Jehovah. No other denomination believes and preaches this doctrine, therefore Old School Baptists are the church of Christ. It is written, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." There are no intimations of any others being eternally saved, except those whom God foreknew and predestinated to eternal life.

I have made my letter much longer than I intended, but I could find no place to stop writing. I will just record a few more Scriptures which are characteristic of the Old School Baptists, and which prove them to be the church indeed. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." It is not the multitude, but the little flock. "Even so then at this present time also there is a remnant according to the election of grace." "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." It is well known by all intelligent people that the great religious world hates the doctrine set forth in these Scriptures, and all who contend for it, more than they hate any other religious sect or doctrine that has ever been promulgated since the world was fashioned, and this is one of the strongest evidences that the Old School Baptists are the church of Jesus Christ. Were I as sure of heaven and eternal life, as I am that Old Baptists are the church established by Christ, I would be a happy old man.

Yours in the faith of God's elect,
S. M. CARLTON.

WAVERLY, Pa., Dec. 12, 1912.

DEAR BRETHREN EDITORS:—I have had it in my mind for some days to talk to the readers of the SIGNS OF THE TIMES, if you should feel willing to publish what I write; if not, I will not withdraw my patronage from the paper, for there is good reading in it. First, I will say I do not know what spirit has suggested to my mind the thought of writing. I know I have a bad spirit, in fact, nature is all bad. I wish I were as sure that I had a good spirit, but I am not; I feel to hope sometimes that I do have the Spirit of Christ. One reason that makes me hope I possess the good Spirit is, I am grieved with the fruit of the flesh; I hate the vile things that I see in the old man (flesh), and I am positive if I should be left to act out the vile things of my nature no church would be walking in gospel order and keep me as one with them. I often think that if the dear brethren could see what a vile heart and nature I have they could not love and fellowship me. I do know that if my brethren should be left to act out what I see in my nature I could not and would not walk with them in church fellowship. I cannot fellowship these wicked things in myself, so how could I profess fellowship for my brother when acting out such things? I could not. The command of the apostle is, "Withdraw yourselves from every brother that walketh disorderly."—2 Thess. iii. 6. Read also the fourteenth verse. This is gospel order, and should be heeded by the church of Jesus Christ; unheeded, inevitably death is the result. God is not mocked, for what a man or a church soweth that shall he or it also reap. (Gal. vi. 7.) The mind of Christ in the church will not admit of, or countenance for a moment, the works of the flesh, such as lying, swearing, drunken-

ness, adultery, theft or any other ungodly thing; the law of Christ demands that the saints shall manifest their hatred to these wicked things when duty requires, and duty does require it where they exist. No brother can excuse himself from acting on the ground that he is just as bad by nature as the vilest sinner on the earth, when duty requires that every member be ready to act. I do hope that God will restrain me by his grace from bringing reproach upon his church and people, which I will do if not kept; nothing but the grace of God will keep me from acting out my sinfulness. Paul says, By the grace of God I am what I am. He also says, "The grace of God that bringeth salvation hath appeared to all men [all classes and all nations] teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." This Scripture, like others, has a natural as well as spiritual signification, for a brother to walk contrary to its natural teaching would be to ignore the law of Christ, or order of God's house, dishonor the cause he professes to love and bring sorrow and trouble upon the saints, and if he should not repent (turn away from such a course of life) exclusion must follow as a result, if it is a living church. The sin of every child of God will surely find him out; our actions and conversation show what spirit we are of. But, brethren, be kindly affectioned one to another, and if it becomes necessary to deal with an erring one, deal faithfully and firmly, but tenderly, carefully, considering thyself, lest ye be also tempted. An orderly walk and godly conversation become the followers of Christ; order becomes the house (church of God). Should you have a diseased hand or foot would you not do all within

your power or means to heal and save the member? Certainly. Should you fail in this, and see clearly that the whole body would be ruined by it, what would be the last resort? Amputation, of course. A regular surgeon should be employed, else the operation might affect the body more than the disease. The exhortation is, Ye that are spiritual, &c. (Gal. vi. 1.) No other would be qualified to heal or restore, and if necessary to cut off, let it be done in gospel order. Much confusion and trouble have been caused in many cases by being too hasty, and by having a wrong motive. If the desire or object in laboring with an offending brother is to exclude him, then it is certainly of the flesh; if to heal, reclaim or restore, it is of the Spirit. On the other hand, much sorrow and confusion have come upon the saints by tardiness or inaction; as in the case of the hand or foot, should the disease be hastily moving toward some vital part the surgeon's knife should be quickly applied to save the body. There are at times disorders in the church that require haste in action, for if allowed to run at any length they would be the destruction of the body (visible), but in every case it should be done with carefulness and love, for in the absence of love nothing can be done decently and in gospel order. It is within the power, authority or jurisdiction of the church to receive candidates, or reject them; is it not in the power of the same body to dismiss or exclude one they have received? Most assuredly so, and any argument contrary to this is without foundation. But O how full of fleshly notions we all are. There is none good, no, not one; all by and in nature are totally depraved. Brethren, all the time I have been writing this I have felt to put my hand over my mouth and cry,

Unclean, unclean. Who and what am I that I should write these things for the dear saints of God to read? Why I have written as I have God only knows. I feel to be the most vile, base and ungodly sinner that ever lived on earth, and but for the grace of God I might have been incarcerated in some doleful prison or strung up on the gallows long ago.

I will now say that I am still serving several churches as best I can. The attendance about as usual, small in some places, not large in any place. Several were baptized the past year. Elders Fenton and McConnell have visited churches I am serving, and each baptized one received; one baptized at Cammal, Pa., by Elder McConnell, the other by Elder Fenton in the fellowship of the church at Justus, Pa., for which we feel to thank God our Father, and we do feel glad that the brethren in the ministry feel willing to administer the ordinances for the churches when visiting among them. I feel to bid them God speed in their labor of love. I would be glad to have any of the brethren in the ministry visit us and preach for us, also brethren and sisters are welcome among us. We are common people, not up-to-date in fashion or style, but we will give you good, wholesome food to eat, and warm beds to sleep in, and entertain you in our farmer style the best we can. I am still serving the Beulah Church, in Canada, and baptized two there last June; also visit the brethren in Brautford, Canada, quite often.

I will now close by saying, I hope I will never think of writing for publication again, for I cannot satisfy my mind even a little, and evidently it will be a blessing to all if I never do.

Yours as ever, less than nothing and
vanity,

D. M. VAIL.

CLAREMONT, Cal., Dec. 21, 1912.

DEAR BRETHREN EDITORS:—I am sending you remittance, which please place to my credit, and oblige. I should have attended to this sooner, but I do many things that I should not do, and many things that I should do I leave undone.

I will, in my weak way, try to write some thoughts that have been presented to my mind, and if they have merit that will justify, you may give them place, but do not let them take the place of other more suitable or worthy matter. "This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."—Dan. iv. 17. This language King Nebuchadnezzar heard in his dream, that Daniel was to interpret to him, was an announcement of a fact that the king was to learn and to declare, for directly after he had come into possession of his right mind he is recorded as saying, "And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High; and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Nebuchadnezzar had had an opportunity to know the power of God, and had made mention of it, after he had seen in the fiery furnace the three men loose, who had been bound, and also the fourth, with a form like unto the

Son of God, by saying, "Blessed be the God of Shadrach, Meshech, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God." Here was a manifestation of God's power that is more remarkable than but few have ever witnessed, and the declaration of the king is remarkable also in that it was as strong a declaration of God's power as many of those who boast of their experiences are willing to make. The king saw the none effect of the terrible heat, that was made many times hotter than was needs be, so great in fact that those who threw them in were consumed. He saw them thrown in bound, yet he saw them walking about loose. He saw three thrown in, yet there were four that he distinctly saw, and one was like the Son of God. He knew, for he could but take into account the result of his own eyesight. He even declared in his decree in regard to this God of these men, There is no other god that can deliver after this sort. He was willing also to admit (which he did) that this God could make the decrees of kings of none effect. This was the sort of a declaration that God in his wisdom decreed that this king should make. But see what he must experience before he was made willing to utter the language of the text. How he was driven from men, and did eat grass as an ox, and his body was wet with the dew of heaven, till his hairs were grown like eagle's feathers and his nails like bird's claws. All this till seven times shall pass over him; seven years of this life, think of it, so degrading in the sight of men this experience of the once great king, yet this was all foretold to him in a dream that was rightly interpreted to him

by one that he knew had power to interpret dreams. Twelve months after the dream the blow fell, and at a time when he was boasting of the great things he had done; and great they were in the sight of men. A voice from heaven said, The kingdom is departed from thee. After telling what should befall him (which was the repetition of what had been told him by Daniel as the interpretation of the dream) then it says, "Till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Then after he had lived the seven years, and at the end of the days, listen to the language he uses: "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High; and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and whose kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" We are often, by those who are prejudiced against our doctrine, accused of being out of our right minds when these manifestations of the holy things are being revealed to us, and it may be true as to our natural minds, but in this case we have no account of any words being spoken by this king during his period of dementation, so all the language of the king recorded here was uttered either before or after the period of seven years; either before he lost his mind or after his reason had returned to him. What he experienced while in that demented condition may have had a great deal to do with making him willing to

make this assertion; in fact, "till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," makes us understand that it was for this purpose that the troubles of the seven years were put upon him. But since the declaration he made was such as to make sure that he had been convinced of what he should be made to know, the same is entirely satisfactory, for his reason was returned unto him, and also his former power and station. We notice that he was made willing to abase man, and to regard him as less than nothing, and that he stood in no sense in the way of God's plans; his dominion is an everlasting dominion, and his kingdom is from generation to generation. If the king was made to declare the power of God in such a forceful and certain way, why is it that other persons who have had lessons that are severe enough to make them know this same truth are asked "for the sake of peace" not to make use of language that testifies to the same thing? This man that was made an example of, and was made to know this truth, could not keep from declaring it. If it had not been satisfactory to God, he certainly would have spoken his disapproval in some way. But we find that, "The glory of my kingdom, mine honor and brightness returned unto me; * * * and I was established in my kingdom, and excellent majesty was added unto me."

I have made this too lengthy already, so must close. Do with it as you think best. Remember me at the throne of grace as a poor, dependent creature, begging God's mercy, knowing full well that I am a lost and ruined sinner if it be not that his blood was shed for me at the time he said, "It is finished." If I was not included among those the Father

gave him there is nothing that will save; if I am included in that number there is nothing that can hinder or keep me from the fulfillment of his decree. His promise can never be broken. I am made to feel sometimes that he has promised me, even a sinner like me, and then again, it seems, No, it cannot be.

OLIVER P. SPEIRS.

TOUCHET, Wash., Dec. 4, 1912.

DEAR BROTHER KER:—I have for some time had it in mind to write and ask your views through the SIGNS OF THE TIMES as to the gospel course of the church in ordaining, or setting apart, a member to the office of deacon. While I make the request, I am not alone in desiring your views. I want to make some remarks on the subject myself, and if you see proper to publish them, with my request for your views, do so, but if not published, all will be right with me. There are two customs at least in the United States in our churches in setting apart their deacons. The churches here in the west, in general follow the practice of calling for helps from sister churches, and when convened form a presbytery, examine the candidate and set him apart to the service of the church by prayer and the laying on of hands of the ordained helps, followed by exhortation, just the same practice as they follow in ordaining Elders. This practice applied to setting apart deacons in the church is bewildering, misleading and out of place to my mind and understanding of our rule and practice, as laid down in the Scriptures. The second practice of the churches to my knowledge is, the church's prayerful selection of a suitable brother from their members, having the requisite qualifications as given in the third chapter of Timothy, and then

to set him apart to the office of deacon by vote of the church. This last practice seems to me to be the proper order and course for the church, though it is not followed in that particular by the great majority of the churches here in the west. Those using a presbytery claim to take their authority from the practice of the apostles in ordaining the seven mentioned in Acts, sixth chapter, but it is nowhere mentioned in that chapter, or any other chapter in Acts, as being deacons, in the sense that they are mentioned in Timothy, or in the sense that the churches now use them. For some cause unknown to me, the translators have seen proper to mention them in the margin as the seven deacons. I suppose because the word "deacon" means servant. But is not an Elder a servant? And is it not more reasonable to believe that they were Elders? Do not their labors that followed their ordination prove that fact? It has been satisfactory to me now for over fifty years.

Brother Ker, I have given you in as condensed form as I can some of my views on the subject; I have had much thought on the subject, and could write lengthily, but do not feel it profitable to do so, and hope you may be able to instruct us in that line. If this letter should be published, and any brethren desire to ask me any questions on the subject, I shall take pleasure in answering them by private letter the best I can. Truth and proper order are all I desire, and I believe all the saints want them. This may be my last letter, and I want to say that in my younger days I used to think that as I grew older I would grow better by nature, but how sadly I am disappointed, for sin is in all my ways; while I long to be freed from it, it is always present with me. I am often made to lament, and cry

out with the apostle, "O wretched man that I am!" I am now well into my eighty-third year, and have been a subscriber to the SIGNS for sixty years, and had a name with the Baptists for about the same time, and many severe trials I have passed through in that time, but out of them all the dear Lord has delivered me, and I do hope will be with me to the end. May the Lord be with you, is my prayer.

Yours in hope,

R. CUMMINS.

[THE question of our dear brother, Dr. Cummins, is well answered by him in his remarks. The old saying: "Customs make laws," seems in a measure at least to be true in the church. But the law of the New Testament is the only measuring line for such things; what it says is the rule always to be governed by. In the churches here in the east the two forms of appointing deacons to office are also observed, and there has been but little, if any, criticism on either side, of the other. In the churches served by ourself the deacons have been appointed by vote. A deacon, however, is not made, either by ordination or appointment, but by the Spirit of God. The gift is, or should be, always discovered beforehand, in that the man verily does the work of a deacon. This work does not consist merely in passing the bread and the wine, but in looking to the affairs of the church in every way; to visit the sick, report such to the church, and ask for help for those in need; to see that all business of the church is attended to decently and in order, including the welfare of the pastor and visiting ministers. When this gift is discovered, the man in whom it is should be appointed to the office in gospel order, that he may have the authority of the church in all

he does. And we, like brother Cummins, think appointment by the vote of the church as well if not better than ordination by a presbytery and the laying on of hands. With regard to the seven ordained by the apostles, mentioned by our brother, being Elders, we can safely say that two of that number, Philip and Stephen, were preachers of the gospel.—K.]

FARMINGTON, ILL., Nov. 24, 1912.

DEAR BRETHREN:—It is in sorrow and affliction that I once more pen you a few lines, and should you give it a place in the SIGNS it may be read by many of my dear friends in the flesh, as well as many dear beloved ones in the Spirit. It is now more than four years since I had a paralytic stroke, and since then I have been a constant sufferer. In my present condition it seems to me that this may be my last writing to the SIGNS. I have had the attention of three doctors, and of many of my children. A dear daughter is now here from Greeley, Colo. I was taken down at a daughter's near Carthage, Ill., and since then I have become almost deaf and blind. Perhaps if I send this you cannot make it out. I shall have to ask you to stop the SIGNS when the year is up, as I cannot any longer read it. My affliction has been sore. I was privileged to attend the Salem Association, in Hancock Co., Ill., where I was taken ill, and have suffered much ever since. I feel sorry indeed to give up my papers. Now will you forgive me for this scrawl? It is the best that I can do.

In love to you all for Christ's sake, I remain your brother in hope of eternal life,
E. D. VARNES.

[We are sorry indeed through the above letter to learn that our aged brother is so feeble and full of suffering,

but we are sure that the same grace in which he has so long trusted will be with him to the end. Our brother has dwelt in the fellowship and full esteem of all his brethren who have known him these many years. But when the summons shall finally come it will be, Child, your Father calls, come home. Here he has been often refreshed at the stream, there he will drink at the fountain, and dwell in light forever. This is the hope that is set before all who believe, and it is the hope that cannot fail. We, as well as all who may read the above, shall desire to hear that the last days of our brother's earthly life are spent in the peace of God, which passeth all understanding.—ED.]

NEW LEXINGTON, Ala., June 10, 1912.

DEAR BRETHREN:—I have four more subscribers for the SIGNS OF THE TIMES, so I will send you post-office money order for eight dollars. My father was a constant reader of your paper, and was well pleased with it, and so am I, as it strongly contends for the faith that was once delivered unto the saints. I delight in reading the letters from the brethren and sisters who live in different parts of the land; they all speak one and the same thing: salvation by grace, and grace alone, which proves to me that they have all been taught of the Lord, for it is written, All thy people shall be taught of the Lord, and great shall be the peace of thy children. Men are trying to teach the people to know the Lord, whom to know is eternal life, and it has ever been a failure, and ever will be.

I received the Bible you sent me, and am very thankful to you for it.

S. J. NORRIS.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1913.

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.***REPLY TO BROTHER BENSTEAD.**

DEAR BROTHERS EDITORS:—Should it please God, the only revealer of truth, to give to you the meaning of the following Scriptures, I wish you would write upon them. "God forbid. How shall we, that are dead to sin, live any longer therein?"—Rom. vi. 2. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."—Rom. vi. 6, 7. "Being then made free from sin, ye became the servants of righteousness."—Rom. vi. 18. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. viii. 1. "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not; let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."—Eph. iv. 25-29. I hope I am not asking too much. If you do not feel like writing upon this, it will be all right. I know that we must be given knowledge of these things by the Spirit of God, even as all knowledge of him is given, and he gives it us as it pleases him.

I remain your unworthy brother, if a brother at all,
saved by grace,

REUBEN BENSTEAD.

ABERFELDY, Ontario, Sept. 14, 1912.

We cannot claim wisdom to interpret the Scriptures beyond even the weakest and feeblest of his servants, but it has long been our desire to comply with the wishes of our brethren and friends with regard to any service that they may desire us to render. It is true, as our

brother has said, that all true knowledge of God, or of the word, comes from him who gave the word through holy men of old. If He does not give understanding, first in the heart, and then if he does not see fit to illumine any portion of his word by the Holy Spirit, all our endeavors to expound the word will prove to be in vain. We cannot say that we have not had some views of the above quoted Scriptures, and such as we have we will try to present.

With regard to the text found in Rom. viii. 1, we will say that in the number of the SIGNS for Dec. 15th, 1912, in reply to a request from brother Coulter, of Philadelphia, Pa., we wrote somewhat at length upon it, and we refer brother Benstead (and any others who may desire to see what we there wrote) to that editorial. We desire also to say with regard to this Scripture, and to all the rest to which our brother has called attention, that it seems to us that the apostle is presenting what may be expected to be the effect of living grace in the heart upon the outward life of its subjects. In doing so he does not go over the same ground in all these texts, but he does present in a general way what is becoming in those who believe. Nothing that the children of God can do can ever have any effect upon their eternal destiny, and their entrance into spiritual life here is solely by the gift of God, according to the testimony of the dear Redeemer, who said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Nothing that the apostles have written must be understood as a contradiction of this grand truth. The things which are said by them with regard to exhortation, or warning, or reproof, and concerning the results of well or of ill doing, must be understood to apply to

their travel while on earth. If believers are said to die, it is not eternally, else the Savior's words just quoted are not true. When it is said, They that live after the flesh shall die, but if they walk after the Spirit they shall live, the reference is not to the future world, or to a saving interest in Christ, but to a healthy growth on the one hand here and now, and, on the other hand, to decay and darkness and the reaping of corruption here and now. We have spoken of these general reflections by way of clearing the ground, as it were, for some thoughts with regard to what these Scriptures do declare.

With regard to the words in Romans vi. 2, it is evident that the apostle had met with those who said, If we are saved by grace alone, then there need be no anxiety as regards our manner of life, because no matter how we live our eternal destiny is fixed, and cannot be affected. Still further, they also said, If it be true that where sin has abounded grace does much more abound, as the apostle has taught, then let us continue in sin that grace may abound. They further said, It is surely a good thing for grace to abound, and if the only way for it to abound be by the abounding of sin, then it seems only reasonable that we should commit more and more sin, in order that we may cause the grace of God to abound. But Paul meets this false reasoning, this reasoning of the carnal mind, that mind which loves sin and finds in it its delight and joy, by presenting another truth, viz., that those who are redeemed unto God have now come experimentally to be dead to sin; that is, they have been shown the condemnation which sin produces, and then that Jesus has met that condemnation in full, and by so doing has condemned sin in the flesh, and sin has become to such as are taught in this way,

exceeding sinful. Through the atonement of the Lord Jesus Christ believers are to count themselves to be dead unto sin; they are translated out of the kingdom of darkness into the kingdom of God's dear Son; there is now a principle in them which hates sin, and so sin has ceased to be to them a sweet morsel under their tongues. On the contrary, sin has become a loathsome thing; it has become to them a body of death indeed; it has become to them a loathsome, decaying, dead body, to which they are bound, but from which they must ever beg deliverance. "Who shall deliver me from the body of this death?" This effectual work of the Spirit is bestowed some time upon all who are redeemed by grace, and the apostle, as it appears to us, is in the text simply stating that one who feels to abhor sin cannot live any longer in it. Once it was his life and supreme delight, but now it is as a dead, putrefying body to him. Once he was dead in sin, but now he has become dead to sin. Once he was dead to God, but now he has become alive to God. He must therefore henceforth live unto God and not in sin. This does not mean that he is not still plagued with the presence of sin in his heart and life. Were it not so, he would not be crying out, "Who shall deliver me from the body of this death?" But while sin is within, and while it still plagues him, he is not under the dominion of it. Sin, said the apostle, shall not have dominion over you. A sinner unredeemed from sin is fully under its dominion, so much so that there is no spirit of rebellion in him against it, but rather he loves his chains. But a sinner born again ceases to delight in his captivity, and begins a warfare against sin that shall never cease until he is finally the victor. Sin often disturbs his peace, but

emphatically it does not reign over him, and when he feels its presence it is death and not life to him.

The sixth and seventh verses in this chapter only enlarge upon the same thought. The old man of sin is crucified with Christ, who was crucified for sin, to the end that its dominion might be broken, and that sin itself might be destroyed, to the end that we should be delivered from the bondage of corruption, that henceforth we should not serve sin. This was the end in view when from the beginning it was the purpose of God to send his Son into the world for sin, and to redeem sinners. His finished work was not only to the end that he might bring us at last to heaven and perfect holiness, but also that even here and now we might be made free from the dominion of sin, and be free to serve God in newness of spirit. It is all summed up in the words, That henceforth we should not serve sin. So it is true, most blessedly true, that while sin annoys and plagues us, we do not any longer serve it. It is not any longer our master. One is now our Master, even our blessed Lord. This is the happy state of all who believe. It is their joyful privilege to say, I am no longer a slave to sin; the iron bondage is broken. True, I do often feel its power in me, and I do often find myself gone out of the way, but I do not any longer love this service, but hate and loathe it, and I do love the service of God, though I make such poor progress in his service.

In the seventh verse Paul only reiterates the truth stated in the second verse, viz., that believers are dead to sin. From that to which we are dead we are freed. This is the high and holy standing of all who are redeemed, no matter how much, through the weakness of the flesh and through the temptations of the devil,

they are disturbed and distressed, and no matter how often they err and go astray. Amidst all the warfare it is still true that with the mind they serve the law of God.

The same thoughts apply to the eighteenth verse of this chapter. In the second verse the word used to describe the relation which believers occupy with relation to sin is "death," in the sixth and seventh verses the words are "crucified" and "freed," so in this eighteenth verse the word "free" is used with relation to sin, and the word "servants" with reference to righteousness. The whole argument of the apostle in this chapter, as it appears to us, is that all who believe are now to consider that they are dead, and freed from sin, so that it no longer has any claim upon them, and that they are now become the Lord's servants, and that since this is so, they are not to seek occasions to serve sin, but rather to always remember that it is their proper place to serve God. This is not slavery, but freedom and delight. What a help it is when under temptation it is given us by the blessed Lord to remember this wonderful truth: I am not any more under the dominion of sin and Satan, but I belong to the Lord, and he requires righteousness. Shall I therefore any longer so do as to declare that I am still the servant of sin? What a privilege to walk as becometh the princes of the royal family, to the honor of their Father, the King of kings. How wonderful to be lifted up out of the dominion of Satan, whose willing slaves we were, to the dominion of the King of Righteousness, and to the glad, willing service of free-born children.

In Ephesians iv. 25-29, the apostle is but setting forth in a specific way some of the things that belong to the reign of righteousness in all who are saved. In

the portions of the word of which we have thus far been writing the apostle has been treating of the general truth that believers have passed from death to life, from bondage to freedom, but in this last named portion of the word he calls attention to what this freedom from the bondage of sin is designed to produce in the daily conversation of men. Salvation felt in the heart takes a man away from his thieving, from falsehood and from vile communications with his mouth, and from all other things that are evil. This salvation tends to produce truth in our dealings with men, and all kindness to the needy, rather than robbery of them. The things named in these verses are all the proper fruits of the gospel when its effect has been wrought out in those who have received it, and the same is true of all the hundreds of admonitions found in the word of God addressed to the living and the free in Christ Jesus.] [Therefore the apostle urges upon his brethren to put away lying. Those who had been under the dominion of Satan, the father of lies, from the beginning, are now under the dominion of him who is the Truth, therefore let what they say be according to truth, and this includes not only the true doctrine of God and Christ and salvation, but also carefulness in all our statements, in all the relations of life. Let every man speak truth with his neighbor. Certainly he who does not in his temporal affairs speak the truth cannot be a good witness to the truth of the word of God. The spirit of falsehood does not live in one portion of our daily life while the spirit of truth lives in another portion. He that knows and loves the truth of God, and the God of truth, will desire that his every word shall be according to truth. Men lie to others for the purpose of unlawful gain,

but if we remember that we "are members of one another," we shall have no desire to cheat or wrong each other; rather, we shall desire to do each other good. Still further, if forgiveness has been felt in our own souls we shall not be able long to hold anger against another. The sun will not be likely to go down upon our wrath, and if for any cause we become angry, our anger will not be likely to be such as to lead us to do wrong to another. Since anger is so likely to lead to sin against another, they who have felt their need of forbearance and forgiveness will desire to be very slow to anger lest they do sin, and since the devil has been so hard a master, and has now been seen of them as a liar and murderer, there will be a great solemnity to them in the admonition, "Neither give place to the devil." Let not Satan reign, but remember that Christ alone is your Lord and Master.

But without further comment upon these words we will leave the subject to the consideration of brother Benstead, and to all who may read what we have written. At best we felt that we could only make suggestions regarding the subject. C.

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Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

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OBITUARY NOTICES.

Mrs. Rebecca Jane Main, daughter of Elder J. H. and Rebecca Biggs, was born in Delaware County, Ohio, March 11th, 1849, died at her home, four miles north of Delaware, Dec. 26th, 1912, in her 64th year. She was united in marriage to James Sylvester Main, Nov. 1st, 1871, to which union were born five children, all of whom, except one (a daughter who died in infancy) survive. They are: Arthur D.; Anna Bush, James C. and Clarence. Sister Main received a hope in Christ and united with the Old School Predestinarian Baptist Church called Pleasant Hill, in the year 1895, being baptized by her father, Elder J. H. Biggs, who was pastor of the church, where she lived a faithful member until her death. The home of brother and sister Main was noted among the brethren, and often spoken of as an Old Baptist hotel; there were never too many, they could always find room for one more, and the hospitality which was shown would cause the brethren to want to go again.

The writer was called from Mansfield to conduct the services, using as a text John v. 25, 29, to a very attentive congregation of relatives and friends. Elder C. E. Jackson made some appropriate remarks, after which all that was mortal was laid to rest in the cemetery near by to await the call of the Master in the resurrection. It was with much sorrow we saw the body lowered in the grave, feeling we had lost a mother in Israel, but firmly believing she had an interest in the shed blood on Calvary, and what was our loss is her gain.

May the Lord bless the husband, children and brethren and enable us to say, Not our will, but thine, be done. GEO. L. WEAVER.

Littleton R. Groom was born three miles south of Gower, Clinton Co., Mo., May 17th, 1856, died March 13th, 1911, aged 54 years, 9 months and 26 days. He was the son of James and Rebecca Groom, who were among the earliest settlers, emigrating from Kentucky in an early day, and had a large family of seventeen children, nine of whom are still living. Brother Littleton was married to Miss Mollie Josephine Percy, Sept. 23rd, 1888, to which union were born four children, two boys and two girls. Brother Groom united with Mt. Zion Church of Primitive Baptists, near Gower, Mo., the second Sunday in April, 1897, and his walk, deeds and conversation had ever since testified in unmistakable terms of the work of grace within. He had been a great sufferer the past few years. Five years ago last June he had the bones in one leg badly shattered, and endured a severe operation. March 4th he was again brought to the Ensworth Hospital, St. Joseph, Mo., to be operated upon for appendicitis, and after patiently enduring untold suffering until the morning of the

13th entered into that rest that remaineth to the people of God. The writer visited him at the hospital, and said to him, "Brother Lit, I have been waiting for you to get better before coming to see you." He answered, "I am not going to get better, and I do not want to get better, I want to go." I said to him, "You feel that it is well with you?" He answered, "Yes." I said, "It will seem but a moment until you awake." He answered, "Yes, that is so," and it was in this hope that he fell asleep. He leaves to mourn their loss his bereaved wife, four children, seven sisters, two brothers and a host of relatives and friends. May God bind up the broken hearts and comfort the bereaved ones.

The funeral services were conducted by Elders Cash and Jones, at the Missionary church-house called Mt. Carmel, Wednesday, March 15th, 1911, Elder Jones using for a text Romans viii. 11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." After which the remains were tenderly placed in the grave to await the voice of the Son of God. Six nephews served as pallbearers, and a nephew was the undertaker in charge.

M. F. CULVER.

Mrs. Louise Glenn was born Oct. 3rd, 1841, at Greenville, Tenn., and in 1858 came with her father's family to Arkansas. In 1859 she professed a hope of eternal life and joined the Primitive Baptist Church the same year. In 1861 Cadron Church was constituted, and she was in the constitution, and remained a member of the same until her death, on Christmas day, 1912. She was all that comprises a true soldier of the cross, and died as she had lived, strong in the faith of her blessed Savior. She was sick three months, and bore her suffering with all the fortitude and patience possible. She knew from the beginning of her sickness that she could not get well, but she was perfectly willing for God's will to be done. Her children have lost a dear, good christian mother, and may her prayer for her children be remembered and we finally be brought to the throne of God, where she worshipped so long.

Her daughter, (MRS.) JOHN INGRAM.

BROTHER Ellis Johnson, of Justus, Pa., died Dec. 25th, 1912, aged 59 years, 4 months and 21 days. He was born and raised in Lackawanna Co., Pa. He was twice married, first to Miss Olive Russell, who died ten or twelve years ago. Second, to Mrs. Truman Akerly, who, with other near and distant relatives, is left behind. May God give grace and strength where it is needed; he it is who knows all our needs. There were no children by either union. He, with his first wife, united with the Old School Baptist Church at Justus, Pa., twenty-five or more

years ago. He was clear in every principle of the doctrine of Christ: election, predestination, grace, resurrection of the dead and eternal glory and happiness with Jesus, his Savior and Redeemer. We will miss him in our assemblies. The writer baptized him, also attended his funeral at the Old School Baptist meetinghouse the 28th, at 11 o'clock a. m. Burial was in Akerly Cemetery, near by. His death, according to reports, was caused by accidentally being shot by a gun in his own hands, which he took out of his house a few minutes before to shoot sparrows. A large congregation was in attendance at the funeral. The text used on the occasion was Job xiv. 5: "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass."

D. M. VAIL.

DEATH has again visited our community, and taken little **Frank Padlock**, son of Mr. and Mrs. W. C. Padlock, aged twenty-one months. He was a sweet, bright child, and would visit his grandmother at any time, living next door. As he passed out of his home he said, "By, mamma, going to mammy's house." In about twenty minutes his mother called for him and he was not there, then she called for help. His father left the field and went to a deep tank about four hundred yards from the home and found him dead in the water. It seems to us that the angel of heaven guarded him safely all the way from the front gate down to the water's edge. O, think how heartbreaking it was for his father to pick up his lifeless baby. But he has gone to rest, to be with God forever blest, always to praise the Savior's love and redeeming grace.

HIS AUNT.

BROTHER **M. W. Cook** died Dec. 22nd, 1912. He bore many years of affliction, but would go among his brethren and attended meeting whenever he could. He was a strong believer in the doctrine set forth by the SIGNS OF THE TIMES, and loved the Baptist cause and suffered many hardships and deprivations for the sake of being with the brethren at their meetings. Brother Cook was 72 years and 1 month old. His death was due to a complication of diseases. He had been seriously ill about a month. At his request no funeral services were held. He leaves to mourn his death five sons and one daughter, and many friends and brethren, who esteemed him very highly.

C. Y. OSTEEEN.

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D. W. OWENS.

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(ESTABLISHED 1832.)

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81. MIDDLETOWN, N. Y., FEBRUARY 1, 1913. NO. 3.

CORRESPONDENCE.

WINNSBORO, Texas, Dec. 29, 1912.

DEAR EDITORS AND READERS:—After reading with comfort and encouragement your good, spiritual communications in the SIGNS, of which I have been a reader nearly thirty-four years, I sometimes from some cause feel prompted to pen a few of my feeble thoughts for your consideration, but so far does the glory of the Lord's house exceed my highest and best thoughts and expressions, that I am made to shrink at the thought of an attempt to write or speak of things pertaining to it. There are two spheres of which the Scriptures teach us, in which the sons and daughters of Adam live and act; the one natural, the other spiritual; the entrance into each is by birth. We are naturally born into this earthy or natural sphere, a son or daughter of the earthy Adam, without a choice on our part, or that of our parents, as to which. Our nativity, time or place of birth, size, complexion, color of our hair, disposition or temperament, are not matters of choice with us; in neither is our condition under the law, our attitude as creatures toward God and his holy law, matters of choice

with us. These are self-evident facts, supported by both Scripture and sound logic, and must be apparent to all unbiased thinking minds. Even the first man was not consulted in those things by his Maker, but had as little choice of what he was made, and how, and when, his location and attitude as a creature, as we that live to-day. For what he was, how he was made, and the purpose of his Maker in him, and other things concerning him, we are dependent upon what his Creator and Maker has been pleased to have put upon record in his inspired written word. Therein we are taught that the whole human family are his descendants; that we all sprang from this one head. For God “hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation.” The first man, Adam, was only a natural man. Paul the apostle said he was of the earth earthy; pronounced with all the rest of creation, when the Creator finished his work, and looked upon the creation, “very good,” fully adequate in every respect for all the requirements of the purpose in view in each thing. As the man was

designed to live and move in an earthy, natural sphere, he was given exactly that life (and all the qualities of that life) that adapted him to that sphere, and that sphere only, so even in his standing of innocence before the violation he was not capacitated for the spiritual sphere, for he was not spiritual, but natural. Man has often said he was possessed of a "reasonable and immortal soul," but the Scriptures do not so say. While there are passages of Scripture that imply to my mind (the parable of Lazarus and the rich man for instance) that even the unregenerate do not cease to exist in some way, though there must be a dissolution of their mortal existence, I do not think that the term "immortal" or "immortality" properly applies to the sons and daughters of Adam, from the fact, as plainly stated by Paul in his first letter to Timothy, 1 Tim. vi. 16, that Christ "only hath immortality, dwelling in the light," &c. Immortality, to my mind, carries the thought of divine holiness that cannot apply to man, even in his state of innocence before the fall. Again, it has been said, Man was made able to stand, but liable to fall. The truth is, Adam was not able to stand one moment longer than he did stand, and could not fall one moment sooner than he did fall. Let us reason from the Scriptures for a moment, and as we reason let us remember that the apostle said that Adam is the figure of him that was to come, (Rom. v. 14,) and further, that "Adam was not deceived; but the woman being deceived, was in the transgression."—1 Tim. ii. 14. In Genesis i. 27, it is said, "So God created man in his own image, in the image of God created he him; male and female created he them." We can readily see that in this the first man formed, and from whom all others have descended,

there were the elements of the masculine and the feminine. In other words, his bride and all his undeveloped posterity were embodied in him. So it is that in Christ Jesus was his bride, her life and all his people embodied, and here to my mind we have the image, the figure. It is evident that the material which goes to make up our natural bodies was not literally in our progenitor Adam, but the germ, the life that develops and builds up those bodies and makes them manifest in the image of our earthy head, Adam, was in him. So in Christ is, and ever was, that spiritual life that quickens and makes manifest the heirs of promise, and that finally shall raise them up from the dead, and fashion them like unto His glorious body. It was after that the Lord God had given the law to Adam concerning the "tree of the knowledge of good and evil," (which law the woman received in the man) that he said, "It is not good that the man should be alone, I will make a help meet for him." "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Now the serpent's influence was brought to bear upon the woman, she was beguiled, and yielded to the temptation. Before she gave to the man and he ate, yea, even from the second that the woman ate of the fruit, Adam's flesh and bones were involved in the transgression; yea, his very life also, for her

life was his life. It has been said that the man partook of the fruit because of the love he had for his bride. It is true he loved his bride, it could not be otherwise, but because of the relationship he was necessarily involved from the time of the woman's transgression. To my mind the Lord has purposely given his people an appropriate "figure of him that was to come," Christ and his church, his chosen people, their relationship, their union and oneness with him. A definite number of the human race of all ages and nationalities were by the Father given the Son in covenant, elected, "chosen in Christ before the foundation of the world," blessed with spiritual life and all spiritual blessings in Christ according to this choice, having been predestinated unto the adoption of children by the Father, &c. (Eph. i. 3-5.) Thus blessed in this everlasting covenant, "ordered in all things and sure," containing all their salvation and all their desire, and which he maketh not to grow, (2 Sam. xxiii. 5,) they have ever been in the eyes of Omnipotence one with Jesus. Jesus said to his disciples, At that day ye shall know that I am in my Father, and ye in me, and I in you. It is written in the one hundred and thirty-ninth Psalm, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works: and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." This evidently alludes to Christ. He said in his prayer to the Father, in the seventeenth chapter of John, that his Father had

given him power over all flesh, that he should give eternal life to as many as the Father had given him. Thine they were, and thou gavest them me, says he. I came down from heaven, not to do mine own will, but the will of my Father which hath sent me, says Jesus again. His people are sanctified (set apart) by God the Father, preserved in Jesus Christ and called, called to be saints, called with an holy calling, not according to their works, but according to his (God's) purpose and grace, which was given them in Christ before the world began. They are chosen and predestinated unto heaven and eternal glory in heaven after this life, of which they are given a sweet hope and a measure of assurance in being born again. The whole way also through which they must pass from the beginning of their journey or pilgrimage, to the end, is appointed for them. It lies through tribulations, afflictions and persecutions, with faith and hope and joy in the Holy Ghost to uphold and support them on the way. They transgressed in Adam, and fell under the penalty and curse of a just and holy law. Justice demanded death. The stroke that justice decreed fell upon him who was and is the Husband, the head of the body, even Jesus, who was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Only upon the principle of vital relationship could it have been just for our Savior to have suffered, the just for the unjust. Ought not Christ to have suffered these things and to enter into his glory? "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified, are all of one; for which cause

he is not ashamed to call them brethren."—Heb. ii. 10, 11. Jesus being so identified with his beloved that they are bone of his bones, and flesh of his flesh, their sufferings are his sufferings, and his sufferings their sufferings, and not only this, but the glory of it is, what they are given and feel of joy and peace and love is his, and all that is his is theirs, for if we suffer with him we shall also reign with him, as the Captain of our salvation, he was made perfect through suffering, so to reign with him we must be prepared by suffering. In order to be identified with the blessed Jesus in suffering, pain and death, it was necessary for us to fall in Adam; it was God's ordained way. In order that unnumbered legions of redeemed sinners should shout the praises of redeeming grace throughout endless and boundless eternity, it was needful that his people be under the curse of God's just and holy law, and that Jesus, the Husband and Redeemer, should identify himself with them under the law, and suffer, and bleed, and die, and rise again the third day. "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." The kingdom of heaven and the things pertaining thereto, and the testimony thereof, recorded in the holy Scriptures, belong exclusively to the heirs of promise, and are matters of revelation. "All thy children shall be taught of the Lord; and great shall be the peace of thy children." There is but one way of entrance into that kingdom, and that is by birth; all by nature are utterly disqualified. "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 dis-

cerned." The predestinated vessels of mercy were by nature the children of wrath, even as others. The infant and the adult, the idiot and the sound minded, the fool and the wise, and the ignorant and the learned, are all alike unequal to the task of preparing themselves for this kingdom. One has no advantage of the other. It is no less a miracle for the wisest and most learned man to be brought to know Jesus and the truth concerning him, than for the unborn babe to leap for joy in its mother's womb at the mention of His name. The little babe is as capable of receiving "the things of the Spirit" as the most learned adult, for all are alike incapable. After being "born again," the different degrees of wisdom and knowledge in the kingdom are gifts of the Spirit. The Lord hath mercy on whom he will have mercy, and compassion on whom he will have compassion. So it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. There is no room for boasting, and all boasting is excluded in the kingdom of God. How happy are the recipients of the sure mercies of David.

In love to all the household of faith,
your unworthy little brother in bonds,

H. B. JONES.

HOPEWELL, N. J., Sept. 24, 1912.

DEAR SISTER IN CHRIST:—This is primary election day, but this is the only ticket that I feel like voting, the God-man, Christ Jesus. If we have that God who rules we do not need to fear for the welfare of the country. He rules, and will rule to the end. I have just been looking over my Bible for some Scripture concerning Nicodemus, but have come to this: Jesus said, "I am the door: by me if any man enter in, he shall be saved,

and shall go in and out, and find pasture." —John x. 9. He said, "I am the door." Now this we believe is the only Door. All Old School Baptists also believe it. I believe this is the only Door by which we shall be saved, and so, I am sure, you do also. But this Door is not opened to every one; it is not by man, but, as He said, by himself. He also said, "All that ever came before me are thieves and robbers: but the sheep did not hear them." How true this all is. I do not like to speak of myself so much, but this appeals to me, and my brethren testify of the same truth. They say to me, You give me comfort by your words, and so do the brethren and sisters comfort me, so we must be of the same fold. We have been of the world, and were worldly, and seeking after worldly things, but after we entered in at this Door we did not hear those of the world, and did not want any thieving and robbery of the word of Christ. He said once, Ye have made my house a den of thieves. This we see is true in many so-called places of worship. Then he goes on and speaks of his dear sheepfold; he says, "If any man enter in, he shall be saved." Some would say that this applies to every man, but this is not my belief. "If any man," does not mean all men. Some did not understand his parables: they are only to those who are seeking after the sheepfold. The world does not desire this fold, they desire rather the den of thieves or wolves, to devour whom they may, but the little children come and want to know the way, and the only way. These are brought to this Door of the fold, and the Shepherd gathers them up as little lambs, and says to them, Enter into my sheepfold and abide with the flock. My dear sister in Christ, I believe we are saved, for he said, "If any man enter in, he shall

be saved." How good to feel assured that my brethren and sisters are saved, but as for myself, I leave all to them and to God, who is my Judge. But I feel that I do know something of this divine truth, for does it not speak to me and to you? They shall go in and out and find pasture. As we dwell in the church and sheepfold we must go in and out to find pasture; this is the travel of the little ones. We are not always in nor always out; sometimes we can feed and sometimes we cannot feed. The good Lord is the Shepherd, and we feed at his good will and pleasure, going in and going out. We do not have preaching every day, and would not want it that way. We do not seek after pasture until we become hungry, and then we can feed upon the word of God, given from him to his little flock. If I know anything at all, I think that I have been in the green pastures while hearing from brethren and sisters. In our Saturday meetings face to face with God we see this. In the world we hear nothing of this feeling that they cannot talk, and truly they cannot of the trials and warfare of the inner man. The world knoweth us not. Jesus goes on further and says, The thief cometh not, but to steal, and to kill, and to destroy: I am come that they might have life, and have it more abundantly. "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." I believe that in other so-called churches he has children, and he will bring them out, for they shall hear his voice, and shall follow him. In John xv. 17, the Shepherd said, "These things I command you, that ye love one another." True sheep will love each other, for God has commanded it, and we must obey. We have

very dear friends whom we love, though not of our family circle. I have brothers and sisters whom I love, but not as I do the church of God. One might say, How is it that you do not love your natural kindred as you do the church or the people of God? Well, there is a natural love and a spiritual love, and God gives us both of them. Even brutes love their young, and are ready to defend them. God so loved the world that he gave his only begotten Son to die for sin. This was love indeed; there could be no greater love. I believe the Lord does cause us to love our kindred in Christ; he commands, and we obey. He knows each saint's peculiar case. They are tossed about to and fro, but if of the sheepfold, they want to be with the flock, whether scattered or together. If parted for a short time we, like sheep, shall be found bleating for those we love. It is good if we do feel the loss of a companion that we love. This no one can teach another, not even a parent to a child. God joins his people together, not man. See John xvi. 33: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world." These things he spoke to his disciples, that in him they might have peace, joy and happiness, and sing forth his praise. In the world we have trials and tribulations, doubts and fears, but how comforting it is that he said, "Be of good cheer: I have overcome the world." He has power over all the world; it is nothing but the footstool of God, why then do we doubt his power? Because we are looking so much to our own strength, and have not been humbled

enough. Look at Paul's travels and experience, yet the Lord stood by him. See Acts xxiii. 11: "And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me at Jerusalem, so must thou bear witness also at Rome." Those who desired to imprison Paul were of the type of Nebuchadnezzar. He had set up the golden image, which he commanded all to worship when they should hear the sound of cornet, flute, harp, sackbut, psaltery and dulcimer, with all kinds of music. It is the same to-day, they set up the golden calf, or image, fitted to their own liking, and want to rule. Do we not see this daily? But at that time there were three who would not obey Nebuchadnezzar, but would meet death first. They unfurled the Old School Baptist banner, and upon that banner of love was written, Only one God will we serve. They said, "If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king." This was faith, and they were delivered from the fiery furnace because God was with them. Our God has given us the good Shepherd, and he is the only Door, and he leads his people in and out, and commands them to abide with him. He says, I will be your God, and he is their Savior from the beginning to the end.

May there be some comfort in these thoughts.

"To thee, my Shepherd and my Lord,
A grateful song I'll raise;
O let the meanest of thy flock
Attempt to sing thy praise."

Your brother, in hope of eternal life,

GEORGE M. CONNER.

REVELATION XXII. 2.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

I feel to approach all Scripture with trembling and doubt, most especially in the way of expounding, yet when a passage rests on my mind I find relief in writing, always hoping that others whose minds have been led in the same searchings may get some encouragement from what is written, for only those who have been in the dark can know the needs of them that are in the dark, yet seeing enough of light to earnestly desire more.

John had been describing his view of a wonderful city, which was evidently intended as a figure of the church. The street of this city is where those walk who dwell in the city, and the way all must walk who come into the city. This street, then, means the way that christians walk. It is a peculiar way, and has many waymarks, or footprints. All through the Scriptures we find accounts of the waymarks that travelers who have gone before have left on record, and yet all the way is a new way to every one who passes it into the city. Each one when he comes to a waymark that he finds a record of rejoices in hope, for this is an evidence that he is traveling the way that the Lord has made for his people. One of the waymarks is doubt, and another is hope. It seems to me we would hardly be able to understand hope if we had not known doubts. After a time of gloom, when we can see no evidence that we are in the way, hope is shown us, a waymark that others have described, a tree in the midst of the street. There is no mistaking such a mark as this; a peculiar place for a tree to grow, right in the way that christians walk.

The evidences that the Lord gives his people that they are in the right way are in the face of obstacles, and not according to natural laws, or our expectations. A tree is never its full size at the beginning of its life, but starts very small, and grows, and we think this little hope will be crushed out in a day. It has sprung up right in the midst of all our cares and trials, so many little vexations to take one's mind, but John says that this tree of life, this hope of eternal life, grew by the side of the river that proceeded from the throne of God and the Lamb. It cannot die, it cannot suffer from drought, it cannot be crushed, for it is kept by almighty power, and from so little a beginning it becomes a mighty tree, our trust in all the storms of life, our shelter in the dying hour. The river that ever nourishes this tree of life is the gospel; John says it is clear as crystal. To be so clear it must come from God, for any philosophy of religion would be more or less tainted by its author, but a sincere desire to worship God is not defiled by human theories. The river proceeds not only from the throne of God, but from the Lamb; that is, Christ crucified for our transgressions. There can be no gospel preaching without the Savior, therefore the burden of preaching is Christ crucified, and our hope grows beside the gospel. The Savior has put away our sins by his atoning blood. There is no other street in the city, nor any other way that mortals may enter the city, but by the hope that draws its support from our crucified Savior. For myself, it was never argument I wanted, but evidence, and I had this evidence when I found my hope remained, instead of being crushed as I expected it to be, and to grow stronger by little evidences as I found waymarks that others had described. I know of no bet-

ter evidence to give to others than that the little hope they have remains, gradually grows until it becomes a tree of life, or part of their life, a delight to think of, a support in trials; such hope has its roots in the river that flows from the throne of God and the Lamb. The tree was on either side of the river. If the river was the gospel, and the gospel is Christ crucified, as the only hope that was ever given whereby we must be saved, then the prophets and holy men of old looked to the same Savior that we do. They were on one side of the river, and we are on the other side, but the hope is one hope, whether on this side or on that; the tree of life must draw its sustenance from the same source. They looked forward to it, we look backward. "For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them."—Matt. xiii. 17.

"Which bare twelve manner of fruits." The fruits of the christian's hope are for the glory of God, and belong to him, and they are quite diverse one from another, as humility is diverse from rejoicing; love to God and his people, hatred of sinful thoughts, distrust in one's own power to live free from sin, and hope in the Sacrifice for sin, desire to be obedient to his commands and feel unworthy to be baptized in his name, rejoicing in hope, yet often complaining of doubts, prayer and praise to God, are fruits, and all are for his glory. Hope knows no winter, but bears fruit all the year.

"And the leaves of the tree were for the healing of the nations." John was given a view of the corrupt governments, in the form of an evil beast with seven heads and ten horns, (Rev. xvii. 13, 14,) all combining, or giving their support to the persecution of the saints, therefore

the nations were in great need of healing, for upon his heads was the name, blasphemy. John does not say the nations shall be saved in their standing as nations, but only speaks of them as being objects of healing, and the leaves are the evidence of life in the tree. A tree may be alive, yet show no leaves, but the abundance of leaves shows that the tree is vigorous; so when the church is in a healthy and growing condition her influence is felt by the nations, and the tendency is toward purity in the governments and a separation of worship from government control, since political control will invariably be an injury to worship, if governors can appoint men to high places in churches, and the ruling powers of earth never would correct such abuse of power of themselves; the demand for such reforms must come from the churchgoing people, and in this manner the evidence of life and strength manifested by the church has healed the nations, and in this land, at least, we are free from many of the evils of former times.

Dear editors, I have written this article entirely subject to your better judgment, and if my exposition of the passage does not meet your minds I would rather you would not publish it. I think certain Scriptures have definite meanings, and do not believe in applying all Scriptures to all things.

Your brother,

A. E. RITTENHOUSE.

STATE ROAD, Delaware.

SAN DIEGO, Cal., Dec. 14, 1912.

DEAR EDITORS:—I have just found the inclosed letter among my mother's effects, and I take it for granted that it was written by her just prior to her last stroke and she was unable thereafter to

advise me concerning it; if you see fit to publish it you may do so, and should you do so, I would ask that you kindly send me a copy of the paper, and I would also ask that you return me the original letter, as I value it very highly, as I believe it contains the last words that she ever penned.

Very truly yours,
 GEORGE J. CODDINGTON.

TRINIDAD, Colo., Feb. 12, 1912.

DEAR EDITORS:—I am reminded that my subscription for the SIGNS is again due, accordingly you will find in this, money order for two dollars. This is a duty incumbent upon me, which at one time I thought I would not be able to attend to. We find we have still many things to learn, which we hope will be profitable to us. The ways of God are unsearchable and past finding out, and I am glad that it is so. The psalmist, as he was led to reflect on the uncertainty of life, was made to exclaim, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away."

"Man's age to seventy years is set,
 How short the term, how frail the state,
 And if to eighty we arrive,
 We rather sigh and groan than live."

Life is but a vapor, soon passing away, and man goes to his long home. Few and evil have been the years of my pilgrimage. Regarding my health, will say, at the present time I think it is somewhat improved. I now have some use of my limbs, for which favor I feel very thankful, although seemingly I am of no use to any one, and to myself a confusion, and a mystery hard to solve. Still I sometimes hope that the God of mercy does give me a glimpse of my true con-

dition as it is in the divine mind of our covenant-keeping God, and how often in my weak and infirm condition, as I find myself deprived of many former privileges, I am hoping that He will give me grace and strength equal to my days, and that I may be reconciled to his will in all things concerning his dealings with me, who am but a poor, weak, dependent one, having no claim to any goodness in self; but my hope is that the grace of God may dwell in me richly, and clothe me with humility; for except God be a complete Savior, and salvation wholly by grace from first to last, my hope is vain. How thankful should poor, weary, burdened, sinsick souls be that "There is none other name under heaven given among men, whereby we must be saved." To him is given the Spirit without measure, and "He shall not fail nor be discouraged, till he have set judgment in the earth." He finished the work his Father gave him to do, which is complete salvation, to destroy the works of the devil, to make an end of sin, to swallow up death in victory, and bring everlasting righteousness to light through the gospel. Thus his kingdom is an everlasting kingdom, and rests upon a sure Foundation. O that we may be strong in our Lord Jesus, and in the power of his might. If his kingdom be set up in us, it is there he sways his mighty scepter, and it is our privilege to come unto him, and he shall lead us forth to conquest. To my mind there is a vast difference between sin reigning, and sin wanting to reign. It is expected that a conquered enemy will rage that he has lost his reigning power. Sin hath reigned unto death; then what have we to fear? Christ appears in all his beauty and power. He is King of kings and Lord of lords, who gave himself for his people,

and from him goes forth a law wherein is the bond of peace. He says, Come unto me, all ye that labor and are heavy laden, and I will give you rest. Those who are caused to come, are those laden with a sense of guilt, and with nothing to recommend them. Poor, ruined, undone souls, it is you he calls unto him to rest, and it is by grace, free grace, without money and without price. He paid the debt for his people, and by the one offering perfected forever them that are sanctified. Behold him then as your righteousness, your sanctification and your redemption, your all in all, in whom is no variableness, nor shadow of turning. I feel that in myself I am all unholy, but thanks be to God, I do not trust in my own righteousness, it is as filthy rags, and is an unclean thing, but behold Christ in his finished work. The Father said he was well pleased with him, that his soul delighted in him. Then

“What more can he say, than to you he has said,
You who unto Jesus for refuge have fled?”

Many may talk of the wonders of man, and of their duties, but what saith the Lord? “I will guide thee with mine eye.” “O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors.” “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.” I feel that I must bring this to a close. It has not come from the pen of a ready writer, but with such ability as God has seen fit to give a poor, weak creature. I know it is full of errors, but know that you will bear with me. I should not have attempted to write in my present condition, only I was anxious to send in my dues. Sunday morning I arose as usual, but was stricken down, and was again placed in bed, where

I must remain, with doctor and nurse attending me.

ABBIE CODDINGTON.

[SISTER Coddington's obituary was published in the SIGNS of October 15th, 1912.—ED.]

THE CLEAN AND UNCLEAN TO ISRAEL.

DEAR EDITORS:—After worrying in my mind occasionally for two months in regard to writing for the dear old family paper, the SIGNS OF THE TIMES, a wonderful medium of correspondence for the household of faith, and during this time having had many thoughts about the spiritual significance of the words at the head of this article, which seem to be of great importance to us all, and which should be strictly observed by the church of God in this our day, for that which was written aforetime was written for our learning, that we through patience and comfort of the Scriptures might have hope, I therefore feel to write about them. It seems to my mind that the Israelites, God's chosen people nationally, were typical of spiritual Israel, God's redeemed people, who were chosen in Christ Jesus before the world began, and that which was unclean to national Israel ceremonially, represents to us those things which are unclean to spiritual Israel, the church of God, in her devotional exercises or worship in the gospel day, the sabbath of rest. Among all the beasts of the earth, fowls, fishes, insects and creeping things, that the Lord created and made for the use and benefit of man, there are unmistakable marks or evidences in the makeup, formation and manner of each and all of them, by which Israel according to the law that God gave them by Moses, could discriminate clearly between the clean and unclean among

them. A violation of this law involved Israel in trouble and sore distress, hence strict adherence to the law, or rule, of action was for the peace, comfort and welfare of Israel nationally; so also the church and people of God here in their organized state, are under strict obligations to God their Savior, and to one another, to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present evil world; for the grace of God has so taught them, and as this grace, the stronger man, reigns supreme in the heart of all who have been born again, they with the mind serve the law of God, observing all things that the law of the Spirit of life enjoins upon them. "Touch not; taste not; handle not; which all are to perish with the using; after the commandments and doctrines of men." So we can see plainly that as national Israel was strictly forbidden by the law to eat of those beasts that were unclean to them, or even to touch their dead bodies, even so spiritual Israel, the redeemed of the Lord, is strictly commanded to not touch, taste nor handle these worldly institutions, after the doctrines and commandments of men, as quoted above. Strictly viewed, there were but two classes of those beasts, animals and creatures to Israel, and those were the clean and the unclean; but there is a sense in which they are plainly divided into four classes, having marks of distinction, as follows: there were those that neither parted the hoof nor chewed the cud, and there were those that parted the hoof, but chewed not the cud. These two classes strictly viewed represent but the one class, the nonelect. All those that part the hoof, but chew not the cud, represent to my mind those professional people who separate themselves, being sensual, having

not the Spirit, putting great stress on creature goodness and personal obedience, in order to eternal salvation, but having no work of grace wrought in the heart, they chew not the cud. While all that chew the cud, and part the hoof also, represent to my mind the church of God, or those of the redeemed family of our God who have the work of grace wrought in the heart, and are the called out and separated from the world by the Spirit of the living God (according to the doctrine of sovereign grace), who saved them and called them with an holy calling. These are called to be saints, even saints of the Most High, and these show forth his praise and his wonderful works throughout all generations. These are the very elect, who cannot be deceived, either in doctrine, faith or practice; they are the remnant of Israel, the definite number whom the Lord God of Israel has reserved (kept back) from bowing the knee to the image of Baal; they are the bride, the Lamb's wife, whose clothing is all of wrought gold; and all that chew the cud, but part not the hoof, seem to me to represent to us some of God's elect and redeemed family who have the work of grace wrought in the heart by the Spirit of grace, but for some cause only known to God they are not separated from the world professionally, and therefore they are unclean to the church of God in her organized capacity, separate from the world and all the worldly institutions of men, for which we have neither precept nor example in the Scriptures; and it has often occurred to my mind that the people who love darkness rather than light, because their deeds are evil, neither come they to the light (church), lest their deeds should be made manifest or reprov'd, are meant; that is, that many of the chosen and redeemed family of

God, so far as the covenant of grace is concerned, who have the work of grace wrought in their hearts, and yet belong to secret organizations (darkness), or similar worldly institutions, and know that if they come to the church (light), they will have to forsake these worldly things, although they chew the cud, or have the work of grace wrought in their hearts, and believe and love the God-honoring doctrine of sovereign grace, and love those who preach it, and have great respect for the church and cause of God, yet for some cause that God alone knows are not separated from these worldly things; these are they that part not the hoof. Hence, the elect and nonelect make up the sum total of all the families of the earth.

I have in a very brief way suggested some few of the many thoughts that have occurred to my mind on this peculiar subject. I do not know that I am sure that the views I have presented are right, but of course I believe they are, or I would not have expressed them, therefore I much desire the forbearance and also the prayers of all who may read this manifestation of one who is weak and very dim-sighted spiritually. When fourteen more days shall have come I shall, if permitted to live until that time, come to the seventy-seventh milepost of my sojourn in this world of trials and tribulations, and of course never shall be called to pass many more, although I am strong and vigorous, as to my natural health.

Jan. 30th, 1912.—Since I wrote the foregoing I have been sick, and am very poorly this morning, but I think improving.

I wish you all A Happy New Year.

W. J. MAY.

PINSONFORK, Ky.

HOPEWELL, N. J., Jan. 1, 1913.

DEAR BRETHREN AND FRIENDS:—Thinking to-day of the wonderful plan of salvation, these words came to my mind: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." The wonderful doctrine that we contend for will be just as good during this new year as it has been ever since the world was. I fully believe in the doctrine of election, and the predestination of all things, that God foreordained all things before ever the world was, and that not one thing takes place that was not embraced in his eternal purpose. His "wills" and "shalls" are sure, but it is not so with our "wills." I am but a poor worm of the dust, but he holds the waters in the hollow of his hand, and he turns the hearts of men as the rivers of water are turned, and even the winds and the seas obey him. The miracles of his hand are wonderful to think of. In the days of his flesh he fed the multitude with the few loaves and two small fishes. This would seem impossible to our natural mind, but if we are spiritual discerners we shall know that it was so. He walked on the sea, and when they saw him thus walking they were afraid, thinking that it was a spirit that they saw, and they cried out, for they saw him and were troubled, but immediately he said unto them, "Be of good cheer; it is I; be not afraid." His power and goodness were shown in all these things, yet men are so foolish as to think that they can take some part in his work, but all that they are, and all that they have, must come from him and through him. By the psalmist he said, I will strengthen thee, all ye that hope in the Lord. Then he says, Be strong in the Lord. Salvation is of the Lord; it is not of us, or by us, in any way. His ways are not our ways,

neither are his thoughts our thoughts. As high as the heavens are above the earth, so high are his ways and his thoughts above our ways and thoughts. He declared, As the snow cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, so shall his word be that proceedeth out of his mouth; it shall prosper whereto he sendeth it, and shall accomplish that which he pleases. By nature we were children of wrath, even as others, and only through his goodness and mercy are we what we are by grace; all our times are in his hand. He said, Feed my sheep; feed my lambs. The sheep and lambs are his, and he knows what kind of food they need. If they do not get the right kind they will not thrive and will not be contented. The food that many partake of is distasteful to them; it must be succulent and nourishing. The good old doctrine is what they need, and must have, if they expect to thrive. He said, I am the good Shepherd; my sheep hear my voice, and they follow me, and I give unto them eternal life, and they shall never perish. He said again, "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 said, I am the Savior, and there is none beside me. He said, Are not two sparrows sold for a farthing? and not one of them shall fall without your heavenly Father. Behold the lilies, how they grow; they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of them. Behold the sparrows; they sow not, they reap not, and yet he feedeth them, and if he so clothes the grass that is in the field, will he not much more clothe you, O ye of little faith? He is the God of truth, without iniquity; just and right is

he. It is said, Without controversy, great is the mystery of godliness: God was manifest in the flesh, seen of angels, preached unto the Gentiles, and finally raised up from the dead, and caught up into glory. How can we be justified if we are not justified by faith in our Lord and Savior Jesus Christ? There can be no justification or salvation in any other way. He said, I have power to lay down my life, and I have power to take it again. Paul said, Jesus Christ came into the world to save sinners, of whom (he said) I am chief. He died and rose again for our sins and justification. There is no other way by which we must be saved. I am thinking, How is it that some say the resurrection has been already? If this be so, where is our hope? I fully believe that he has power to raise the dead. "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." "It is sown in corruption; it is raised in incorruption." "It is sown in weakness; it is raised in power." "But now is Christ risen from the dead, and become the firstfruits of them that slept." "For this corruptible must put on incorruption, and this mortal must put on immortality." Again, Paul said, "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." Well could he say in view of all these promises, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." We have a little flock that often meets together at our Hopewell meetinghouse, and I love to join in with them, and listen to the things that pertain to the kingdom of heaven. It is good to be of one mind and one accord. It has been my privilege to be in my seat there at the most of these meetings. A few of

us get there regularly who have passed the fourscore mark. It is through the goodness and mercy of God that we are strengthened at this old age to meet with the brethren as we do. We are told not to forsake the assembling of ourselves together, as the manner of some is. Jesus said, If ye love me, keep my commandments.

I will close by wishing all my brethren and friends a happy new year, and may the grace of our Lord Jesus Christ be with you all, is my prayer; may you meditate upon his wonderful works both day and night. The psalmist said, My meditation of him shall be sweet. Again he said, I will be glad in the Lord.

Your unworthy brother,

D. L. BLACKWELL.

WAVERLY, Pa., Dec. 19, 1912.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—Inclosed you will find a good letter from sister Rose Tamsett, of Otego, N. Y. Do as your judgment directs in regard to publishing. She is sound and clear in the doctrine of God our Savior.

Yours as ever,

D. M. VAIL.

OTEGO, N. Y., Dec. 10, 1912.

ELDER D. M. VAIL—DEAR BROTHER:—Do not be startled by getting a line from this poor old sinner, but you are much in my mind, so I will write and tell you so, if I do no more. I hope you and family are well. We all are better, and able to go about our duties each day. I wonder if you had any chance to visit with Emily Solloway while up there over night. What a rainy day you had to go to brother Alger's. I hear you did not get away on the early train Tuesday. The Leonard family are all better of their colds. Mrs. Cole was sick in bed with a

cold last week, but is better now. Mr. Wilbur is about the same. A line from sister Stilwell yesterday says she is well and likes it very much at East Orange; also they had plenty to do and she did not have time to get homesick. She had been to New York to meeting twice since being there, and heard some most excellent sermons. I am glad for her, but we miss her very much up here; she is a good, true sister, and I think very highly of her. She has much spiritual exercise of mind, so different from me; I scarcely ever have any good thoughts and happy seasons as I did years ago. I know I do not deserve any, for my heart is deceitful and desperately wicked; who can know it? I do crave a visit from the Lord, but have no power to obtain one, so I just have to wait and hope that in his own time he will cause the light to once more shine on me as it did seventeen years ago this month, which was the happiest month in all my life. O for just a little glimpse of what I saw and felt then; it was most wonderful; my poor heart was filled to overflowing with love, but how differently I do and live from what I wished to then; truly my life is a failure, and were it not for the grace of God which is given me I would be of all creatures most miserable. I am a mystery to myself, and think I must be to every one else. How many times I have thought how singular it was that you should preach from the same text that Elder Bundy did seventeen years ago to a day. You each preached the same gospel of the Son of God, and while I do not remember anything that Elder Bundy said, I do know that the preaching gathered me (experimentally) into the fold, with believers enrolled, with believers (I hope) to live and to die, and it was the very same truth that you preached Sunday. I

dare not say I do not understand it, for you told many things that I have felt in my experience, so how true it is that the truth will always be the same as long as time shall last.

I received word that Mrs. George Paine, formerly of Oneonta, died in Cleveland, Ohio, Dec. 5th, after great suffering of heart trouble. My mother was with her the last day she lived. She is at rest. She gave evidence years ago that she had been with Jesus and learned of him, now she has his likeness, and is satisfied.

Where are you to be next Sunday?
Love to all the family.

ROSE TAMSETT.

SALISBURY, Md., Dec. 14, 1912.

ELDER SILAS H. DURAND—DEAR BROTHER:—As it is your request that I should write to you, I have often thought I would like to talk with you since I became a member, but have not had the pleasure of it. I will write what I believe to be my experience. In 1885 I became troubled, but did not know what it meant. A sad and lonely feeling came over me, and it seemed that I would not live very long. In 1886 some time, I cannot state just what time, one day all at once the thought came to me, What would become of such a sinner as I if I were to die? I said, O what shall I do? I thought I would try to do better. As time rolled on the way grew darker, and instead of getting better I got worse all the time. O what shall I do? I would try to pray. I would read the Bible to see if I could receive any comfort, or anything to suit my case, but I did not want any one to see me read it, and would close it if I heard any one coming, so they would not know I had been reading. I went to Baptist meetings, which I attended from a child; the preaching

seemed to be more interesting to me, and sometimes I would think I received a word of comfort, and sometimes I hardly knew. I often thought, There is no one like me, my case is different from anyone else. I would try to pray time after time. One day a voice said to me, Fear not, if thou believest thy sins are forgiven. My heart was filled with joy for awhile, and I saw a beautiful light. I wanted to tell what my Savior had done for me, but before I could tell it something seemed to say to me, Do not tell it, for what you thought you saw was all imagination, and then came doubts and fears. Again I thought I would go to the church and tell them of the trouble I had passed through, but when I went to the Baptist meetings and the door was opened for the reception of members, I would feel so unworthy I could not go; I would put it off, waiting for a better and brighter hope. The more I prayed the greater was my trouble; I could not feel I was fit to ask for a place there. When I looked on them it seemed their countenances were beaming with the love of God. O how I wished I were one of them. Then the thought would come to me that I was not fit to live with or ask a home with them. Thus I traveled on, sometimes rejoicing in believing that my sins were forgiven, and sometimes fearing that I was deceived. It was my desire to go long before I did, but could not. Many dark and sad hours for days, weeks, months and years have I gone through; sometimes I would feel as though my heart would break, that I would sink in despair; my hope seemed to be small, and sometimes it seemed that it was almost gone; I was made to cry, Lord, have mercy on me, a sinner, there is nothing that I can do. The more I prayed the deeper was my trouble,

I would think sometimes there was no mercy for me, such a sinner as I, so I went on in this condition for about twenty-five years. I said, If the words I heard be of the Lord, may I hear them again. In 1911, one morning as I awoke I heard the words, Fear not, if thou believest thy sins are forgiven. O how precious, how sweet, how glorious the words were to me, they brought unspeakable joy to my heart for awhile, but not long after doubts and fears came again; but when I would think of the words I heard it would bring joy to me to know they did not come from human lips, that they must have come from the Lord, for he only can forgive sins. It is God who can give peace to the aching heart and rest to the weary soul. I was then made willing to go to the church. On the day I went, when the invitation was given a voice said to me, Accept it. I arose to my feet with fear and trembling. I could not stay away longer, and was received Oct. 29th, 1911, and baptized by you. After I was baptized I thought I would not have any more doubts and fears, no more trouble, there would be joy and happiness all the time. I rested for awhile, then came doubts and fears again. But I do not feel as lonely as before. Sometimes my hope seems to be so small that I wonder if I am one of the elect at all.

From your sister in hope, if one at all,
ANNIE W. TOADVIN.

LAURELVILLE, Ohio, Dec. 31, 1912.

DEAR EDITORS:—To-day in renewing my subscription to the SIGNS I wish to add a few words of appreciation. The dear paper always comes promptly to hand, showing that its publishers are not lax or unmindful of their duty or obligation. Such, I know from personal ex-

perience, cannot be said of all its subscribers. I am personally acquainted with one who does many things he should not, and leaves undone the things he should do. He is possessed of a cold disposition, a mind that wanders to the ends of the earth after those things that perish with the using. "So far from God I seem to lie," &c. I see a growing carelessness among the people of God in regard to attending meetings and their financial duties toward the church. We are so much inclined to say, Depart in peace; be ye filled and clothed. It seems that the "falling away," spoken of by Paul in 2 Thess. ii. 3, and in his first epistle to Timothy fourth chapter, is come. Peter called them "these last times," as though they were then, and it occurs to me that there may have been those among the strangers, elect according to the foreknowledge of God, and those who had obtained like precious faith, even in those days, who were lax in duty, and who fell away. We often look around and see no perceptible interest in the church by those without, and we think that there is no material for the upbuilding of her membership in the next generation. A few weeks ago I studied so much about this, and the case looked so hopeless that I felt very much discouraged, then one night in a dream I saw quite an ingathering of the church, and the one who was the most officious in the duties attendant thereto was a neighbor whom I never in my life saw at a Baptist service. When I awoke the interpretation came, that God was able to make of those who despised his people his most earnest disciples. He is able, and has all power in heaven and earth to do his will. He worketh, and none can hinder, neither does he require the aid in his work of the puny arm of man. Yet

this does not give his children license to be slothful and to neglect the assembling of themselves together, as the manner of some is.

“Lord, revive us, Lord, revive us;
All our help must come from thee.”

Brethren, I must close this poor letter, as no doubt you are long since weary. Hoping for the welfare and steadfastness of the SIGNS in the future as in the past, I remain yours, the least of all,

GEORGE W. HARTSOUGH.

FLOYD, Ky., Dec. 27, 1912.

DEAR EDITORS:—As our pastor is talking of leaving us, I fear that I shall feel at a loss to know what to do, but of course God is everywhere, and I know he has been merciful to a poor, undeserving wretch, as I claim to be, and I wish to say that the dear old SIGNS OF THE TIMES has been a great comfort to me, and I feel that I want to take it again, as it is good food. I feel to be poor in spirit, if a child at all. I hardly know what to do or where to go for rest. I know this is a pilgrim's tone, and feel to wander alone. Yesterday I felt to enjoy the Savior's love; I had life to pick up a number of the dear old SIGNS, (April 15th, 1909,) and read such comforting letters that it made my heart rejoice, and now a feeling of sadness steals over me as I pen these lines, for I feel that some of the dear writers have passed away since I heard from you all. I should never grieve over the past, but as I do not know the future, what else can I do? Some persons talk as if they know that they are saved; if so, it seems that sorrow would never cross their path, but perhaps it would be a trial to them to see their friends in a lost condition; it seems that this would be their only trouble.

Now I want to change to another

branch a little, but of the same vine. About three years ago I was in very delicate health, and about eleven months there was no ray of light for this poor little one; I thought that the great and merciful God had forsaken me forever; I cannot express my feelings, but after I felt the joy of sins forgiven, I tried to write my experience the best I could, and my desire was to send it to you to publish, if you thought best, but put it off until now, thinking it so jangled up and not fit to send, but some things were so sweet that it seems too good to keep back. Brother Paxton seems to think that my experience was a bright one, but, dear ones, I have crossed so many dark valleys since then that I hardly know what I am, and I have thought sometimes or many times, that I ought to have sent my experience, perhaps my burdens would have been lighter; but my path is unknown, and every fall makes us stronger, and yet we feel the weaker, or that is the way with me. Well, I hardly know what to say as I have paused a little. Not long ago I got so that I could not read the Scripture, I could not tell why, I would all but fall when I attempted to do so, I thought as I did about three years ago that I was certainly lost, but thinking here of late about my telling some of my experience, that I had been so backward about, it was something wonderful; whether it was Satan's work or the Lord's I do not know, but somehow I have felt better since I told it. I told it to Brother Sawin for one; he said if I felt better for telling it, good, as much as to say it was all right. I told him at the time I did not know whether I would feel better or not, but I believe I feel better by telling it, although it is a puzzle to-day to me to know what it means, and the greatest beauty that I can

see in it is that it shows that the natural mind cannot grasp spiritual things. I am not ashamed to speak of this in a plainer manner, but I often get in doubt what to do about it; let it be Satan's work or God's, it shows that natural minds cannot grasp spiritual things. Dear ones, pray for me, that I may not be deceived by the evil one. Now, dear editors, will you send me the SIGNS OF THE TIMES for one year, trusting me to send the money in a few months if not hindered? and oblige a little wanderer,

MOLLIE B. CUNNINGHAM.

MASSEY, Va., Jan. 15, 1913.

DEAR BRETHREN:—I passed my eighty-second birthday yesterday, the 14th, and was kindly and generously remembered with birthday cards, having received one hundred and thirteen, and seven letters. The sentiment expressed in many of them brought tears from my eyes, with thoughts of wonder how it was that such a poor, weak, sinful and ignorant creature could be in the good graces, confidence and esteem of such a host of both old and young in the church and out of it. I see so much amiss in myself that I wonder others do not see it. I beg the Lord to deliver me from evil, yet I see my whole life is full of little spots, which show that my life is not pure, but I do believe that my desires are pure, if I could only live them out. Sometimes I have hope of an interest in that life that is pure, and for a little while I forget the life that is impure and am swallowed up with the other. I have been trying to explain to the Lord's people the signs or fruits of these two lives with love and good will for about forty-seven years, so I am encouraged to believe that if I were not a true witness of these things my own speech would have contradicted itself,

and instead of drawing the people to me it would have driven them away in confusion. During this long period of time my mind has run all over the Bible, and my speech has been formed according to what I have seen in it, from Genesis to Revelation, and the sentiment is all in perfect accord, all emanating from one Fountain-head, having placed in me that measuring-rod like unto a reed to go forth and measure the altar and the worship and the worshiper during this long time. Many of the little hidden ones have come to me and said, "Who told you so much about me?" The only answer I had was, "The Lord, I suppose." This is what forms the strongest tie and divulges the strongest relation that exists: the relation of children through the Spirit. I am so glad, and I hope thankful, that some supernatural power has so kept me and directed me these sixty-one years among and before the churches and congregations. They claim that as the years go by the tie grows stronger, according to the sentiments expressed in the one hundred and thirteen congratulation cards. O how blessed to have this precious assurance after so long acquaintance, and now upon the very verge of the grave it takes it all to comfort and stay me. What my understanding and experience embraced in my first effort to express it in public has never undergone a shadow of change, and I feel free and glad in having the privilege to declare it with the ability that God has given me, and it grows dearer to me all the time to believe that we have a God revealed to us that holds his sovereign rule over all things and worlds, both great and small, giving all things their limits according to his purpose and predestination, having predestinated and elected his people in Christ Jesus unto

eternal glory before the world was. Therefore Jesus came to earth as the first witness, for he said, To this end was I born, that I should bear witness to the truth, showing that he came as a witness direct from the Father, and by one offering he hath perfected forever all that were given him, and the Holy Ghost is the second witness to make it known without human means or instrumentalities, and the gospel ministry is the third witness to bear witness unto the peculiar lessons taught by the Spirit. So you see it is all sure, effected by heavenly power, and Jesus not only completed the eternal salvation of all his elect people by his death and sufferings, but he secured their justification and their glorification by his resurrection and ascension; for as the grave could not hold his body only unto the appointed time of the Father, so it shall not have power to hold the bodies of his redeemed any longer than the archangel's voice and the trumpet of God shall sound; then shall they all come forth in the likeness of his glorious body, for the apostle says, They shall be changed in a moment of time, in the twinkling of an eye, and be made like unto his glorious body. Herein is my life and my all; I love it, I have lived in and by it sixty-one years, and I am willing to die by it and in it, and am willing to stand in judgment with it as my only plea.

Perhaps this is the last that you will ever see from my pen, but inquire if it is not my dying testimony.

T. M. POULSON.

FINDLAY, Ohio, Jan. 6, 1913.

DEAR BRETHREN EDITORS:—Inclosed you will find two dollars to cover the cost of the SIGNS OF THE TIMES for another year. I find that my time expired last

month, and I thank you for not discontinuing the paper on account of my neglect in sending the money. My dear aunt, Mrs. Samuel Frazee, of Plymouth, Ill., requested a year ago Christmas that the SIGNS should be sent to me, and I feel very grateful to her for such a liberal present, as I enjoy reading it very much. I trust that I shall always be able to take it and enjoy it as I do now. I also enjoy reading it to my husband, who likes to hear the truth as well as I. We always look up the references, and sit and talk about them with great comfort. I love to be with the Predestinarian Baptists, and have attended their meetings ever since I was a child. While I am yet young in years, and have only been a member a little over a year, yet I feel that I am quite old in affliction. It seems the sun is hidden and the way is very dark at times, but as time rolls on the clouds all disappear, and the way seems brighter than before. I have often wondered if there was any one who ever felt more miserable than I. As I read the SIGNS I find many in the same condition, and telling my feelings better than I can tell them. I love to read the Bible, and I find it a great comfort when I get so downcast that everything seems against me. O how many times I have been made to feel that I am a poor sinner, and have fully realized that without Him I can do nothing. This is clearly stated in the fifteenth chapter of John. In this same chapter we also read these words: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." How plain this passage appears to me this morning. It would be a great comfort to me to know that I am one of the true branches, but I have a little hope, if I

am not deceived. I am trusting in Him to direct my steps. "We know that we have passed from death unto life, because we love the brethren."

I feel that I am making this letter too long, so will close. Please change my address to 220 Laguneo Street.

Your unworthy sister,

(MRS.) GEORGE HART.

PHILADELPHIA, Pa., Jan. 9, 1913.

DEAR BRETHREN:—I have never found any comfort in arguing on any point of doctrine. If I do not see certain things as my brethren, I do not say that I am right and they are wrong; neither do I say that they are right and I am wrong, for I know that each must know for himself, and not another; but if I find brethren have witnessed things that I have felt, tasted and handled of the Word of life (and we speak of the things that we do know), then I find a stirring up of our pure minds. The things of the kingdom of God are not established in our heart by argument, but by a living experience of them, and so whatever we know of election, predestination, sanctification, resurrection, justification, atonement or other points of doctrine we only know in the measure that we have lived them in our experience; in this way we are taught of God, and not by argument. We know in part, we prophesy in part, but when that which is perfect is come then that which is in part shall be done away. (1 Cor. xiii. 9, 10.) While there is much thought or meditation regarding the body that shall be, and what we shall be, &c., I have ever felt to rest upon the hope that it is the sinner redeemed, it is the sinner that is saved, it is the sinner that is changed, and never does it appear to me that the body is lost sight of. There is a natural body and there is a

spiritual body. All in Adam realize the Adamic environments, and all are of the natural creation. All in Christ realize the spiritual creation, and are given wisdom to attain to the blessings in that spiritual creation, but as we have not attained to the fullness, it is foolish to speculate as to what we shall be, for John says, "It doth not yet appear," but we know that when Jesus appears we shall be like him and shall see him as he is. David says, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." We can say that we hope in Jesus, but cannot say we are fully satisfied, for hope implies something not seen; we are yet waiting to be clothed upon, that mortality might be swallowed up of life. Paul, when writing to the church at Rome, (Romans viii. 22, 23,) says: "We know that the whole creation [spiritual] groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." This is our earnest expectation and hope.

J. M. FENTON.

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EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1913.

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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PHILIPPIANS IV. 6.

SOME little time since, our sister, Mrs. Anna McKinney, of Ottawa, Kansas, asked that we write upon the words found in Phil. iv. 6. The text reads as follows: "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God."

In reply we desire, first of all, to say that we can only suggest a few things which seem to us to belong to the words referred to. It is vain to think that any of us can present all that is contained in any portion of the word of God. The things which we may suggest concerning any portion of the word often in their turn open up other and wider fields of thought. The field of gospel truth is infinite, and none of us can do more than glean a little here and there. It is this infinite fullness of truth to which John had reference when he said, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." It is here manifest that John could not have referred to just the simple words which Jesus used, for all the words that any one ever used, could they all be recorded for fourscore years and ten even, would not multiply volumes that would fill even one large

building. But John refers, as it seems to us, to the meaning of the Savior's words, were that meaning to be all written. We have never thought that at any time we have succeeded in bringing out all the meaning of any Scripture, though we have believed that we have many times presented the true design of the text used.

First, we desire to call attention to the words, or some of them, which are prominent in the text. "Carefulness" here signifies what we generally mean by anxiety or distraction; that is, that one feels perplexed and disturbed, so that he cannot rest. One who might find himself in danger would be anxiously seeking a way of escape. One who is hungry, and saw no way to obtain the needed bread, would be anxious and restless, seeking relief. Now Paul says that christians do not need to be anxious, because in all their times of need there is a way of escape, or of relief. If one were hungry, and should know that in his cupboard there was an abundance of bread, he would not be anxious at all, or careful. The child, though hungry, is not distressed as to an assurance that his wants shall be supplied; his father has always supplied his wants, and he feels no fear that his father will fail him now. Paul, by these opening words of the text, reminds his brethren that there can be no circumstances in their lives wherein they need be distressed or distracted. Right here the conflict between that which is of the flesh and that which is of the Spirit comes in. Believers are to walk by faith, not by sight, both with regard to their temporal and their eternal interests, but the flesh wants to see, and because it cannot see it becomes anxious and is filled with fears. Unbelief comes in at this door, and instead of resting we are

found running to and fro in our minds, seeking help, or an open door out of our perplexities, where there is no door. This is all vain. We have found it so again and again; we find it so to-day, yet when to-morrow comes with its dark forebodings, we again find ourselves striving to find a way of escape, only to again utterly fail. This the apostle here warns his brethren against, and there is need of such warnings constantly, as we are also slow to learn. It was so with the disciples when upon the sea, they toiled in rowing, but could make no headway. Only a few hours before, they had witnessed and partaken of the miracle of the feeding of the multitude with the five loaves and the two fishes, so that the hunger of them all was relieved, yet now that they are confronted with another time of distress, they forget the miracle just wrought in their presence, and are again afraid, and the inspired narrator says, "They considered not the miracle of the loaves: for their heart was hardened." But Jesus again appeared for their relief. Our hearts are hardened when left to ourselves always, yet there is no need, no good reason, why they should be distressed or careful. The Lord who has delivered will still deliver. Distress comes when we are not looking to him; deliverance comes and distress passes away when he once more appears, and his words command the waves to be still.

The text quoted is exceeding broad: "Be careful for nothing." One may say, I do not feel careful about this or that, but here is one matter about which it seems to me I do well to be anxious. It may be one thing, or it may be another. It may be concerning things temporal, or it may be concerning things spiritual and eternal, but each of us have some per-

plexities at some periods in our life when we are ready to excuse ourselves for being distracted and anxious. How often we have need to be reminded of the words of the apostle, "Be careful for nothing." We are careful about our families, our reputation before men, our daily bread, where we shall live, what we shall eat and drink and wherewithal we shall be clothed; we are careful and anxious about to-morrow, and about what others may do or say; in short, there is nothing that has to do with our mortal life about which we are not often anxious, and this is also true with regard to our christian profession. We believe it right and good to follow the Lord, to contend for the faith, to do what our blessed Lord has required of us in his service, but our temporal interests get in the way, and we grow anxious about what will be the result of taking this step or that, and perhaps hesitate much to do what is right in the sight of God, because we fear the effect it may have upon our temporal interests. It seems to us that this point of view was especially in the mind of the apostle when he used the words of the text. He would say to his brethren at Philippi, True, you are surrounded with distresses, and stand in danger of losses and persecutions from the enemies of the cross of Christ, and it may well be that these obstacles shall cause you to hesitate in the testimony and defense of the cause that has been made dear to you, but I bid you be careful for nothing. Let not any of these things move you from steadfastness, or cause you to hesitate one moment in standing forth in defense of the truth, and that which the apostle here said to the Philippians is just as needful to be remembered still by us all. O that the Holy Spirit might apply this to all our hearts, that we may be

found steadfast, unmoveable, always abounding in the work of the Lord, and that we may never be swerved, even in thought, from abiding fast by the word of God. The one reason which removes all need of carefulness from those who know and trust in God is then stated in this verse. Instead of being careful for anything, the apostle urges upon the remembrance of his brethren that they have one supreme, almighty Friend and Lover, to whom it is their privilege to go at all times and with regard to all things. Instead of being careful in everything he says, "By prayer and supplication, with thanksgiving, let your requests be made known unto God." Believers have indeed learned this, but need to be reminded constantly that it is not theirs to deliver themselves from oppression, or sorrow, or loss, or affliction, but that all such deliverances must come from God. It is not theirs to provide for themselves, either in things temporal or in things spiritual, but it is the Lord who provides. It is not theirs to win victories over any foe, but the victory is the Lord's for them. Just so the blessed Savior taught his disciples when he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." And again when he said, Take no thought what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed, for your heavenly Father knoweth that ye have need of all these things. It is the Lord that provides, and all provisions needful he has in store for all his disciples. In the peculiar times of distress which were then upon the followers of the Lord at Philippi and elsewhere, this admonition would forbid them to seek human strength or aid in order to deliver themselves from the oppression of their foes. They were not to seek to

repel force with force; they were not to depend upon any human art or wisdom to secure their freedom from imprisonment and suffering; they were not to make appeals to their foes for any compromise whereby they might secure immunity from oppression; and they were not to put their trust even in princes or judges in times of arrest and trial. They were to simply trust in the living God, who had sent them forth as lambs in the midst of wolves. He, their great Shepherd, alone must be their protector and guide. These brethren knew these things already, but yet they had need to be reminded of them. We also know them, and yet we have need to be reminded of them; and so this admonition of the inspired apostle is as good for us now as it was for the brethren at Philippi.

In the words, "in everything," is included all that belongs to the life and welfare of all who believe. It includes the minutest as well as the greatest things. It takes in every temptation of every kind, and from every source. It includes each and every perplexity, each and every care, whether in things temporal or in things eternal. There is nothing too small for the tender care and the unfailing provision of the Lord. There is nothing so great that he cannot govern and control it. There is nothing so dark that he cannot make it light, nothing so crooked that he cannot make it straight. We need not fear that he will say to us, This that you bring to me is too trivial, and I cannot concern myself with it. He will never say to the least of his, This is so great that it is beyond your right to pray and supplicate concerning it. The words "prayer" and "supplication," broadly speaking, seem to have about the same meaning, yet there is a difference. Supplication is the stronger word. We

mean that it expresses a more earnest entreaty before the Lord than the word prayer. Prayer lays before the Lord our felt needs, and supplication entreats that they may be supplied. In prayer we confess our poverty, while in supplication we entreat that he will enrich us. In prayer we lay before the Lord all our wants, and in supplication we entreat that he will have mercy upon us and supply them. So the apostle enjoins upon his brethren that they bring all their cares unto the Lord and leave the matter with him. He will supply all your need through riches of grace in Christ Jesus. What need of care then save to be careful to lay all our burdens before him? How good it is not only to remember our weakness, but his strength; not only our necessity, but his willingness to give; not only that we need not be anxious, but that he does care for us. Then, as we come to remember his care, there must of necessity be mingled, as the apostle here teaches, thanksgiving with our supplication. There will be thanksgiving for past mercies from his hand, and thanksgiving for promises regarding the future, and also thanksgiving for the privilege of coming to the throne of grace in all our needs. How blessed that our loving God and Father does not hold us at arm's length, but takes us near to himself. He always holds out the sceptre to his praying ones. Esther might well fear as she came before Ahasuerus, for he was only a man, but believers need not fear at any time when they come to their King and Husband. He never has and he never will withhold his sceptre when his loved ones come before him, and they can never weary him with their coming. What blessed encouragement, then, to come is here, and what blessed cause for thanksgiving is also here! Prayer and

supplication and thanksgiving are never far apart in any time of coming to the Lord. That which turns the heart unto the Lord in prayer, also begets in that heart praise and thanksgiving.

In verse seven the apostle records what is but the needful result of all prayer and thanksgiving, viz., peace. And the peace of God shall keep our hearts and minds through Christ Jesus. Indeed, it must be that where the teachings of verse six exist in the heart there must also abide comfort of mind, joy in the Lord and quietness as regards what is around them or before them, all of which is included in this word "peace." The prophet said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." It is sure that if there be no spirit to come to God in our needs, if there be no thanksgiving for his mercies, because there is no recognition of them in our hearts, there can be no peace. The apostle calls it "the peace of God," because it springs from trust in him, and from the spirit of prayer and praise to him. The Lord's dear people do know something of what it is to be kept in this peace. We do not know what we want to know, but we do have some experiences, and have come to know thereby that this peace passes all understanding, as the apostle here testifies.

May these reflections be blessed to our sister and to others. C.

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Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

2 PETER II. 4.

DEAR ELDER KER:—Will you please write your thoughts on 2 Peter ii. 4? The subject runs through the chapter. Who are the characters spoken of? They are called children, cursed children.

Your sister, I hope, in affliction,

L. B. BREWSTER.

In attempting to comply with our aged sister's request we desire to approach the subject with reverence and fear, knowing that all brethren do not agree regarding it. We hope that what we may write will not be darkening of counsel. Inasmuch as we are willing that "every man be fully persuaded in his own mind," we hope that others may be equally willing that we express our opinion of the matter.

In the preceding chapter the apostle called attention to the written word, Old Testament, and assured the brethren that holy men of old spake as they were moved by the Holy Ghost, and that what they spake and wrote was understood only by the same Spirit. "But," said he, "there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly, knowingly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." This seems to us the key to the subject, therefore we shall try to follow the thought here presented. The false prophets in days of old "among the people" were as much Israelites as were the true prophets. The term, "among the people," means of the people; not of other nations, but children of Abraham. So the expression: "Even as there shall be false teachers among you," means that of your own selves shall false teachers arise. This, therefore, without question refers to the quickened children of God. These false teachers shall, said Peter, privily, or knowingly, bring in

heresies. Who can know what heresies are and bring them in except those who know the truth? Who can bring swift destruction (condemnation) upon themselves for so doing except those under law to Christ? The apostle also says they shall even deny the Lord that bought them. If the Lord bought them, was it not the price, even his precious blood? Many, said Peter, shall follow their pernicious (mischievous) ways, by reason of whom the way of truth shall be evil spoken of. Is not all this in perfect accord with Paul's language in Acts xx.: "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them"? This was Paul's prophecy concerning the church after his decease, yet he lived to see it fulfilled in a measure at least in that day. Hymenæus and Philetus, who preached that the resurrection was past already, and overthrew the faith of some, belonged, we think, to the same class as is presented in the subject under consideration.

Because of covetousness shall they with feigned words (knowing better) make merchandise of some, but their judgment (punishment) and damnation (condemnation) were sure. "For if God spared not the angels [ministers of the law] that sinned, but cast them down to hell, and delivered them unto chains of darkness [not bringing them into the light and liberty of the gospel], to be reserved unto judgment, * * * the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Herein is presented an example, and an assurance that God still rules and reigns and will reward every man according to his works. If unjust and dishonest ministers of the law, such as the unjust steward, (Luke xvi.) were condemned and punished, so

shall it be with ministers of the gospel who are dishonest, deceitful and unjust. In this particular God is no respecter of persons; hence what a man sows he shall also surely reap.

The dishonest and unfaithful dealings of "false teachers" are, we think, embodied in the word "temptations" in verse nine of this second chapter of second Peter. Worldly wisdom and worldly gain, whether gold and silver or a good name and standing with men, appeal to the lusts of men and to the pride of the eye. Therefore, being thus tempted, the children of God in the apostles' day, as well as now, were made merchandise of and fell an easy prey of false teachers. The divisions in the church at Corinth were caused by such teachers, even though Paul uses his own name and that of other apostles in speaking of the matter, saying, Every one saith, I am of Paul, and I am of Apollos, and I am of Cephas. It was not the work of the apostles to cause divisions among the brethren, but rather to cement them, all speaking the same things, all declaring the same truth: salvation through the blood and righteousness of Jesus Christ. In 1 Cor. iv. 6, Paul says: "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written." It seems to us that to avoid the use of the names of the "false teachers" who had caused the divisions in the church, he transferred the matter to himself and Apollos in a figure, to the end that the brethren might be taught to beware of such men, who possessed of worldly wisdom and craftiness would make merchandise of them. It also seems evident that the same class, false teachers, caused trouble in the church at Gala-

tia when they preached that except the brethren be circumcised and keep the law of Moses they could not be saved. This matter was taken before the apostles at Jerusalem to be decided by them, which if those false teachers had not been of the people, no notice of their teachings would have been taken by the church nor by the apostles, who sent written word to the church that they had not authorized those men to preach and to teach. The divisions and troubles in the church of God in the last few centuries have been caused by those identified with the church. The bringing in of one heresy after another by ambitious men, who knew better, has caused havoc from time to time. "False teachers among you," let us not forget, are the words of Peter. The word "ungodly" in this connection does not mean the nonelect, but "cursed children," those who had "forsaken the right way." Can a man forsake a way in which he had never been? and surely the "right way" mentioned here is the way of righteousness. They, like Balaam, loved the wages of unrighteousness more than the way of God, that afflicted way, that sorrowful way, that despised way. They were indeed wells without water to the spiritual people of God, because they used great swelling words, having men's persons in admiration, and used not the words of truth and soberness, which only can comfort the downcast and heavy laden. Those false teachers had been overcome by corruption, and were therefore its servants, even while they promised liberty to those who would follow them. (Verse 19.) They had "escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ," but were "again entangled therein and overcome."—Verse 20. They

had known the way of righteousness, but had turned from the holy commandments delivered unto them. (Verse 21.) This is why Peter used the "true proverb:" The sow that was washed has returned to her wallowing in the mire. The sow was washed, but returned to her natural way, of wallowing in the mire. So were the "false teachers" washed, but through covetousness returned to the hole of the pit from whence they were digged. Who is the man or woman of God that has lived long and not seen this very same thing? Men with whom they had sweet fellowship have fallen from their steadfastness, and in some cases had others follow them. "Sin is the transgression of the law." None save an Israelite could transgress the law of Moses, for the reason that none but Israelites were under it, or governed by it, and our understanding is that none can sin as is presented and suggested in this second chapter of second Peter except those "under law to Christ."

We now leave the subject for the consideration of our sister Brewster and any others who may feel sufficiently interested to read what we have here written.

K.

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NOTICE.

PLEASE give notice in the SIGNS that I desire my correspondents to address me as follows until further notice: Box 113, Pine Bluff, North Carolina.

GEORGE D. CONKLIN.

OBITUARY NOTICES.

Eliza A. Blair, eldest daughter of Deacon James V. and Mary Willard, was born May, 1832, and died June 6th, 1912, making her stay upon earth a little over 80 years. She was married to James T. Blair, who preceded her in death. She and her husband were members of Southampton Old School Baptist Church, both uniting at the same time. She spent her latter days between her two daughters' homes: Mr. and Mrs. Chas. Parham and Mr. and Mrs. Augustus B. Kerns. I visited her from time to time in her last illness, and found her ever speaking of the goodness and mercy of God, and never could speak praises sufficient for giving her two good sons-in-law and daughters. She told me an experience she had shortly before her death. She said the Savior seemed to hover over her so she could almost embrace him, and said, "Child, your Father calls you, come home." The terror of the grave and the sting of death were removed from her, and she calmly awaited the summons, proving the prophet's words: "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."

Funeral services were conducted by her pastor, Elder S. H. Durand; burial in Laurel Hill Cemetery. May God comfort all who mourn.

ALSO,

Ella DeCoursey, wife of Holmes DeCoursey and daughter of Mary and the late Morris Hogeland, was born Feb. 13th, 1861, and died Nov. 1st, 1911. The subject of this notice was not a member of the church in its visibility, but manifested the life of her Savior. She was adorned with a meek and quiet spirit, which is in the sight of God of great price. I often looked upon her face and saw that hunger which desires the things which can only come from God. Many times she would sit at the organ and play and sing hymns, and seem to be wholly swallowed up in them; the hymns, "Abide with me" and "Forever with the Lord," manifesting the life of her Savior. We believe she is in the presence of Him who liveth for evermore. She leaves her husband and two children to mourn their loss, also her mother, sister and many others.

Funeral services were conducted by Elder S. H. Durand and Mr. Gimmel, of Ivyland.

Written by request.

ALSO,

William H. Stout, son of the late Deacon Henry and Mary Stout, was born May 14th, 1848, died July 20th, 1912. The subject of this notice was a resident of Southampton, Pa., from his boyhood days. His parents were faithful and honorable people, and members of the Old School Baptist Church at Southampton, Pa. I remember them when I was a boy

and went to meeting when Elder Wm. J. Purington served the church. Mr. Stout was a firm believer in the doctrine of salvation by grace, and attended the meetings as though he were a member. We believe there is nothing to attract any one to the preached word but a feeding upon the body of Christ. He held a position as trustee of the church for some time before his death, and was connected with other positions of trust and confidence. I talked with him a short time before his death regarding the things of the kingdom and the views of many, and his comfort was that he had a hope in the mercy of God, and that if it were of God he would be satisfied with his likeness. I believe he knew the truth, if I have any knowledge of it. He was twice married; his first wife was Miss Jennie E. Fetter, who died in September, 1890. To that union they had one son, Monroe, who survives him. In November, 1906, he was married to Mrs. Josephine Trego, who also survives him.

The funeral was largely attended; services were conducted by Elder S. H. Durrand and Mr. Strahouer, of Churchville, Pa. Interment in Churchville Cemetery.

Written by request.

J. M. FENTON.

Mrs. Anne Blue passed peacefully away Friday morning, July 26th, 1912, at the family residence, Muirkirk, Ontario, in her 74th year. She was born in Ekfrid township August 9th, 1838, being the eldest daughter of James and Jane McIntyre. She was married to Neil Blue, of Orford township, Nov. 6th, 1862, lacking just a few months of being married fifty years. There were born to them two children, a son and a daughter. Their daughter, Mrs. A. Love, died ten years ago. Mrs. Blue leaves to mourn their great loss, beside her aged husband, their son, James T., and four grandsons: Gordon, Arthur, Russel and Clifford Love. Three sisters: Mrs. T. Shaw, Mrs. C. Rutherford and Mrs. W. A. Coolley, of Illinois, and six brothers: Malcolm, Thomas, Angus and Daniel, of Illinois, James, of Florida, and Peter, of Colorado, also survive her. Although not a member of the church, she was always a faithful attendant, when possible, upon the meetings of the Covenanted Baptist Church, and her home was always open to any of their friends, especially any of their ministers. She always enjoyed reading the SIGNS, which they have taken for a great number of years. Some to whom she spoke her mind most say they have good reason to hope that all is well with her, that she is far better off, even though she is sadly missed in the sorrowful home. Her son says: "My aunt, Mrs. D. Blue, was with her a few nights before she died, and in their talks she told her that the words, 'I know that my Redeemer liveth,' had come with great comfort to her." She had not been feeling very well for some time, but was under a doctor's care but a short time, and was confined to her bed only two weeks

when she was very unexpectedly called home, the doctor and all thinking she would be around again. She was a very patient sufferer, never murmuring or complaining. She was a kind and devoted wife and mother, always thoughtful to work and prepare for the needs of those depending on her.

Being unable to get a Baptist minister, as her wish would have been, Mr. Baunatyne, a Presbyterian minister, conducted a short service at the home, after which the remains were conveyed to the Duart cemetery for interment, followed by a very large concourse of sympathizing friends and neighbors, who thus sought to pay their last tribute to one beloved by all.

[By request of the son, James T. Blue, we publish the above obituary, which has been mainly prepared by himself and forwarded to us. We will add that a day or two after the funeral it was our privilege, in company with Deacon Gillis, to call upon this bereaved family. We could but feel a great sympathy for the aged husband, son and other friends, whom we were glad to meet there, and our regret was deep that it had been impossible for us to be with them upon the occasion of the funeral. May the God of all comfort be their help and strength.—C.]

Mrs. Jennie O. Cross, our beloved sister in Christ, was born Nov. 27th, 1858, departed this life Jan. 4th, 1913. She was the daughter of Elder Lambert Gass, born in Jewett Center, Greene Co., N. Y.; married to brother Cross Dec. 31st, 1879; baptized by her father in April, 1877, uniting with the Old School Baptist Church at Jefferson, Schoharie Co., N. Y. Some time afterward she removed her membership to the Schoharie Hill Old School Baptist church, same county. In 1902, when the church was established in Cleveland, Ohio, she and several others took letters and went in the organization of that church, of which she was an orderly, upright, faithful, helpful, loving, gifted sister until God her Father called her to the home of the redeemed, where she now is and will eternally be, never to return to earthly scenes, such as literal clouds or earthly afflictions, neither will she mourn because of sin and its effects, darkness of mind, unbelief, temptations, losses, crosses, sickness and pain; she is beyond and above them all, eternally happy. She died at her home in Cleveland, Ohio. She had been sick for two years, but was not confined to her bed except by spells. She went to bed feeling as well as usual; brother Cross awoke, heard a gurgling noise and spoke to her, but she did not answer. He then called the neighbors and telephoned for a doctor, but she breathed her last in a few minutes. Heart failure, due to a broken-down condition, was the cause of her death.

Elder George Weaver, pastor of the church, officiated at the funeral at the home, speaking very much to the comfort of brother Cross and friends there.

The body was then brought to Cobleskill, N. Y., where services were held in the undertaking parlors Jan. 9th, where a goodly number of relatives and friends met. The writer of this notice talked to the people. The remains were placed in a vault. She leaves her husband, one brother and one sister, with many other relatives to mourn their loss, which to her is gain. May God comfort dear brother Cross in his sad, lonely condition, the dear brother and sister, the little church and friends generally, with his felt presence. The writer had been personally acquainted with sister Jennie for many years, having held meeting at her home in Ohio. She was a noble christian woman.

D. M. VAIL.

Mrs. Caroline Palmer died Oct. 11th, 1912, at the home of Mrs. Armintha Mapes, at New Vernon, N. Y., where she had made her home for several years. Heart disease was the cause of her death. She was confined to her room some weeks before the end came, and was perfectly resigned to the Lord's will. She talked of her departure, which she well knew was near, as one would of going on a pleasant journey. She was born Dec. 27th, 1824, the daughter of Robert and Lydia Harding Comfort. She married Thomas R. Palmer Dec. 23rd, 1848. Mr. Palmer died March 25th, 1886. Her brother, John Comfort, died in 1905, since which time she had been alone, so far as near relatives were concerned. Mrs. Palmer never made a public profession of religion, except in her untiring attendance upon Old Baptist meetings and in helping to bear all burdens of the church. She was a firm believer in God and his Son Jesus Christ, and her only hope of life eternal was in him. She was of a sunny disposition, and it was good to be in her presence, and her delight was to help the afflicted and distressed. We shall all miss her, but we know she is at rest.

The writer conducted the funeral services, which were held in the New Vernon meetinghouse and were largely attended, using as a text John iii. 16. The interment took place in the New Vernon Cemetery.

May the grace of God be with all who mourn.

K.

Mrs. Lachlan Campbell, widow of Lachlan Campbell, of St. Thomas, and daughter of the late John and Flora Black, of Yarmouth, departed this life at St. Thomas, Ontario, Dec. 8th, 1912. She was baptized by Elder Wm. Pollard, at Ekfrid, June 29th, 1876. My acquaintance with her began over forty years ago. Her house was a pleasant home for the brethren and friends; those who love the truth found a cordial welcome there. The church has no regular appointments for meetings there, but traveling ministers are encouraged by those living in St. Thomas to have appointments. She was always forward in this, and was always present at such meetings when

able. She was a spiritually minded woman. Her sickness was long and painful, but she bore the suffering with patience and fortitude. She had endured great grief in the loss of husband, children and other relatives. Her quietude of mind under all her suffering was quite remarkable. I saw her but once during her last sickness, on the occasion of the funeral of her sister, Mrs. Flora Macfarlane, in July last. She spoke of feeling resigned and waiting the call to go home. I esteemed her very highly. She passed away at the home of her son, John. Elder P. W. Sawin conducted the funeral. She leaves two sons: John, of St. Thomas, and Duncan, of Klammath Falls, Oregon, one daughter, Mrs. R. Cochrane, of Winnipeg, one sister, Miss Christie Black, and some grandchildren.

I write this notice by request for publication in the SIGNS.

SILAS H. DURAND.

C. N. Walker departed this life in the city of LaGrande, Oregon, Dec. 29th, 1912. He was the son of G. U. V. and M. J. Walker, and was born in Odd, W. Va., Jan. 9th, 1873; was married to R. A. Foley Dec. 14th, 1896, and came with his family to Wallowa Co., Oregon, in March, 1902, where he took up a homestead and resided on it until he made final proof, then sold out and came to Elgiu, Union Co., where he and his wife united by letter with the Big Spring Church in October, 1908, and from Elgin moved to LaGrande. Our dear brother was called to pass through great sorrow, of which I will not here speak, that seemed to break him down, and he died of diabetes. He was reconciled to the will of the Lord, and said he was ready to depart when the Lord's time came. He leaves two little daughters, father and mother, seven brothers and three sisters.

I was called to attend his funeral Dec. 30th, and tried to comfort the bereaved ones in the assurance given in the precious promise of God that they that sleep in Jesus will God bring with him. May this hope sustain them, that they sorrow not as those who have no hope.

G. E. MAYFIELD.

Margaret Jordan Bandy died Dec. 30th, at St. Francis Hospital, in Litchfield, Ill., of erysipelas. Her funeral was held at the Baptist meetinghouse in Litchfield Jan. 1st, 1913, the services being conducted by Elder D. M. Masters, at Little Flock Church, Honey Bend, Ill., where her membership had been since 1897; interment in Crabtree Cemetery. Her maiden name was Martin. She was born in Vincennes, Ind., in 1868. She leaves five children, her mother, two brothers, grandchildren and many other relatives. We mourn not for her as those who have no hope; she has anchored safely over yonder, whence none have ever returned.

NANNIE SMITH.

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D. W. OWENS.

HERSMAN, Ill.

I find the postage on my book, "Day unto Day," to America is 9 pence (18 cents), and I thought it would be 6 pence, or at most 7 pence. I think on consideration, as the expense of publication has been very heavy, notwithstanding a most encouraging sale, I had better say I will send to any of your readers the half calf gilt edge edition for 5 shillings (\$1.20), or the cloth edition for 4 shillings (96 cents) postage free.

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SILAS H. DURAND.

SOUTHAMPTON, Pa.

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SYLVESTER HASSELL.

WILLIAMSTON, N. C.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81. MIDDLETOWN, N. Y., FEBRUARY 15, 1913. NO. 4.

CORRESPONDENCE.

JOHN XV. 1-6.

“I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.”

I desire to offer some of my thoughts on the words of our Savior as here quoted, because these words of the Savior have been hard for me to reconcile with my belief of what the Scriptures teach: “salvation by grace,” but now for some years past I have had my mind settled as to the truth taught by this parable. I have a desire that my brethren see them, provided the editors see fit to publish them, for I believe the editors are right in wanting to keep out of the SIGNS OF THE TIMES that which is not in harmony with the Scriptures and does not make for peace. Self or our individual feelings should not be considered when the interest of the cause of truth is at stake.

The Savior here, as in many of his parables, takes a natural illustration: the vine and its branches, to teach us a spiritual truth. We know in nature it is true that a branch severed from the vine cannot bear fruit, so Jesus says: “No more can ye, except ye abide in me.” So we see it would be just as impossible for a sinner to bear the fruit of the Spirit, separate from Jesus, as it would be for a natural branch to bear fruit separate from a natural vine. Now let us reason a little here. We know that no natural branch has anything to do in uniting itself to the natural vine in order that it may bear fruit; this alone is the work of the husbandman. In nature the abiding in the vine, the branch is passive, and I will also say in bearing fruit it is also passive, and the bearing of fruit depends not upon the branch, but upon the vine, and should there be any superfluous growth on the branch it is alone the husbandman's business and work to trim it off, or as the Savior says, purge it, that it may bring forth more fruit. In every sense of the word we know in nature the branch is passive. “I am the vine, ye are the branches. He that abideth in me, and I in him, the same bring-

eth forth much fruit: for without me ye can do nothing." So here we also prove that salvation is by grace, and that all depends upon the union: "If ye abide in me." This is a statement of a condition, and not a proposition, as though it depended upon the man. "He that abideth in me, and I in him, the same bringeth forth much fruit;" no "if" about it. Now let me here call special attention to the words of the Savior as above quoted: "He that abideth in me, and I in him." I believe there may be an abiding in Him in the letter in profession, and they are the branches that wither and bear no fruit. Now this parable, like other parables of our Lord, was spoken of the state and condition of the kingdom of heaven at the closing of the law and the beginning of the gospel dispensation, at which time both saint and sinner were together; each had the same right in that law service, but in the setting up of the gospel dispensation the axe is laid at the root of the tree, and fruits meet for repentance must be brought forth. Take the parable of the ten virgins. The five foolish had no oil, though they had the lamps (the profession), and they could not enter the gospel kingdom, and here Jesus said, I never knew you. They were the fruitless branches taken away, because they were not in vital union with the Vine, so bare no fruit. Also the parable of the wheat and the tares, where it is said: "Let both grow together [in the law dispensation] until the harvest [the beginning of the gospel dispensation]: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." In his explanation of this parable Jesus says: "As therefore the tares are gathered and burned in the fire; so shall

it be in the end of this world [the law dispensation]. The Son of man shall send forth his angels [gospel ministers], and they shall gather out of his kingdom all things that offend, and them which do iniquity." These are the fruitless branches that were in the kingdom, as represented in the vine, that were to be taken away and burned. So the parable of the net that was cast into the sea, which, when it was full, they drew to the shore and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world (law dispensation), the angels (gospel ministers) shall come forth and sever the wicked from the just. These are the branches in Him nominally that are taken away; as they had no vital union with the Vine, so bare no fruit. "If a man abide not in me." If this is not indeed and in truth his state and standing "he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." But on the other hand, "He that abideth in me, and I in him [if this is his state and condition], the same bringeth forth much fruit [for no difference what our claim or profession may be]: for without me ye can do nothing." If I were in a vineyard with a friend and should point to a branch of a vine and say, Except that branch abide in the vine it cannot bear fruit, I would make a statement of a truth that my friend would not think of denying, nor would he for a moment think it depended in any way upon the branch to abide in the vine. Then if this proposition is true in nature, will it not hold good in the way and plan of salvation? Is the sinner passive in the reception of life? I here mean eternal life, for it cannot be disputed that he is in natural life. We take the position that man is passive,

that life to him is a gift, and the reception in no way dependent upon the act of the dead sinner, and that all are dead in sin no one who understands the teaching of the Bible will deny. "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." And by reason of this death in sin there is none that doeth good, there is none that seeketh after God; they are all gone out of the way and become unprofitable, and in this state can no more go to God than could a natural branch engraft itself into a natural vine. "No man can come to me, [says Jesus] except the Father which hath sent me draw him." "I am the true vine, and my Father is the husbandman." So all who bear fruit in this vine are grafted in by the Husbandman. Yes, all the branches were loved and chosen in this Vine before the world began, and because in union with the Vine, are born again and receive as a gift the "divine nature." So the Lord said to Israel, "From me is thy fruit found." Doing good works is the fruit, the evidence, and not the cause. He that is of God heareth God's words. "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." Now is there any choice with the natural branch in regard to bearing fruit, or is it optional with the branch whether it bear fruit or not? I do not believe it is. Then has the sinner born again any option in the matter of bearing the fruit of the Spirit? Can he in any way prevent or hinder? I do not believe he can. The apostle said to the Philippian brethren: "For it is God that worketh in you both to will and to do of his good pleasure." Could these brethren in any way have

prevented God's good pleasure being done in them? I am not carrying this point too far, am I, brethren? When Jesus said unto Lazarus, "Come forth," he could not help coming forth; so I believe that all who hear the voice of the Son of God come forth, having passed from death unto life.

Now let us go back to the branch again for a little while. There are only certain seasons when the branch bears fruit; there is in nature winter and summer, seedtime and harvest. There is no power in the branch by which it can bear fruit "out of season," it must wait the appointed time to bear fruit. Is not this true in nature? How is it then in the spiritual kingdom, does the antitype agree with the type? I must say I believe it does. All the blessings God has in store for his people are in his own hand; he will have mercy on whom he will have mercy, and will have compassion on whom he will have compassion. So says Paul, It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. David says: "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come." And the set time with our God can neither be hurried nor hindered. For he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. This, some may say, is all true as to the redemption and calling of God's people, but after they are called they are to perform good works. "A branch cannot bear fruit of itself," so Jesus says, "Without me ye can do nothing." Then if I do good, that which is pleasing to God, it is no more I that do it, but the grace of God that is with me. There is no inherent goodness in man from which good can come, and the stream will be like the fountain. A clean thing cannot

be brought out of an unclean, and to my way of looking at it it is very wrong to ascribe the glory to man when it is the grace of God that enables his people to walk uprightly, according to the gospel. If his people cannot do anything without Jesus, then it seems to me all the praise is his; and now, instead, as I believe, God's people are not blessed for doing, but blessed in doing. The blessing goes before, as we read: "Blessed are they that do his commandments." Just as it is written, "Blessed are they that mourn," or, "Blessed are they which do hunger and thirst after righteousness." We do not believe God's people, who understand the truth, would think that the poor sinner mourned or hungered and thirsted after righteousness in order to be blessed. Then why think they are blessed for doing? For all true obedience is the result of divine grace, for it is God that works in his people to will and to do, and it is all in the hand of Him who worketh all things after the counsel of his own will and for the purpose of his own glory. The nights and the days, the winter and the summer of God's people, are the ordering of their heavenly Father, and he hath said, Summer and winter shall not cease. David says, Thou hast made summer and winter. He makes those seasons with his own dear children, and they cannot change winter to summer nor night into day. David says: "Thou hast visited me in the night; thou hast tried me." This is the time when the Husbandman purgeth the branches, and they are made to inquire, "Watchman, what of the night?" and are made to say with Job, "Wearisome nights are appointed to me." For here "He shutteth up a man, and there can be no opening." These are the appointed seasons of our God in the personal experience of all his

people, and the night and the day, the winter and the summer come and go at God's appointed time, and are among the all things that work together for good to them that love God, to them who are the called according to his purpose. We might say if the natural branches could make the season, then they might always bear fruit, then they might escape the purging process; but this cannot be done. So if God's people could prevent the winter they might bear fruit the year round, and so escape the scourging. But whom the Lord loveth he scourgeth; bastards do escape, but no son or daughter does. Take Job as an example, for I believe he was a figure of the church, and the Lord bears this witness of Job: "A perfect and an upright man, one that feareth God, and escheweth evil;" and yet the Bible gives no account of one more afflicted and tried than Job. God has chosen his people in the furnace of affliction, that their faith should be tried as gold, and there is no way to escape this furnace. I have had a little hope now for forty-six years, and have been trying to preach about forty years, and I truly believe in these long years I have been taught the truth as expressed by the old prophet: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." I have walked much in darkness, doubts and fears, and can say as did one of old, I have heard from afar glory to the righteous, but as for me, my leanness, my leanness. Now if others can and have escaped bonds and afflictions by their obedience, I confess I am remiss in duty, I have not yet learned how; and there is no desire stronger in my heart than that the blessed Lord would say unto my soul, I am thy salvation, and that I might rest in his love. "Tell me, O

thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?" The answer to this inquiring one gives me some hope: "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock." Here we are told to follow the pattern, "the footsteps of the flock," and to do this, then we know "through much tribulation" they entered the kingdom. So hope, blessed hope, is the anchor of the soul, both sure and steadfast, and by this precious hope we are saved. Without him, we can do nothing.

Now, brethren editors, I have written more than I intended; I had only in mind to say something about the Vine and the branches, and that it was not branches in union with the Vine that were taken (not cut off) away, but I got to writing of my personal experience, and have written maybe more than will be profitable, if so, cast it aside and all will be well. I want to say I believe and love the doctrine contended for by the SIGNS OF THE TIMES: "Salvation by grace;" yes, the grace of God that bringeth salvation to the poor, helpless sinner, both for time and eternity.

In gospel bonds,

G. E. MAYFIELD.

ELGIN, Oregon, Jan. 12, 1913.

SHELBYVILLE, Ky., Jan. 9, 1913.

DEAR BRETHREN:—I am inclosing some, to me, very precious letters for your disposal, to publish if you think they will be of general interest. I have felt humbled in the dust, and made to cry out, "I am a worm, and no man," yet I am thankful to the dear Lord that he grants a poor undeserving worm to have

the love and fellowship of the dear saints. May he ever guard me and deliver me from presumptuous sins.

With love to you and to all the dear kindred in Christ,

P. W. SAWIN.

ALVINSTON, Ontario, April, 1912.

ELDER P. W. SAWIN—DEAR BROTHER:—You will no doubt be surprised to hear from me, but I have often felt a desire in my heart when reading from your pen to write to you, but a deep sense of my unworthiness, along with many questions in my mind as to what might be the motive actuating me, has kept me from doing so, but, dear brother, since reading your letter published in the SIGNS for January 1st, in which you commended the letter I wrote to Elder Bird, I have felt that I must let you know how much it strengthened and encouraged me. It gave me hope to believe that the Lord had been my supply since you, a dear father in Israel, whom I have esteemed very highly for the truth's sake, should receive a morsel from my feeble effort. How true then are these words: As face answereth to face in water, so the heart of man to his friend. O let us praise the Lord for it all, he alone is worthy to receive honor and glory. We poor, weak mortals can do nothing without him. I want to tell you, dear brother, that your letters published in the SIGNS have all been very interesting to me, along with many others, but I have felt drawn nearer to the dear servants of the Lord; they seem to know so well the toilsome days and wearisome nights of the sin-sick soul. It seems needless to mention those among your letters which have seemed peculiarly adapted to my need. Often I have felt comforted and built up from them. You have had a thorny path to travel, but the

Lord has given you to see that it has been for your good, and he has brought you to feel, as did David when he said, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." And as the poet has expressed it:

"Though my cup be filled with gall,
There's something secret sweetens all."

My mind has often gone back to one time, when at a meeting at Ekfrid many years ago, you were called upon to preach. You stood up where you were in one of the seats and spoke for a short time. You seemed to feel that you could not preach, and while I cannot remember now what you said, I felt that if I never heard or saw you again I could never forget you, for the word spoken was with reverence and godly fear, and the effect of it has never left me. I have seen you but very few times in your visits to Canada. The last time was three or four years ago last October, at Lobo, where I heard you comfortingly from the words, Israel shall dwell in safety alone. I do not know that you will remember me, but I am sure you will remember my grandmother Seates, and my mother, Mrs. A. Carter.

Now, my dear brother, I do not want to weary you with a long letter, but I felt I wanted to encourage you if I could in your declining years to press on. The toilsome days will soon be over, and you will be enjoying the full fruition of your hope. May God bless and sustain you, and enable you to continue writing and preaching the unsearchable riches of Christ. Trusting that the Lord will put it into your heart to pray for me, for I am poor and needy, I remain your sister in hope,

(MRS.) W. C. YOUNG.

WHEELING, W. Va., Aug. 5, 1912.

ELDER P. W. SAWIN—DEAR BROTHER:—I have just now reread your letter to me, which was published in the SIGNS of May 15th, 1912. I have read it several times, and each time my heart has responded tenderly to your words, and as I read it this time I was very deeply impressed with your closing words. You say, "I have written as a little child in understanding." I thought of our blessed Savior's words to his disciples, Except ye become as a little child, ye can in no wise enter the kingdom of heaven. I said that you had unconsciously paid yourself a high compliment in the sight of God, and I believe we can humbly say this of all who love God. This letter of yours is full of "the hidden wisdom," and it causes my tears to flow. You say, "But is it not true that words always come short of expressing our joys and sorrows? If understood, it is by the corresponding of the heart which witnesses to the things spoken." Your letter all the way through was as a sweet revelation to me. It revealed the thoughts that were yet hidden in my heart, things that were not yet fully brought to the light, things that I was not able to give utterance to, but you uttered them in such a way that I understood and rejoiced in them. Your description of your condition while suffering such pain of body is very interesting, and clearly described. How I have tarried and read it over and over. You say that for some weeks you felt a great love to your brethren, and it seemed also that they loved you. Dear brother, I have been in this frame nearly all the time during the last two years. Many times I am forced to go apart to hide the tears when my heart is melted in tender love. Ofttimes I feel to exclaim, What is it? There seems to

be a spiritual meeting and a returning of love in my heart, as if I were clasping hands with some dearly loved one. When I search deeply I find that this sacred union of love is not concerned with this fleshly body. No, no; I feel that this sacred love would be marred and polluted if mixed with mud. I do hope this is the love that is found in the kingdom of heaven; it is the love of our God-man, and is not mixed with sin; he was without sin. The thought that he would bestow it on such a worthless worm as I causes my tears to flow afresh; as you well say, I cannot understand it. It seems sometimes too much for a poor mortal in the flesh, and yet I want more of it; I want it for my daily bread, my meat and my drink. I am reminded that God is love. We need not fear of being led astray by this love; it is life and health and peace; it is the beauty of perfection; it puts the trustfulness of little children in our hearts, and causes us to stand still and wait for the righteousness of our God to be manifested in us. Dear brother, I wish I could describe all the sweetness and beauty that I feel in these pastures of love, but I have felt, and feel now, the application of these words:

"My heart o'erflows, I cannot tell
How his dear love my passions move;
His sweetest praise my heart employs;
I love and weep, and weep and love."

And yet in my flesh I am all sin. I see and feel this so clearly that one would think that I could not dare to hope in God's mercy, but there has come a feeling of late years that this is not God's portion, this part is of the earth earthy. I seem to see my two natures, one, as it were, in Satan's kingdom, and one in the kingdom of heaven. But we know that Satan is led in chains; he can go no further than God allows him. He, our God, has promised that we shall not be tempt-

ed above that we are able to bear, but with the temptation he makes a way of escape. His loving-kindness is so great that even though we are in the flesh he does not suffer us to fail of one jot or tittle of what he has appointed for us, (I should think) no more in this life than in the life to come, and yet I am often wondering about these disputed questions; I have never been able to understand it to my entire satisfaction. Christ is the end of the law for righteousness to every one that believeth, yet we are said to be under law to Christ. But this is the law of love, and is not enforced by any arbitration, but by love. Love is the fulfilling of this law. This is the law that we love; it is this law or love that fills our poor hearts with tenderness; it is the same love that caused the virgin Mary to say, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."

Dear brother, when I started to write I felt that I needed your prayers, and I feel to beg for the prayers of all the saints. My general health is about the same; I am able to be up and about the work, at least the lighter part of it. The Lord willing, I will attend some of the Old School Baptist meetings this month.

I want to tell you that sister Bessie Durand enjoyed this letter of yours; she said she thought it was the best she had ever read from your able pen. My heart is full of blessings for you and your wife and children. God bless you in your labors in his dear service. O that he would be your daily and hourly portion. He is all we need in heaven or in earth. I feel that we can say in unison:

"My God, my life, my love,
To thee, to thee I call;
I cannot live if thou remove,
For thou art all in all."

In His precious name I feel to sub-

scribe myself your afflicted and unworthy sister,

FLORENCE PULTZ.

ATTICA, Ohio, Dec. 1, 1912.

ELDER P. W. SAWIN—DEAR BROTHER:—Your article in the last number of the SIGNS was of great comfort to me. I do love those who are true and faithful in the word of the Lord. I have been reading your writings for several years, to my comfort in spirit, and I longed to know where you stood on the all-important doctrine of the sovereignty of God. It appears that you wrote that article for my special benefit. This was because the dear Lord ordained it so, and you and I have great cause to thank him for this, as well as for all his mercies to us. I know there are some things that I cannot explain; one is, in both writing and preaching there are some who get nearer to me than others. No doubt they are all equally good, humble and sound in the faith, and why I cannot get as near to some as to others I cannot explain. Sometimes I have been persuaded that God has appointed some to discern the least unsoundness in doctrine, and they are called watchmen; they are the very elect, whom it is not possible to deceive. The Lord has elected them to this high office for the glory of his name and the good of his peculiar flock. There are some peculiar points in the gospel which all do not understand, but they are indispensable to preserve the identity and order of the church, and when the church begins to lay aside or to deny any of these God-glorifying truths she begins to lose her identity, but as it was of old, so it is now, the leaders of the people do cause them to err. Preachers draw back

and question the propriety of mentioning some point of doctrine upon which some are not established, especially if that special point of doctrine be offensive to some, and thus there comes a falling away, and they are swept off, a little at a time, as Saul lost his kingdom, until they disappear in the world. There were many who went off with the Missionary Baptists in 1832 who preached good doctrine as long as they lived on some points, such as the atonement, and the order of baptism, but to-day they are not continuing in the doctrine of Christ and his apostles. We are told to mark them that cause divisions and contentions among us contrary to the doctrine which we have learned. We have learned enough in the ninth chapter of Romans to know that any denial of the predestination of all things is contrary to the doctrine set forth by the inspired apostle in that chapter. Neither has any objector ever dared to tread upon this ground, or tell us what Paul in this chapter means, but they all pass these things by in cowardly silence, which is the only retreat for those who handle the word of God deceitfully. Such ones can see how the Almighty determined the death of the holy child Jesus, who was without fault or blame. (This was the worst of all sins), but they profess to see in other sinful acts of men that predestination would make God the author of sin.

“ Shall the vain race of flesh and blood
Contend with their Creator God?
Shall mortal man presume to be
More holy, just and wise than he?”

Dear brother, there is no surrender in this war, neither does a true soldier carry the weapons of this warfare concealed, but his loins are girt about with truth, and he has for an helmet the hope of

salvation, and his feet shod with the preparation of the gospel of peace which produces meekness, gentleness, brotherly kindness, &c. I have heard the truth contended for in a natural, fleshly way, which is always of no avail, but when it is done in the Spirit of Christ it is in power and much assurance.

Dear brother, my mind has not been led as I expected when I began this letter, for I had but thought to tell you that I am in fellowship with all you have expressed in your writing, and have desired much to see you and to hear you preach the word. Your very sentiments are such as I live in, and in them I hope to die. I feel assured that I love all who love the truth in our blessed God, whether they love me or not. I feel discouraged and lonely when I call to mind that there is but a scattered remnant left who have not been carried about with the wind of doctrine, "limited predestination." We have nothing in which to glory in ourselves, but I hope that I do sometimes glory in the Lord. But when I feel him near, even in my heart, I cannot express the joy, as I realize that his dear hand it is that makes rough places smooth and crooked things straight. We are strangers in the flesh, but I feel to hope that we are brethren; that we have the same Father, and are joint-heirs with Him who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. May God bless you with his divine presence in feeding his flock until your change come. I would be glad to hear from you if you can have a mind to write to one so unworthy as I am.

Yours in hope of immortality,

H. E. PURRIS.

PORTLAND, Ind., Nov., 1912.

DEAR BRETHREN:—Two similar prophecies of two great events are found in Isaiah xxxix., and in Isaiah xlv. The first of these prophecies, recorded in Isaiah xxxix., was made to Hezekiah in the year 713 before Christ, as we read in the sixth and seventh verses: "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." This wonderful prophecy was spoken regarding the Babylonian captivity of the children of Judah for seventy years. The other prophecy, found in the last verse of the forty-fourth chapter, and the fore part of the forty-fifth chapter, reads as follows: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut: I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." "I have raised him up in

righteousness, and I will direct all his ways : he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." The dates of these prophecies, according to our chronology, show that the last prophecy was given one year before the first, one being 713 before Christ and the other 712 years before. The first, that given in 713 before Christ, foretold the future captivity of Judah in Babylon ; the second, made in the year 712 before Christ, foretold the delivery of the children of Judah from that captivity. What would seem most miraculous about these prophecies is the fact that they had much to do with the certain future actions of men, with their lives and with their deeds. First, is the certain declaration that all the treasures of the temple at Jerusalem should be carried to Babylon, and that the sons of Hezekiah should be eunuchs in the palace of the king of Babylon. I would say again that these prophecies had much to do with the certain future actions of men and nations. These prophecies are emphatic, they declare that the Lord has spoken, saying what the future conduct of men shall certainly be, and this is true, while perhaps many of the men were not yet born of whom these prophecies were spoken. It will be seen by the dates given in the margin of our Bibles that it was a little over one hundred years after the prophecy recorded in Isaiah xxxix. that the treasures of the temple at Jerusalem were carried to Babylon, and that Daniel, Meshach, Shadrach and Abed-nego were made eunuchs in the palace of the king of Babylon. The Lord had also told Jeremiah, as recorded in his prophecy in the twenty-fifth chapter, that he would take Nebuchadnezzar his servant, and bring him against the land,

and against all the nations round about, and they should serve the king of Babylon seventy years. The one very miraculous thing about all this panorama, as we may call it, is that when each movement was made in the chain of events that had been foretold, men seemed to be following their own will and to do what they chose to do, while at the same time they did just what the Lord had foretold that they should do. These several movements in the chain of events foretold embraced the king of Babylon, and his coming with a great army and besieging Jerusalem and the cities of Judah, and the pillaging of the temple, and carrying the treasures of the temple to Babylon, and making the children of Hezekiah eunuchs in the palace of the king of Babylon. While all this was in exact fulfillment of the prophecy, yet it is probable that not a man in all these movements knew that he was fulfilling those prophecies. On the other hand, no doubt each king or ruler thought that the scheme was of his own origin, and had it been said to any who had part in those movements, that it was of the Lord that it had been put in their minds to do these things, they would have denied and declared that it was of their own choosing. But certainly if we find that the Lord had foretold all these things long before any of the men had being on earth, we certainly have cut off all occasion from any king or ruler to claim the praise for any of these things they had done. Nebuchadnezzar, king of Babylon, was made to eat grass as an ox seven years, until he learned that the heavens rule, and yet in the face of all those wonderful events men still claim that man is his own ruler, and that his choosings are in no way directed by any power save his own. Men still think that they stand or fall upon

their own free will, independent of the Lord's directing purpose over them, and this, it appears, was just what all those men who were bound up in Judea and in Babylon felt, so that the things in which men were mistaken then they are mistaken in now, otherwise the remaining prophecies, which are not yet fulfilled, have no certainty of fulfillment. Many things might be said concerning the life of Israel during the seventy years captivity, but space will not admit of it all, but there are two things that stand out prominently, and they are, that all those things which had been declared came to pass, and that the seventy years captivity were fulfilled. Nothing could change the fulfillment of those events, and no power on earth could lengthen or shorten the time of the duration of the captivity; and the second thing is, that men thought they were only following their own will all the time that they were fulfilling those prophecies.

The second prophecy was just as miraculous as was the first. This declares of Cyrus: "He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." This wonderful prophecy declared one hundred and seventy-five years before that a man by the name of Cyrus shall let go God's captives, and rebuild Jerusalem, and lay again the foundation of the temple. Now let the historian tell us what a great king Cyrus was, and how he marshaled a great army and besieged Babylon, and how the siege lasted three years, and in all that time there seemed to be no way to enter within the great wall of Babylon. Yet God had said, "He shall let go my captives," meaning the captives that were in Babylon, who had now been there seventy years. Cyrus

was not yet born when the prophecy was written, yet at the end of the seventy years he was there in his place, as the Lord had foretold, and he was doing the very things foretold of him. The things that were prophesied of him now came into his mind, while perhaps he knew nothing of the prophecy, but the decree of God had gone forth, saying, "He [Cyrus] shall let go my captives, not for price nor reward." The Lord did not hire Cyrus to let the captives go. Cyrus was to overthrow the Chaldeans, who were holding the people of God captive. The king of Babylon had but fulfilled prophecy in taking the people captive, and Cyrus was but fulfilling prophecy in liberating them, yet perhaps not one who shared in all this knew that prophecy was but being fulfilled.

Let us now watch the prediction unfolding: "He shall let go my captives." History says that Cyrus had laid siege to the city, and three years had elapsed and yet the wall was not penetrated. Now how could Cyrus let go the Lord's captives? A scheme seemed to penetrate the mind of Cyrus, which was this, and did the Lord have anything to do with it? Let us see. The waters of the Euphrates flowed under the walls of Babylon and watered the city. At night however the gates were kept closed, but the Lord had said, I will open before him the two leaved gates. Babylon said they shall be closed, but the Lord said they shall be opened. Now let us see how the declaration of the Lord was fulfilled. Cyrus caused a channel to be cut, into which when he found the gates open he turned the waters of the Euphrates. God said they shall not be shut, and on the feast of Belshazzar, while they were in a drunken revelry, the water gates were not shut. The seventy years of captivity

were now at an end, Cyrus was there with his army, the canal was cut, the water gates were open, the water was turned into the canal, and the army of Cyrus marched up through the bed of the river, and while Cyrus was executing his scheme Belshazzar's feast was on, and all seemed to be moving on with great splendor, when suddenly a hand writing was on the wall, and there was a commotion. The hand that wrote was visible, and great fear took hold of the king, and his knees smote together. This writing no one in Babylon could read. The king was in great anxiety to know the meaning. An interpreter was at last found, Daniel, one of those whom God had said should be eunuchs in the palace of the king of Babylon, was brought forth to read the writing. It was, "Mene, Mene, Tekel, Upharsin." "Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians." Cyrus at that moment was marching at the head of the Medo-Persian army, and fell upon the Chaldeans, and that night they were slain. Hence we see in a very minute way of the fulfillment of the two prophecies which had been written one hundred and seventy-five years before, and thus far we have no intimation that either king or ruler, general or private soldier, knew that they were fulfilling God's predictions, and we have every reason to believe that they thought they were fulfilling their own will, and doing only what they wanted to do. Perhaps none of them knew that it had been foretold in prophecy, and that they were only doing the purpose of God. Historians the world over extol Cyrus and his scheme to enter Babylon through the bed of the river, and declare that it was a great piece of strategy, which they think he

alone studied out, and, so far as men could see, it was a great piece of strategy, but our God who had said, He shall fulfill all my pleasure, also had said emphatically that the two leaved gates should not be shut, so that which Cyrus waited for God said should be, and that which Cyrus did God said he should do. Now then, from whence are the actions of men derived when fulfilling the predictions of God, whether virtuous or vile? The king of Babylon was a wicked king. The Lord so declared it. Cyrus he declared to be his shepherd who should fulfill all his pleasure. Let all those who have thought that God could have no righteous purpose in predicting the future actions of kings and rulers centuries before such men were born, declaring both their evil and their righteous deeds, stop here and study these predictions of God, and remember how the king of Babylon must dwell with the beasts of the field and eat grass as an ox until he knew that the heavens did rule.

But lest I be too tedious, for a moment I will follow the prediction, "He shall let go my captives." In the books of Nehemiah and Ezra we learn how Cyrus gave the children of Israel, who had long been captives for the seventy years prophesied of in Babylon, permission to return to the land of Canaan, and to rebuild Jerusalem. "He shall build my city." Cyrus laid tribute upon other nations to help rebuild Jerusalem, and the Lord said that this was "for Jacob my servant's sake, and Israel mine elect," that he had called Cyrus by his name, and that he had surnamed him, although Cyrus had not known God. The Lord said that he would gird Cyrus, yet Cyrus did not know him. "I am the Lord, and there is none else, there is no God beside me: * * * that they may know from the rising

of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." "Woe unto him that striveth with his Maker. Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioned it, What makest thou?" "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." Therefore we must conclude that the heavens did indeed rule, and must shut our mouths as to the things which God hath purposed. These prophecies are very plain, and they foretold the certain future actions of men and nations, and history shows how these prophecies came to pass, and while men will laud Cyrus and others to the skies for their great wisdom and their great deeds, we will remember that it was written, Cyrus shall perform all my pleasure.

NEWTON PETERS.

FORSYTH, Ga., Dec. 23, 1912.

DEAR BROTHER CHICK:—Your kind and much appreciated letter to hand, and read and read again, and it is indeed a great comfort to me to know that your mind was directed to write on the ten virgins as you did. It appears to me that your ideas in regard to the parable must be the truth. I have thought that the parable we have under consideration could be applied to the close of the law dispensation and the ushering in of the gospel, and that possibly the wise virgins represented the ones John baptized, those who come bringing forth fruits meet for repentance; that is, as I understand, telling an experience of grace like the Lord's humble poor have ever done, and will

ever do. They come telling what great things the Lord has done for them, and how unworthy they feel of a place among the faithful. These are well represented by the wise, for they are made wise by the wisdom which God alone can give; so, as I understand, it was the given wisdom from above that made them wise. It is evident that no one can be wise unless he has wisdom, and it must be the wisdom that the world knows nothing of, for the apostle said, The world by wisdom knew not God. So it has ever been, and is yet, a living truth that no man can know God or anything about the things God has prepared for them that love him, except by this given wisdom which makes people wise unto salvation. Now while John the Baptist baptized those who came in the manner above named, the foolish virgins, as I understand, are those who came to John demanding baptism at his hands. But he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come?" Then John demanded something of them that they did not possess, just what the old order of Baptists require to-day. Foolish indeed were those people to think that their relationship to Abraham would admit them into the church or kingdom of Christ. So I think these were foolish from the fact that they had not been given wisdom from on high, and therefore were nothing more than law worshipers, and knew nothing of the true worship of God in the gospel kingdom, nor what it took to give them admittance into this kingdom; but they realized, when they went and demanded entrance, that their lamps were gone out, because they had no oil. The one thing particularly necessary in order to have a light is oil, and the foolish virgins did not have it. How fitting is our Savior's

illustration of that people. What could be more foolish than to think that good works would give a place in the kingdom of heaven here on earth; and not only so, but some think that their good works will by and by place them in the sweet haven of rest beyond this life. I do not think there can be any doubt that the parable points out the two classes of worshipers, viz., true spiritual worshipers and law worshipers, and I think, as you say in your letter, it finds an application all the way down the line, because we evidently have the law worshipers until this day, and I feel sure we still have some of the true worshipers in the persons of Old School Baptists, and I think also that some of the Lord's children have been, and are yet, so deceived that they deny their Lord and Master and join in with the law worshipers. I think one strong evidence in favor of the above position is that our Lord said at midnight there was a cry made. We know, literally speaking, that means the passing out of one day and the coming in of another, therefore it appears to me our Master must have made special reference to the passing out of the law dispensation and the ushering in of the gospel. But there is a great field for thought here, and I know that no man can understand these great things any further than God gives him wisdom, still I think it is beneficial for the Lord's ministers to exchange views, and when I consider how very little I know, I surely feel that my fathers in the ministry (if indeed I am worthy of claiming this relationship with such men) can teach me, as Paul taught Timothy, at least in a measure. I certainly appreciate your prompt reply, and take this opportunity to express to you and your people my appreciation of your kindness to me, and your kind remem-

brance of me. I certainly feel to hope, dear brother Chick, that my brethren are not deceived in me, and shall be glad indeed if the good Lord sees proper to allow me the privilege of visiting you and your people again. Please remember me kindly to your family, together with the church, and always know that it will be a great pleasure to have a letter from you.

Desiring an interest in your prayers, I beg to remain your brother in hope,

W. E. BRUSH.

WHEELING, W. Va.

DEAR BRETHERN:—I inclose this good letter from our esteemed brother, Elder J. W. McClanahan. If you think best, I would like for others to enjoy it through the medium of our dear family communion sheet, the SIGNS OF THE TIMES. God bless you in your labors. I feel that your work is of God. You have the heartfelt testimony of the saints where it is read. I am unworthy to call you brethren, yet I hope that by the grace of God I may humbly claim the blessed relationship, and so subscribe myself

Your unworthy sister,

(MRS.) FLORENCE PULTZ.

LANHAM, W. Va., Dec. 25, 1912.

DEAR SISTER PULTZ:—Your good letter dated Dec. 5th came to hand, and finding me in poor health I could not write you before, but am now able to be around the place and do my own feeding of my stock. Your letter was surely a feast to me in my lonely hours of affliction. I feel that you were directed by the Spirit to write words of comfort. Words fitly spoken are like apples of gold in pictures of silver to all of like precious faith. We often revert to the background of our experience in search of brighter evidence of our acceptance in

the beloved Son of God. We take up our Bible in search of some word of comfort and read the words from his dear lips. It is written, I will smite the shepherd, and the sheep shall be scattered. Here he was reminding them of the prophecy of Zechariah: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." If it be that we are of the little ones his protecting hand is turned upon us, and no harm can befall us. We may be scattered upon the mountains in loneliness, in isolated places, surrounded by modern Pharisees, yet the glorious gospel of peace comes to comfort us. Indeed, this peace is a precious legacy bequeathed to the heirs of promise by the Lord of hosts. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." "These things have I spoken unto you, that in me ye might have peace."

To-day is the 29th of December, and I am able to write but little at a time, but feel this morning that I must write you a few more lines. Some weeks ago a brother from Ocean Park, Cal., wrote me to give him my views on the text: "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." I was truly glad to see that Elder Durand had written on the subject in the last number of the SIGNS; however, I had written him, giving him such views as I had. There is no doubt about the words of Jesus being true; in the spirit they were in paradise. All the members that make this one body complete were represented by Christ on the cross, he being the representative Head of the spiritual family, redeemed by his blood; the one church, the body, of which

Christ is the Head over all things. Christ was put to death between two thieves, between the living and the dead. The word of truth tells us that he is not the God of the dead, but of the living. In the wisdom and purpose of God all the members of this one body were present with him when as yet there was none of them; and because they are sons, God sends the Spirit of his Son into their hearts, crying, "Abba, Father." This Spirit in the heart of the thief caused him to cry unto Jesus to be remembered "when thou comest into thy kingdom." This kingdom cometh not with observation, for it is a spiritual kingdom, and the subjects of it are spiritual worshipers, for Jesus their King seeks such to worship him as do worship him in spirit and in truth. The thief had the sweet assurance from the lips of Jesus, "To-day shalt thou be with me in paradise," for this is the gospel day, of which there is no to-morrow. For by the one offering made "to-day" "he hath perfected for ever them that are sanctified;" by the which will we are sanctified through the offering of the body of Christ, once for all. All the members of this one body receive this sweet assurance, that "to-day" they shall be with Jesus in paradise. Christ's body was taken and laid in Joseph's new tomb, and the morning of the third day he arose from the dead. We see in John xx. 11-18, (read it all) where "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Hence it is very clear that Jesus' body did not go immediately from the cross to heaven.

I do believe the thief was a figure of the church, for he did own the justice of the condemnation, while the other thief, a figure of antichrist, manifested that kind of spirit of self-saving and helping to save others in his words to Christ on the cross.

I will close for this time. Write me when you have a mind to do so. I am confined so closely to the house that I am glad to get letters. I shall send your letter to the SIGNS for publication.

Your brother in affliction,

J. W. McCLANAHAN.

HARRISONVILLE, Pa., Dec. 23, 1912.

DEAR EDITORS:—Another year has passed away, and I, a poor old sinner, am still in this old tabernacle of sin, and the time has come to renew my subscription for the good old family paper, so you will find inclosed money order for two dollars for another year, for I would not know how to get along without it. It seems to me it is like wine, the older it gets the better, so many able correspondents. I thought Elder Chick's editorial on declaring the end from the beginning was good; it met my views exactly, although I could not have put it in words as he did, but, however, I was made to rejoice in reading it. Then came brother Thornbury's letter on the resurrection, which was grand; then came Elder Newton Peter's letter on predestination and the fulfillment of prophecy; it was a masterpiece of truth. Without further personal mention I will say the correspondence in general is good; the experiences told of God's delivering his children from the power of darkness and translating them into the kingdom of his dear Son I never tire of reading. Then those lonely ones, who are separated from church privileges, what a comfort

and blessing the good old SIGNS is to them. Then there are those who cannot meet with the church on account of affliction; it is a source of comfort to them to hear of the travel of the church, and, dear editors, you do not know how many hundreds you are feeding through the columns of the SIGNS that you never hear from, so do not be discouraged in your labor of love. Brother Ker spoke in his remarks in the closing volume of being in a barren state of mind. My dear brother, the Lord is giving you an experience to prepare you for greater usefulness. Look what he brought Job through, but he brought him out in a broad place. I wish you a happy new year. May God's presence be with you in the coming year, as it has been in the past, to publish the glad tidings of God's eternal truth. Do not publish this at the expense of better reading.

Your little, weak brother in hope,

AHIMAAZ MELLOTT.

ARENA, N. Y., Jan. 9, 1913.

DEAR BRETHREN:—I wish you a happy and prosperous new year. As I write to renew my subscription, I wish to add one more testimonial to the worth of our medium of correspondence, the SIGNS OF THE TIMES. I feel I could scarcely do without it. It has formed a prominent part of my reading for the last fifty years. Since I have been a follower of the Captain of our salvation, the meek and lowly Savior, the Prince of Peace, I have at different times contributed short articles for its column, but not often, for they have been so well filled by others more gifted that I have been content to read my own thoughts frequently expressed so much better than I could have expressed them, that it was a great comfort. Again, when I read the views of

our ministers and other gifted brethren, and they seem to have such clear understanding of the glorious truths of the gospel, I can but wonder and rejoice that our heavenly Father has given such gifts unto men. Our paper continues just as interesting as ever; though many of our fathers have been called home, the Lord has raised up others to stand on the walls of Zion to proclaim the glad tidings: Peace on earth and good will to men. Last Sunday our pastor, Elder J. B. Slau-son, spoke on that subject. I thought his remarks very interesting and comfort- ing indeed. Why was that message sent to the shepherds watching their flock? Why not to the kings and potentates of earth? I know not why, but our Savior declared, These things are hid from the wise and prudent and revealed unto babes. Again, he says, Not many mighty, not many noble are chosen, but God hath chosen the weak things of earth to confound the mighty, and things that are not to bring to naught things that are; that no flesh should glory, save in the cross of Christ. I feel that perhaps my years are nearly numbered, but I have a deep and abiding faith that my Redeemer lives, and as he lives, I shall live also. My little hope is still my stay and staff. It is Christ within, the hope of glory.

Your affectionate, though unworthy sister,

JULANA H. DICKSON.

CASEY, Iowa, Nov. 7, 1912.

DEAR BRETHREN:—I feel like writing a few words upon the Scripture recorded in Matthew xii. 32: "And whosoever speaketh a word against the Son of man," &c. This is speaking against him as a man, not alluding to the eternal God, who dwelt in the man Christ Jesus, the man of God's right hand, whom he made

strong for himself. Then the Savior adds, "It shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Then see what Christ said about the sin against the Holy Ghost in Mark, third chapter, beginning at the twenty-second verse: "And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. * * * Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness; but is in danger of eternal damnation; because they said, He hath an unclean spirit." Is not this the sin against the Holy Ghost? How could it be made more plain? Who said that he had an unclean spirit? The scribes, and what they said was the sin against the Holy Ghost, and Christ has told us what that sin is much more plainly than I have seen in any of the writings of uninspired men. The reason I have thus written is, that in the past fifty years I have seen and read after many who have written in several Old School Baptist papers who have feared that they have committed the unpardonable sin, or the sin against the Holy Ghost. I am now nearly eighty-two years of age.

Your brother,

R. S. BANKS.

BOWEN, ILL., Dec. 23, 1912.

DEAR BROTHER CHICK:—As the old year is drawing to a close and the new one will soon open, I take this as an opportune time to send you these few lines by the kindness of my son. I have been a reader of the SIGNS since the year 1855, and as the years roll by it becomes dearer to me, if possible; it is now my only medium to hear the gospel, as I am too feeble to go to meeting, and see very little of the brethren. It pleased God to call from our home my dear companion, who departed this life May 13th. He had been an invalid for over a year, and it was my constant care to attend him. He lived to a ripe old age, having died in his eighty-fifth year. I am only waiting for the reaper (death) when I hope to join him in, as I hope, a better world than this, where my Savior is the eternal Light. My husband, the late Elder J. E. Riley, was ordained to the ministry early in our married life, and the greatest enjoyment he had was to speak of the goodness of his Master, and to proclaim the salvation of his children saved by grace, and grace alone, and fully believed in the foreknowledge of God in all things. While I am at times much cast down, and my path seems wild and dark, the dear old SIGNS comes to hand and I read of the experiences of my brethren and sisters and find that it is thus with them. I feel to thank God for the great comfort it is to me to know that the Star of Bethlehem is still shining brightly at the end of the journey. I was much edified to read your editorial on the eighth chapter of Romans in the last SIGNS, and I would kindly ask, if you can spare the time, to give your views through the SIGNS on the twenty-fourth chapter of Job. As I said before, I have no other source of hearing preaching.

On account of the sickness and cares that overwhelmed me at the time, I did not remit last year's subscription, and you

will find inclosed four dollars to apply on last year and this; my subscription expired December 15th, 1911. Perhaps this may be the last year that I will be on earth to read your ever-helpful paper, as I am now in my eighty-fifth year and quite feeble, but God knows best, and doeth all things well.

May the grace of God be with you and all the beloved to the end, is my prayer.

LUCINDA RILEY.

FARMINGTON, ILL., Dec. 30, 1912.

DEAR BRETHREN EDITORS:—I will write you a few lines, and inclose a draft for two dollars for my subscription to the SIGNS for the year 1913. I am still very much afflicted, as I have been for several months. I did think that I would have to stop the SIGNS, as I am about blind, and can hardly see to follow the lines as I write. I have not been able to read for several months. I have been a paying subscriber for sixty years. In my affliction and blindness I realize that I am very near the end of my pilgrimage below. I am looking for death at most any time. Dear, loving brethren and sisters, good-by. I love you all for the truth's sake, and I am loth to give you up, but it is the Lord that has afflicted me, even as he did Job. Dear brethren, pray for me; before this reaches you I may be silent in death. "O death, where is thy sting? O grave, where is thy victory?"

"O happy day, O blessed abode,
I shall be near and like my Lord."

When I awake with his likeness, then shall I be satisfied. Fare you well, my dear and loving brethren and sisters, may the presence of the Lord be with you. My dear wife desires to still take and read the SIGNS. I feel to say,

"I love thy kingdom, Lord,
The place of thine abode."

I remain your brother in a precious
E. D. VARNES.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1913.

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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I TIMOTHY VI. 12.

OUR aged sister, Mrs. Lucinda Brewster, of West Orange, N. J., some little time since requested us to present some thoughts regarding 1 Tim. vi. 12, and also with regard to how we may quench the Spirit. The text referred to reads as follows: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses." This whole chapter, and indeed much of the whole epistle, is occupied with directions and exhortations to Timothy as to how he should conduct himself as a believer and as a minister of Jesus Christ. The general thought presented by the apostle to him is that he had been called by grace, and then called to the one work of glorifying God in the ministry of the word. To this one work the Lord had set him apart. Other believers as well as himself might not have been called to this work, while yet it was their business to seek to follow the Lord and to glorify him in all their lives, but for Timothy there was but one thing, viz., to leave all worldly considerations, and to be devoted to the one work of preaching salvation through Christ, and then to setting in order the things commanded of God in the churches.

Others might rightly seek to labor with their hands to provide the necessities of this life, either for themselves or their families, because they had not been called to the ministry as had Timothy. It is right and pleasing to God that his disciples, all of them, should be not slothful in business, while at the same time they are to be fervent in spirit, thus serving the Lord. But some, like Timothy, Silas, Barnabas and Titus, are called to the one work of the ministry, and to them, as well as to Timothy, the command of the Lord is, not to be entangled with the business of this life. This, as it appears to us, is the general teaching of this epistle. In this chapter especially the apostle warns Timothy against certain evils to which by nature he and all the servants of God in all ages are subject through temptation. The apostle names in this chapter doting about questions, and strifes of words, which give rise to envy, railings, &c. Also he names perverse disputings, and from such he says, Withdraw thyself. He speaks of some who suppose that gain is godliness, and urges contentment with such things as we have, reminding Timothy that as we brought nothing into the world, so we can carry nothing out of it. He speaks of the evil results which shall befall those who make haste to be rich, and declares that the love of money is the root of all evil, and says that some having coveted these earthly riches have fallen into a snare, and have erred from the faith, and so have brought upon themselves to be pierced with many sorrows. Then, verse eleven, he exhorts Timothy as a man of God, that is, as one chosen and called of God, and set apart to the service of God, to flee these things and to follow after righteousness, godliness, faith, love, patience, meekness, and then concludes with

the words of the text to which our attention has been called. These reflections seem to us to set forth the general outline of that which Paul urges upon the attention of his son in the faith, Timothy, and surely it does not need to be said that these things, all of them, are equally applicable to and necessary for all the called servants of Jesus Christ to observe. It seems sure that if any minister of the gospel neglects these things he shall suffer harm, and his ministry will not be profitable to the churches.

In verse twelve the apostle makes use of a figure of speech which is not uncommon with him: that of a warfare in which the one chief thing is fighting. "Fight [he says] the good fight of faith." Warfare, either between men or nations, always has been common when differences have arisen, and some, even in this natural warfare, have fought for that which was right, have fought a good fight. But it is not of this kind of warfare that the apostle here speaks, no matter how just the cause may be. This is not a conflict against flesh and blood, but against the powers of iniquity, both within and without. He calls it a good fight, because it is the fight of faith. Neither is the apostle here specially speaking of that constant warfare which goes on in the soul of all who are called by grace, but of that going forward in open profession of the word and confession of Christ, which will constantly bring him who is engaged in this warfare into opposition with all other men, and also into conflict with the weakness which is within himself, and which would lead him to yield the field in discouragement very often. For Timothy, or for any other minister of the word, to fight the good fight of faith is to meet steadfastly the sufferings, deprivations, persecutions,

reproaches and oppositions of men of ungodly and perverse minds, and this facing of these oppositions of men was not to be done with anger, ill-will and enmity, or with the spirit of revenge, or of strife, as when one wrestles against another with the desire of overthrowing him and winning the applause of victory. Fleshly motives can have no place in this warfare, and in this fight of faith all who serve God will complain more against that which they find within their own hearts than against any or all other men. They must pity and pray for their oppressors, but they must not pity the evil within themselves. They are to forgive others their wrong, but they cannot forgive their own wrong. They may excuse the anger of others against them, saying they know not what they do, but they cannot excuse their own anger, hatred or resentment against those who do them wrong. They are to take joyfully the spoiling of their goods, while they are to seek not the harm of others, but rather that they may minister to others, even to their most deadly foes. To contend for the faith of God's elect with faith in their own hearts, while yet to forgive and to seek the welfare of all who may do them harm, is to fight the good fight of faith. This is a good fight, it is a fight to do good rather than harm to others, to save life rather than to destroy it. This first expression, "Fight the good fight of faith," seems therefore to refer to the ministry of the servant of God, as made manifest in what he says and does to others.

The second expression, "Lay hold on eternal life," seems to us rather to refer to that which concerns the inward life of Timothy and all God's servants. It must not be forgotten that there would be no outward fight of faith were it not for the

inward laying hold upon eternal life, and where there is a laying hold by faith upon eternal life there will follow that which is outward, as the stream follows and flows out of its fountain. It seems to us that Paul would have Timothy to constantly remember his calling, first by grace to salvation, and then his calling to the ministry of the Lord, and that this is what he signifies by laying hold on eternal life. Perhaps if we change the language a little, and say, Lay hold upon natural life, it will help us understand better what Paul means here. Suppose one should, when advising his son with regard to his future life on earth, say to him, Lay hold on natural life. We think that while the expression might be deemed unusual, no one would have a moment's question as to what that father intended by it. It would mean in substance, Make the most of this life, or make the best of it you can. Use well and worthily that which you have which belongs to this life. Use the talents, the strength of mind and body which you have for good, either for yourself or for others. Now Paul would say to Timothy, Yours is the gift of eternal life. You do possess spiritual life, that life which is not earthly, but heavenly. You are raised up above the world, seek ye therefore those things which belong above the world; seek the things which belong to eternal life. As a man naturally might be exhorted to use the gifts which are his for usefulness, and the accomplishment of that which is good and profitable, so here Timothy is exhorted to so use that spiritual life which had been given him. "Lay hold on eternal life." Do not lay hold upon natural life, for you are in possession of a better life. Once you wrought that which men naturally count dear and profitable, but you

have come to see that there is no good in the flesh, nor in worldly gain or advantage, but that there is infinite good in the possession and enjoyment of that which is eternal. Go on in thy ministry, and be faithful in thy testimony and in labor. These things will not indeed bring thee honor, fame or wealth after a worldly sort, but they will open up to thee peace of conscience and the joys that are heavenly, and they will be blessed to all those who love the Lord, among whom thy lot is cast. This seems to us to be in substance what the apostle means by laying hold on eternal life. To lay hold on natural life is poverty, though the whole earth be gained, but to lay hold on eternal life is to be rich indeed.

In the latter part of this verse Paul reminds Timothy that he has been called to this very thing, and has so professed before many witnesses. This letter was not written at the beginning of the ministry of Timothy, but after he had been engaged in it for some time, therefore he had borne this testimony already before many witnesses. Paul here seems to mean that Timothy had been called to this work of the ministry, and in that ministry he had already professed his faith in Christ, and his calling to walk according to the commandments of the Lord, and when any one makes proof of his calling to the ministry it also involves full proof that he has first been called out of darkness into light and has passed from death unto life. These two callings cannot be disjoined; that is, if one has the second he must previously have the first. Many indeed are called out of death unto life who are never called to the ministry as was Timothy. It is this last call to the ministry that we understand the apostle to present in this verse. The good profession therefore does not so

much signify that Timothy had been telling others of his own experience of grace as that he had been testifying of the doctrine of grace and salvation in general. He had not been saying to the people, I am a child and servant of God, so much as he had been declaring to them that salvation was of the Lord, and that he had called his chosen to walk according to his will and to his praise and glory. This Timothy had himself sought to do also, and so had professed a good profession before many witnesses.

In conclusion, we will say a few things regarding what it is to quench the Spirit. The expression is found in 1 Thess. v. 19. The word "quench," as used here, does not mean to extinguish, as water quenches or extinguishes fire, but rather it means to hinder or delay. Still further, it does not mean that the Spirit of God in us may be hindered in its life-giving power, so that one may refuse this eternal life, neither does it signify hindering or delaying that inward work by which life is given and maintained with love, reverence and the fear of the Lord, and all others proper fruits of the Spirit, but it refers to that which is outward, that which belongs to obedience, or to the display in word and deed of the Spirit that dwells within. This Spirit is, without doubt, the Holy Spirit, the Spirit of life and truth, without the possession of which no one can be a believer, or a child of God. It is the Spirit by which we cry, "Abba, Father." Paul was addressing his brethren who were in God the Father. (See the first chapter of this epistle.) He was not saying to sinners who did not know the Lord that the Spirit was striving with them to induce them to become christians, but he was addressing those

who already had the Spirit dwelling in them. It is not needful to further argue this, as the most casual reading of the first chapter will give full proof of it. Still further, we think that a careful reading of the connection will show that the apostle is not speaking to the members of the church as individuals with regard to their individual manner of life especially, (though no doubt there is such a thing as quenching the Spirit so that in outward life we do not show forth its fruits as we ought) but he refers to the manifestation of the various gifts in the church, the gift of prayer, preaching, tongues and prophecies, which are all for the body. Paul would here exhort the church not to throw cold water upon these gifts, as one would do upon a fire that had been kindled, but rather to encourage and sustain all those in whom such gifts are found. The next verse seems to sustain this thought, for he says there, "Despise not prophesyings," yet in the next verse he exhorts the church to be careful in her encouragement, saying, "Prove all things; hold fast that which is good." These three verses taken together present a very narrow path. On the one hand, do not seek to discourage the gifts of the Spirit which seem to appear in different members, and on the other hand do not act hastily in urging these gifts forward, but prove them, and then when proven to be gifts of the Spirit hold them fast. Thus it behooves the churches everywhere to carefully watch lest they discourage where they ought not to, and lest they encourage where they should not. It seems to us that this is in substance what the apostle is presenting in this text and chapter. C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

PROVERBS XXII. 6.

"TRAIN up a child in the way he should go; and when he is old, he will not depart from it."

(In reply to a sister who has desired our views upon the text.)

The Proverbs of Solomon are short sentences of wisdom, which, while proverbially true in their literal application, as a general thing, are more immediately designed for the spiritual instruction of the children of wisdom; hence Wisdom is personified as giving divine instruction to her children, by whom she is ever justified. In many parts of the book of Proverbs the address is made to "My son," "My children," &c., and in chapter seven Wisdom is the speaker. "Doth not wisdom cry? and understanding put forth her voice?" Our Lord Jesus Christ is of God made unto us (his saints) wisdom and righteousness, sanctification and redemption, for in him is found all the treasures of wisdom and knowledge. To them that are called, both Jews and Greeks, he is the wisdom of God and the power of God. Admitting, then, as we must, that these proverbs are given by divine inspiration, we are to receive them as addressed to us by our divine Instructor, the Lord Jesus Christ, who says: "Learn of me, for I am meek and lowly." And of whom God's voice, in the cloud of transfiguration, said, "Hear ye him." In literalizing the proverb now under consideration, its beauty and truth do not appear, for there is no human wisdom so perfect as to secure infallibly the result which is contemplated in our text. In Solomon's own case there was an apparent failure. His father, according to the flesh, was David, the man after God's own heart, and Solomon himself says: "I was my father's son, tender and only

beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words; keep my commandments, and live." Certainly Solomon was as brilliant an example of good breeding as we can find, yet we are told that when he became old outlandish women caused him to err. In his old age he was led into idolatry by his strange wives; and in our day we have many sad examples of the kind. How many anxious parents have taken all the pains in their power in the discipline and education of their children, and yet those children have in many instances departed from all the wholesome instructions and judicious counsels which had been lavished upon them in early life, while instances have not been infrequent wherein children who have in childhood and youth been exposed to the most unwholesome instructions and most pernicious examples have risen to eminence, and in old age been found among the best citizens in the world. Although the course suggested by the proverb commends itself to the wise, it does not give assurance that human care and prudence shall always be successful.

Many experiments have been tried by the wise and prudent of this world to improve the condition of mankind, and much discussion has been had on the question, In what way should a child be trained? The ancient Pharisees boasted their superior advantages, having the law and the covenants with them, of training their children, but we are told they made their pupils twofold more the children of hell than they themselves were, and our modern Pharisees, by Sabbath Schools, infant and Bible classes and Theological seminaries, have succeeded no better. The present generation has been raised and educated and trained under the full

power of all this humanly invented religious machinery, thoroughly drilled in Sunday Schools. We have often been told that when they became old they would be pious christians and good citizens, but what do we see as the result of all this kind of training? A more wicked, murderous, heaven-defying generation probably has never been upon the earth since the deluge. He that sitteth in the heavens has laughed, and God has had them in derision. (Psalms ii. 4.) According to his unerring word, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." But as we object to the use or abuse to which our text is and has been prostituted by ancient and modern Pharisees, we will give our esteemed sister and our readers generally such light as we have upon its true and spiritual meaning. Understanding Christ as head over all things to his church, as personated by Wisdom, and as such set up from everlasting, or ever the earth was, as the Head of his spiritual family and Husband of his church, or his Jerusalem which is above, which is free and which is the mother of all the legitimate children of wisdom, we shall regard the admonition and instruction of our text as addressed by him to the church, the Lamb's wife, the spiritual mother of the family, directing her to "train up" her children in the nurture and admonition of the Lord. None can successfully dispute that this application of our text most fully and beautifully expresses the instruction of Christ to his church, in regard to the discipline of his household. The church of God is under a most solemn charge from him whom her soul loveth, to train up her sons and daughters in the fear of the Lord. She is solemnly charged to see to it that all his laws and ordinances, precepts and examples, doc-

trine and order, be faithfully taught and constantly observed by all her children, and who has ever known a heaven-born son or daughter of the church of the living God, who has been trained from the infancy of their spiritual experience under the faithful administration of the word of truth, well instructed in the doctrine of Christ and constantly habituated to take the Scriptures as the man of their counsel, standard of their faith and rule of their conduct from their first connection with the church until their heads have whitened with age, that has not become well established in word and doctrine?

In the nature of the figure it is the peculiar office of the wife to instruct her household to honor and obey their father and their mother in all things, and as a mother her children are placed under her peculiar care and instruction; they are directed to look to her for succor, instruction and consolation. She is an helpmeet for him who is the "everlasting Father" of all her children. He bids her train them in the way they should go. To train is to exercise, to instruct, to keep them in the practice, to drill and accustom them to the constant practice of that in which they are to be trained.

Practically, the church of Christ, walking in all the order of the house of God, sees that sin is not suffered to rest unrebuked on any of her children. She has maternal charge as well as love for them all. She receives to her bosom the "new-born babe" as soon as it is born, feeds it with the sincere milk of the word, which flows from the breasts of her consolation; she attends to their numerous wants, hears and understands their cries for bread, or feeds them on milk, as she knows their condition and age can bear, teaches them to talk and turns to them

a pure language, that they may not speak in a mongrel or half Ashdod dialect, instructs them how to spell and pronounce Shibboleth and every other password or countersign required of those who are of the household of God. She sees that not a morsel of food from the pulpit, or elsewhere, goes into the mouth that is unwholesome; she examines well that there be no wild gourds served up by young and inexperienced prophets; that there be no "death in the pot" from which they are to feed. She has a charge to see that their clothing is in good order, white and clean, unspotted from the world, undefiled and unpolluted. Her Husband has stored the wardrobe well. The garments of salvation, the robe of righteousness, garments of praise and raiment of fine needlework are there; she is to see to it that they are seasonably put on, carefully protected from pollution and duly appreciated; she has a special charge in training them, to keep them out of bad company, for her Husband in one of his proverbs of wisdom has told her that "evil communications corrupt good manners." She must not allow them to go after strange women (professed churches); she must teach them to beware of the flattering words of the strange woman (antichrist), and thoroughly warn them against her subtle snares, and tell them plainly that her house is the way to hell, leading down to the chambers of death, lest they should let their heart decline to her ways; for she hath truly cast down many wounded, yea, many strong men have been slain by her. Such are her fascinating charms and seductive devices that many shall follow her pernicious ways, by reason of whom the way of truth shall be evil spoken of. She must therefore faithfully warn them to beware of dogs, to beware

of evil workers and to beware of the concision. She has a solemn charge to see that the discipline of the house of God is faithfully observed in all cases, and see that the little children love one another. She must in training them see that they are well instructed in all the doctrine of God their Savior, and that they perfectly understand and walk in all the order and ordinances of his house blamelessly and unrebukably until his coming.

Now, my dear sister, do you think a child of God, a son of the church, brought up strictly according to the laws of Christ and duly instructed to observe all things whatsoever Christ has commanded, from early infancy to old age, will, when old, depart from the doctrine, order or ordinances of his kingdom? Did you ever know such an instance? But even the children of God, who are left, like the few Jews in Jerusalem while the tribes were carried into Babylonish captivity, may forsake the law of the Lord, intermarry with the children of Ashdod, become corrupted, and their very language become confused and incoherent, so that they speak neither language correctly, but a mongrel jargon which betrays their lack of wholesome training. The children of God require the care and counsels of their mother, or they are liable to become as children tossed to and fro by every wind of doctrine.

In conclusion, esteemed sister, although you are located somewhat remote from your mother, as to the privileges or frequent social intercourse with the church, and but seldom can hear the preaching of the word in truth and faithfulness, yet as God has graciously trained you himself, weaned you from the vanities of the Gentiles, led you about and instructed you and kept you as the apple of his eye, surely there is no good thing that he will

now withhold from you. Where you formerly sought a home, when you asked for bread they gave you a stone; when hunger compelled you to ask for a fish they gave you a serpent, and for an egg they gave you a scorpion. But the Lord heard your groaning and came down and delivered you; he brought you out of the house of bondage with a high hand and an outstretched arm, and he has brought you to his banqueting-house and over your defenceless head has he spread the banner of his love. Now we address to you the inspired admonition which has already been brought home by the Spirit to your heart: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him."—Psalms xiv. 10, 11.

MIDDLETOWN, N. Y., Oct. 15, 1865.

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OBITUARY NOTICES.

Fred W. Hess, of Shohola, Pike Co., Pa., died Jan. 8th, 1913. I had known Fred from a child; he was a bright, nice young man, a great help and comfort to his parents, brothers and sisters, and will be missed in the family circle very much. A vacant chair, sad, sorrowful hearts are made by this dispensation of God's providence, which none but God can heal or reconcile. Sister Hess writes as follows:

"It becomes my sad duty to give an account of the death of our beloved son, Fred W. Hess, which occurred Jan. 8th, 1913, making his stay upon earth 24 years, 7 months and 25 days. Our dear boy was sick fourteen months of that dreadful malady, Hodgkin's disease, for which there is no cure. The first doctor he consulted told him there was no help for him, and he then went west, looking for help in prominent hospitals, where he was told the same. Three months before he died he went to New York city to a hospital; there they told him he could not live three months. It lacked ten days of the three months when he died. What poor Fred suffered no tongue or pen can describe, but he bore it all patiently. He said he would like to live, if it was God's will; he did not want to leave us. He was the life and light of our home, and always had a smile and cheering word for every one. Those who knew him loved him. I have a hope that God is his Father, and led him all his days on earth. Many nights while sick, when all the family were asleep, he would ask me to come and help him sing hymns; they were his most happy hours. We would sing many times from one to three hours or more. The hymns were in Beebe's collection. I will give numbers of a few of them: 275, 911, 368, 901, 873, 1052, 916, with many others. You will know his heart or mind by reading them. He would sit and read his Bible day after day. One time I asked him if he desired to be baptized. He said, 'Mamma, put such a miserable sinner as I am among those golden sheaves!' He would talk and cry over his sinfulness, and say, 'I wonder if God will forgive me.' I would say, 'My boy, you have never committed any bad deeds.' He would say, 'Mamma, I cannot even think a good thought; even when I try to pray I feel that I am mocking God; but I have no use for any denomination except the Old School Baptists, they are the true and living branches of God; if I am saved it is by the work of God, not anything I ever did or can do.' Three months before he died he requested us to have meeting at our house. Elder Vail came and preached. He said the meeting was all for him; no one else in the room. He said he was filled with unspeakable joy, and everything shone like gold in the room. When he could not read any longer he would ask us to read hymns or the Bible to him. He grew weak very fast towards the last, and was delirious much

of the time and could get no sleep, only as we gave him morphine the doctor ordered. On the morning of Jan. 7th he had a sinking spell and we all thought he was dead; the family all stood by his bed; I laid him down and said, 'My loved one is gone,' but about five minutes afterward he opened his eyes and said, 'Mamma, your loved one has come back.' Then he called them all by name, reached out his hand to each one and said, 'Good-by, I am going to leave you,' then he turned his head in bed and said, 'Here is little Reuben, I did not say good-by to him.' Reuben was a brother who died twenty years ago. He told all of his desires, looked around and said, 'Mamma, I am clean.' He talked all day, and often would look up and say, 'I am coming.' He would say, 'Papa, I am tired.' About 3 o'clock in the morning I laid down beside him, his father and cousin sat by him, and he began to spell Israel; he spelled it over a number of times, but could not seem to pronounce it. I pronounced it for him, and he said, 'Yes,' and put his arms around my neck and kissed me and said good-by again and was gone, no more to return. Once he said, 'The seven seals have been opened to me,' which is very precious to me. We asked if he had any pain. He said, 'No, I have no pain, I am very happy.' About three weeks before he died he called for Elder Vail. I said, 'He is not here, what do you want of him?' He said, 'I want to be baptized; my sins are all forgiven, I am happy.' He also said he wanted Elder Vail to bury him. He leaves father, mother, three brothers, three sisters and a host of relatives and friends to mourn."

I officiated at the funeral Jan. 13th.

D. M. VAIL.

Mrs. Mary J. Cox, wife of Elder Leonard Cox, Jr., died at her home, Charlotte C. H., Charlotte Co., Va., Jan. 20th, 1913, aged nearly 79 years. Sister Cox, the eldest daughter of Elder John A. Badger, was born in Anson, and reared, after very early life, in Brunswick, Maine. She was married to Elder Cox, of Cambridgeport, Mass., when about twenty-two years old. Her husband, now more than ninety years of age, survives her, together, with one sister, Mrs. Sarah Curtis, widow of Dr. I. S. Curtis, of Brunswick, Maine, three sons and the writer of this notice. It is hard for me to pen a suitable obituary or give an unbiased account of the life of my dear sister Mary, as I loved her so, and lived so near her in mind and heart that my expressions might provoke a smile from some of my readers. I think she was about sixteen years of age when she was baptized by our father in the fellowship of the Bowdoinham Old School Baptist Church, Bowdoinham, Maine. When she was married her husband was pastor of the Woburn Church, near Boston, Mass. In subsequent years he was called to serve Bowdoinham Church, and thence in a few years to Warwick, N. Y.

Soon after the close of the civil war troubled times in many churches were experienced, and the churches composing the Warwick Association did not escape, and Elder Cox's connection with the Warwick Church was severed, and finally his connection with the Old School Baptists generally. During these times sister Mary passed through severe trials. A part of her life along here may be helpful to others similarly situated. I take the following from her own relations to me, as far as my memory serves me. During her earlier experience in the church she was often subject to great fear that she had not the true faith of God's people. The hymn commencing, "I asked the Lord that I might grow in faith, and love, and every grace," all through was expressive of her own soul's experience. When troubles began to multiply in the church the tempter began to get in his work with her, and she was induced to think that perhaps the Old School Baptists were extreme in some of their views, &c., and finally was led to believe it was her duty to follow her husband and sever her connection with the church. It was a sad day when, as moderator, it became my duty to call for the vote of the church. Darkness of mind, with no sensible help from the presence of her Savior, was her portion during those unhappy months. She had yielded to temptation, and tried hard to persuade herself she was doing right. But God was with her; like Jonah, she was cast into the deep, and there was made to see the wonders of her God. In the belly of hell she was made to cry unto the Lord she had denied, and to remember and to pay her vow, that "salvation is of the Lord." It was a wonderful travel, occupying many years. Ultimately her longing for her Father's house, like the poor prodigal, could no longer be resisted. Meanwhile Elder Cox had received a call from three churches in southern Virginia to settle among them. He and family moved to Charlotte County in 1872. Not long after my removal here in 1876 sister Mary made application to the Warwick Church to be restored to their fellowship, which was joyfully granted, and receiving a letter shortly afterward she put her name with the Broad Run Church, Fauquier County. It seems to me she has been an example of christian holiness and virtue ever since. She could seldom meet with the brethren, her residence being so far away, but when she did come among them I almost envied the joy and rejoicing she experienced. She was clothed with humility as with a garment. It seemed that her wanderings in the wilderness were blessed to her in fruitful vineyards, and the valley of Achor was a door of hope. Bitterly was she made to grieve for denying her Lord, as she thought, and great was her sense of his sovereign mercy in bringing her back to her Father's house and to her brethren. She was quite extensively known among the Old School Baptists from Maine to Virginia. She died very sudden-

ly, without a struggle or a groan. Her sons brought her dear body here, and it was consigned to its mother dust in the private grounds of the family (Mr. J. Johnson's) near Bethlehem Church, according to her request.

May God comfort the aged husband and faithful, loving sons.
J. N. BADGER.

Mrs. Margaret L. Savidge, wife of Lewis Savidge, departed this life Sept. 25th, 1912, at the home of her daughter, in Trenton, N. J., of Bright's disease. She was a daughter of the former Jacob Golden and Martha A. Lanning, both of whom died many years ago. Her age was 60 years, 1 month and 16 days. She had been failing for some months, and knew that she was soon to depart from this time state. She had been a member of the First Hopewell Church since about the year 1883, having been baptized at that time by the late Elder Wm. J. Purington, then pastor of that church. Of that church she remained a member until she died. During the last days of her sickness she could not talk much, but made the family understand that she wanted to be taken to Hopewell for burial, and that we, as pastor of the church, should attend her funeral. She also told some of the family that she had no desire to get well. One said to her a little before the end came, "You are going to see your Savior," to which she replied, "I hope so." On Saturday, Sept. 28th, we attended the funeral service at Hopewell meetinghouse, and used as a text the words found in John xi. 25, 26, after which the interment took place in the cemetery adjoining. She leaves a husband, one son and one daughter, two sisters, Mrs. Charles Pearson, of this county, and Mrs. Whitely Meredith, of Delaware, and one brother, Price Golden, of this county, and other dear friends to mourn their loss. We had known her for the past sixteen years as one who loved the solemn assemblies of the church, and who filled her place in the meetings whenever she could do so. It is the comfort of the friends, and of her brethren in Christ, to believe that she is forever at rest. In this hope there is relief from sorrow indeed.

ALSO,

George Earl Blackwell, infant and only child of Lewis and Letha Blackwell, died Dec. 3rd, 1912, at the residence of his parents, aged 3 months. The disease was pneumonia. The sickness was of several days, and death was sudden and unexpected at the last. Only those who have lost little children can know how hard it is to bear, but there is always one thing to console the bereaved at such times, and that is that to them belongs the same assurance that the woman of Shunam expressed in response to the questions of the prophet: "Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well." This was, with this woman, the language of faith, and with it also of

true submission of spirit to God. In like circumstances these dear young parents may be comforted by the assurance, it is well with the child. The little child was dear to them, and it could not be but that they should mourn their loss, but they know that the Lord gave, and that the Lord took away, and he can do nothing wrong. May their hearts be stayed on him.

The funeral service was held at the home on Thursday, after which the interment took place in the cemetery of the Old School Baptist Church in Hopewell. It was our lot to attend the funeral service, and to use the answer of the woman of Shunam as the text. The loving Lord can sanctify all afflictions to the good of his chosen. May it be that this affliction shall be sanctified to these dear parents and to all the friends.
C.

Mrs. Virginia Ann Corder was born August 21st, 1827, near Front Royal, Warren Co., Va. Her parents were Deacon William and Nancy Grant. She was married to Elder Joshua S. Corder, June 18th, 1850. She died at the old Corder homestead, near Philippi, Barbour Co., W. Va., Nov. 21st, 1912, aged 85 years and 3 months. She had gradually been declining and growing weaker for the last three years, but the immediate cause of her death was a stroke of paralysis five days before, which rendered her unconscious, in which state she remained and grew weaker and weaker until the last. She was the mother of three daughters: Ann Belle, who married John N. Bartlett, Blue Delle, who married Truman E. Cole, and Miss Semma Ell, who has always lived with and kindly cared for both her father and mother to the last. Mother Corder joined the Mount Olive Old School Baptist Church April 14th, 1853, so she was a faithful and orderly member nearly sixty years. She devoted her life to the cause she dearly loved. As an Old School Baptist she was uncompromising, being firm and steadfast in the doctrine of God our Savior, pleasant, loving and kind toward the brethren and sisters in the church. She was well established in the doctrine and order of the church, being a great reader of the Bible and SIGNS OF THE TIMES, which she read as long as she was able to read. As a mother she was kind and good, and will be greatly missed by her daughters. As the wife of an Old School Baptist minister she was a faithful help, able to share with him in his joys and sorrows and encourage him in his toils and cares. Many of the Old Baptist ministers from far and near will remember the kind hospitality and pleasant entertainment they received at the old Corder homestead. In sixty long years mother Corder fed many at her table, which was to her a labor of love and devotion to the cause she dearly loved. Her labor is done, henceforth she will rest from her labor. "She hath done what she could." This we say in memory of

her whom we dearly loved. She has gone, we hope and believe, to a better world than this, where the wicked cease from troubling and the weary are at rest, to be in the presence of her God, where there is fullness of joy at his right hand and pleasures for evermore.

At the time of her burial we had Elder J. B. Cross with us, who spoke words of comfort to us all. Elder J. W. Linn also made a few very appropriate remarks. After the short service, which was held at the house, her body was conveyed to Mount Olive Church burying-ground and laid beside her husband, there to await the resurrection at the last day.

May the Lord comfort her children, grandchildren and all who loved her.

JOHN N. BARTLETT.

PHILIPPI, W. Va.

Angus McTaggart, son of Donald and Catherine McTaggart, was born in Knapdale, Argyleshire, Scotland, Oct. 31st, 1825, and died at Ekfrid, Ontario, Canada, Jan. 8th, 1913, aged 87 years, 2 months and 8 days. He emigrated from Scotland with his parents in the year 1831, to upper Canada, where they settled in the township of Lobo, where they remained for a short time, removing in the same year to the farm where he remained for over eighty-one years, and where he endured the privations of pioneer life, and helped to bring a forest country into fertile fields. He was married in the year 1855 to Margaret, daughter of the late Wm. McLean, of Ekfrid, and to that union were born eleven children, five sons and six daughters, who, with their mother and several grandchildren, survive him. I glean from a letter written by brother McTaggart in August, 1909, to Elder Durand, and printed in the SIGNS of Oct. 15th, 1909, that he remembers going to Lobo when he was but a boy. The meeting began on Friday and continued until Monday noon, the usual time for the quarterly meeting to close, but when Monday noon came the whole assembly urged the speakers to continue another day, and the meeting continued until late Tuesday night; the whole house was like waving corn. Some time after this he was at Lobo at a meeting at night; the people were singing before retiring, and it seemed as if a wind of mighty power was blowing among the people, and it was at this meeting he was smitten, and for his life he could not stop this emotion. Thus we have a short sketch of his early exercises of mind regarding things of the Spirit. I gather from this letter to brother Durand that he was a faithful attendant at the Baptist meetings in Ontario, and possessed a meek, quiet spirit, at all times feeling the power of sin in his members, to the extent that he did not become a member of the church until a few years ago, when he was baptized by Elder W. I. Carnell, but his home had always been a home for the brethren from the time he was

married. I visited him last August at his home, and found him in a paralyzed condition, his whole left side being paralyzed for two years or more, so that he could not attend the meeting, yet while sitting in his invalid chair, his mind clear, he had before him his Testament, the psalms and paraphrases and the SIGNS OF THE TIMES. The wonderful truths contained therein comforted him in his long affliction, which he seemed to bear with christian fortitude; he seemed to have food to eat that the world knows not of. He realized that while his body was weakening, God's promises seemed to be growing stronger, if such a thing could be. He took much comfort in the everlasting promises made by his Lord and Master that he would never forsake his people, and was resigned in humble submission to the will of the Lord.

The writer was called to officiate at his funeral, which was attended by a very large concourse of people, at the Ekfrid meetinghouse. This large gathering of people, at a time when it was raining, showed plainly to me in what wonderful esteem he was held among his neighbors and brethren, that he had honored his profession with a Godlike walk and a chaste conversation. He knew most all the eastern Baptist ministers, as well as many from different states, who will sorrow to learn that they will see his face no more in this world. We trust God will comfort all who mourn his demise, and that his family will be given the spirit of resignation to God's will in calling his own to himself.

NEWTON PETERS.

PORTLAND, Indiana.

William A. Cook died at his home, three miles northeast of Franklin, Tenn., Saturday, June 29th, 1912, in his 70th year. Brother Cook was in many respects a great and good man; great as a citizen, industrious, kind, patient, longsuffering, charitable. His parents while he was a youth were poor in the goods of this world, but were honest and truthful, and taught him that truth and honor were better than the things of this world. When a young man he enlisted as a soldier in the confederate army, and served throughout the war, doing his duty whenever and wherever called upon. When a young man after the war he professed faith in Christ, and was baptized in the fellowship of the Primitive Baptist Church at Macconicos. When this church organization divided over the means question and salvation by works or grace, he was numbered with the grace Baptists, which built them a house of worship within a quarter of a mile of the town of Franklin. He was a deacon of that church, always ready and willing to assist the church and those who preached the word in any and every way he could. He was sound upon the fundamental doctrine of God our Savior, believing in salvation by grace and absolute predestination of all things that come to pass. Many pleasant and

comforting hours I passed in his home. When he died he possessed a very large and rich farm. He was twice married, first to a Miss Little, to which union there were born nine children, six boys and three girls. His second wife was Sara Elizabeth Barch, by whom there were two children, a boy and a girl. We miss, and shall continue to miss, brother Cook, but our loss is his eternal and everlasting gain. We commend his children and his bereaved widow to that God in whom he trusted, and may we all by divine grace be also ready to go where there is no more sorrow, pain or weeping, and where the wicked cease from troubling and the weary are at rest.

J. K. WOMACK.

EAGLEVILLE, Tenn.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81. MIDDLETOWN, N. Y., MARCH 1, 1913. NO. 5.

CORRESPONDENCE.

TOUCHET, Wash., Jan. 30, 1913.

ELDER H. C. KER—DEAR BROTHER:—
I send you a letter written to me, but intended to be published in the SIGNS OF THE TIMES, if you feel it proper to do so. As you will see, it is intended as a reply to my letter, and your remarks in connection with it, in the January 15th number of the SIGNS.

Yours in hope,

R. CUMMINS.

ELGIN, Oregon, Jan. 21, 1913.

DR. R. CUMMINS—DEAR BROTHER:—
Your letter came to hand in due time, and was read with much interest. I believe, with you, that ministers are too much given to find excuses to stay at home when some brother, or maybe the whole church, wants them to make them a visit. We believe when a minister can leave his home he should go, and no excuse should be valid, except sickness. Ministers should not be so entangled with worldly affairs that they cannot get loose. Do not think I want you to believe I am that man, because you know me too well. One mark the apostle gives of a bishop is, “not covetous,” and I will

here say, with no one in mind but myself, there is no hindering cause greater than covetousness, and I think Paul could see this, and that is why he said, “Not greedy of filthy lucre.” If not the fear of losing something, we are counting what we could do, or what we could make, while we would be visiting our brethren, and how our work would get behind. We look around, and often when we return home say, Now had I stayed at home I could have had this and that done. I say all this of myself, for I do hope there are none of the Lord’s ministers so unworthy as I am. When I look into my own heart, and then read what Paul says a minister should be, I see that I am not the man.

I saw your letter in regard to deacons, with Elder Ker’s remarks, and have read both articles carefully. I was in hope Elder Ker would write at some length, and show from the Scriptures that deacons should not be ordained by the imposition of the hands by a presbytery, and especially that the seven were not set apart to serve as deacons. I have a desire to offer to you some of my reasons why I have to differ with you and Elder Ker. I believe there is no faith or prac-

tice in the church of God (that should be observed) that was not established by the apostles, as Jesus said unto the apostles: "Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." I will say this "regeneration" spoken of here by our Savior has reference to the gospel kingdom, and not the new birth, and it is in this new regenerated kingdom they are to sit "when the Son of man shall sit in the throne of his glory." In God's providence the time had come for the office of deacons to be established in the church by these judges. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." Here was the needs be of establishing in the church the office of deacon. Now this "daily ministration," in which these Grecian widows were neglected, could not have been the ministration of the gospel, which would have been the case if the seven chosen and ordained were elders, and their work was to preach the gospel; but a careful reading shows it was not the preaching or ministration of the word that they were neglected in. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables." Whatever these tables may be that were to be served, it certainly is self-evident it could not have been preaching the word, or why would the apostles have to leave the word of God to do it? So the apostle says: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this

business." This new condition that had come up by the complaint of the Grecians, that their widows were neglected in the daily ministration, which, if the apostles had to do, they would have to "leave the word of God," laid this work on these seven men. "But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude." All could see the needs be of such a course, so they chose the seven men "whom they set before the apostles; and when they had prayed, they laid their hands on them." Now if this is not where the office of deacon was established, I do not know where in the Bible it is stated. This was done, according to the Bible chronology, A. D. 33, and in A. D. 64 we see Paul in his letter to the Philippians speaks of "bishops" and "deacons" as though it were an established order in the church. I believe Elder Ker is correct in saying that neither choosing nor ordaining a deacon makes a man a deacon. No, nor does ordaining a man make him a minister. The qualifications must be possessed by the man in either case before he is ordained. We do not think of a minister administering the ordinances in the church before he is set apart by ordination, but it is expected that we should know he can preach the gospel—has the qualifications. So the apostle said: "Look ye out among you seven men of honest report, full of the Holy Ghost;" and Paul in his letter to Timothy, after giving the qualifications of a bishop, says: "Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blame-

less." So it is neither the choosing nor ordination that makes a deacon, but when found, let them then hold the office. Thus we see the ordination is not to give the qualifications, but it must be for some purpose, to give the right or authority to act as an officer in the church, either to minister in spiritual or temporal things. A man may have all the qualifications to fill the office of notary public, yet he has no right to act or to do the work of that office without being appointed to the office and receiving the seal of the state. So I understand the ordination of ministers and deacons gives them authority and right to act. Because two of the seven chosen to "serve tables" afterwards preached, does not prove they were set apart to preach, for I have known of more than one instance where in our churches men have been ordained as deacons, who afterward became able ministers, and my mind is, where this is the case, that they should be set apart to each office by ordination and the laying on of hands. The apostle admonished Timothy to "lay hands suddenly on no man, neither be partaker of other men's sins." This admonition should not be forgotten by the church in her setting apart men to serve as elders or deacons; let the qualifications be fully manifest and proven. It would not be a good sign, in my mind, to see a man anxious to be ordained; I would much rather see the spirit that would shrink from such a holy calling. "Neither be partaker of other men's sins." It seems to me here the apostle shows that to be hasty, and ordain a man that should not be ordained, the church would be responsible for his failures and blunders or errors he would make.

Now, whether a deacon should assist in the ordination of an elder or deacon, I do

not know. It is a common practice among the churches, I believe, for them to do so. It would seem they should not, if we take those who laid the example first: the apostles. Then Paul said to Timothy, who was an elder: "Lay hands suddenly on no man." Then he speaks of Timothy being ordained with the laying on of the hands of the presbytery. Webster says: "A presbyter, an elder, a priest," and a "presbytery, a body of pastors and presiding elders." I would not wish to judge in this matter; I have never seen a deacon taking the place of an elder in the communion, or in baptizing. I believe each office has its own work. A minister could probably do the work a deacon should do, but the deacon could not do his work. I believe Elder Ker gives the proper work the deacon should do. If the seven were set apart to the office of deacon, as I believe they were, their work is given as "serving tables," and from the complaint made it does seem to me their work is plainly indicated as looking after the poor, as those widows would indicate, and we know such work is needful.

Another thing I want to call attention to before I close is, that for the office of deacon the church looks out the man to fill the office, just as the apostles commanded, but what church would now think of looking out for the man to fill the office of an elder and put him into it? They who are called of God to preach the gospel are called out by the Lord, and are manifested to the church. As Solomon says: "A man's gift maketh room for him," and it is not with the man at all who is called to preach, nor with the church, whether he preaches or not, but alone with the Lord. I believe it was Elder Beebe who said the best evidence the church could have that a man was

called to preach was that he preached. The Lord never makes any mistakes, he knows what the result will be as well before as afterward. I will here give by the words of an inspired apostle some of the marks of the man God has called to preach the gospel, and I do not believe there is one of them but could say, I am that man. "But God hath chosen the foolish things of the world, to confound the wise; and God has chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." This, too, I am sure those called of God to preach the gospel know something about, that no flesh shall glory in his presence. The depths into which the called minister often sinks teaches him lessons in weakness and felt nothingness that can only be hinted at, but never told. He who holds the stars in his right hand, will see to it that no flesh shall have the glory in his presence.

I must bring this, I fear, too long letter to a close. I wish our people could all be a unit in faith and practice, and I believe as you said in your last letter to me, that an exchange of views in the spirit of love is good; where brethren see differently, then brethren will investigate. When you have read this, if you think it would be of interest to the readers of the SIGNS OF THE TIMES, you may send it to brother Ker, and if he sees fit he can publish it, but if either of you think it not advisable, just burn it and it will be all right with me. Now if you or brother Ker feel to express your views further on this subject I would be glad to read them.

The last SIGNS was good reading to me. I like the SIGNS and the way it is

conducted, no wrangling, and the doctrine I believe is in harmony with the teaching of the Bible.

Your brother, I hope, in gospel bonds,
G. E. MAYFIELD.

ELGIN, Oregon, Feb. 1, 1913.

DEAR BROTHER KER:—The inclosed letter from dear old brother Dr. E. Cummins is in reply to one I wrote him on the ordination of deacons by the laying on of hands by a presbytery, and he informs me he has sent my letter to you. If you should feel no harm could come by publishing my letter I want you to also publish brother Cummins' letter in the same number of the SIGNS. I believe it well for the Lord's people to investigate the truth. If I am wrong I do not want my brethren to accept my views. We have but the one standard, that is, the Bible. May the Lord be pleased to guide us all into the truth.

In gospel bonds,
G. E. MAYFIELD.

TOUCHET, Wash., Jan. 29, 1913.

ELDER G. E. MAYFIELD—DEAR BROTHER:—I received your letter a few days ago, but being quite busy doing a little work about the house I did not have time to give it a careful reading until now. I have now carefully searched it, for a proper understanding of your views upon the subject, and from my understanding of your letter you started wrong. You have said many good things in your letter, and correct things. I, too, hoped that brother Ker would come out more fully in his exposition that I had requested his views upon. What I wrote was only to call out his views more fully, but as there is but little revealed in our divine rule of order on that subject, I suppose he felt it was better to say but

little, and while I felt thankful that others more able and gifted than I held the same views I am contending for, I was disappointed in not getting from him fuller views.

I will now take up some of the points treated on in your letter, but before I do so I want to explain some of the words I shall use in this letter, so that you may more readily understand them when used by me. The words "ordain" and "set apart" are the same with me. "Elders" and "evangelists" are equivalent, and mean the same persons. "Deacon" or "servant," rendered from the Greek word, means the same. Now, in your remarks on the setting up the kingdom of heaven, and of the apostles being seated on twelve thrones, you start off by saying, "Now, in God's providence, the time had come for the order of deacons to be established in the church by these judges." Surely there is nothing in the sixth chapter of the Acts of the apostles that by careful reading and comparison will convey the idea of the office of deacon at that time being established in the church. I will now try and get down to the fact of what office was established at that time. The church was in one body at that time at Jerusalem, and the apostles presided over that body and preached for them, and they all seemed to be serving God constantly together, having all things in common. I find no assurance on record in the Scriptures that the apostles ever served tables, where food, the element for natural existence, was administered, since the death of our blessed Redeemer. That the apostles gave instruction in the distribution of the natural food supplies, is quite likely, just as it was Jesus that fed the multitude of people who followed him. He gave instructions to his disciples, and they served the

food to the multitude. The same may have been the case at Jerusalem, the apostles giving instructions, but others of the disciples ministering the food supplies. We read in the fifth chapter of Acts of the great amount of labor that was upon the apostles at that time: preaching the word, performing miracles in healing the sick, casting out evil spirits, and through this great work we read that believers were the more added to the Lord, multitudes out of the cities round about Jerusalem bringing their sick, and them that were vexed with evil spirits, and they were healed every one. The congregation had become so numerous that it became impossible for the apostles to do the preaching to the satisfaction of the large multitude, and the murmuring was the result. Now we will take up the sixth chapter of Acts, and see if we can find the cause of the murmuring and complaints, and the remedy. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." The great number of the church was such that it became impossible for the apostles to do the labor and preaching satisfactorily up to this time. So, "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." And it "pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost." Now the description here given of Stephen represents the gifts and qualifications of the whole seven men selected, as the instruc-

tion of the apostles was the same for all seven men. And when the seven were brought before the apostles, (as a presbytery) and when the apostles had prayed and laid their hands upon them, and the work of ordaining, or setting apart, was complete, and they were ready for service, immediately the work of Stephen follows in the same chapter, and continues on in the two following chapters of both Stephen and Philip. And after the ordination of these seven evangelists it is stated in verse seven that "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Could it be possible that the seven filling the place our deacons now fill could bring about such a radical change in the number of disciples? I think not. But the time had arrived to increase the preaching of the gospel, and the working of miracles was to be extended, and no more to be confined to the apostles, as it had been up to this time; and here the office of elder or evangelist (as you may choose to call it) comes in with the ordination of the seven. I am aware that our translators of the Scriptures have written in the margin of chapter six, "seven deacons," meaning, I suppose, seven servants, as the literal meaning of the word signifies. The name "deacon" as an officer of the church was not known at the time the seven were ordained; if so, I have found no record of it. The office of deacon came about after the scattering of the church from Jerusalem, by persecution, which increased after the seven were brought into service in the church. After the scattering of the church at Jerusalem they were gathered together in little bodies to worship in the different parts of the earth, as we now find them. These little bodies of

worshippers needed officers to preside over them and to look after the local affairs of the church, that all their works might be done decently and in order. These needed officers with such qualifications as were mentioned by Paul to Timothy with the manner of setting them apart to the service, and with this instruction each little body is recognized as competent to select and set apart to service any officer or business of her own that may come up before her for disposition. The calling and setting apart of officers for the service in the church is all accomplished by vote of the church, by uplifted hand or any other manner she may see proper to choose. Now the difference between an elder and a deacon is, the deacon is a local officer of the church of his membership, and his services are exclusively confined there, while an elder's or evangelist's services are not confined, even to the church of his membership, only as he may be called as bishop or pastor to have the overcare of her. In that case he becomes an advisory counsellor in the church, as well as ministering to her in preaching the gospel. So it may be easily seen why a presbytery, formed in a great part from sister churches, is called upon to examine the qualifications, and if found satisfactory, set one apart to the service. All office qualifications, as well as candidates for membership, are gifts of God, which a church cannot bestow; but the church, when clothed with the Spirit, in gospel order, is the only qualified judge on earth of the gifts of the church, and too often mistakes are made in these matters, even with apparently the best of care.

My dear brother, this letter is intended as an answer to your letter addressed to me, and sent to me for inspection, and to be forwarded to brother Ker for publica-

tion in the SIGNS, if it meets with his approval. Should your letter be published, it is my wish that you forward this to brother Ker for publication, if he should be pleased to do so. You give a pretty full defence of your position, and the position taken by the churches setting apart in that way. I have tried to the best of my ability to show the error of that practice, and point out the true gospel mode. How near I have accomplished my purpose I leave with the brethren, if published, to judge. I do not feel competent to judge of my own work. I fear always that the work is too much like the writer, whose imperfections are uppermost in all his ways. Only as the dear Lord leads and governs the mind and heart can anything good come from me; of this I am fully convinced. May the dear Lord be with you, is the prayer of an old sinner saved by grace, if saved at all.

R. CUMMINS.

[THE brethren have written in a very kind spirit, each giving his view of the matter, and we feel sure that no harm can come from their publication, but rather that other brethren will be more settled in their own minds regarding the subject, whether they agree with brother Mayfield or brother Cummins. We are sorry that the brethren were disappointed because we did not write at greater length on the subject. We did not feel it necessary to write more, since the word "ordain" means to "appoint;" hence whether the man is appointed by vote of the uplifted hands of the church, or by the laying on of hands, the result is the same. We have no record that but two of the seven ordained, in Acts vi., ever preached, nor does the Bible say the seven were deacons; therefore our own opinion is all that any one can have in the matter. While brethren may differ, "let brotherly love continue."—K.]

NEW YORK, N. Y.

DEAR BROTHER KER:—You have often been in my thoughts since I read your confession at the close of your letter in the SIGNS for December 15th: "Not even a raven comes to feed us." I am sure you had many sympathizers, for all who are taught in the school of Christ, like Elijah get into fearful places. The lessons are long and hard to be understood, and a valuable schoolmaster is strict, as well as kind and helpful; learners become discouraged and frightened, but shall we not believe that all our times are in the hand and all events at the command of Him who works all things after the counsel of his own will? I surely hope your feeding time has come long ere this, but if not, that you are enabled to wait patiently as well as to cry. It is mysterious, is it not? but both are signs of life. I think often when our ministers speak with so much demonstration of the spirit and with power, How strange that they must feel so utterly without strength and assurance at times; but a second thought tells me that Jesus increaseth strength to him that is without might, and when his servants are weak then are they strong; sensibly weak in themselves, but strong in the Lord. To be living and dying in the Lord seems a wonderful thing. How much I wonder if I know anything about it as some know it. I certainly feel unworthy, but glad to hope.

I have some extracts from letters written me by sister Clarice Durand, who seemed to understand me and who was very dear to me, often saying things that gave me help and courage in a wonderful way. I have copied some from two of her late letters, and feel that the readers of the SIGNS might be comforted by them; if you feel the same I would be glad to see

them in the SIGNS. Several years ago she said in a letter to me: "I feel my unworthiness to such a degree that it becomes a pain." At another time I tried to speak an encouraging word to her regarding the good opinion of her friends of her as a minister's wife, and she replied: "I feel so like nothing." I greatly admired her mind, so far superior to my own, appreciated her attainments, which I had not, but I loved her in a close tie because she felt the same trials as I, therefore ministered to me. Many others have done the same; indeed, it occurs to me strongly now that I have been wonderfully blessed of the Lord in his mindfulness of mercies, giving me dear, helpful friends and friendly opportunities. May his grace sustain us and make us kind and tender-hearted. I confess to impressions to say a little through the columns of the SIGNS at times, but am fearful about following impressions that might lead me into serious error. In past years I occasionally wrote a short letter, but I do not remember that I ever did so without lively questioning as to whether silence would not be wisdom on my part, for I cannot see that any can profit by my letters.

With all good wishes to you and your family, I am your sister in hope,

W. A. BEARD.

JANUARY 3, 1912.

MY DEAR SISTER:—I certainly was made glad by receiving your letter yesterday morning. I was just going to write to you, not a duty letter, although I had kindnesses to acknowledge, but just a hail across the intervening distance. I am not very capable of writing; body and mind are weaker than in any other sickness I have known. My hands often tremble very much, and my

heart trembles still more. Sometimes it is because of an unfilial fear of the Lord, and you will pity me when you realize this, but at times I am raised above that, and I have a hope that in his pity and in his love, if I am his child, he will in some measure restore unto me the joys of his salvation. I recount his mercies so far as I can, realizing that they are immeasurable, and see a thousand things that ought to make me rejoice, and perhaps I do, only it is not the kind of rejoicing in which this heavy clay has any part; but the indwelling Spirit does in some cases make his people forget their infirmities, and this is what I am now yearning for, if only in his mercy I may taste this rest. I am thankful if my little letter seemed good to you; that ought to comfort me, and I think it does. I did not mind it being published, I feel as though I were past that sort of thing.

I do hope Elder Durand's visit may be a delight and blessing. We are looking forward with pleasure to Elder McConnell's visit here. I can have small part in it, but I hope I may be able to see him a little while.

C. E. DURAND.

JUNE 14, 1912.

MY DEAR SISTER:—I have no idea when I wrote you last. I cannot tell whether I have really written some of the things I have thought, or whether they have been only thought letters. You will infer from this that my mind is not quite as retentive as it has been, which I am sorry to say is the case. In all your letters to me you do two things which you might leave undone with credit, I think. You speak too disparagingly of my dear friend's letters and too highly of mine. I do not mind your getting comfort from mine, if the Lord

should so miraculously work in their behalf, as with the loaves and fishes, but no emanations from me; they surely are of little worth. But we do both of us talk about good and precious things at times in our letters, and it is quite possible for illuminating grace to make them profitable. I feel at present very helpless and I had almost said hopeless, but I just then realized I was before my righteous Judge, and I wondered whether this was the language of truth or of discouragement. I cannot "read my title clear," and I can see so little similarity between me and other professing christians that hope almost dies. Often I am like a clod, insensate, and I know it is all due to indwelling sin. Then comes to me from time to time the remembrance that He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, even this dullness and deadness which I do know and confess; therefore I am afraid to say I am hopeless, although hope does not flourish. I suffer a great deal, but just bear it stolidly. I do not seem able to read the message it surely has for me. I know it is according to the Father's good pleasure, and I do not feel any resentment, but I do not see any growth in grace under it.

I went to meeting last Sunday; it surely seemed good to be there again after so long an absence—nearly a year, and as we sat at the table I did have some hope that I was not "eating and drinking unworthily;" but I had allowed myself to hope there would be more glow in my feelings, some special rest and peace like other people have, so that after all there was some feeling of disappointment. I wish I could be simply content with the portion the heavenly Father has given me. I do not think going to meeting had any unfavorable effect, but I have

not been able to be up and dressed since. The distress in breathing has been very pronounced, and the attacks of that kind do not seem traceable to any cause we can find. I was so thankful I was able to be up at the time of the association, and to see so many of the friends, and we had preaching two nights.

C. E. DURAND.

LAKELAND, Florida, Jan. 1, 1913.

DEAR BRETHREN EDITORS:—I am impressed, as I hope, by the Spirit of truth, to write you with regard to the London Confession of Faith. I feel that we have the true interpretation of it, and that it is sustained by a "thus saith the Lord." I feel that we are being grossly misrepresented by the "conditional time salvationists," who seek to limit the purpose of God. We read as follows in the Scripture: "Predestinated according to the purpose of him who worketh all things after the counsel of his own will." Again, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Again, "According to the eternal purpose which he purposed in Christ Jesus our Lord." I have been stigmatized as an "absoluter," because I believe and preach the doctrine of the predestination of all things. Now it is sure that our God did predestinate all things that come to pass, or he predestinated nothing; for if he did not predestinate all things he could not have declared the end from the beginning, or make all things work together for good to them who are the called according to his purpose; neither could he make the wrath of man to praise him and restrain the remainder. Did our God make peace and create evil if he had no purpose in it? Would he form the light and create the darkness and have

no purpose in them? Could the devil have deceived Eve had not the Lord made him more subtle than any beast of the field that the Lord God made? If by him all things consist, how could evil conceive and bring forth sin against the will of God? If our God had no purpose for sin in the world, what purpose had he for the coming of Christ? If sin came into the world against his will, and he had not the power to keep it out, how could his Son, our Lord Jesus Christ, destroy sin? Certainly he had no more power than God his Father. If God has all power, and the powers that be are ordained of him, where do men get the power to do evil? When Jesus said to Pilate, "Thou couldest have no power at all against me, except it were given thee from above," did he tell the truth? I say, Yes, and our God had a wise purpose in giving men power to do wickedly, and it is for this purpose that God raises them up, that he might show his power in them who are ordained of old to this condemnation. It is said they "shall wax worse and worse, deceiving, and being deceived." It is declared that men shall be lovers of their own selves, proud, boasting of their own good works and righteous deeds, turning the truth of God into a lie, and, if possible, deceiving the very elect. I feel that the time has come when we should reaffirm the old London Confession of Faith. I know of some churches where a portion of the members believe the doctrine and others do not. How can two walk together except they be agreed? Should we not be of one mind, and speak the same things? If the Lord be God, follow him, but if Baal be god, then follow him. We cannot serve two masters, and if the doctrine of predestination be the truth, we should preach it; we should not shun to declare the truth. I believe that the Scriptures plainly teach the predestination of all things whatsoever come to pass. If I were to claim to hold in fellowship those who deny this doctrine, or they were to hold me in fellowship, would we not be acting hypocritically? Is it not better for all concerned for us to understand one another, so that we will not be disputing about this matter? Then let us reaffirm the London Confession of Faith, and say so, (all who do believe it) for this is what Old School Baptists have always believed and contended for in every age of the world. Our God declared it to the prophets and apostles. If it was true then, it is true now, and if it was not dangerous then it is not dangerous now, so let us stand fast by the truth. God said, "This people have I formed for myself; they shall shew forth my praise." Again he 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." The Lord is their righteousness, their wisdom, their sanctification and their redemption, and he declares that they shall all be taught of the Lord. Every one that hath heard and learned of the Father cometh unto me, said the dear Savior, and they that believe in him have everlasting life. He is the Bread of life; we eat his flesh and drink his blood. He has the words of eternal life, and in him we have the forgiveness of sins, according to the riches of his grace. "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven." One had better believe in no God at all than to deny the power and purpose of God. It is an evident fact that God did have a purpose in all things, and he is just and right. We poor, weak worms of the dust go wrong, but blessed are we if we are

made to look to Christ to redeem us from our sins. He did purpose to conform some persons to the image of his Son, and no sin or blasphemy will ever rise to destroy his purpose. The goodness of God will lead us to repentance, and the love of God will restrain us, and he will make the wrath of man to praise him, and cause that all things work together for good to them that love him and are the called according to his purpose. He doeth his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand. Dear brethren, I feel that we are now in the evening of the last day of God's wonderful works, so let us be found earnestly contending for the faith once delivered unto the saints; let us speak forth the words of truth and soberness.

If you deem this worthy of a place in the SIGNS all is well, but if not, cast it aside. I pray God to open the eyes of all his saints to the understanding of the truth, that they may discern the idolatry that abounds, which some of the saints, I fear, are drifting into. May God bless you and all the faithful in Jesus our Lord.

Your unworthy brother, if one at all,

C. K. HAINES.

[We have not been able to understand how any spiritually enlightened soul, with the Bible in his hand, could deny the predestination of God in all things. We do not indeed know how our God governs in the providential affairs of men, but it is clear from the Scriptures that he does govern absolutely, and by the word "absolutely" we mean positively and certainly, for this is the signification of that word. From the beginning the SIGNS has always contended for this as a most vital principle of faith in God. In ascribing predestination to him we are engaging in his worship. If we deny

predestination to him we are robbing him of a part of his glory. We have heard predestination stigmatized as fatalism. It seems clear to our mind that the two things have no relation to each other at all. Fate declares that there is no God of all knowledge, and so involves the denial of his rule anywhere, while predestination asserts his being, and that he rules, and denies that things move on by chance. Further, it is sure that if predestination be fatalism, then so far as God's predestination extends so far does fatalism extend, and those who believe in the predestination of anything at all believe in fatalism that far. There is no way to avoid this conclusion, yet no predestinarian who is one really will ever seek to deny his sin by saying, I could not help it. The opponents of predestination may say this, but believers in it will never do so.—O.]

PAGE, Okla., Dec. 15, 1912.

DEAR BRETHREN EDITORS:—I received your card, and I highly appreciate the loving-kindness of those dear ones in my behalf. I realize also that every good and perfect gift cometh down from above, from the Father of lights, who is without variableness or shadow of turning. Yes, dear ones, I am very poor, financially, and also spiritually, but I feel thankful to God that it is as well with me as it is. I feel sure that it is his will for it to be so with me, for he could have it otherwise were it his will, yet at times I feel cast down, and as though I am a burden to the little flock, and feel that they could do better without me than with me. I can never be able to help them in any way, but O how could I get along without them? It seems to me that to be turned out of the church would grieve me to death, but I am unworthy of the least kindness from

the dear ones. We had to change our location on account of two bad years for crops, and beside, there was no work there, so we came here to get work, but I am away from the dear kindred in Christ, and it grieves me sorely indeed to give up the pleasure I once had with them; it seems to me that I never can get over it. I hold those days in sweet memory, and I get my hymn-book and try to sing the dear songs, but I soon have to stop, for the tears fill my eyes so I can sing no longer. O if I could only confess all this to the assembly of the saints together, and meet with them this beautiful day. How glad I would be to meet them and have a long talk with them concerning the gospel of our Lord Jesus Christ. How I should rejoice; but here I am away from home. I call it home, one of the blessed places on earth. Here I never get to hear a sermon, nor his dear name exalted, and it grieves me, yet, dear friends, I feel that all things work together for good to them that love God, to them who are the called according to his purpose. He is the God of purpose, and all will be made plain some day. Jesus prayed, "If it be possible, let this cup pass from me! nevertheless not as I will, but as thou wilt." On another occasion he said, "Even so, Father: for so it seemed good in thy sight." Many times my troubles have been so great that I could not see how good could come out of them, but when I could realize that the hand of God was in them I could say, "Even so, Father: for so it seemed good in thy sight." I sometimes wonder if the three Hebrew children realized any good in being cast into the fiery furnace. I think not, until Jesus was with them and they realized his presence, then they also could say, "Even so, Father: for so it seemed good in thy sight," and so I long to be with

Jesus. Let it be the fiery furnace, so long as Jesus is with me, then I have naught to fear; so I realize that it is good to have these trials and tribulations, for there is a sweet deliverance in them all. Once I realized a deliverance from all my sins. I wished the burden back several times, but it never has returned again. So we read that the prophet said, Cry unto her that her warfare is accomplished, and she hath received at the Lord's hand double for all her sins.

I do not want to make this letter too lengthy, but I do want to thank all the dear friends for remembering me. I fail to find words to express my feelings of thankfulness. I wish my paper changed from Romulus to Page, Oklahoma. The Bible and the SIGNS contain all the gospel that I get. It is a great pleasure when the Lord gives me a little understanding, but sometimes I feel that I know nothing at all about these things, yet I rejoice in hearing and reading, and feel sure that if the Lord has begun a good work in me he will perform it until the day of Jesus Christ, and what he does is done forever; no man can take from it, and no man can add to it. The little hope I have I would not exchange for ten thousand worlds like this. I hope to receive the dear SIGNS soon, and read again the letters and editorials; they tell my feelings far better than I can myself. May the Lord be with you, and all the household of faith. May the dear editors be spared to still feed the flock of God. May this be a prosperous year to you all. May grace be given us all sufficient for our day, and in the hour of death may it be well with us, and in the morning of the resurrection may we be raised to enter the better world in peace.

Your sister,

(MRS.) ELLA DAVIS.

RUSSELLVILLE, Ky., Jan. 12, 1913.

DEAR BRETHREN AND SISTERS IN THE LORD:—Having derived so much comfort and encouragement from reading your epistles of love to the household of faith, I feel this morning like penning a few thoughts for your consideration and encouragement. I hope the Lord will take the lead of my mind and bless what I may write for your comfort and good, and to his own name's honor and glory, for if not deceived, my object in writing is to build up his little ones on that most holy faith, fear and love before him, and as a starting point, I wish to say, as the poet has so beautifully expressed it, that

"I'm not ashamed to own my Lord,
Or to defend his cause,
Maintain the honor of his word,
The glory of his cross."

Jesus said, He that is ashamed to confess me before man, him also will I be ashamed to confess before my Father who art in heaven. Why should his people be ashamed of Christ, when they all so well know in their own experience that he is their all in all, and without him they can do nothing, and are less than nothing, and vanity? Ever since I professed a hope in him, whenever I have heard his name exalted and his works magnified among the children of men, and men's works abased, I have felt like saying amen to it. Let the good work go on, shun not to declare the whole counsel, and make no compromise with Arminianism. Seek not to please men, says Paul, for, says he, if I seek to please men I am no more the servant of Christ, and so say I. This is not all Paul says about it: Let God be true, and every man a liar. I say amen to this also. Worshipping God is a warfare his people are engaged in, and if the trumpet gives an uncertain sound who shall prepare himself for battle? Not one. Then as good

soldiers of the cross let us endeavor to put on the whole armor and go forward in the discharge of every duty, ever looking to Jesus as the author and finisher of our faith. He has conquered death, hell and the grave for us, and has promised to bring us off more than conquerors. Then let us cast our care on him, for he careth for us, praying that he will make us submissive to his will in all things, for he has promised to put nothing more on us than we are able to bear, and in every temptation he has promised to make a way for our escape, and not only so, but Paul says all these things work together for good to them that love God, and I believe it. This is all good news of Paul's to me. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."—Psalms lxxxix. 15. This is comforting to me, for I think, if not deceived, I know the joyful sound wherever I hear it. Salvation is of the Lord; this is the joyful sound to the believer. When John was cast into prison, and heard of the works of Christ, he sent two of his disciples, and they said unto him, "Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." This was enough for John; he had heard of those things before, and experienced them in his own soul, and it was a joyful sound to him, as it is to every heaven-born soul, for John well knew, as all God's children know, by the revelation of God's Spirit, that no man can do these things except God be with him. Hence, "Blessed is the people that know the

joyful sound." Here is encouragement and consolation to the people of God in the gospel. Paul said he was not ashamed of this gospel. Why, Paul? Because, says he, it is the power of God unto salvation to every one that believeth, and so say I, and all of those who are born of the Spirit. This they all know to be the joyful sound. Paul also said on a certain occasion while addressing the brethren, I am determined to know nothing among you save Jesus Christ and him crucified. Why was Paul determined to know nothing else? Because it was revealed to him, as it is to all God's children, that Jesus is the way, the truth and the life, and the only name given in heaven or earth whereby poor sinners can be saved. God's children have the witness in themselves that this is the truth, hence it is good news to them. Yes, take Jesus and the resurrection out of it and you destroy what hope the child of God has of heaven and immortal glory.

Brethren, I have written this in fear and much trembling; I feel my imperfections very sensibly. I know I am too weak and ignorant in and of myself to address the brethren upon the wonderful work of Christ, but Paul says for our encouragement, when he was weak in self then was he strong in the Lord, and that he could do all things through Christ that strengthened him. No, we of ourselves can do nothing. Jeremiah said, I know that it is not in man that walketh to direct his steps. Our sufficiency is in Christ, and everything that is for our good and God's glory was treasured up in Christ before the foundation of the world; and not only so, but he has loved his people with an everlasting love, and therefore with loving-kindness he draws them. Brethren, this is the God that I try to worship in my weak way, the one

that has all power. I believe he is an absolute sovereign, his power is unlimited, he doeth his will in the army of heaven and among the inhabitants of the earth, and there is none can stay his hand; known unto him are all his works from the beginning. There is nothing new or old with him. He made all things, yea, the wicked for the day of evil, and rules and reigns over all things he has made, and acknowledges no other power but his own in the government of the things he has made. He is the God of purpose, and everything he made will answer the purpose for which he made it. O how I do love to worship and fear such a God as this. There is no risk to run in worshiping him. He simply speaks and it is done, commands and it stands fast, saying, My counsel shall stand, and I will do all my pleasure. When he begins a good work in the heart of one of his children he is able to carry it on until the day of Jesus Christ. I say I love to fear and worship such a being as this, and the reason assigned is, it is encouraging, for when I converse with my brethren upon his works I find they, too, love to worship him, and fear and tremble at his word, and when I go to God's word for encouragement I find a people there who feared him also, and it is said of them that they spoke often one to another, and the Lord hearkened unto them and heard it, and there was a book of remembrance written of those things, and I will remember them, saith the Lord, when I come to make up my jewels. How encouraging; if he remembered them, maybe he will remember me also. Brethren, we ought, as much as in us lies, to get together often and talk of the wonderful works of Christ; tell each other our travels from nature to grace, and "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. Bear ye one another's burdens, and so fulfill the law of Christ." We will not stay here always, this is not our home, and while journeying to that home the Lord has prepared for all them that love him we meet with many troubles and trials on the way, and need encouragement. Why wait until our loved ones are dead and gone to eulogize their good deeds on earth? Remember the dead heareth us not. The Lord only has power to do them any good then, but while we have them with us let us encourage them all we can to fight the battles of life. He that knoweth his duty, and doeth it not, shall be beaten with many stripes. We are admonished to neglect not the assembling of ourselves together, as the manner of some is; then let us try to do what is commanded us, get together often and sing praises to God and make melody to him in our hearts, and remember that where there is only two or three gathered together in his name, there he will be in the midst of them to own and bless them. The theme is inexhaustible; the half has not been told.

I submit this to your disposal; do with it as seemeth best to you, and all will be well.

Yours in hope, J. B. JONES.

REIDSVILLE, N. C., Jan. 23, 1913.

DEAR EDITORS:—I came to the hospital Dec. 31st, was operated on Jan. 2nd. The right side healed nicely, but the left side abscessed and has not entirely healed yet. I can bathe and dress myself, and to-day I have been walking some, but my left ankle is weak. I feel to thank the Lord for his great goodness to me; during my confinement there has not

been a cloud across my celestial sky. One day I was thinking of the goodness of God to me, and my whole frame became filled with laughter. I could not laugh because of my wounded condition, but I was filled with laughter. Something within appeared to say, The Lord hath made me laugh. At once I felt that Isaac was born, and I was the son of the freewoman. Then the fountains were opened and my cup ran over. My whole being became love to God and his people, and my heart was full of thanksgiving and praise. I think now that I shall not soon forget that precious feeling. On another day I questioned the reasons why this affliction was on me, then an Edison phonograph record came in view. I said, A cock will crow, a hen cackle, a pig squeal, a hammer strike, a band of music play and a choir sing at the same time. When that record is in use, and the sharp point of the diamond touches that part of the record all these things will appear at the selfsame time. This was too great a mystery for me to understand, yet it is all true. This was a work of man. My mind went out to the great eternal mind, and I saw that every thought, every word, every deed of the human race and every event of time was made a matter of record before the wheel of time was set in motion, therefore nothing could occur as a surprise to the Lord, he purposed it and he brought it to pass. There are millions of events occurring every second, yet not one of them conflicting with any other event; so the divine purpose goes on in its perfect state without the least conflict. My mind reverted to February, 1877, when two of us stood holding up a log. We could not speak, nor could we put it down. Four other men took hold and helped us put it down, but I was hurt.

Then my mind ran on to the Saturday afternoon before the first Sunday in June, 1878, when Elder J. T. Rowe, his brother B. D. and my brother George and myself were cleaning out a bathing pool in a creek, and my hurt was renewed. Then from time to time when they were made worse, until there were three in the right and one in the left side. Time rolled on until it found me in the hospital. By the grace of God I had not feared the result, and now I am on the road to health. My heart is filled with praise to that God who does things in such a way that no event can occur without him. They that believe do enter into rest. I had had rest in this faith for some years, and now that rest is renewed. With us things happen; with God they come to pass just as he inscribed them on the wheel of time. By the prophet he told of the slaughter of the infants by Herod at the birth of our Lord. That word appeared to slumber, but when the disk got to that point the key was touched, and in Ramah, Rachel's voice was heard, weeping for her children. O the testimony that now comes up in God's word to show the truth of what I see as I lie here on my bed. There is no God but our God. Time is his, why should we fear any of its events? Eternity is his, why should we fear to enter there? Life is his, and he lived it; death is his, for he conquered it and saved his people from it. We are his, and we have no reason to fear any, but rather to love our God and his Son Jesus Christ. My heart is enlarged in the Lord, and I desire to praise him and trust him all the days of my life. I now hope to go home in a few more days. My wife has been sick, so she could not come to see me and I could not go to see her.

The last issue of the SIGNS is very rich. I devoured its contents as I was propped

up in bed, and it was sweet to my taste. The Lord bless and strengthen you.

Yours in a good hope,

L. H. HARDY.

OAK LANE, PHILADELPHIA, Pa., Jan. 12, 1913.

DEAR HOUSEHOLD OF FAITH:—Now that I have written this address I feel so insufficient to write to you that I am almost persuaded to cast it into the wastebasket, but the memory of many different ones asking me to write comes up, so that I feel I must make the effort. It has been a long time since I wrote to you. At times I get discouraged with myself, and fear that I have quenched the Spirit entirely, for many times I have felt to write, but would be busy, and put it off until another time. Now those sweet thoughts do not come to me as they did then, my mind seems blank, and at times confused and far off, upon things of the world which are of no account to me or to you. I just seem to be building aircastles, or else trying to plan things to be different from what they are, instead of being content with the things I have. The Lord has been very merciful to me all the days of my life. Why can I not feel to trust him all the way? Why am I trying my own schemes, knowing as I do my weakness and inability to do the least thing? I find myself such a rebellious worm, filled with dissatisfaction and unrest. I need nothing but the great mercy and love of God, and why not be thankful for his continual care, and trust in him all the way? Many times I try to search out the cause of this restless feeling, but cannot say that I have found it, except in being taken up too much with the writings of the world, and that these poison my mind so that I cannot receive the better things. I do not seem to have meditation or enjoyment in the

Scriptures, yet I am glad to say that I do feel a desire to search them, and I do love to hear different ones give their views upon portions of the Scripture. Often I feel that I have gained knowledge by it, but when I get by myself and think it over I find it is only borrowed. Some time back my mind had more travel upon the subject of charity than upon anything else, and I then had a season of enjoyment, but I did not pen my views of it to any one, and so again I have proved that we should pay the more earnest heed to the things which we have heard, lest at any time we should let them slip. I looked up the meaning of this word "slip," and it has in it the thought of a broken or leaky vessel, and so I find it to be; all does not go out at once, as a bucket from which the bottom has entirely gone, so that all is lost at once, but leaking little by little until all is gone. The process has been so slow that no notice has been taken of it, but all at once need came, and then behold, the vessel leaked, or, as said in the text, we had let them slip. How very careful we ought to be to lay up these treasures, and not let them slip, for where our treasure is, there will our heart be also. Now all of this condemns me, for I seem to be doing the opposite of this injunction. Some speak of charity as almsgiving, but I cannot see it that way, I think that they are different. Charity will lead to almsgiving, but almsgiving is not always charity. I may be wrong here, but giving alms is almost always giving money or goods of some kind, but charity is far more. Charity may manifest itself in some act, some deed, some word. It is charity if a brother has a fault to feel sorry for him, and to speak kindly of him, or else not at all. It is charity to do good to all, and if one has not used us well to do good to him, and forgive him all wrong. If we see one going astray, and by some kind word or act help or save him from a fall, this is charity to that one. Let us not say, I would not do this or that, for it is by the grace of God alone that any of us are kept from falling. Perhaps we have dear ones whom we desire to see walking more uprightly, but they are being overcome of temptation, and are coming down to that place which shall bring them sorrow; it is true charity then to love that one more than before, and to show that we love him. Let us visit him, and continue to do so. It is good to esteem ourselves less than all these, and to pray for them as for ourselves, desiring that the Lord be merciful to them. Charity suffereth long and is kind; it envieth not, is not puffed up; it beareth with infirmities, rejoiceth in the raising up of others to that which is good, and, in short, is that meek spirit which Jesus exemplified. His robe, his righteousness, covers all, and is filled with love one to another and for each other, such as those to whom it is given alone can have. Now do I wear this robe of charity? This is an all-important and sad question to me. I am so hasty in my words, so quick to see, so ready to judge in my thought, so full of condemnation in my spirit, that I cannot see where there is room for this great gift of charity to abound. I would love to be clothed with it. As I write this it brings to my mind a time when I felt so anxious to be made humble I prayed for the beautiful gift, humility, but the answer came with great suffering, even unto death seemingly, and even when I remember the great blessings I received from that experience, I still am almost afraid to desire these lovely things. We shrink from the sufferings of the flesh, though

it is needful to be trimmed and pruned, and bent and bound, so that we may become small enough to wear this robe. It is a close-fitting robe, and so the flesh must be disposed of, and therefore comes the trimming and pruning of the Lord. The flesh is weak and cowardly.

I fear that I have written too lengthily. If there is anything in this letter that may meet with the approval of the loved ones I shall be glad, for all that will be of the Father, but all the refuse cast aside. May God be with the sick and the afflicted, and be the stay of the dying. May he comfort the doubting ones, and bring his own to the church according to his good pleasure, and may he cause those in health to remember his will.

In love to all,

MARY HILL TERRY.

DUNCAN, Okla., Dec. 3, 1912.

DEAR EDITORS:—I will in my feeble way write you a few lines, as my subscription is due. The paper is a great comfort to me in my old age, and worth double the price to me. We are just two old people (my husband and I) alone in this town, where they have plenty of the do and live religion, but they do not do much, only with their lips, but what is that to me? The dear Savior said, If they tarry until I come, what is that to you? Dear brethren and sisters, if I am a child of God I shall wait on him for eternal life. I shall not fear what man shall say, for in all my travels in this wilderness journey the Lord has been my stay and has blessed me; he leads me in paths I knew not. As for the doctrine of predestination, foreknowledge of God, free grace and perseverance of the saints, it is my soul's morning star, for I believe with all my soul that he decreed and deter-

mined all things that come to pass; there is nothing too large or too small for him to control. All the powers that be are ordained of him, and he is in one mind and none can turn him; he speaks and it is done. His word shall not return unto him void, but shall accomplish the thing whereunto he sent it. O thank the Lord for this glorious doctrine. The Lord said, It shall drop as the rain and distil as the dew. He hath sent a word and it hath lighted on Israel. One of old took the child Jesus in his arms, and said, Blessed be the God of Israel, for mine eyes have seen thy salvation. So the Lord saw the travail of his soul and was satisfied. He said, I came to do my Father's will, and his will is to save his people from their sins. Unto this end was he born, and for this cause came he into this world. Yes, my dear kindred, he will save all that the Father gave him; they are already saved; there will not be one added. Those he chose in his Son will come forth, leaning on their Beloved, Jesus Christ the righteous, in whom eternal life is promised, and his promises are yea and amen to his own glory, for he will not give his glory to another. O blessed hope that he has chosen me in him and I have a foretaste of that blessed morn, and with patience I am waiting, hoping and trusting to hear the dear Savior say, Child, come home.

My dear kindred, since I commenced this letter I have received the first number of the SIGNS for this month, and O what a comfort it is to me. Sister Pultz's letter did touch a tender cord in my heart. May the Lord bless her, and he has already blessed her, for by his Spirit she was moved to utter her prayer. Not only was I comforted by her letter, but by all who wrote in this number. It gives me hope sometimes when I read from the pens of the dear saints that I am a

wayworn traveler, seeking that house not made with hands, eternal in the heavens, whose builder is God. O this is all my hope; I am longing to be clothed with his robe. Dear saints, blessed of the Lord, will you remember me in your prayers? for I am alone as for companions to talk with. But let me be still and know the Lord is God, and beside him there is none other. I live twenty miles from my church, and do not get there often, on account of poverty and old age. They are all in peace and fellowship with one another, which is the fruit of the Spirit of Christ dwelling in them, but wonder of wonders, is that Spirit dwelling in me? The Lord be my judge, for he only is my guide, and he doeth what seemeth good to him.

Well, my dear brethren and sisters, I ask you in love to criticise this well if it finds a place in our good paper, the SIGNS OF THE TIMES. May the Lord bless the editors and writers of our family paper with all spiritual blessings everywhere, and give us grace to follow him. Please pardon all mistakes.

From an old sinner in a desert land,
longing to be with the household of faith,
NANCY CREEL.

HERNDON, Va., Jan. 21, 1913.

DEAR ELDER H. C. KER:—While looking over the SIGNS OF THE TIMES to-day my eyes fell upon the words, "Close of Volume Eighty" of the SIGNS for 1912. My heart went out to you in sympathy, for you express my feelings in many expressions you used in your short letter. I say short, but it meant a long letter to me, for I was made to wonder why a true servant of God could tell me the things that I experience daily. Barren state of mind, and not even a "raven comes to feed us;" surely, my dear brother, you

touch a tender cord in my heart when you write such things of yourself, and my old man (nature) can hardly believe that a servant of God can get so low in the valley of the shadow of death that he could lower himself so he could meet with a pilgrim and a stranger on the rugged road and commune with him by the way as he is journeying on his way to the celestial city. But when Jesus appears while we are journeying along in our pilgrimage all seems joy and gladness, and we are made to say with those pilgrims of old, "Did not our heart burn within us, while he talked with us by the way?" I have felt of late to give up the race and quit the field, yet I still feel to love the people of God, and yet wonder why I should love them. I know if they they could know me just as I know myself they could not love me, for I am too black to be comely, and nothing that is black can ever give anything that is light. One of old said, Wash me and I shall be whiter than snow. Purge me with hyssop and I shall be clean. We know that ravens are black, yet these black birds fed poor, old Elijah when he was almost starved, and so it is with the people of God in this age of the world, when ready to starve they will say, Let me have the ravens to feed me rather than starve. All hope seems to be gone, and they are made to cry out, Has the Lord forgotten to be gracious? Is mercy clean gone forever? This is my condition now, brother Ker, but I do not want you to think I am comparing you to the ravens, but I think an editorial from you in the SIGNS in the near future would feed my soul, for I feel ready now to perish.

Please pardon me for the liberty I have taken in writing you this letter, for it is

not worth your notice, still I crave your prayers in my behalf. I cannot write with any understanding; you can see that without my telling you.

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

[THANK you, brother Oliver, and all others who have expressed fellowship for us in this lifeless condition of ours. Kind words often help us to bear our burdens.—K.]

CHICAGO, Ill., Jan. 22, 1913.

DEAR BRETHREN:—You will find herewith four dollars to renew the subscription to the SIGNS of my sister, Mrs. Daniel Shields, and my own, as per blank inclosed. The SIGNS has been coming to the Reeves family since its first number; first to my grandfather, Elder George Reeves, then to my father, D. L. Reeves, and my sister and I have been receiving it since our father's death. We feel that we could not do without it, and hope always to be able to take it. I think the editors and publishers are to be commended for the very efficient manner in which the paper is conducted. We seldom find even a typographical error, and many of the editorials, as well as that of other articles, are worth many times the price of subscription, if we may be allowed the expression.

I have been in business in Chicago for about four months, but have not moved my family, although we hope to be located here by spring. There are a few Baptists in Chicago, but we are scattered, and for the present I see no hope for us to have regular services.

Wishing those connected with the SIGNS a prosperous new year, I am, I trust, your brother in hope,

M. C. REEVES.

VERNON, Texas, Jan. 12, 1913.

DEAR EDITORS:—Please find inclosed post-office money order for four dollars to pay for the SIGNS OF THE TIMES. The SIGNS, if possible, becomes more precious to me each year. Time flies swiftly by; my age is seventy-seven years. I seldom get to hear preaching, and how could I live without the Bible and the SIGNS? Dear Elder Chick, your New Year's Greeting for this year is worth the price of the paper to this old, unworthy one. May the God of all grace spare you to write many more comforting greetings to your readers, is the desire of my poor heart. I hope Elder Ker will write often, too.

As ever, your sister in Christ,

(MRS.) ROENA WILSON.

NOTICE.

TO THE FORMER SUBSCRIBERS OF "THE GOSPEL NEWS."

You will please when desiring to remit for the SIGNS OF THE TIMES remit to J. E. Beebe & Co., Middletown, Orange Co., N. Y. It will cost no more to send direct to them, but if you send to me, and I then have to remit to them, it costs me five cents for each remittance: three cents for each one dollar, and two cents in stamps, so if you all remit to them through me, and do not send postage and amount for order, you see where I am left. It is just as easy to send to J. E. Beebe & Co., Middletown, N. Y., as to me. It is a pleasure to me to know that my old subscribers are going to take the SIGNS, and I already know of a number of them who will. I hope you will be well pleased with the SIGNS.

To those inquiring about my health, I will say, I am getting back to my normal condition of health.

Yours in hope, J. M. PERKINS.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1913.

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EDITORS:

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

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

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Middletown, Orange Co., N. Y.

GENESIS III. 1-6.

DEAR BRETHREN EDITORS:—I desire to ask you one question, and would like to see the answer in the SIGNS as soon as possible: Did our mother Eve have any part in sin entering into the world? Please reply as briefly as possible.

Your brother,

P. E. DAHLSTEDT.

EL CAMPO, Texas, Nov. 7, 1912.

The part which our mother Eve had in the entrance of sin into the world is fully described in the following Scriptures. No one can know any more about it than is here declared. "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the women, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make

one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat."—Gen. iii. 1-6. "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."—Verse 12. "And the woman said, The serpent beguiled me, and I did eat."—Verse 13. "The serpent beguiled Eve."—2 Cor. xi. 3. "For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived, was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."—1 Tim. ii. 13-15. So far as we recall at this time, this is all that is directly said by inspiration concerning the place which Eve filled in the coming of sin into the world. We learn by these Scriptures that Eve was deceived by the serpent, that Adam was not deceived, but was allured by her, and so remained one with her in the transgression, as he had been one with her in their innocency. Much, no doubt, might be said regarding what was involved in this transgression, of that, however, whoever at any time preaches or writes the gospel must always have something to say. It was our mind here to simply call attention to those Scriptures which tell of the part which Eve took in the entrance of sin into the world. Neither ourself, nor brother Dahlstedt, nor any one else, can give any further testimony concerning it than these Scriptures give. C.

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Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

REPLY TO D. D. CARTER.

OUR friend, D. D. Carter, of Hubbard, Iowa, some time since wrote, asking the following questions. He says, "I see that you are strenuous upon the subject of baptism." He then says, "I see that there are Baptists in various States (which he names) who believe in the faith, but have no church and no minister, and cannot be baptized." Now he asks, "Can they be saved if they are not baptized? Or will a Campbellite minister do as well as one of your own order? The Bible says if we keep the whole law and offend in one point we are guilty of all. I would like to read your answers to these questions."

In reply to the questions of our friend we will say, first, that we are always willing to respond to such requests from any one when we can do so, and can only hope that what we say may be in accordance with the word of God, and that it may be of instruction to those who may read what we write. We will call attention to the first remark of our friend, viz., that we are strenuous with regard to baptism. We do hope that we are and shall always be strenuous with regard to this subject; and not only this, but we do desire that all who love the truth should be strenuous in contending for it, and not only for the Bible doctrine of baptism, but for all the doctrine of the word of God. We are exhorted to contend earnestly for the faith once delivered unto the saints. We think that the word "strenuous" perhaps expresses the same truth as is urged upon believers in the text above quoted. Ought not all who believe, to be very urgent in contending for the faith in which is their hope of salvation? Then ought they not to be exceeding careful to learn what is the will of God with regard to the order of

his house, the church of God on earth? Ought they not to insist upon obedience to each and all his commandments? Baptism is commanded, with many other things, at the hands of the redeemed of the Lord. Because the blessed Lord commanded it of those who have come to savingly believe in him, and because the dear Savior has set the example first of all for us, we ought to be baptized. This we do insist upon, and upon the above named grounds. Furthermore, it is baptism that is enjoined in the word of God, not sprinkling, pouring or washing. There is a Greek word for sprinkling, there is another for pouring, and there is still another for washing, and there is not the slightest resemblance between either of these three words and the word which signifies baptism. This is so in our English tongue, and it is so in the Greek also. The three words, sprinkling, pouring and washing, are translated from the Greek into English, while, unfortunately for the casual reader, the translators of the Bible under King James had direction from him not to translate the word for baptism, but to simply transfer it. The Greek word for sprinkling is "*rantizo*," the Greek word for pouring is "*cheo*" and the Greek word for washing is "*louo*," and the Greek word which stands for what we call baptism is "*baptizo*," and this last word simply means "dipping." Baptism is only half expressed by immersion; emersion must be added to immersion, and immersion and emersion together express our word "dipping," and that is just what the Greek word "*baptizo*" signifies. Had the translators done with the word "*baptizo*" as they did with all the other words we have named, wherever we see the word baptism in the New Testament we should see instead the word "dipping." Those who translated

the Bible under King James were all Church of England men, and they would have condemned their own church, as to her baptism, had they put the word "dipping" in the New Testament; therefore they strove to conceal the matter by just transferring the Greek word "*baptizo*" in the form of baptism, out of the Greek into the English. Therefore we are strenuous in insisting upon dipping as the command of the Lord to all who believe. It is true that there are Baptists in faith in many places all over the country who are not situated near any Bible church and who hear no preaching. It is not ours to ask why the Lord in his providence has seen fit to so place many of his loved ones, and we esteem it a wonderful privilege that for near half a century we have not been so situated. Up to the end of our youth it was our lot to live far away from any gospel church, and we never heard a gospel sermon that we could remember anything about until one year after it pleased the Lord, as we trust, to give to us a good hope through grace, therefore we can and do feel a great sympathy for all who are situated in such lonely circumstances, but we do not doubt that the Lord has compensations for his loved ones in some other ways when they are so situated. It will be the desire of all who love the Lord to walk in all his ordinances, and they will seek for an open door in that direction, and there will be prayer in their hearts to the Lord that he will in his providence open the door for them to become numbered on earth with his church. They will look upon all the ordinances of his house as being most desirable. All such ones have been redeemed unto God, and all these have come to love the Lord and his people and his ordinances, and to greatly desire all

these things as blessed privileges, but still it may be and is in many instances the case that some who love him and his cause most dearly are deprived of having their desires gratified. But these are saved in the Lord with an everlasting salvation.

In answer to our friend's question: Can these be saved if they are not baptized? we have no hesitancy in replying that they are already saved. They have been redeemed and justified by the redemption that is in Christ Jesus, and they have come savingly to know for themselves the grace of God. But more than this, no one has any right to the ordinance of baptism unless they are already saved, and have the witness of this salvation in their own heart. Baptism, as well as all other ordinances given to the church, is not to save souls, seeing that this is done through the work of Jesus Christ alone, but it is for the blessing of saved souls. Baptism would be a solemn mockery to all who had not experienced this hope of salvation. He who takes upon himself this ordinance without an experience of this hope of salvation only acts a lie. Were sprinkling or pouring instead of baptism commanded in the word of God to all who believe, still it would remain true that all parents who bring their children to receive this rite are causing these unconscious infants to act a lie, because they have not given, and cannot give, any evidence that the Lord has redeemed them. Baptism is for redeemed souls who make profession of faith in the Lord Jesus Christ as their Savior, and for these alone. "If thou believest with all thine heart, thou mayest," is the one great rule by which the church of God and her ministry are to be guided. The elect people of God are known to the church and to ministers only by profession of faith, or,

in other words, by their confession that they hope in Christ alone for salvation. Until this confession is made upon their part, even the elect vessels of mercy cannot be known, and are not entitled to baptism or membership in the church. If this confession be made by a child of three years of age, or of any age whatever, as well as by people of older years, they are not to be forbidden this ordinance. We, as Baptists, do not teach either infant or adult baptism, but simply believers' baptism. Belief is the one test, no matter what the age may be. Baptism is indeed essential to a believer's obedience, but it has nothing whatever to do with his redemption and final glory. This is our faith. We think that this answers the question: Can one be saved if he has never been baptized?

So far as we have known, most of those who teach what is called infant baptism, also teach that baptism is regeneration, or at least that baptism effects something for the child which it cannot receive without it, in the next world. No one can be fitted to enter the world of glory without regeneration. The Romish Church teaches that baptism alone effects this regeneration, therefore that church very consistently teaches that unbaptized infants dying in that state must perish forever. The Church of England, or the Episcopal Church, teaches that in baptism the child is made an heir of heaven and glory. Without baptism, therefore, the child is not an heir of heaven or a child of God, and if that be true, what then remains for that child dying, but to perish from the presence of the Lord? A Romish preacher many centuries ago said, "The wailing cry of the souls of unbaptized infants is heard throughout the regions of darkness forever." In conversation, many years ago,

with a Methodist lady at our home, she said that her eldest child died without baptism, because her husband did not believe in it. "But," said she, "I then determined that I would never lose another child without baptism." We said to her, "Why, do you think your child was lost?" "Well, no," she said, "but it lacked something, and does lack something in the future world." This is the feeling of all who believe in infant baptism. But what a difference from this there is in the mind of all Old School Baptists when their children die. We know that the salvation of our children is through grace alone, even as is the salvation of others. We cannot effect our own salvation, and certainly we cannot aid in the salvation of others. Emphatically it is not Old School Baptist faith that "there are infants in hell not a span long," but it is the faith of many who believe in regeneration by baptism. What a horrid doctrine is this which declares that children are lost because of the neglect of others!

In reply to the question, Will a Campbellite minister do as well as one of our own order? we will just say a word or two. It is the Campbellite faith that no one can be saved without baptism. If a minister of that faith leads a person down into the watery grave he does so claiming that by this act he is conferring salvation upon the candidate. If that candidate be worthy of baptism, that is, if he be one who has been called by grace, he knows that salvation is of the Lord. He goes down into the water with one faith, and the minister dips him with another faith. How can two walk together when they are not agreed? The candidate believes and hopes that he is already saved, the minister believes that he is not al-

ready saved, but that by the act of baptism he will be.

We will now leave these reflections, hoping that they may satisfy the mind of our friend and be of some instruction to all who may read. C.

HEBREWS II. 18.

“FOR in that he himself hath suffered being tempted, he is able to succor them that are tempted.”

The writer of this wonderful letter to the Hebrews has therein said some most gracious things for the comfort of the church, and many other things hard to be understood. In the beginning of the first chapter the speaking of God to the fathers by the prophets and his speaking to the apostles and others by the Son are compared; and while the things spoken by the Son were in fulfillment of what was spoken by the prophets, it was far more glorious for men to be spoken to by the blessed Son of God than by men. The glorious character of Jesus is also compared with that of the Father, and the Son declared to be the heir of all things and the express image of the Father's person, upholding all things by the word of his power. This makes the Son equal with the Father. Hence it is shown how much better the Son than angels, and if every transgression and disobedience of the things spoken by angels (ministers of the law) received a just recompense of reward, how shall we escape if we neglect so great salvation as is declared in the gospel of the Son of God? Unto the Son is put in subjection the world to come, and all things, both temporal and spiritual, are controlled and governed by him. Now while all these things are blessedly true of him, we are also told for our comfort that “he took not on him the nature of angels; but he took on him the seed of Abraham,” and that it be-

hooved him to be made like unto his brethren in all things. Therefore, as the children are partakers of flesh and blood, he also himself likewise took part of the same. In this relation we view him as verily man, with all the weaknesses of his brethren according to the flesh, yet kept by the Spirit of the Father from being overcome by the evils of the human nature. He was born as other children are, grew and developed as other children do, labored at the trade of carpentering, associated with his brethren, other relatives and friends as others did, and was verily a man among men, and we have no thought that his suffering because of temptation began in the wilderness after his baptism by John in Jordan. Very little is said of him after old Simeon took him in his arms and blessed God, until he was twelve years old, then mention is made of him as being found with the lawyers and doctors asking and answering questions, and they were astonished at his wisdom. After this very little is said of him until he came to be baptized by John when about thirty years of age. He lived, labored and no doubt suffered untold temptations during those years. We do not understand that the temptations which assailed him during that time were different from those suffered by the children of God now, nor was he exempt from any temptation whatever that now assails the people of God. To write or preach of Jesus as the only begotten Son of God, a Prince and a Savior, the heir of all things, with power over all worlds and beings, does not present him as a companion of the tried and tempest-tossed, but as one exalted above all the weak and sinful inclinations and propensities of the human nature. But to sometimes remind the tried and suffering soul that Jesus was

also a man of sorrows and acquainted with grief, tempted in all points like as we are, yet without sin, brings a ray of hope and sunshine into the heart. How glad we have been these last twelve or fourteen months of the declaration: "Tempted in all points like as we are." Yes, in all points, like as we are; not one point omitted, and exactly in the same manner as his children are tempted. Having taken on him flesh and blood, made like unto his brethren, he knew what sore temptations were, hence is now a companion and comforter of his poor, tried and tempted brethren. He therefore in the sad journey of life is one with the sorrowful and downcast, not often as a Prince and a Savior, manifestly, but as a man knowing the full power of sin and all the plagues of the devil. "He himself hath suffered being tempted." His temptations in the wilderness, which were according to the purpose of God, were peculiar, yet common to all the household of faith. Temptations regarding the sonship of the children of the Father are indeed numerous and presented in divers ways. If you be a son of God command the stones to be made bread; suck honey out of the flinty rock; cast thyself down from the pinnacle of the temple, or from any other elevated position that you have through grace attained to, if a child of God it will not harm you; if saved you are saved anyway. If a son of God, command the darkness to be light; command crooked things to be straight; if indeed a child of God, command Satan to get behind thee. All this is in your power if you are a child of God. These are a few of the many temptations we meet while pilgrims and strangers here, and instead of the poor soul who feels his feet slipping from the foundation rock being able to

overcome the devil, he finds often that he is as helpless as a newborn babe, and that the fight is against him, and from fatigue and fright in the warfare he often sinks hopelessly in despair, at least it is so with ourself. Were it not that Jesus is able to succor them that are tempted, not one of "his brethren" would be lifted up from this state of death, hence could not know the power of the resurrection. But since "precious in the sight of the Lord is the death of his saints," he appears to give the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Thus we live and die and die and live all the days of our appointed time here below, but inasmuch as this world is not our home, we look forward to the day when mortality, with all its sufferings, weaknesses and sinfulness, shall be swallowed up of life; then all who have suffered with Jesus here shall be glorified together—translated into the glorious liberty of the children of God, to go no more out forever, but be ever with the Lord.

K.

MARRIAGES.

By Elder H. H. Lefferts, Feb. 6th, 1913, at his home, Leesburg, Va., George W. Bradshaw, of Ryan, Va., and Miss Sarah E. Robey, of Bluemont, Va.

By the same, at the Inn, Leesburg, Va., Feb. 18th, 1913, David Welch and Miss Eliza Sutphin, both of Mountville, Va.

By Elder A. B. Francis, June 26th, 1912, at the residence of the bride's parents, Little Creek, Del., George W. Cannon and Elsie F. Hearn, both of Sussex Co., Del.

By the same, Feb. 8th, 1913, at the home of the groom, Frank E. Hastings and Carrie E. Davis, both of Wicomico Co., Md.

By Elder B. E. Cabbage, at the home of Thos. Meredith, in Willow Grove, Del., Nov. 21st, 1912, Milton True Frasher and Miss May Curry, both of Willow Grove, Del.

By the same, at the home of Robert Wallace, near Kennedyville, Md., Jan. 8th, 1913, Benjamin Ralph Cooper, of Woodside, Del., and Miss Sarah Roe, of near Kennedyville, Md.

OBITUARY NOTICES.

Nathan I. Feezor was born April 13th, 1835, and raised in Marshall County, Ky., was married Jan. 8th, 1857, to Martha G. Wallace, which union was blessed with five boys and one girl, who survive him, except the daughter, Mollie, who departed this life about twenty-seven years ago. The sons are: G. K., T. U., H. B., J. L. and N. B. Feezor. Martha G., his first wife, departed this life June 23rd, 1890, after which he was married to Mrs. Sarah Ann Wallace, March 26th, 1891, which union was blessed with peace, happiness and a crowning glory to his last days. The subject of this sketch joined the Primitive Baptist Church in the year 1886, at Union Church, but took a letter and became a member of Mt. Pleasant Church, where he remained until his death, which occurred Sept. 16th, 1912, at the age of 77 years, 5 months and 3 days. He served the church as deacon for a number of years, to the satisfaction of his brethren. He was ever faithful to attend his church meetings, and ever ready to do his part in all his church relations. In the death of brother Feezor the church has lost a faithful member, his widow a tender and loving husband, his children a devoted father and the community a noble citizen. We shall greatly miss him in our meetings, but can but humbly bow before Him who doeth all things well.

I was called upon to attend the funeral services at his home, where a large concourse of brethren, sisters, relatives and friends assembled to pay their final tribute of respect to so noble a citizen. The remains were laid to rest in the Bolton Cemetery, where we feel to hope the all-seeing Eye will watch over the dust until the good Shepherd shall come to take his redeemed to himself, when we humbly believe brother Feezor will be in that host that shall rise in the glorious image of the Son of God, to be received into everlasting glory, where no death will ever come, and friends will never separate again.

ALSO,

W. S. Moore was born in Graves County, Ky., Jan. 19th, 1838. When the Civil war broke out he joined the Confederate army and belonged to Company A of the Eighth Kentucky, and served eighteen months. He was married to Miss Satyrah Morrison, Nov. 12th, 1863. To them were born several children, the number the writer does not know, as he has no family record. He lived many years in McCracken County, Ky., and finally moved to Paducah, where he spent the remainder of his life, until just a short time before his death. He had been in failing health for some years, and finally became almost helpless, his mind also gave way, and he was sent to the Confederate Home at Pewee Valley, where he died August 25th, 1912, and was buried with military honors in the Confederate Cemetery. Brother Moore received a hope of salvation a great many years ago, but lin-

gered out of the church for about forty years, never feeling himself worthy to attach himself, but at last he yielded to his impressions and joined the Old School Baptist Church at Mount Pleasant, in North Graves, where he remained a faithful and devoted member until his death. He was a strong believer in the doctrine of salvation by grace through the merits of Jesus Christ. He was a man well posted, both in the Scriptures and in the politic circle.

A funeral service will be held at his home church at Mt. Pleasant, perhaps not before the fourth Sunday in May, 1913, as the writer was prevented by illness from attending in October and November of 1912. While we regret the loss of this worthy brother, we feel to hope our loss is his great gain.

J. M. PERKINS.

George Dobler was born in Holland, August 29th, 1826, and departed this life at his residence, near Woolford, Dorchester Co., Md., Jan. 31st, 1913, aged 86 years, 5 months and 2 days. Brother Dobler and his wife, who died in 1907, were both highly esteemed members of the Fishing Creek Church, having been baptized by the late Elder Joseph L. Staton during his pastorate there. The record shows that he came before the church the fourth Sunday in August, 1885, and was baptized the same day. He came to America when a young man, settling in the vicinity of Albany, N. Y., where he was associated with a party of the Dutch Reformed denomination, known as "Ballengerites." He remained there several years, then removed to Kansas; about what time or how long he remained there I do not know, but while there he lost his first wife and married a second time. About thirty years ago he moved from Kansas, and bought the farm where he died, in Dorchester County, Md., and settled there, soon after becoming acquainted with members of Fishing Creek, and began to attend the meetings, both he and his wife, discovering that they were identified by experience of the abounding grace of God with the Old School Baptists, and ere long sought occasion to be openly identified with them. They both walked worthy of the vocation wherewith they were called. He left no descendants, and since the death of his wife had lived alone, but was kindly looked after by Mr. and Mrs. S. W. Woolford, to whom he was much attached, and other kind neighbors. I believe his first wife was of the same nativity as himself; the last wife was a native of Norway. He had no relatives in America, and but few with whom he corresponded in his old country.

His funeral was attended by the writer in the Old School Baptist meetinghouse at Fishing Creek, near Woolford, Feb. 1st, where a large number of the neighbors attested the respect in which he was held, by their presence. After a discourse relating to the ground of his hope of salvation, his mortal body was

laid in the cemetery near by to await the sound of the trump of God and the voice of the archangel; but his spirit is with God who gave it.

A. B. FRANCIS.

DELMAR, Del., Feb. 11, 1913.

OUR brother, **Benjamin Campbell**, passed quietly away at his home in Wilmington, Del., Jan. 24th, 1913. He was born at the old homestead, near Iron Hill, Md., Feb. 2nd, 1852, and was nearly 61 years of age. He was the youngest of eleven children, six having preceded him through the dark valley. He had been in failing health for several years, his disease being diabetes, which took a serious form in October and caused much suffering until death relieved him. Surely the wondrous grace of God was extended to him during his affliction. The fear of death was taken away, and he seemed to be resigned to the will of Him who controls all things. Elder Eubanks visited him several times during his sickness, and was a comfort. Bennie was very fond of Baptist company, and loved to entertain them at his home. He loved the preaching, and went to meeting when he was able. He leaves a widow, one daughter, three sisters and one brother, also numerous relatives and friends to mourn, but we hope our loss is his great gain.

Elder Eubanks attended the funeral and spoke words of comfort to the bereaved family, after which the remains were conveyed to the cemetery to await the last summons. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

S. A. CAMPBELL.

Mrs. Belle Mobley Humston was born April 15th, 1862, departed this life Dec. 20th, 1912, at their home in Franklinton, Henry Co., Ky., in the 51st year of her age. Death is always a shock when loved ones are taken from us, but how much more so when it comes suddenly. Our precious sister in Christ was apparently in her usual health until a few moments before her demise. In an early hour of the morning she called her husband, complaining of a choking sensation, and soon passed to that blessed bourne where they shall say no more, I am sick. Sister Humston was married to Dr. Orlester B. Humston, May 6th, 1880. More than thirty-two years had they marched along life's journey, faithful to each other in joys and sorrows. She leaves her devoted husband, a precious daughter and her husband, Mr. and Mrs. Fred C. Leach, and granddaughter Zelma, who deeply feel and mourn the loss of this dear one. Our precious sister united with the church at Sulphur Fork at the close of our three days meeting the first of last September, and was truly received with joy and gladness, and baptized the last Sunday in September. At the baptism, as we stood at the water's edge, we felt solemnly impressed as to the

suitableness of the words, In all my Lord's appointed ways, &c., as the sentiment of her heart, and truly it was, as she often spoke of it in her short life afterwards, and by her request was sung at her funeral. In just three months to a day we were called to attend her funeral, which was largely attended at their home in Franklinton. Never have I seen a deeper sense of grief, of hearts that were broken, by family and friends, as she was kind, gentle and hospitable, loved by all who knew her. All, together with the church, have lost a dear one, but our loss is her eternal gain. For the dear family has gone out the silent prayer for sustaining grace. God alone can speak peace and give faith and grace which look beyond the turbulent waters of affliction and give peace and rest in the Lord. May grace, mercy and peace abound.

P. W. SAWIN.

Mrs. Mary A. Chamberlin, our sister in Christ, died suddenly in Trenton, Tuesday morning, Dec. 10th, 1912, of apoplexy, in the 67th year of her age. She was the daughter of the former Stont Hunt and Eliza his wife. One sister, Mrs. Catherine Hixson, passed away from earth a few years ago. Two brothers survive her: Mr. Garret Hunt and Mr. George Hunt, of this vicinity. She also leaves two children: Mr. Forris R. Chamberlin and Mrs. Louise Schanck, both of Trenton. Sister Chamberlin was baptized by the late Elder Philander Hartwell, then and for many years pastor of the First Hopewell Church, in June, 1869, being received at the church meeting in that month, with two other candidates. In the more than forty-three years of her membership in this church she had always walked in full union and fellowship with all her brethren, and always proved her faith by her works. We have known this to be so during the past sixteen years, and we are told that her life had been close with the church in all the preceding years. Like many others, she was not given to many words, but that life which speaks louder than words was hers, and by it she was blessed to bear full testimony that she loved the courts of the Lord's house, and felt it her highest privilege to join in the worship of God. In our acquaintance with her we found her clear in her views of truth and sound in the faith of God's elect. She believed the doctrine which saints in every age have loved: salvation by grace for perishing sinners, and by these tokens we feel full assurance that she belonged to the Lord in the covenant of redemption, and she abided very closely in the affections of all her brethren and sisters who knew her. At the last the gracious privilege was accorded her to pass away from earth without long continued suffering, having been up to within an hour or two of her death, conversing with some friends cheerfully, apparently in full health.

The funeral service was held at the home of her

son-in-law and daughter, and the interment was in the cemetery connected with the Second Hopewell Church, Saturday afternoon. It was our lot to conduct the services at the residence, using the Scripture found in Romans viii. 23-25. May the blessed Redeemer minister all needed consolation to all the dear friends who mourn their loss. C.

Samuel Ellsworth Strauser, son of Samuel and Dortha Strauser, was born May 23rd, 1865, died Feb. 4th, 1913, aged 47 years. He leaves his mother, a member of the Pleasant Hill Church, one sister and two brothers to mourn their loss. Elza, as we all called him, was very devoted to his home, always had a good word for every one, and was much liked by those who knew him for his kind and good disposition. He was taken very ill on Monday, at the home of his sister, from which he never recovered, but slept away his life similar to that of his father, who died last April, from all appearances suffering no pain, passing from this life to a better one, as we hope, to dwell in the city of immortality, where death never enters, but where all is peace and joy, and God our Savior reigns.

May God bless the mother, brother and sister, and enable us to say, Not our will, but thine, be done.

GEO. L. WEAVER.

Mrs. Ada Miller, wife of M. C. Miller, died Feb. 10th, 1913, in Edella, Scott township, Pa., aged 58 years, 1 month and 22 days. She was the daughter of Deacon Sanford and Almina White. She was born and lived in Scott township until death. She was married to M. C. Miller Jan. 22nd, 1871, and was baptized Oct. 4th, 1890, with her husband, by the writer of this notice, uniting with the Abbington Old School Baptist Church, at Justus, Pa., of which she was a worthy member until called to her eternal home. Sister Ada was a quiet, unassuming woman, but knew in whom she believed, what she believed and why she believed, was clear and sound in all of the principles of the doctrine of Christ, such as predestination, the resurrection of the dead, election, salvation by grace, &c., and was faithful in her attendance on all the meetings of the church when not providentially hindered. We will miss her in our solemn assemblies; dear brother Miller will be sad and lonely, none can know his sorrow except those of like experience; the children will miss a mother's counsel. She was kind and affectionate to all. She leaves to mourn her absence, her husband, three sons, two daughters, thirteen grandchildren, four brothers, three sisters, the church and many distant relatives. May God in his rich mercy and abounding goodness bless each one with a reconciled mind to his holy will. Her Father in heaven has called her home; she is now present with the Lord, her dear Savior, never to come back to earth or earthly scenes again.

The funeral was held at their residence, where a large company of relatives and neighbors assembled Feb. 11th to pay their last tribute of respect to one they dearly loved, the writer using as a text from which to try to comfort the living Romans viii. 28, after which the remains were carried to the Miller Cemetery and buried. D. M. VAIL.

Mrs. Susan Alexander, widow of George Alexander, and the youngest daughter and last one of the family of the late Elder Thomas Barton, departed this life Nov. 3rd, 1912. She and father were united in marriage Sept. 24th, 1846. Both lived to see their sixty-second year of wedlock pass by. Thirteen children were born to them, five of whom survive: Thomas B., Mrs. Lucy Shriner, Mrs. Emma Bogart, Samuel and William S. Our dear mother was born in Chester County, Pa., June 30th, 1827, in sight of the house in which she died. She was baptized by her father and received in the church over a half century ago, in which she lived a faithful, orderly and much beloved member until the end. The last days of her life were spent at the home of her daughter, Mrs. Lucy Shriner, where she received all the attention that a loving and faithful daughter could bestow upon the richest treasure earth contains: mother. Though the last days found her natural mind weakening, there was no falling away of that mind that was fixed on things above. Though she might be wandering in mind of things about her, if one would speak of spiritual things the eye would brighten, and that mind was clear, and she would recount how the tender mercies of the gracious Master had followed her all life's journey through. As she could see the end fast approaching the Lord was her strong tower, and she would say whatever his will was with her it would be well. O how sad our hearts as we remember the kind, gentle caresses of mother. In these through life we followed her, in death with saddened hearts we tenderly laid her remains away, knowing that it was our loss, but her gain, for the Master called her home. Gracious Master, may we who are left to mourn the loss of a loving, patient and ever-forgiving earthly parent be given that reconciliation whereby we may say, "Thy will be done."

The funeral services were conducted at the home of her daughter, by Elder J. G. Eubanks, who spoke to the comfort of the family and friends.

W. S. ALEXANDER.

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

A. G. Griffiths, Mo., \$10.00; Mrs. T. V. Richardson, Md., \$8.00; Mrs. Martha J. Miller, Ill., \$1.00.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81. MIDDLETOWN, N. Y., MARCH 15, 1913. NO. 6.

CORRESPONDENCE.

THE SABBATH.

THE Sabbath was given to the tribes of Israel to commemorate the creation of the world, (Exodus xx. 8-11,) and to call to their remembrance that they were servants in the land of Egypt. (Deut. v. 15.) Israel was commanded to keep a sabbath of days, and every seventh year the land was to rest, and one of the reasons for the seventy years captivity of the children of Israel in Babylon was that the land should enjoy and keep sabbath. It was untilled and rested all those years. (Lev. xxvi. 34-43; 2 Chron. xxxvi. 21.) The sabbath was given for a sign and a perpetual covenant between Jehovah and Israel. (Exodus xxxi. 13-17.) Having outlined the keeping of the sabbath committed unto typical Israel, it will be most blessed to enter into the gospel signification. Israel of old served God under the example and shadow of heavenly things, and the meats and drinks, holy days, new moons and sabbath days were shadows of things to come, but the body is Christ; (Col. ii. 17,) and we are not left to conjecture how Christ was the substance of the sabbath, for this is declared

in the third and fourth chapters of the epistle to the Hebrews. When God led his people out of Egypt, through the wilderness into the promised land, I went (saith the Lord) to cause him to rest. (Jer. xxxi. 2.) Joshua caused them to inherit this land. (Deut. i. 38.) This was but a dim foreshadowing of the eternal sabbath of Christ and his church. This the apostle shows in Hebrews, and he tells us that the Holy Ghost, by a prophetic vision in David of the day of Christ (of the sabbath in him) moved him to say, “To-day, if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways; unto whom I swear in my wrath, that they should not enter into my rest.”—Psalms xcv. 7-11. This day the apostle declares was not the seventh day sabbath, it was not the rest that the pilgrim tribes inherited in Canaan, but it was a more glorious day, the eternal sabbath in Christ with the Lord our God, of which even now we which do believe en-

ter into. (Heb. iv. 3.) We have a little foretaste of it, the earnest of our inheritance of that eternal day of blissful rest in heaven. "There remaineth therefore a rest [keeping of a sabbath] to the people of God." These only are they who enter into and keep the sabbath. In six days the Lord made heaven and earth, the heavens and the earth were finished, and all the host of them, and on the seventh day God ended his work which he had made. And God blessed the seventh day, and sanctified it, because that he had rested from all his work which God created and made; and God gave Israel this commandment: Remember the seventh day and keep it holy. While the keeping of this day was as a memorial unto them of the sabbath of the Lord their God, yet still further he taught his people, for other days than the seventh were appointed sabbath days unto them. Thus in the month of Abib, the fourteenth day of which was the passover, seven days they were to eat unleavened bread. "And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you."—Exodus xii. 16. And other memorial days associated with feasts of the Lord were given to be kept thus by God's people. (See Lev. xxiii.) Such were the imperfect shadows of the true eternal sabbath of Christ and his church. Of this sabbath the saints on earth have a little foretaste, just a drop, as compared with the mighty ocean. It is but an infinitesimal speck of knowledge that we now experience, just little moments of the blessedness of the sabbath that is the portion of the ransomed people of God.

"His rest shall be glorious." O how

much more glorious than the seventh day sabbath is the sabbath of our Lord Jesus Christ in the redemption, regeneration and eternal glorification of his people. He makes them an eternal excellency. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth; he spake and it was done, he commanded and it stood fast. But for the redemption of his people God was manifest in the flesh. Shall I say it cost Jehovah more? Yes; in his labors to bring all things pertaining to his church unto eternal perfection it cost the incarnate Son of God sufferings and tears, agonies and bloody sweat; he shed his blood and poured out his soul unto death to accomplish the work that must be done for the eternal salvation and glorification of his elect; then only he could rest and bring his people into this all-blessed and eternal rest with himself. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."—Isaiah lxii. 1. The incarnate Son of God was in the world thirty-three years, and every moment of this time he was about his "Father's business." Even while he sucked the breasts of his mother, the virgin Mary, until he cried, "It is finished," and gave up the ghost, he was obedient, even unto death, that we might be made the righteousness of God in him. He came to redeem, to justify and glorify his people, and he delighted to do the will of the Father. His labors were the labors of love, and not one of them was lost, all were fruitful to the bringing forth of his church in perfection of beauty, a "glorious church." (Eph. v. 27.) Now when Christ's redemption work was done, and all Zion's sins atoned for, when he had

wrought and brought in her everlasting righteousness, all was so well done that looking upon them, a glorious church, he was satisfied, he rested and was refreshed. (Exodus xxxi. 17.) The heavens declare the glory of God, and the earth sheweth his handiwork, but how few have eyes to see and a heart to contemplate Jehovah's glory in creation. Truly blessed is the man who has a heart to meditate upon the works of Christ, our almighty Worker, who, with none to help him, wrought the salvation of his chosen people.

When the time of the promise drew nigh that God would bring Israel out of Egypt, they found Egypt an iron furnace, a land of trouble. So when the time comes when God will bring any of his chosen unto the fellowship of his dear Son to cause them to find their holy sabbath in him, they indeed experience trouble, for they are awakened to the knowledge of the ruin they are in as transgressors of the law of God. It is a solemn time with a quickened sinner, and fears oppress the soul of the eternal judgment of Him who is the Judge of the quick and dead. O what if I should die in my sins, how could I stand before the throne of God? The soul feeling its nakedness, destitution and defilement finds the demands of the law to be dreadful, for what has the poor sinner that can satisfy its holy demands? The best obedience of a perishing sinner dares not appear before God's throne, and when this is felt he becomes ashamed of all that he has done. The Holy Spirit teaches the sinner to see that much must be done that we may have peace with God; there are mountains of guilt to be removed, sin's pollution to be cleansed away, robes of obedience to be woven, that we may be in friendship, clean and white and acceptably appeared before the Majesty in

the heavens. Not only are we taught that all this must be done, but it is so put in the heart to have it done that we say, I can never rest until it is all perfectly done. O that I could live before God, be holy and glorious, but I am vile and base, under the curse of the law. Our work is a work of naught. We begin to build, but are not able to finish; we have no proper materials to build with. Our works are decayed, corrupt, dead works, and we cannot with all our skill fitly frame together anything acceptable unto God. The sin-convicted soul finds continual humiliations, all of which are designed by the gracious God to teach us the need of the dear Savior. Though we labor to establish our own righteousness, what have we built? A worthless habitation, tottering, filthy, a fretting leprosy infects it, there is a plague in the house, and the child of God cries out, I cannot dwell in such a house. "It seemeth to me there is as it were a plague in the house." When dead in sin and the uncircumcision of our flesh, our transgressions gave us little unrest. If we had some disquieting thoughts we found a way to hush them. We were without God in the world, but when God called us by his grace we were no longer without him. Since that time we have been learning that it is with him we have to do (and very comforting it is to a vile transgressor when he is blessed to have to do with God through Christ, the Mediator of the new covenant). We have a consciousness that the Lord, though so infinitely exalted and removed from us, who are so base, so sinful, yet is near. Whither can we flee from his presence, the almighty, holy, dreadful God? His omnipresence overwhelms the guilty soul, and in our sin-plagued, law-condemned heart we fear there can be no help for us.

I shall be forever cast away. To me he will say, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Sin becomes exceeding sinful to those who are led by the Spirit of God, for we see that our sinful lives have belittled and dishonored God, and though the Holy Spirit graciously puts forth in our souls hungerings and thirstings after righteousness, yet we are discouraged, for we feel we cannot attain unto righteousness. We learn experimentally that

“Not the labors of my hands,
Can fulfill thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and thou alone.”

All the humiliating experiences that the sinner experiences under divine teaching are to prepare him to appreciate the mercies of the new covenant which the Lord has stored up for him. Here he shall find salvation, happiness and rest. God beholds the quickened sinner toiling to accomplish the work to be holy and justified. But by the deeds of the law no flesh shall be justified in his sight, for by the law is the knowledge of sin. God knows we long to see all things complete. He knows our distresses, he knows we feel we are poor, houseless, starving, ragged outcasts, whom no one cares for. He knows that we sigh because our hands are weak, and our knees feeble, and our hearts dismayed. He knows the poor sinner's miseries, and that he fears that everlasting misery must be the lot of such a transgressor, who cannot cease from sin. Though a sinner toil a lifetime under the law to establish his own righteousness and magnify the law, at the end he would see he had established nothing; there it is, a heap of rubbish. It is no easy thing in the heart of a sin-

ner to learn this lesson; it is more than a theory about it in the head, it is something God wrought, a vital experience in the hearts of those who are the taught of the Lord. Though failure attends all the doings of a poor sinner, and he can find no rest, in the appointed time of the Lord his people are led to look upon the works of another. The Spirit of truth takes of the things of Christ and shews them unto us, and we begin to learn that the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh to God; and this perfection in which we come unto our God and Father is in the achievements, the obedience and sufferings, the death and resurrection of Jesus Christ, the dear Son of God. He finished the work the Father gave him to do, and perfected his people by the one offering of himself for their sins, an offering and a sacrifice of a sweet-smelling savor. From the time of the first glimpse of Jesus by faith, and every moment of the soul's growth in the knowledge of Christ our Lord, and what he has wrought, and what he is unto us, truly he is precious. I feel I know much of Jesus Christ, for if ever a sinner lived that needed to know, and has been given to know him, I feel I am such an one, and yet all the while (paradoxical though it be) my sighing, yearning heart is exclaiming, How little I know of thee, O lovely Savior. O that I knew thee, O that I could love thee. As what Christ has wrought is shewn to the soul we find our hearts exercised, and saying, Will he give me rest? Has he done all this work for a vile sinner like me? Has Christ atoned for sin? Has he wrought and brought in everlasting righteousness? Can his precious blood cleanse away my sin and present me faultless before the throne of God? Can he silence the

dreadful condemnation of the law, the accusations of Satan? Can such a portion be mine? Yes, Jesus has done all things well, we are complete in him. Jesus, the Surety of the new covenant, put his obedience and sufferings, death and resurrection, into the hands of eternal justice, and the mighty sum paid all our debts.

“Turn then, my soul, unto thy rest;
The merits of thy great High Priest
Have bought thy liberty.
Trust in his efficacious blood,
Nor fear thy banishment from God,
Since Jesus died for thee.”

Creation's work was finished, and God saw everything that he had made, and behold, it was very good, and the evening and the morning were the sixth day, (Gen. i. 31,) and O how very good is all the work of our salvation. Everything that Christ did is so good. Look at the atonement and justification of God's elect by the blood of the Lamb; is not that good? The law which we transgressed, dishonored, Jesus fulfilled, magnified and made honorable in our behalf. Is that not good? Look at the unwavering, perfect obedience of Christ, which is unto and upon all who believe. Jesus Christ is Jehovah our righteousness; is that not good? He ransomed his people from sin, death, hell and the grave; is not that good? What say you, poor sinner? My heart says, It is all so good, very good, nothing is lacking, love's redeeming work is done; here I can rest, this is the soul's sabbath, and, O my soul, keep the sabbath, mar it not with thy works.

The temple was the resting-place of the ark of the covenant of the Lord, (1 Chron. xxviii. 2,) the resting-place of the Lord. (2 Chron. vi. 41.) This is my rest forever, here will I dwell, for I have desired it. (Psalms cxxxii. 14.) This is what

our God calls “my place.” (Hosea v. 15.) “Every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man [Christ Jesus] after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool.”—Heb. x. 11–13. Jesus sat down a Priest upon his throne; his work of atonement is done, he rests, he reigns on high our Savior God. He dwelleth between the two cherubims, and there (saith the Lord) I will meet with thee, and I will commune with thee from above the mercy-seat. (Exodus xxv. 22.) Sacred, sweet communion. We tell him all our woes and griefs, our sicknesses, our sins, our shame; we sigh, we weep, we pray at his footstool, we cry unto him, Have pity, have mercy upon a vile transgressor. God answers our prayers, communes with us, speaks to our hearts of Jesus' precious, cleansing blood. “Though thy sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.”

When the pilgrims journeyed in the wilderness the ark of the covenant went before them to search out a resting-place for them. (Num. x. 33.) All of this is sacredly typical of the person and work of Christ, the throne of grace, his priesthood, sacrifice, mediatorship of the new covenant. Here Jehovah rests. The atonement is made, reconciliation and everlasting peace are the fruit of the blood of the Lamb. At the mercy-seat within the veil we meet with God, and all is well; we have everlasting friendship with God through our dear Savior, and our hearts are saying, Abba, Father, we rest in thy love. Sacred moments; blessed sabbath. Do you know such happy moments at the mercy-seat? It

is written, "He that is entered into his rest, he also hath ceased from his own works, as God did from his."—Heb. iv. 10. This is true in our first blissful moments of rest in the finished work of Christ, and in all after experiences of entering into and keeping the sabbath by faith in Christ we cease from our works. We are tired in them, we see they are all useless, all defiled, all rubbish; everything we have ever done needs to be washed in Emmanuel's blood, and we are given to see all that Jesus has done is so well done, so perfect, not a flaw, so beautiful, so essential, God-glorifying, so satisfying; our rest in Jesus is so blessed. He that keepeth the sabbath keepeth Christ. The believing heart embraces Jesus, loves him, contemplates his labors of love in behalf of perishing sinners, confides in his merits and enters into rest. In him and with him we have righteousness and peace and joy in the Holy Ghost. We are refreshed in beholding his work, and we joy in God through our Lord Jesus Christ, by whom we have received the atonement. The adversaries may mock at our sabbath, (Lam. i. 7,) but there is no other for Israel. O where can a poor, perishing sinner find quietness, forgiveness, peace with God and happiness except in Christ? There could have been no rest for Christ, the Head of the church, if his people were not redeemed, and all the work to perfect them done, and his church could have no sabbath to keep holy with him if anything were lacking. But who shall lay anything to the charge of God's elect? Who shall find anything undone? Who can point the finger at a blemish in what Christ has done? In all his work for their redemption he could say, I do always those things that please him, my Father. All he has done is resplendent in the glories

of our God. All God's attributes are so revealed, so shine forth, that we are filled with delight in beholding the salvation of God. We sit down under the shadow of our dear Redeemer with great delight, and his fruit is sweet to our taste. Happy is that poor sinner who has eyes to see and a heart to admire and trust in the finished work of the Savior. Here he rests, he is comforted, his heart is cheered, for he sees by faith that the pleasure of the Lord has prospered in Jesus' hands. He feels no desire now to do his own pleasure, but he longs to live unto him who died for him and rose again. We call Christ's sabbath delightful, the holy of the Lord, and honorable. This is the place where God's honor dwelleth, for Christ hath magnified the law and made it honorable, and our hearts honor him, not doing our own ways, nor finding our own pleasure, nor speaking our own words, but we would only speak of his glory and power, and declare all the counsel of God. O this satisfies the soul, and is our everlasting consolation and rest. (Isaiah lviii. 13.) To keep the sabbath holy is to walk in the Spirit, to walk in love, having received Christ Jesus to walk in him. But are there not times when the child of God is far from keeping the sabbath? Ah, there are such times indeed; we seem to come short of entering into his rest. (Heb. iv. 1.) Instead of quietness and blessedness in Christ we are tossed about, we are laboring and heavy laden, we are in confusion, and are in a languishing estate spiritually. The fire has burned low, we are but smoking flax; an evil heart of unbelief has drawn us away from our Beloved; we are imagining to replenish the fire, to kindle afresh our devotions, our faith and love, and have gone out to gather sticks on the sabbath. Ah, all mechanical de-

vices are of no avail in the kingdom of God. It is not by human might or power, but by my Spirit, saith the Lord of hosts; only thus we flourish and are fruitful. We are poor and unprofitable sinners unless under the gracious and instructive ministrations of the Comforter, the Holy Ghost. Him we must have shewing us the things of Christ, and glorifying Christ in our hearts, or we are soon astray and fail to remember our sabbath day to keep it holy. But I have reminded you, dear children of God, that it is only a foretaste that is ours of the rest that remaineth to the people of God. Here we are often called to endure darkness, we encounter storm after storm, and in the world we have tribulation; but amidst all the conflicts and the rugged way, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."

"When Jesus with his mighty love
Visits my troubled breast,
My doubts subside, my fears remove,
And I'm completely blest."

When he comes to visit us we sup with him and he with us, the fire burns upon the hearth. We gather no sticks on that day, for Jesus our Beloved keeps the house and has all things ready for the feast and rest; it is our holy sabbath day. But notwithstanding all our sweet foretastes of everlasting rest we sometimes in our sighings and longings exclaim, "O land of rest, for thee I sigh." And then, when all the vessels of mercy afore prepared unto glory shall be gathered home, when we shall see his face, when conformed to his image, arrayed in his glories we shine, then we shall be immortal, incorruptible, holy and without blame before him in love, a glorious church, an eternal excellency, and dwell with Christ forever. O then we shall praise him and

love him and serve him; we shall never grow weary, but in immortal youth and comeliness we shall delight ourselves with Christ our Husband, Redeemer, our all.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

ISAIAH IX. 6.

"AND his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

For many years I have thought much upon the names here given to the Son of God, the Savior of sinners. I have many times in preaching referred to this comforting testimony declared by the prophet seven hundred years before the child spoken of was born, though the language indicates present time, a circumstance already accomplished. I can comprehend to some degree the meaning of each name given, five in all, except "The everlasting Father." Until recently I had thought it might mean Christ as God the Father, in the sense that Jesus taught: "He that hath seen me hath seen the Father," and, "I and my Father are one." This is a very deep subject and a great mystery, and I have feared to speak much about it, as it seems to me to be too sacred and too high and holy for a poor mortal to try to understand. Yet as Jesus taught that there is a Father and that there is a Son, and that the Father is in the Son and that the Son is in the Father, we must accept the truth as mysterious to mortals. Jesus says: I go to the Father, and, Because I go unto my Father; and, "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God."—John xiii. 3. Also: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."—John xvi. 28. Although there is a distinction made in the

three that bear record in heaven—the Father, the Word and the Holy Ghost, we cannot say that there are three persons in the Godhead, as some have affirmed. The Scriptures nowhere say that there are three persons in the Godhead. I think the only place where the word “person” is used in regard to God is in Hebrews i. 3. Here the Son is spoken of as being the express image of his (the Father’s) person. The next nearest to it is 2 Cor. iv. 4: “Who is the image of God;” and Col. i. 15: “Who is the image of the invisible God.” That God the Father cannot be seen by mortals, is evident. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”—John i. 18. “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. Not long ago it occurred to me that I had taken the wrong view of the meaning of the name, “The everlasting Father,” as I had formerly understood this to apply to the Son, signifying his unity with the Father in great power, wisdom and mercy regarding his kingdom gathered from the ends of the earth. Reflecting on this subject in connection with what Paul said about the two Adams, it seems that the second Adam is presented as the head of a family, the Father of a family, the same as the first Adam; one is compared with the other in relation to being a progenitor. Adam “is the figure of him that was to come.” We may inquire, How is he the figure, acting for all his seed? Or was it in some other way that he is the figure of Christ, the Head of the church? “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

If Adam acted for all his seed in disobedience, then the second Adam acted for all his seed in obedience. Or, if when Adam transgressed, his seed transgressed in him, then the second Adam obeyed with all his seed in him. I cannot come to any other conclusion than this from reading the fifth chapter of Romans and the fifteenth chapter of 1 Corinthians. As the choice of God’s elect was made in Christ before the foundation of the world, (Eph. i. 4; 1 Peter i. 2; 2 Tim. i. 9,) why should not Christ be called by the holy prophet, “The everlasting Father”? This is a very deep subject, and I am unable to follow lines drawn by my imagination or intellect looking at the figure and the development of his children. It is only in a general way that any one can view the Antitype and the development of his children. Notice that Paul in Romans, fifth chapter, makes exceptions, a variation from the main assertion. “But not as the offense, so also is the free gift.” “And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification.” The judgment was by one, and all condemned. On the other hand, through many offenses is the free gift. Paul, in speaking again of one man’s offense, (death reigned by one) uses the words, “much more,” viewing the substance, the Antitype; they which receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ. There has been much misleading in trying to follow the antitype to the completion of the spiritual family. In doing this we lose sight of the earthly family, the object of redemption, which was secured by the life existing in Christ before the world began. Extremes on this deep subject have filled the minds of brethren until

their imaginations have become settled doctrines with them, so that on the one hand nothing but purely spiritual beings, having nothing whatever to do with the earthly, are presented. On the other hand, to try to offset this error it is taught that the new, spiritual or heavenly birth changes the whole natural man into a spiritual man in time, who cannot sin. How the choice of God's children could be made in Christ before the world began, and the Adam family yet uncreated, is one of the puzzling things that reason cannot comprehend. If we could be contented with the certain knowledge of a few things which are revealed unto us it would be much better for our spiritual enjoyment. Certain it is that in days of old inspired men were limited in knowledge, and were in doubt about many things. Shall uninspired men to-day have perfect knowledge of the dark sayings of old and have no doubts about them either? If there be any difference, we are less wise than the ancients on scriptural subjects, notwithstanding our advancement in learning and science. Paul said: "For we know in part, and we prophesy in part." Here we see a limited knowledge. Prophecy also is in part only, that no man can tell what the future shall be, either from the record or from his experience. But the hope of the subject of God's grace refers to the next saying of Paul: "But when that which is perfect is come, then that which is in part shall be done away." Are we as the children of God waiting for the Lord? or do we anticipate what we shall be, and how? For instruction let us go back over eighteen centuries and hear the word again: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."—1 Cor.

xiii. 12. As expounders of the testimony of the Word we ought to read and re-read what the apostle here says, that we may not get wise above that which is written. We cannot be certain of the kind of perfection that waits for us "in the dispensation of the fullness of times," because "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."—1 John iii. 2.

Dear brethren, I have ventured to try to say something, but fear that I have failed.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., Jan. 28, 1913.

WALKER, Oregon, Dec. 13, 1912.

DEAR BRETHREN IN CHRIST:—I am glad that you found my letter unobjectionable, and that we are agreed that the inspired writers often reproved, rebuked and exhorted against laying up treasures on earth, while very little, if anything, is written to encourage worldly vocations, or especially investments for gain; and since you have dealt so kindly with me, may I further presume upon your charity by unburdening my mind to you upon a subject which I suppose more than all others has been contended over, viz., the intelligence and power of God?

We measure a man's intelligence and power by his success in accomplishing what his heart desires, or by seeing how nearly he succeeds in doing his pleasure. A man is successful in erecting a substantial, commodious building in proportion to his ability to plan and to cause everything that enters into this structure to harmonize with the plan which he has predetermined. Should we see a man out among several piles of lumber, sawing, hammering and carrying pieces of lumber

about, and ask him, Where does this piece belong? or, if this or that piece should be square? or how many pieces are required like this? or does this or that one enter into the structure first? and he does not know, we at once have serious doubts as to the success of his undertaking, and, in fact, would entertain thoughts of his need of treatment for weak-mindedness. Yet we hear it argued time after time that the great Architect, Builder and Upholder of the universe is undecided and doubtful as to what material will enter into his great eternal building, and also as to how it will be prepared in time. But we know that in the plan which he gave to David for the building of the temple his wisdom was so perfect that the material which was to be gathered from the entire world had no flaw, and so minutely was every article described, with the manner of its preparation, that when it was brought to its place it went together with never an ism or schism, without the sound of axe or hammer; and of the house not made with hands, eternal and in the heavens, it was said, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." All things that belong to man, even life and breath, and all other things, are the gifts of God. "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"—1 Cor. iv. 7. The Savior, who spake as never man spake, said, Of mine ownself I can do nothing. The Father that dwelleth in me, he doeth the works. Inspired Jeremiah said, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps," and so does each one who has the Spirit say the same things. But the natural man receiveth not the

things of the Spirit of God, neither can he know them, for they are spiritually discerned. The flesh and the Spirit are contrary one to the other. The Spirit puts no limit to God's wisdom and power. But for the man of flesh a god of wood, stone, gold, or even of imagination, will suffice, so long as it bears such resemblance to the God of the Bible that those blinded by the god of this world cannot tell the difference. The less power he has, and the more dependent he is upon the power and works of man, the better he suits the man who loves the uppermost seats in the synagogue, and this gives the more opportunity to exact tribute and reverence in prescribing rules for those who will bow at their shrine to worship. But it is a fearful thing to fall into the hands of the living God, whose all-seeing eye discerns the thoughts and intents of the heart. In Isaiah xlii. 8, 9, we hear him who speaks and it is done, who commands and it stands fast, say, "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them." He declares the end from the beginning, and from ancient times the things that are not yet done, and being God and none else, he declares in the most positive terms, "My counsel shall stand, and I will do all my pleasure." As to those who have gods of their own minds or hearts, of more or less intelligence and power, he saith, And "setteth up his idols in his heart, * * * and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself: * * * and if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet; and I will stretch out my hand

upon him, and destroy him from the midst of my people Israel." I am well aware that most, if not all, who worship a god of their own imagination would not ascribe to their god such things as the living God here positively ascribes to himself. But the true and living God does according to his pleasure in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, Why or what doest thou? People say that they would not worship such a God as this, and so did Nebuchadnezzar say, until God humbled him in the dust of the earth to eat grass with the beasts of the field, while seven times passed over him, then he recognized the Creator as ruling above, and saw that the inhabitants of the earth are reputed as nothing. Another of old when humbled said, "What is man, that thou art mindful of him? And the son of man, that thou visitest him?" Let man stand still and know that he is God. David said, Let the nations know that they are but men. Has not the potter undisputed power over clay, of the same lump to make one vessel unto honor and another unto dishonor? Now he who will do all his pleasure is preparing material for a building, whose grandeur and duration find no resemblance in Solomon's temple. Each component part of it is kept as the apple of his eye, and he has loved them all with an everlasting love, therefore with loving-kindness has he drawn them; they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. This great Architect has every one's name and identity written in the book of life of the Lamb slain before the foundation of the world, and all who dwell upon the earth whose names are not thus written will worship the beast. (Rev. xiii. 8.) O vain

and mortal man, of whom it is said that every imagination of the heart in him is evil continually, let us not belittle our omnipotent Creator by saying that he does not work all things after the counsel of his own will, when the inspired Paul declares in the most positive terms that he does. (See Eph. i. 11.) A limited god, an idol of the heart, may satisfy the vain Pharisee who lays claim to many good works of his own to help him along, being rich in self-righteousness and feeling securely clothed with a fig leaf apron, but when the living God of the Bible walks in his garden and discovers to him that he is naked, miserable, poor, blind, ten thousand talents in debt, with not a farthing to pay, that he is in the gall of bitterness and the bond of iniquity, the only thing that can relieve his anguished expectation is to know that there is a living God, who is able to save unto the uttermost all who come unto him, and, beside this, to know that his intelligence and power are so vastly above every name that is named, either in this world or in that which is to come, that none can pluck them out of his hand. O vain man, does your God wait until he can find out how much material he can get for his building, or how that material may fit itself by works good or bad in time? If he be asked, Where does this piece of material belong? will he say, I do not know as yet? I do not know how often he will attend church, or how he will acquit himself generally. If he be waiting to pick out the best pieces of timber, may it not be possible that so many will exceed you in righteousness that your name will be found far down on the list? No, no; if your God be the living God, he has every hair of your head numbered. The mother may forget the child she has borne, but I will not

forget thee, saith the Lord. Though you may walk through the valley of the shadow of death, yet you need fear no evil. Though the world hate you, and cast you into the lions' den, or into the furnace, yet all things shall work together for your good, and this is because he works all things after the counsel of his own will. Paul said that nothing, absolutely nothing, could ever separate himself or his brethren at Rome from the love of God, and is it not fair to assume that this applies to all whom the Lord shall call? "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old." Even the devices of the wicked shall accomplish his purpose, for he says by Solomon: "The Lord hath made all things for himself; yea, even the wicked for the day of evil."—Prov. xvi. 4. See also Rev. iv. 11, and note that all things were made by him for his pleasure. Shall the wicked whom he has made to do evil turn from their wickedness and do good, and so thwart his purpose? No, not unless the Ethiopian can change his skin and the leopard his spots, then those who are accustomed to do evil may learn to do good. Our God makes no mistakes, he will do all his pleasure. He did not make this world to be void of sin, evil and sorrow; he made it after the counsel of his own will, and in it made peace and created evil, and he also made the light and created the darkness, and we may learn a great deal by all these things in this life, through revelation of darkness and light, of good and evil, in experience. Darkness and evil will not enter that abode where the bride will at last ever dwell in the presence of her Lord, robed in his perfect righteousness, but she

will see enough of it here to cause her to praise him to all eternity for his great love wherewith he hath loved her and given himself for her. God raised up Pharaoh to fulfill the purpose that he did, and he has mercy on whom he will have mercy, and whom he will he hardeneth, and it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. When carnal reason says, "Why doth he yet find fault?" Paul does not retract his language, but says, "Nay but, O man, who art thou that repliest against God?" Is it not a terrible thing for the thing formed to say to him that formed it, Why hast thou made me thus? If you think it right to do as you please with the brute creation, which you did not create, even to inflicting pain and death upon them, why do you question His right to do as he pleases with men, whom he has created? We are all by nature the children of wrath, and our just doom would be destruction were it not for the intercession of Jesus for those whom he chose for his bride, and he paid their debt by his untold agonies and death upon the tree, being their Surety, that they should awake with his likeness in immortality and incorruption. There is a wonderful boasting of good works these days, as there has been from the beginning, and perhaps some of those who are made for the day of evil will some time say, "Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But he will say unto them, "I never knew you: depart from me, ye that work iniquity." It must have been some advocate of a limited god who darkened their conception of the true and living God, and if it were possible these would deceive the very elect. Brethren, does it not be-

hoove us to examine ourselves and our standard? Let us not use our standard, but His standard in the divine word of truth, and see if our conception of him is short of the revelation which he has made of himself. Let us see if our confidence in him is so complete that we have none in ourselves. The dear Savior attributed even the temporal things that he did to the Father that dwelt in him. As man, God did not commit his works to his Son. Paul said, "Boasting is excluded," and of wicked men he said, Are we better than they? No, in no wise, for we have before proven all under sin. If, then, the holy Son of God disclaimed of himself any goodness whatever, why should man, whose mouth is full of cursing and bitterness, lay claim to favor, either in time or eternity? Do we see him working all things together for good to them that love God, so that we can love him with all our heart, mind and strength? Then we shall not be living in envy or fear of our neighbor, fearing what man can do unto us. Or are we as the Savior said to the woman of Samaria, worshiping we know not what? Can we conceive of a limit to eternity? According to his word there is no limit to his intelligence or power. Or is our understanding so limited that we presume that we can love both God and sin? If so, I am sure that we cannot long deceive the church that is guided by the Spirit of truth into believing that we are dead to sin and alive to Christ by contending that we are too good to sin, but that God caused us to sin to fulfill his purpose. The truth is that we are, none of us, too good to sin, and are already unfit for the Master's presence.

Your brother, G. O. WALKER.

(To be continued.)

ROLAND PARK, Md., Jan. 16, 1913.

DEAR BRETHREN EDITORS:—I desire to send you two letters for publication in the SIGNS, if in your judgment it is proper to publish them. First I will mention the paper written and read by our dear sister, Mary E. S. Johnson, at their annual entertainment of the brethren and friends of our church, a season looked forward to and always enjoyed by us all. Brother and sister Johnson are truly interested in the welfare of the church, and in the comfort of her members, and always give us a hearty welcome. Her reference to myself made me feel very small, and yet it comforted my heart, for when such expressions come from such as I know sister Johnson to be, they are indeed as oases in the desert in which I so often find myself. Our Lord said to Peter, "Feed my sheep," and, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." I take it that there is no better evidence of one's call to the ministry than that he does feed the Lord's sheep. O how my poor heart does sometimes yearn to know that the dear Redeemer has called me to preach his blessed gospel. There are times when the evidence is so convincing and sweet that I cannot for that time doubt it.

The other letter I am sending you is from sister Laura Paschall, in the far away west, whom I never saw or heard of until I received her letter. This letter was also a comfort to my heart. Our little church is in peace, as is usual with them. They all believe in the old-fashioned doctrine of the Bible as it was preached by the fathers, and they are content with the order of God's house, and we hope we realize how good and how

pleasant it is for brethren to dwell together in unity.

Your brother in hope,

JOSHUA T. ROWE.

MY DEAR BROTHERN, SISTERS AND FRIENDS:—It has pleased our heavenly Father to suffer you all to be with us once more, and I hope we are thankful for the privilege, and again I will repeat that you are welcome to our hearts and home. During the past year not one of our loved ones has been removed from us by death, for which I hope we are all thankful to the great "I AM." Some are absent who were with us last year on this occasion, and how much we miss them, but we know that our God has a purpose in that, as he has in all things. The poet says, "Not a single shaft can hit, except the God of love sees fit," but our carnal nature says, I am not satisfied; why cannot it be this way or that way? But God in his wisdom, love and mercy knows best, and we must submit to his will. We know that he is the God of purpose, and while we miss the absent ones, and wish that they were here, we hope that some of them, at least, have bettered themselves by entering into the bonds of matrimony. We all wish them well. Now we have others present who were not with us last year, whom we believe have the truth in their hearts, and love to hear the joyful sound of the gospel. Some of us have passed through afflictions to which our merciful God has reconciled us. Paul said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Holy men have told us of the benefits of affliction, and of the danger of ease. When the child of God beholds the Father's love in affliction he kisses the rod and blesses God. If we have the

Spirit of truth abiding in us we can say with the poet:

"Though cast down, we're not forsaken,
Though afflicted, not alone;
Thou didst give, and thou hast taken,
Blessed Lord, thy will be done."

Well, dear friends, it seems that I have digressed somewhat from my first thought. I desire to write something for this occasion, and have followed the bent of my mind. Now, in closing, I will say that I think all will agree with me when I say that it has pleased our dear Lord to give us a preacher and pastor who has been taught of the Lord, and who feels that it is much better to get wisdom than gold, and that understanding is rather to be chosen than silver. Again, Solomon says, "He that handleth a matter wisely shall find good," and we feel that our pastor has been endued with wisdom from on high, and that he proclaims it with humility and sweetness. Also some of our brethren have been blessed in speaking in prayer, and with words of comfort and cheer. I trust that as a church we shall continue to be of one heart and mind always, and if we are led by the Holy Spirit we will be. May the Lord help us, is my prayer.

COLUMBIA FALLS, Mont., Nov. 18, 1912.

DEAR BROTHER ROWE:—I have just read your letter dated June 14th, 1911, in the Aug. 1st, 1911, SIGNS, sent me by my uncle. Your letter certainly was a comfort to me. Only the other day I read and meditated upon that chapter (2nd John), but it was not so clear to my mind as it has been since reading your letter. O, brother Rowe, as you say, "We know how much more joy there is in being together," but I am where I cannot be with any of God's chosen people. There is no church near here that I know of, and

no one who belongs to the Primitive Baptist Church but myself. I joined the church at Peace Valley, Mo., July 23rd, 1911, was baptized July 24th, went from the water to the church and have not heard a gospel sermon from that day to this, as I left there Aug. 22nd, 1911, before our next meeting days, which were Aug. 26th and 27th. You say, "Can we live alone? Do we not need the companionship of the saints?" None but those who have tried it know what a bitter trial it is, and I could never do it but for the strength and help of my God. He says, I never will forsake thee, and this blessed promise has been a great comfort to my tempest-tossed soul. Brother, the trials I meet in this western country are many, and sometimes I am almost ready to give up, and say, I will quit, but no, O no, may I never give up, for if God be for us, who can be against us? I want to bear my cross without a murmur, knowing that all things work together for good to them that love God, to them who are the called according to his purpose. Jesus suffered my guilt and shame while here on earth that I might live, and why then am I so weak as ever to complain? I believe with all my heart that if it be God's will, when his holy purpose be fulfilled I shall once more be permitted to join the saints here on earth in praising his holy name; if not, his will be done, and not mine. I get some good letters from the pastor and some members of my home church. My uncle has sent me several numbers of the SIGNS, and they are a comfort to me.

Pardon the liberty I take in writing to you, and when at the throne of grace please remember an exile from the church of God.

LAURA M. PASCHALL.

CRAWFORDSVILLE, Ind., Feb. 9, 1913.

DEAR BRETHREN EDITORS:—I am resolved to once more pen you a few lines, although I feel unworthy to do so. You have been very patient with and faithful to me, and I love you for your forbearance. We are told to bear one another's burdens, and so fulfill the law of Christ. For some days I have been sick, and lying upon my bed I have had plenty of time to think of my shortcomings and barren life. Like dear old Jacob, few and evil have been my days. The words, Judge a tree by its fruit, kept running in my mind and my heart was sad, seeing a barren, lifeless tree. At the time of our January meeting it was so snowy and unpleasant, and I was so feeble I could not attend, and time seemed very long to wait another month, but when the time came the sun shone on dry sidewalks and I had more strength and was very anxious to meet with the dear household of faith. Jerusalem seemed my chief joy, and the old chapel was so familiar and dear to me, where my grandmother, my father, mother and sisters had all worshiped, now all gathered home to that house of "many mansions" and I alone am left here, a poor, feeble, trembling worm, full of doubts and fears. When I entered they were singing, "He dies, the Friend of sinners dies," and my little hope seemed to revive as I went back sixty or more years ago to a spot under some trees in New Jersey, where it was whispered, "Jesus came to die for sinners." One thing I did know, and had been burdened with for many years, that, like Paul, I was the chief of sinners, was it possible that Jesus died for me? Then the world seemed full of sunshine and my heart full of praise, and in the evening I hastened home from school and locked myself in my room, and sang

aloud, "What wondrous love is this, to cause the Lord of bliss to bear the dreadful curse for my soul."

But I was going to tell you about the meeting that day. I was starved, being shut in for two months, and our pastor seemed to preach especially for me. The text itself was a drop of honey: "Unto you therefore which believe he is precious." O how every word encouraged my trembling, doubting heart, and I told the dear servant of Jesus I was glad I could be there to hear the joyful news: sinners saved by grace. At the business meeting three letters came from our absent members in distant States, regretting being absent and sending love and greetings. Then we sang, "Am I a soldier of the cross?" &c.

With love, I hope, I am your weak sister,
LINA W. BECK.

MONTGOMERY, Ala., Dec. 29, 1912.

DEAR BRETHREN EDITORS:—I have just finished reading an old copy of the SIGNS OF THE TIMES, April 15th, 1903, sent me by my dear brother Brock, of Montgomery, and am so delighted with the tone of the doctrine therein that I am writing to become a subscriber. I find after several years preaching that upon reading your paper I have been contending earnestly for the very doctrine that Old School Baptists seem to stand for. I certainly do believe, from the word of God, in unconditional salvation. I believe salvation is of the Lord. I believe our Father chose every one of his children in Christ Jesus before the foundation of the world. I believe every one of them was dead in trespasses and sin before he quickened them into newness of life, and I believe God works continually in them both to will and to do of his good pleas-

ure. His children are his workmanship, created in Christ Jesus unto good works, which God hath before ordained for them to walk in. I believe the Bible, or the word of God, was given to God's people, about God's people, for God's people. I believe God means "the world" made up of his people in John iii. 18, for no one can believe except a child of God. None can believe or will except those chosen of God before the foundations of this material world were laid. In very truth, the children of Satan have no part or lot whatever, as to the glorious promises of our Bible. Satan long ago deceived Babylon with the idea that all the human family might choose Christ and be saved, notwithstanding Christ expressly negatives the base lie in these words: "Ye have not chosen me, but I have chosen you." No wonder Christ speaks of him as "the father of lies" in John viii. 44. Christ also at the same time told Satan's children this: "And the lusts of your father [the devil] ye will do." Again, I believe every child of God can say with the apostle to the Gentiles: "With the mind I myself serve the law of God; but with the flesh the law of sin." God's children hate sin, they loathe sin, and yet they do that they would not, still they are righteous in Christ's righteousness, holy in Christ's holiness. As Paul says in Gal. ii. 20, they "live by the faith of the Son of God." I believe our Father foreknew, predestinated, called, justified and glorified all his children. The great transaction is done. "It is finished." I love with a pure heart fervently all those who are called according to God's purpose.

I just felt moved to write this little letter, as I believe, by the blessed Holy Spirit. If you think it may comfort any

of God's poor children in this evil world publish it; if not, throw it aside.

Yours complete in Him,

G. W. TOWNSEND.

[WHAT a wonderful God is our God. How wondrous are his teachings, and how merciful his dealings with the children of men. Does it not seem peculiarly strange that a man should be called to preach and earnestly contend for the faith once delivered unto the saints "several years" before being brought into union and fellowship with the household of faith? Our brother, for such we believe him to be, has our best wishes and prayer that God will make him a polished shaft in his kingdom of grace. Read 2 Cor. vi. 14-16.—K.]

REESE, Texas, Dec. 1, 1912.

DEAR BRETHREN EDITORS:—The time is past again for me to renew my subscription to the SIGNS, that blessed medium of correspondence for the saints while here in this sin-cursed world. How much good it does my poor, weary soul when I read of the trials and conflicts of the weary pilgrims, who say that they seek a city whose builder and maker is God. It is no wonder that Paul said while tabernacling here in this low ground of sin and sorrow, combating with his foes, It is through much tribulation that we enter the kingdom of heaven. I feel when I read such good and comforting letters as proceed from the pen of others, that I would be glad could I write comforting words as they do, but I find myself like the poet when he exclaims, "Sin is mixed with all I do or say," and as the apostle said, I cannot do the things I would, but the things I hate I do. But he wound up his account of this conflict by saying, "Thanks be to God, which giveth us the victory through our Lord

Jesus Christ." From this the apostle could say, "It is no more I that do it, but sin that dwelleth in me." "For to will is present with me; but how to perform that which is good I find not," and so I hope I can also say, "It is no more I that do it, but sin that dwelleth in me." "In me, (that is, in my flesh,) dwelleth no good thing." All the correspondents of the SIGNS testify to the same old story, which, after all, is always new to the saints. But Jesus is the way, the truth and the life, and the salvation of all his people. He is the first and the last, the Alpha and Omega of his people, without beginning of days or end of life. He is their all-sufficient Savior, and all who correspond with the SIGNS exalt him and abase man, and say, with Solomon, that man is less than nothing and vanity. They declare that God is a sovereign, and that he rules in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say, Why or what doest thou? Yes, they give God all the honor, power and glory for his love and mercy to all the happy recipients of his grace.

Well, dear brethren, all you who have wrestled with the angel, as did Jacob of old all the night, and whom the angel has touched in the hollow of the thigh and so made a cripple of you that your legs being unequal you cannot walk as you would like to walk as becometh saints, do you not feel as did the poet when he said:

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

When you write that you think your trials and conflicts are more than those of any one else, then you are comforting some poor soul. When you think that your trials and doubts and fears are

surely greater than can be the case with any one who is a child of God, you are comforting one poor troubled heart at least, who is saved by grace, if saved at all. This is some of my experience, dear readers of the SIGNS. Farewell for this time. Will you pray for me and mine? This is a request that I make of you all. Now please pardon me for my delay in remitting for the SIGNS. I am a very poor man, and could not do better. I hope that things may be better by the time my remittance is due again.

From your little brother and sister,
M. L. & J. B. LILES.

WALDEN, N. Y., Dec., 1912.

DEAR SISTER:—I will try to write a few lines. Your postal received, and I will look for the letter you speak of writing me.

A short time ago the Baptist minister called, and said he had heard that some one of our family was a Baptist. M. R. said his wife was an Old School Baptist. He said his sister married in an Old School Baptist family, where Elder Vail preached sometimes. He was very nice, and said any time we felt to come to the meetings here he would be pleased to see us.

This is quite a pleasant day, and I suppose you are at preaching; I hope all can receive something. I was reading this morning while dinner was cooking, and will try to tell some thoughts that came to me. "All that the Father giveth to me shall come to me." He does not say, If you will, but "shall." When he speaks it is done. We hear it said by many, Whosoever will may come. It is only the poor child to whom the Father giveth the will; he "shall;" it is not of his own will, but the will of God. The child of the natural birth has no will to

come or stay, but comes forth at the appointed time, the time God wills his birth. So it is with the spiritual birth: we have no will or power of our own. We cannot tell when it is the Father's will to bring us out of darkness into light; we are blind, and he alone can give sight. Jesus says, "Him that cometh to me I will in no wise cast out." How safe in him! He came not to do his own will, but the Father's. It is his will that of all which he hath given him he should lose nothing. Not one of these little ones shall be lost, but are safe in Christ the Father's Son, for all power is given unto him that he should raise them up at the last day, but none can come to him except the Father draw them. What poor mortals, to think it is as we will to do or not, and that if we are willing to do our part God is willing to do his. O how much we have to thank God that in love and mercy he has shown us that all power is of him. But these things are hid from them; they cannot see; they cannot know except taught of the Father. All must be taught of him, the great and only true Teacher; if he draws them to him they shall come to him, and he will not cast them out. We are fed upon the bread that does not perish, but is everlasting life. Jesus says, I am that bread, and he that eateth of my flesh and drinketh my blood hath eternal life. He dwelleth in us; he in the Father and we in him. Many who heard what Jesus said, said, This is a hard saying, who can hear it? It is only the true children who can hear it and love it; they have been given the hearing ear, and it is not of themselves, but of God. O how much we ought to thank our Father for all his goodness and loving-kindness; his mercies are many and great. I feel to thank him, but I know not how to as I ought. I

know I did not learn it from man, but was taught of God. All his teachings are true. Sometimes I have been asked what the Old School Baptists believe. I never wish to talk on the subject, as they do not know and I cannot tell them, but when pressed to do so, I try in my feeble way, only to be stopped with the words, O my, that is dreadful; I never could think that. I think then of the words, This is a hard saying, who can receive it?

Excuse all mistakes. Write me one of your good letters. Love to all the dear ones.

Yours with love,

HANNAH ROBINSON.

SALISBURY, Md., Feb. 21, 1913.

DEAR BRETHREN EDITORS:—Inclosed find money order for two dollars, which please place to my credit on subscription to the SIGNS, and excuse me for tardiness, for I would have preferred to have been more prompt had it been so I could. The reading of the valuable paper has been a great source of comfort and instruction to me for the last twenty-six years, and I would feel glad could I offer a word of encouragement to the editors and publishers in their labor of love, for truly I feel it to be a labor of love on their part. It is very evident to me that the love of God has been shed abroad in their hearts by the Holy Spirit which has been given unto them. I feel it to be a fact that it is only the love of Christ that constrains us and enables us to render that service which is acceptable in his sight, therefore unto him alone is due all praise, honor and glory, that worms of the dust should praise him. Surely there are times when we know we do desire to ascribe greatness, goodness and faithfulness unto him, just as we have been made to witness these things in our own heart

and life, and I do feel that language fails me to give full expression to these things, for I do know that God has been good to me (yes, even me) all my life thus far, and there are times when I have that feeling of trust and confidence that he will be with us all of our journey through. Yes, I have this when he gives it to me. Surely this feeling is as much a gift as anything else. Verily it is our God who forms the light, and I am glad that it is recorded that he also creates darkness. Yes, all of our times are surely in his hand; if such were not so, I would have no hope, for much of my time is spent in darkness. But the light always comes after the darkness; that has been so from the beginning: the evening and the morning were the first day.

But I must close, for fear I weary you. My present address is 603 Park Avenue, Salisbury, Md.

Your little brother,

MARTIN D. FISHER.

ROSWELL, Ga., Jan. 7, 1913.

DEAR EDITORS:—Since I last wrote you I have passed through mixtures of joy and sorrow. The care and responsibility of my family, being assailed on every side by enemies, (especially within) have caused me at times to almost despair, but the Captain of my salvation has never deserted me. He will redeem us from the hand of our enemy. Thanks be to God that giveth us the victory through our Lord Jesus Christ. Then we are more than conquerors through him that loved us. I have been told by some who profess to be christians that they have never doubted that they were saved, but I cannot say this. One so weak and sinful as I would come far short of that blessed abode if it depended upon self or works. If I ever do reach that home it will be by

grace freely bestowed, for his great love wherewith he loved me even while I was dead in sin. We are begotten to a lively hope by the resurrection of Jesus from the dead, to an inheritance undefiled and that fadeth not away, reserved in heaven for them that are kept by the power of God ready to be revealed in the last time. Is not this enough? Should we not reverence our God for what he has done and will do for us?

I fear I have written you a very unprofitable letter, but excuse me, dear brethren, I have written more than I intended. I hope you will overlook my mistakes, for I am often ashamed of myself for making so many. My nature is very sinful and depraved, yet I hope that I have a hope in Christ that some time I will be separated from all sin and iniquity and shall be like him.

I want to thank you so much for the SIGNS. I am not able to pay for it, and would feel it a great loss to be without, but do not want to be burdensome to you. The cause of this attempt you will understand by the inclosed letter of brother John W. Dinning's, Ball Ground, Ga. Please send him a copy of the SIGNS, and help spread the truth among the Primitive Baptists in that section. Pray for me and mine.

Yours in tribulation,

G. R. JOHNSON.

PLYMOUTH, Ill., Feb. 17, 1913.

DEAR BRETHREN:—I have been earnestly solicited by friends to write for the SIGNS OF THE TIMES more often, but feel my ignorance and barrenness of mind so that I hesitate to try, and it is with a trembling hand that I make the attempt, knowing that the paper is filled with the product of far more able pens than mine, and I feel that there is noth-

ing I can write that will edify or comfort the dear saints of God. I am like our dear aged brother Varnes, my hearing is so poor, and my eyesight is failing so fast, and my physical strength is so weak, that it is a task for me to do anything any more, and I seem to realize that the time of my departure is near at hand; but if I can be enabled by divine grace to drop a crumb or two my writing will not be in vain. I do not wish to murmur or complain, for I realize that I have been blessed beyond measure in many ways, and feel thankful to the Giver of every good and perfect gift that it is as well with me as it is, although I have had the stroke of his rod laid heavily upon me in the last three or four years; but he has brought me out with a high hand and an outstretched arm, and I am now able again to go to meeting, and sometimes I can hear the preached word of some who speak distinctly and not too fast, and I can see the dear brethren and sisters and hear them sing the sweet songs of Zion, which lifts up my drooping spirit and causes me to rejoice in the Savior's love, and feel that my Redeemer lives. But I am often in Doubting Castle, and shut in on all sides, and so low down that I wonder sometimes if I have ever been taught in the school of Christ. But when I think of that bright and beautiful morning when I arose, as I hope, a newborn babe in Christ, and was permitted to look on the lovely face of the dear Savior that I had prayed to him to let me see, my hope revives and I go on my way rejoicing for awhile, until another cloud overtakes me, and then I am down again.

Well, dear brethren, I will inclose an obituary of my dear cousin, Mrs. Maria Neel, beloved wife of John T. Neel, written by my dear niece, Mrs. George Hart, of Findlay, Ohio. I was well acquainted

with them both, having visited them several times. She was a member of the Primitive Baptist Church at Union, in Perry Co., Ohio. I have been in that house and heard two funerals preached there. Sister Neel's funeral was preached by Elder Marlowe, text Romans viii. 10, 23; the hymn sung was "Rock of Ages." She left an aged and afflicted husband, one daughter, Nannie Parish, of Newark, Ohio, and a darling baby boy to mourn their loss. The boy is all they had to look to for sustenance, and now he is left broken-hearted and alone with his afflicted father, but the same Lord rules over them, and will take care of all that look unto him for help. Mrs. Neel was a faithful and highly esteemed member of Union Church, and was much devoted to the cause, and a firm believer in the doctrine of salvation by grace, as is her husband. There was nothing too hard for her kind hands to do for the dear saints of God. She was faithful in all things, and will be missed by them all. May God reconcile them all to every dispensation of his holy will, is the prayer of their affectionate cousin.

Now, dear editors, may the Lord keep you as the apple of his eye, and give you strength to walk in the strait and narrow way, and enable you to go on editing the dear old SIGNS to the comfort and edification of the saints of the Most High in the future, as you have in the past, is the prayer of your unworthy sister, if one at all,

(MRS.) S. G. FRAZEE.

(See obituary on page 189.)

ST. JOSEPH, Mo., Jan. 6, 1913.

DEAR EDITORS:—I herewith send my dues for the SIGNS OF THE TIMES. My home is yet at the same place, but our address is Station D, St. Joseph, Mo., R. R. 9. I want to say that the SIGNS is a

comfort to us, and, if I am not mistaken, it advocates the true doctrine of God and the experience of those who have been translated out of darkness into the glorious light of the gospel of God's dear Son. We in times past walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. For the great love he had for them when they were dead in sins, he remembered them, has not forgotten them. O glorious thought, that our God has all power in heaven and earth, therefore can carry out all his will. He had willed them to the Son, and the Son says, All that the Father hath given me shall come to me, and I will in no wise cast them out. Glorious thought! although we may have gone in forbidden paths of vice and folly, yet he is the same yesterday, to-day and forever; manifests his love to us that he had when he chose us. I say "us," because I, even I, indulge in a little hope that he has manifested himself to me in divers ways and at divers times through my pilgrimage here, for which I sometimes feel to say, Blessed be the God and Father of our Lord and Savior, who has blessed us in heavenly places in Christ our Lord, not according to our works, but according to his own purpose in Christ before the world began. O the depth of the mystery! how unsearchable are his judgments, and his ways past finding out! Paul says, I received it not by man, neither was I taught it by man. Peter said, Thou art the Christ. Jesus said, Flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And, Upon this rock will I build my church, and the gates of hell shall not prevail against it. In the language of our Lord, all that have seen and learned of the Father com-

eth to him, and those who edit and those who contribute to the SIGNS believe the same: that God's people were chosen in Christ Jesus before the world began. Then his people were chosen before Adam was created of the dust, and was nothing but dust until God breathed into his nostrils the breath of life.

Will some kind friend write and tell me where to find in the Bible where God made a choice out of Adam's fallen race? I do not remember seeing that. Now I fear I have said something that I should not have said, but I will leave it to you. I do not think you will publish to please one and offend others, so I leave it to you.

J. L. MINTER.

LEBANON, Ohio, Jan. 8, 1913.

DEAR EDITORS:—My time has expired for the SIGNS OF THE TIMES and you will please find inclosed money order for two dollars for the paper another year. I much enjoy reading it, and hope I will be able to take it as long as I live, for I receive very much comfort in reading the many good editorials and excellent letters from those I love to call brethren and sisters. Unworthy though I am, they can tell my feelings much better than I can, which makes me sometimes hope (almost against hope) that I have been taught in the same school by the same great Teacher. But

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

I am made to ask myself the question, Why does the Lord bear with me from year to year, and why am I not cut off as a cumberer of the ground? For I know that in me (that is, in my flesh,) dwells no good thing. I am made to realize that every good and every perfect gift

cometh down from the Father, in whom there is neither variableness nor shadow of turning, and what his soul desireth even that he doeth. My lot is cast where there are no Baptists near me, except my daughter. We go to meeting when we can, but must travel over forty miles by team to get to the place of meeting, and often the weather is not fit to go so far. Therefore I would admonish the brethren and sisters living near a church to not forsake the assembling of themselves together, as the manner of some is, but to meet often one with another and encourage one another as the Lord gives them liberty. Many of us are nearing the dark river of death. Soon the Lord will say to us, (I hope) It is enough, come up higher.

When it goes well with you pray for unworthy me.

W. S. AYDELOTT.

NOTICE.

If nothing in providence prevents, we expect preaching in the Old School Baptist meetinghouse in Woburn the fifth Sunday in March (30th), at the usual hours, by Elder H. C. Ker.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1913.

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

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

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

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

PSALMS XVII. 15.

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

David in this Psalm confesses his faith in God, and makes mention of the help which he had received from the Lord in his conflicts with the men of this world, who in wickedness sought to oppress him. In the verse preceding the text he mentions before the Lord the prosperity of the wicked, whose whole portion is in this world, who are full of carnal, fleshly pleasures, and who have no anxiety beyond, save to leave riches to their children. This arouses no envy in his breast, seeing that in heaven he has a better and more enduring substance which shall one day be his. The same thoughts in substance are presented in the seventy-third Psalm. In this last named Psalm he records the soul-conflicts which came upon him as he saw the prosperity of the wicked and the sorrows of the righteous, and in that Psalm he declares that it was only as he came into the sanctuary of God, that is, into spiritual communion with him, that he could overcome his weakness of faith and say at last: "Whom have I in heaven but thee? and there is none upon earth that I desire beside

thee. * * * God is the strength of my heart, and my portion for ever." The prophet Jeremiah, in the twelfth chapter of his prophecy, records in a brief manner the same conflict of which David speaks, yet he also had risen above the temptation, as did David, and confesses that the Lord, after all, is righteous in all his ways. But he, like David, desired to understand why the wicked prospered, while the righteous were distressed. To both of these servants of God was given the assurance that the things which were then were only for a time, and that in the next world the wicked should receive their evil things, while the righteous should find and be with God, and be satisfied. Our blessed Master gave the same assurance to those who love him, but yet are distressed in this life, while wicked men, who oppress the righteous, he declares shall in that coming state receive their evil things. This is the one special truth presented in this Psalm, and confirmed by many other portions of the divine record.

Now with special reference to the last verse of this Psalm, it is in our mind to say, first, that there is full evidence that even here saved sinners are now satisfied with the righteousness of Christ imputed to them; they have no other righteousness, they want no other. The discovery has been made to them that all their righteousnesses are as filthy rags, compared to the requirements of the righteous God, and then that there is a full and complete righteousness in Jesus Christ, which is imputed to them. "Jesus, thy blood and righteousness my beauty are, my glorious dress." With this they are all satisfied; they see in it no flaw, no spot, and the king's daughter confesses that this, her clothing, is fine gold. Not only do the saints count the righteous-

ness of Christ, imputed to them, above all price, but, on the other hand, they esteem all their righteousness, (not their sins) their best works and frames and feelings as altogether worthless; yea, as we have quoted from the prophet before, "as filthy rags." All this is true, and there will be found none among all the sinners saved by grace to dispute it. Legalists, self-righteous modern Pharisees, by which terms we mean all who in any manner trust in themselves that they are righteous, all who think to enter into peace with God here, and into heaven afterwards, by some work, some choice, some goodness of their own, may count the doctrine of the imputed righteousness of Christ for justification and final salvation lightly, and indeed strive to cast out the truth of this doctrine just because it robs themselves of all praise for their salvation; but all those who, however much they might desire it, after all cannot find one good thing in all their life, will continue to rejoice in imputed righteousness, and remain satisfied with it all their days below, and will rejoice to praise the God of righteousness and the righteousness of God to all eternity. But this is not what the psalmist is here speaking of. This he, as well as all believers, both in the old times and in the new or gospel dispensation, did receive with all his heart, and rejoice in. But here he speaks, not of what he has been doing or feeling, nor of what is now his satisfaction, but of a satisfaction that shall be, which he was expecting. In this David and Paul were in full agreement, and indeed not only they, but all prophets and apostles, and all saints in every age. Paul said: "For to me to live is Christ, and to die is gain." "I am in a strait betwixt two, having a desire to depart, and to be with Christ,

which is far better." Again he said: "Brethren, I count not myself to have apprehended: but this one thing I do," &c. Again he said: "Not as though I had already attained, either were already perfect," &c. David and Paul, and all who believe, do daily rejoice that there is redemption and salvation daily ministered to them by faith in Christ. As often as they look to themselves they are ashamed and afraid before God, but as often as it is given them to behold Christ, the perfect Son of God, they are filled with hope in believing, and can and do rejoice in the glory of God. But while Christ is so much to them as their imputed righteousness, they still daily are taught to know that they are imperfect in themselves. They have not attained to that which is promised them; this mortal has not yet put on immortality. They all are still wearing the image of the earthy, therefore they are looking onward and forward; they are looking and waiting for the adoption, to wit, the redemption of their body. In the Psalm under consideration David said two things: "As for me, I will behold thy face in righteousness." And, "I shall be satisfied, when I awake, with thy likeness." Both words, "will" and "shall" in the text, mean that which is in the future. Both words also express positive certainty. This is true of them wherever they are used. So when David here says, "I will behold," &c., he means to say, It is certain that it will be so, and also by this word "will" he expresses the arduousness of his desire for this glorious consummation. It is the earnest expression of eager longing. He means to say, There is nothing else for me; there is nothing beside that I desire; my heart is swallowed up in this one thing; what are all the boasted things of earth compared to

this which I desire? He is, as he writes these words, as a bird whose pinions are spread and whose neck is stretched out ready for flight. He is as one who would say, My business on earth is finished, and there remains nothing more for me among all the things that belong to earth. First, by faith he desires to look upon the face of the Lord, and not upon aught beside, and then he desires that glorious fulfillment of his hope, when he shall be like the Lord, for he shall see him as he is. I will behold thy face in righteousness. Like Paul and John, he believed that seeing his face he should be like him. It is sure that we are not like him now; the warfare is full evidence of that, yet our God sees no fault in us. He does not behold iniquity in Jacob nor perverseness in Israel. He remembers our sins and our iniquities no more forever. Here is our hope and our salvation. All this is true as we stand in Christ, justified freely by his grace through his redemption. But we desire full perfection, and this desire shall be satisfied, not here, but beyond. We have the earnest of the inheritance here, but we shall have the full inheritance itself there. But David does not even stop in his expectation with that entrance into the presence of God which saints know at the moment of death. He said: "I shall be satisfied, when I awake, with thy likeness." It is never said of saints when they die, that now they are awake, but it is said many times in the Scriptures that they sleep; but sleeping and awaking are bound together inseparably. It is because of the hope of awaking again that when men die they are said to have fallen asleep, and it cannot be said of any one that they have awakened, unless they have first been asleep. Natural sleep, in our ordinary use of the term, is often referred to in the word as

a boon from God to the weary. So death is robbed of its terrors to all who believe in God by calling it sleep. How gracious it is that the blessed God, our Father and Savior, through the finished work of the blessed Redeemer, has robbed death of its sting and made this mortal foe our beneficent friend. Jesus has conquered this enemy, and in him we shall conquer, too. We are given the victory of faith here, and in the hour and article of death we shall still find it, and then, in the resurrection, we shall actually triumph and enter into a real and personal experience of victory over death. All this is promised in the word, and all this David embraced in his hope, and then he knew that he should be satisfied. Our blessed Lord said of Lazarus: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Then directly he said plainly: "Lazarus is dead; and I am glad for your sakes that I was not there, to the intent ye may believe." Jesus did indeed awake him out of sleep, but Lazarus was simply brought back to natural life once more, as were the two children raised up to life through Elijah and Elisha, as were the widow's son and the ruler's daughter, and as were the two persons named in the Acts. These all must still suffer, sin and die again, because only natural life was restored to them. To the awakening for which David longed there comes no more death, nor any sighing, nor crying, nor any sinning. Lazarus and the others who were raised up from the dead could not say, We are satisfied. They had not been raised in the likeness of the blessed Lord; but in that awakening to which David looked every desire after holiness shall be satisfied. As said near the beginning of this article, every poor sinner who has come to believe in Jesus, who has been made

wisdom, righteousness, sanctification and redemption to him, and with whose perfect righteousness he has been clothed, and by whose blood he has been justified, is satisfied with all this that he sees in Christ, but he is not satisfied with himself. Christ is indeed his perfect Savior, but he is not yet perfect; he has not attained, he has not apprehended that for which he has been apprehended of Christ Jesus, and so he is not satisfied, and cannot be with his attainments in holiness, but he expects to be some day, and is promised that he shall be, and the hope of David was that this should be when he should at the last awake with the likeness of the Master. How glorious is the hope that we shall not only possess imputed righteousness, but also imparted righteousness. We shall then not only be counted holy, but we shall be holy, as God is holy. It is not until this vile body shall be changed that all this will be true. It is not until this vile body shall awake and be changed that we shall be satisfied. Our blessed Lord, after his ascension to glory, is represented as waiting until his enemies shall be made his footstool. It cannot therefore be amiss to say that the saints are waiting until this glorious consummation, this awaking, shall be attained to. It was a wonderful experience of grace that brought David to this state of looking and longing for perfection in the likeness of Jesus, and it was a wonderful inheritance to which he was looking. Unsatisfied now with all the world around him, unsatisfied with himself, unsatisfied with his attainments in true holiness, having conflicts within and without, enduring that warfare that must to the end go on between the flesh and the Spirit, it was graciously given him to believe in an inheritance beyond, a crown of righteousness which should be given

him. In this he could and did rejoice. Amid all the conflict he was comforted by the memory that one day he should awake with the holy likeness of his Lord, and be satisfied forever. O.

**FIRST VOLUME OF EDITORIALS
EXHAUSTED.**

As our supply of the first volume of Editorials is exhausted, we will be unable to fill any more orders for them, but have quite a number of the second volume left, which we are closing out at seventy-five cents each. As neither of these volumes was electrotyped, we will not be able to supply either volume after what is left of the second volume is disposed of. Address all orders to

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NOTICE.

**TO THE FORMER SUBSCRIBERS OF
"THE GOSPEL NEWS."**

YOU will please when desiring to remit for the SIGNS OF THE TIMES remit to J. E. Beebe & Co., Middletown, Orange Co., N. Y. It will cost no more to send direct to them, but if you send to me, and I then have to remit to them, it costs me five cents for each remittance: three cents for each one dollar, and two cents in stamps, so if you all remit to them through me, and do not send postage and amount for order, you see where I am left. It is just as easy to send to J. E. Beebe & Co., Middletown, N. Y., as to me. It is a pleasure to me to know that my old subscribers are going to take the SIGNS, and I already know of a number of them who will. I hope you will be well pleased with the SIGNS.

To those inquiring about my health, I will say, I am getting back to my normal condition of health.

Yours in hope, J. M. PERKINS.

MARRIAGES.

By Elder B. F. Coulter, at the residence of the bride's parents, 1828 N. Twenty-first St., Philadelphia, Pa., Saturday, March 1st, 1913, Frank Garrett and Miss Florence Hellings, both of Philadelphia, Pa.

OBITUARY NOTICES.

Mrs. Elisha R. Harding, one of the oldest and most highly esteemed ladies of this city, passed away at her home, No. 20 Harding St., shortly before noon, Oct. 22nd, 1912, in the 87th year of her age, and by her demise breaks one of the oldest married couples in this county, if not in the state. Mr. and Mrs. Elisha R. Harding would have celebrated the sixty-eighth anniversary of their marriage had Mrs. Harding lived until Nov. 22nd, 1912. Mr. Harding, the surviving husband, is ninety years of age. Mr. and Mrs. Harding were both descendants of old Orange County families, and were among the most highly esteemed citizens of Middletown. Elisha R. Harding and Sophia King were married at the Seybolt place, near Otisville, N. Y., Nov. 22nd, 1844, by the late Elder Gilbert Beebe, pastor of the Old School Baptist Church, of this city. Their whole married life was spent in this section, and all who knew them have watched their happy journey through life with pleasure. They have five children living: Mrs. C. C. Lutes, Mrs. David McBurney and Mrs. Warren J. Adams, of this city; Ashbel C. Harding, of Riverdale, Cal., and Charles Harding, of Omaha, Neb. Mr. and Mrs. Harding had ten grandchildren and two great-grandchildren. Mr. Harding has one brother, George N. Harding. Ashbel C. Harding has a son Ross. Charles Harding has three children: MacMillan, Ruth and Carrie. Mrs. C. C. Lutes, of this city, a daughter, has one son, Wilbur E. Lutes, who has two children, Edmund and Helen Lutes, who are great-grandchildren of the venerable couple. Mrs. David McBurney, another daughter, has three children: Helen, Wilbur and Alfred, and Mrs. Warren J. Adams, another daughter, also has three children: Roscoe, Dorothy and Antoinette. On Nov. 22nd, 1894, Mr. and Mrs. Harding celebrated the fiftieth, or golden wedding anniversary, surrounded by their children and friends. God had mercifully spared them to their children.

[THE above is a clipping from one of the daily papers of Middletown, and while it speaks of many special things concerning our dear sister, we desire to add a few things. Sister Harding was one of the most gentle, lovely women we ever knew. She was devotedly loved by all who knew her, and especially by her children and grandchildren, who have lost one of earth's dearest treasures to them. Sister Harding was baptized by Elder F. A. Chick sixteen years ago, in the fellowship of the New Vernon Old

School Baptist Church. She loved the assemblies of the saints, and was faithful to her profession and in all the walks of life. We all miss her, but know she is far better off than to be in this world of sorrow.—K.]

ALSO,

Elisha R. Harding's spirit took its flight Feb. 6th, 1913, to Him who gave it. Mr. Harding passed his 90th birthday last July. He attained his education from the public schools of the county and from the Montgomery Academy, and began teaching when about twenty years of age. Mr. Harding was highly respected by all who knew him for his noble character and sterling qualities. He was a man of strong mind and decided convictions, yet as tender and kind in feeling as a child. He loved that which is good and abhorred that which is evil; was honest and upright in all his dealings, and his word was his bond. Mr. Harding was a deacon of the New Vernon Old School Baptist Church, of which he had been a member many years, and the place and doctrine preached there were dear to him, and until age prevented he was found there most every Sunday in the year. His familiar figure will be much missed in this city, and especially in his home, where he was devotedly loved by his children and grandchildren.

[THE above is another clipping from the daily *Times-Press* of Middletown, to which we shall add some facts regarding the life of our dear brother Harding. He was really more like a father to us than a brother. Few fathers are more interested in the welfare of a son than he was in our welfare, and we owe much to him for the valuable kindnesses shown. He was a son of Mr. and Mrs. Charles Harding, and was baptized by Elder Gilbert Beebe in the fellowship of the New Vernon Church, and ever loved the place where God's honor dwelleth. Brother Harding was a gifted man in prayer and exhortation, and sang beautifully the songs of Zion even to the last. For some time he had felt that his stay here below was short, and seemed perfectly reconciled, as he always did to all things, being strong in faith, giving glory to God. No man could be more settled and rooted in the doctrine of God's sovereignty than was he, and we shall ever be grateful to the Lord for the acquaintance and companionship of brother and sister Harding. He had been in his usual health until a few days before his death, and only a severe cold then seemed to affect him, and no alarm was felt by his children until the morning he died, when his heart action became extremely weak and very suddenly he stopped breathing and was gone. Surely a good man has fallen, and one sadly missed. We conducted the funeral service of both sister and brother Harding, and they were sad, sad occasions. These funerals were largely attended, and the interments took place in the New Vernon Cemetery. May grace, mercy and peace be ministered to the dear children by Him who is able to comfort all that mourn.—K.]

Elijah White, our dear brother in Christ, departed this life Feb. 28th, 1913, at his brother's home, Adamstown, Frederick Co., Md. His death was sudden and a great shock to all his kindred and friends, though he had been ailing for a long time, and it was known that his trouble was incurable. Brother Elijah was a son of the late brother Joseph and sister Ann White, two noble pilgrims of the cross, who, though long since gone to their rest, still live in the hearts of God's people in this part of the country, esteemed as pillars in the house of God. Also he was a nephew of the late Elder E. V. White. Of the immediate family left to mourn their loss there are two sisters: Mrs. Mollie Pratt, of Wheeling, W. Va., and sister Rosie Furr, of Adamstown, Md., and five brothers: B. F., Arthur and Furr White, of Adamstown, Md., Newton White, of Upper Marlboro, Prince George Co., Md., and John White, of Terre Haute, Ind. Besides these there is a very wide circle of relatives, friends and acquaintances, who will miss him. He was born in May, 1863, near Poolesville, Montgomery Co., Md., on the home place of the family, called Mt. Nebo, and all his fifty years were spent in this section, so that he was well and widely known throughout the county. It was the blessed privilege of the writer of this notice to baptize brother Elijah into the membership of the New Valley Old School Baptist Church, Loudoun Co., Va., Sunday morning, Oct. 20th, last year, immediately following the last session of the Virginia Corresponding Meeting, held with the above church. The preaching at that meeting was much blessed to our brother's comfort. Five years before this time he first saw himself a sinner in the sight of a just and holy God, and for a long time labored under that burden of sin and condemnation, but at last realized a precious and comforting hope in the Lord Jesus Christ. He had for a long time desired baptism, but felt himself to be utterly unfit for the communion of saints. When he did finally come to the church it was in such fear and trembling, in such childlike simplicity, that all hearts ached for him, and with one consent the whole church gladly welcomed him. One expression he uttered then will not soon be forgotten by those who heard it: "Jesus is the sweetest name in all the world." After his baptism he confessed to the writer that he felt that a great load had been lifted off his soul. Two weeks after that time he said he was still realizing that wonderful and inexpressible peace which comes only to those who by grace have been made to walk in obedience to the Savior's commands. It has never been our lot to meet a more humble-minded follower of the meek and lowly Jesus, one who thought less of himself or that loved God's people more. The evidences he was enabled to leave behind him of his acceptance in the Beloved are in this hour of trial a great solace to all who loved him.

The funeral services for our dear brother were held Sunday morning, March 2nd, 1913, at Beallsville, Montgomery Co., Md., conducted by the writer, remarking upon the last portion of the eighth chapter of Romans. Interment in Monocacy Cemetery. "Thy will be done."
H. H. LEFFERTS.

LEESBURG, Va., March 2, 1913.

Alzina Cole Brayman, widow of the late William Henry Brayman and daughter of the late Elder Loren P. Cole, departed this life Feb. 25th, after an illness of seventeen days of pneumonia. She was married Oct. 12th, 1862. Her husband died about twenty years ago. She united with the Old School Baptist Church at Gilboa when in her nineteenth year. She related her experience the second Sunday in October, 1859, and was baptized the following day by her father. After her marriage and removal to the place where she lived with her son at the time of her death, she removed her membership to the Middleburgh Church, of which she was ever a faithful member, and loved to meet with the brethren and sisters. A short time before she was taken down in bed she said she was with her Savior for about fifteen minutes, and he told her among other things that her departure was at hand, and when she was taken with the chill and put to bed they asked her what they should do with her clothes, and she said: "Hang them in the clothes-press, I will never wear them again." In the first days of her illness and as long as she was rational she wanted to talk of her Savior. She suffered terribly during the long days and nights that she was confined to her bed, resting but little day or night. She leaves five children, ten grandchildren, four sisters, two brothers and many friends to mourn their loss. Although we shall all miss mother, we feel that our loss is her gain, and that her work and sufferings are ended and she is with her Savior.

Elder John Clark, her pastor, spoke comfortingly at her funeral from these words: "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." Hymns 1256 and 1257 were sung.

Her daughter, AGNES B. GOODRICH.

Mrs. Margaret Robinson, wife of Wm. Robinson, died at her home near Forest Hill, Md., Feb. 9th, 1913, aged about 72 years. She was the daughter of Isaac and Jane Varnes, and was born in Juniata Co., Pa., where she grew up to young womanhood. At the age of twenty-two years she was married to Mr. Robinson, and had ever since her marriage resided at Forest Hill, Md. She leaves to mourn their loss a devoted husband, one son and one grandson, two sisters: Mrs. Lee Grafton, of Baltimore, Md., and Mrs. Samuel Horning, of Mifflin, Pa., and one brother, E. D. Varnes, of Farmington, Ill., besides a large number of nieces and nephews and a host of friends. My

dear mother, who departed this life nineteen years ago, was her sister. We who knew Aunt Margaret well feel sure that her interest in spiritual things dates back many years, but because of a deep felt sense of unworthiness and unfitness for a place in the church she long stood without, but at last, in May, 1910, she was given strength to come and ask a place in the Harford Church, where she was gladly received, and baptized by Elder J. T. Rowe. Aunt Margaret was a firm believer in the doctrine of salvation by grace, but she had many doubts as to her interest in that salvation, which led her to be continually searching for evidence of the genuineness of her hope. "Yes," she would say, "I have a little hope, but O, it is so little." She was a great reader of the SIGNS, and the back numbers which she had preserved for many years she would read and reread, finding much comfort in them, especially in the experiences. In her last sickness she suffered much. All that loved ones could do was done for her, with the hope of restoring her to health, but the fiat had gone forth, the Lord had called, Child, come home. Her dear husband, our Uncle William, though in feeble health himself, was untiring in his devotion to her, seeming to forget himself in his anxiety for her. May the Lord bless this dispensation of his providence to the good of us all. We know that for her to die was gain, but the flesh is weak, and we can but sorrow that we shall see her face no more.

Elder Eubanks spoke at the funeral from the words, "Jesus wept."

JENNIE GRAFTON.

FOREST GROVE, Md.

Lucy Frances Clore Rush was born Nov. 7th, 1841, and died Nov. 27th, 1912, aged 71 years and 20 days. She was married to James N. Rush, August 12th, 1860, joined the Primitive Baptist Church in October, 1882, and lived a true christian until the Savior, whom she loved and served, said, Come home to rest. Sister Rush had been in poor health for three or four years. The last time I visited her, which was some three weeks before she died, she was suffering greatly, and said that if it continued that way she wanted to go home, where there would be no suffering, and I feel she is at rest with the loved ones who have gone before. Sister Rush is survived by her husband, five sons: William, Madison, George and Elmer, of Ottumwa, Iowa, and C. H., of Hedrick, Iowa, and two daughters: Mrs. L. Nickels, of Kansas City, Mo., and Mrs. Emma Goodwin, of Ottumwa, Iowa.

The funeral service was conducted by the writer at the home, 530 N. Hancock St., Ottumwa, after which the body was laid to rest in the McCormick Cemetery to await the Master's call. I pray that the Lord's blessing may rest on the family, and that his Spirit may guide them through life.

J. W. BRADLEY.

Mrs. Rosina Williams was born Nov. 17th, 1836, died Feb. 17th, 1913. She was married to Thomas Williams June 2nd, 1855, and lived in Steuben County nearly all her life. She was the mother of six children, two boys and four girls, of whom two are dead. She leaves behind, besides her four children, one brother and two grandchildren to mourn her absence. She died at the home of her son-in-law, Mr. Warner W. Graves, Penn Yan, N. Y., who, with his wife and other children, did all that loving hearts and hands could do for their dear mother, but the time had come for her to depart and be with Christ her Savior, who has called his dear, weary, suffering child to her eternal home, to dwell forever with the Lord. She was sick five weeks, and had two strokes of paralysis. She was baptized by Elder A. St. John in 1848, uniting with the Rikers Hollow Old School Baptist Church, of which she was a loving, worthy christian sister until called hence. She was a very affectionate mother, a kind, helpful neighbor and friendly to all with whom she was associated or brought in contact. We believe that each of the four children has a good hope, therefore they do not mourn as those who have no hope.

The funeral was held at the home of her son-in-law, Mr. Prestler, of Ingleside, N. Y., Feb. 21st, where a large congregation assembled. The writer of this notice endeavored to speak words of comfort to the dear mourning ones. May God bless with sustaining grace each mourning soul, is my desire.

D. M. VAIL.

THE community was greatly startled Thursday afternoon to hear that the spirit of **Mrs. John T. Neel** had taken its flight to the better world. Death came very suddenly from acute heart trouble. She had been confined to the bed only a little over a week. She had gotten able to be up and around, and seemed to be improved in every way. Maria Grove was born near Thornville, Ohio, Oct. 20th, 1855, departed this life Jan. 30th, 1913, aged 57 years, 3 months and 10 days. She was united in marriage with John Neel Oct. 29th, 1874. To that union were born two sons and one daughter, one son having preceded his mother to the grave. The surviving children are Mrs. T. B. Parish, of Newark, and Mr. O. G. Neel, of Columbus, Ohio. She also leaves a heartbroken husband, three grandchildren, one sister and two brothers. To these are extended the sympathy of the entire community. She was a good neighbor, a devoted wife and a loving mother. Mrs. Neel united with the Primitive Baptist Church called "Union," near Thornville, Perry Co., Ohio. She was baptized by Elder G. N. Tusing the fourth Sunday in November, 1879. She quietly fell asleep without a struggle, to await the resurrection.

(MRS.) GEORGE HART.

FINDLAY, Ohio, Jan. 30, 1913.

MEETINGS.

E B E N E Z E R
O L D S C H O O L
B A P T I S T C H U R C H ,
I N
N E W Y O R K C I T Y .

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

11:00 A. M.

2:00 P. M.

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I have yet a few copies of my pamphlet, "Thoughts on Regeneration, the Spiritual Birth, the Christian Warfare and the Resurrection," which I will dispose of as follows: one copy, 15 cents; two copies, 25 cents. If there are any who do not feel able to spare the money, and would like to read it, I will send a copy to their address if they will write me. Address,

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SYLVESTER HASSELL.

WILLIAMSTON, N. C.

I find the postage on my book, "Day unto Day," to America is 9 pence (18 cents), and I thought it would be 6 pence, or at most 7 pence. I think on consideration, as the expense of publication has been very heavy, notwithstanding a most encouraging sale, I had better say I will send to any of your readers the half calf gilt edge edition for 5 shillings (\$1.20), or the cloth edition for 4 shillings (96 cents) postage free.

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SILAS H. DURAND.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81.

MIDDLETOWN, N. Y., APRIL 1, 1913.

NO. 7.

CORRESPONDENCE.

FRAGMENTS.

WHAT a wonderful word is Love; how deep, how broad, how full of sacred meaning, how infinitely comprehensive, and yet inexpressible. In the New Testament it is dwelt upon by all of the inspired writers with great variety, and yet every one who has felt its sweet and holy power and blessedness will seek some new form of words in which to tell of its wonders.

The apostle John says: “Perfect love casteth out fear.” These words were given to me once, I must believe, with divine power; they lived in my soul many days, and I lived in them, it seems to me, though that is much for me to claim.

Paul, speaking of the abiding power and enduring quality of the love of God which is in Christ Jesus, names sixteen things which cannot separate us from that love, and then includes every “other creature” in that wonderful list, thus assuring the absolute security of all who have ever known that love, (Romans xxxv. 39,) and yet those who have surely felt that dear love in their hearts will give place to doubts and fears, and say:

“’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?”

In another place this same apostle, expressing to his brethren at Ephesus his desire and prayer for them that they may know the love of God, tells some wonderful things concerning that love and those in whom it dwells. First, he bows his knees unto the Father of our Lord Jesus Christ in prayer for them, that they may know this love; this knowledge I understand being a daily vital experience of its blessed power.

Second, he expresses the truth that part of the family of God are in heaven and part on earth, and that all of them in heaven and earth are named of Jesus Christ.

Third, his prayer shows that all the living children of God in earth, in order to know this love, must be strengthened, according to the riches of Christ’s glory, with might by the Spirit in the inner man, and that Christ must dwell in them by faith.

Fourth, those in whom this infinitely blessed grace of the Spirit shall be felt and manifested must be rooted and grounded in love, sending their roots, as

a plant or a tree, down into the sacred soil of love, and grounded like a pillar standing firmly upon the solid Rock, upholding the order of God's house.

Fifth, all saints have a measure of this comprehension, which includes and embraces the breadth and length and depth and height of this boundless and incomprehensible love.

Sixth, still a greater wonder: to know the love of Christ which passeth knowledge; to know what cannot be known. The mortal powers of the wisest man cannot know this love, but to the babe in Christ the knowledge comes without effort, as the breath of spiritual life. The love of Christ passes all human knowledge, the natural heart cannot know it. It is not the love of man, but the love of God, which is shed abroad in the heart by the Holy Ghost. We feel to be so vile, so unholy, that we cannot be a fit dwelling-place for that holy principle. But sunshine may fall into a polluted atmosphere, and it cannot be polluted; it may fall upon a heap of corruption, but it will not be corrupted or stained.

Seventh, and the last and best is that to know that love of God as it is here so wonderfully presented is to be filled with all the fullness of God. This is beyond my power to comprehend, or even to think, yet I do love the sweet truth so wonderfully presented. O that I may be given more ability to comprehend this wonderful love, and to feel some little measure of the fullness of God. Love is the deepest, broadest, most glorious thing within the range of thought, and yet nothing is so easy and so sweet to do, or rather to experience. "Behold, what manner of love the Father hath bestowed upon us." God is love, and he that loveth is born of God, and knoweth God. May that love be more felt in our hearts,

and go out in word and act to all the family of God.

THERE comes a time in the experience of a child of God when the enormity of his sins in the sight of men is lost sight of in the more terrible enormity in which they appear in the sight of God; when any injury done to men by his transgressions, though unspeakably great, and its just punishment fearful, is in a manner swallowed up in the greater dimensions it assumes as we see it in the sight of God, who is "of purer eyes than to behold evil, and canst not look on iniquity." In that state of mind we are constrained to say: "Against thee, thee only, have I sinned, and done this evil in thy sight."

Now we are fearfully alone with our sins before God, who is our Judge. No excusing ourselves now, no comparing ourselves with others, and our transgressions with theirs as less enormous; no saying to ourselves, Others have done worse; no place for self-pity. A just God is our Judge.

This is indeed being alone with our sins and transgressions before that holy God. He has set our sins in the light of his countenance, our iniquities are ever before us. And can we see Jesus now? Can we have hope that there is a possible way in which he can come to our help? He was terribly alone in the garden of Gethsemane, with all of the sins of his people upon him in all their bitterness and guilt, and no man, not even his three dear disciples, with him. In view of that awful scene how can a poor, guilty sinner ever complain of loneliness, and pain, and agony, and separation from men, and desertion by them all? And how terribly alone he was upon the cross, not able to understand in that awful hour why the Father had forsaken him.

Through such terrible loneliness and anguish he comes to his people as their Redeemer, having borne their sins, with all their guilt and shame, and as having been buried by baptism into death for them, and thus washed them away, and opened a channel of mercy for poor sinners, and brought to their knowledge and experience the blessed truth that where sin abounds grace does much more abound. And this is my hope, that this Jesus, who is my Judge, my Lawgiver and my King, has come into my poor soul, and still comes from time to time in my experience. And is this my hope to-day, that Jesus, who came to me near fifty years ago, is truly mine, and that he who is my hope has given me everlasting consolation and good hope through grace? And is it for the confirmation of my hope that I am left alone from time to time with my sins and sinfulness, causing me to cry, "God be merciful to me a sinner," and to ask and beg the Lord to show me a token for good, and to say unto my soul, I am thy salvation?

How precious is this doctrine of salvation by the grace of our Lord Jesus Christ through unspeakable mercy, when it comes to us, not in the letter merely, but dropping like the rain upon the thirsty soil of our hearts, and distilling like the dew, as the small rain upon the tender herb and as showers upon the grass, because the name of the Lord is published as having done all this glorious work.

ON the fifth day of January I was eighty years of age. What a wonderful thing that seems to me. Many people have lived to that age, and beyond, and I have not thought that very wonderful, but now that it has come my turn to know that age I am taken by surprise,

and my mind dwells upon it with especial attention and wonder. No especial change is noted from the day before, nor in the days that are following. Some who are much younger than I are more feeble, and others who have seen more years are stronger. I have reason to be thankful for the health I enjoy, and for my ability to walk and work. But to be fourscore, to be eighty; how very old that has always seemed to me. The prayer of Moses alludes to the age of man, and says that if one gets to be fourscore years it is by reason of strength. It is good to feel that strength, and I can but be thankful for it, though we know it is very near the end of our mortal journey. But the prayer of Moses declares that this strength, by reason of which the days of our years have become fourscore, "is labor and sorrow." This is the condition of the Lord's people while under the law. Their days while condemned by the law "are passed away in God's wrath;" they are "labor and sorrow." Laboring to fulfill the law and to obtain righteousness by their works, yet sorrow is the result. Their works cannot bring them the righteousness they need, but they are left in sorrow. Work in this world is followed by success and gladness. One works to build himself a house, and succeeds. If he dies, another takes up the work and the house is built; but in this work to satisfy the law, sorrow is the result; even though a man live a hundred years, yet his work of this kind is followed by sorrow.

How good to realize that this prayer of Moses concludes with a supplication for gospel blessings in the work of Jesus; "Let thy work appear unto thy servants, and thy glory unto their children." Thus the beauty of the Lord comes upon us through the glorious, finished work of

Jesus. Then the natural age disappears, and we return to the days of our youth, and our flesh is fresher than a child's. Then the work of our hands is established upon us, and we find the church, where these gospel blessings are realized, to be "the perfection of beauty," for out of her God hath shined. (Psalms xc.)

GOLD was mentioned in the Bible very early, before the woman was made, and the place where it existed, and its character. "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good." How long that gold had been known to be there, and had been sought after, we are not told. Why the place of its existence was mentioned so early, before there was society to need and seek it, and why the inspired writer mentioned that it was good, has often excited inquiry in my mind. It is evident that the peculiar qualities of gold which make it the most precious of metals, were very early known. It is the heaviest of all substances, is soft, very malleable and ductile, and is quite unalterable by heat, moisture or by most corrosive agents.

We find that gold is used by inspired writers as representing the faith of God's elect. The apostle Peter writes to the brethren of the heaviness through manifold temptations that may come upon them, "if need be," "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ."—1 Peter i. 7. Thus that most precious of all metals is mentioned

first of all substances, in order that it may represent that faith without which it is impossible to please God, and which must be present in every exercise of the soul that can be truly called the worship of the true and living God, from Adam down to the last vessel of mercy who shall rise from earth to glory.

"Now faith is the substance of things hoped for, the evidence of things not seen." By faith we are justified; (Rom. iii. 28; v. 1; Gal. ii. 16; iii. 24; Titus iii. 7;) by faith we walk, not by sight; by faith we live; by faith our hearts are purified; by faith we stand; by faith all manner of wonderful things are done by the Lord's people, as recorded in the eleventh chapter of Hebrews and elsewhere throughout the inspired Scriptures of truth. By this wonderful power or principle spiritual things are received and known. It is the sight and hearing and feeling of the spiritual life. It is the evidence that we have spiritual life, and the substance of things belonging to that life, which we who are in the body hope for.

Gold is tried in order to assure those who have been given the gold that it is real. For the devil is always trying to disturb and harass the people of God with doubts and fears as to the reality of their faith. So the faith is tried by fire, or by some other temptation. The fire will destroy everything else, but the gold will stand the test and will come out of the fire unharmed. The Lord says: "I will bring the third part through the fire, and I will refine them as silver is refined, and I 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. 9. The silver needs refining, but the gold only needs to be tried. The strokes of affliction are hard and painful

as they fall upon the Lord's afflicted and poor people; the bitterness of their souls is hard to bear; the heat of the furnace they fear will consume them, but the faith with which they went into the fire is not injured in the least, while all that was false is consumed.

The heavy stroke that would destroy the false material, that would break to pieces the bdellium and the onyx stone, which are gems mentioned as being in the same place as the gold, only render the gold more desirable, more valuable, ready for use. Many most important things used in making the tabernacle, and in making the things used there, were made of "beaten gold" and "wreathed gold." The cherubims and the candlesticks and other things were beaten gold. Heavy strokes were necessary in making the thin sheets of gold used to cover much of the woodwork in the temple. No metal can be beaten to a greater thinness to be used in the delicate work. But we do not read of anything being gold-washed.

It is said in referring to the land of Havilah, where there is gold: "And the gold of that land is good." I do not suppose that this implies that there was gold that was not good. Of all that the Lord made he said that it was good, not meaning to say that some things were not good. But in regard to this there seems a reason why this gold is said to be good. I think of this land of Havilah as the gospel land, and this gold as there in the beginning of the manifestation of spiritual things, to show the infallible character of the faith of the Lord's people. We can say of faith, It is good, it will never fail. So it is said, "The gold of that land is good." In every respect

it is suitable, the very thing that is needed to show the absolute perfection of everything pertaining to the character and work of God so far as it is revealed to men.

Peter says that the trial of our faith is much more precious than of gold that perisheth, though it be tried by fire. Though the gold will stand the trial by fire, yet it will perish some time, but the faith of God's elect will never perish; it will last to the end of time, when it will be needed no more.

The faith by which we see the church, and all spiritual things, is referred to as gold. The new Jerusalem, which John saw by faith, was pure gold, like unto clear glass. No mortal eye could see it. The street of the city was pure gold, as it were, transparent glass. This street is Christ. "I am the way," he said. His people walk in him. In all that great city there is only one street, only one way, which is Jesus. By faith alone can that street be seen. The clearest, most powerful and far-reaching sight of the strongest and wisest man can never discern it, nor can any one, even with the strength of the lion, enter into that street. "The redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The faith by which that street is seen and walked in is called gold, and so the street is "pure gold, as it were transparent glass." The gold of that gospel land is good; it comes down from God out of heaven.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb., 1913.

WINNSBORO, Texas, March, 1913.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—In the March 1st number of the SIGNS I notice an article over the signature of brother C. K. Haines, and editorial remarks following, which gives rise to some reflections in my mind that I feel inclined to pen down for your consideration. The subject mainly dealt with is predestination. Brother Haines seems to entertain the idea that one who believes in unlimited predestination cannot consistently live in church fellowship with those who do not so believe, (as I understand him) even though they be agreed on all other points. I cannot agree with this idea. Those who have been readers of the SIGNS very long do not need to be told that I am a believer in the doctrine of predestination, and do not object to the word "absolute" prefixed, and the words "all things" following. I do not remember seeing anything editorially or otherwise in the SIGNS on the subject too "hard" for me. Yea, I have ever loved the SIGNS OF THE TIMES for its plainness and firmness, connected with its mildness and forbearance along the line. Here in Texas the matter has been made a test of fellowship, and the Baptists have been divided for some years. The bars of nonfellowship were set up, however, by the limited element. I have never heard of a single church that believes the doctrine declaring nonfellowship for their brethren who do not so hold and believe, nor do I remember in all the past years since the contention began among us of meeting a single brother of our faith who desired to make the matter a test of fellowship. I am truly glad in my heart now that this is so. The matter, however, of raising bars and dividing and alienating brethren who could and would get along to-

gether, is another question. I do not think it fair to take a few would-be regulators as a sample of an entire body; such by misrepresentation and a domineering spirit no doubt detain many where they would not remain if they understood the true situation. The greater portion of my time in Texas (about thirty-five years) I have lived in the church with one or more members who did not fully agree with my understanding of the doctrine of predestination. They have not been contentious, however, and I love them and have never felt that I could lift my hand or voice against them, as to church fellowship, for this difference, so long as they were willing to live in peace and maintained an orderly walk. I have wondered where the nonfellowship business would end if we should proceed on the ground that we would fellowship none in the church but were perfectly agreed on every point of doctrine. Among those who are fully agreed on predestination there are those who differ on the spiritual birth, and in some places there have been divisions on this subject; and the same may be said of the subject of the resurrection, the final destiny and disposition of the wicked, the condition of the saved between death and the resurrection. These are questions about which brethren have differed, and still differ, and no doubt there has been some needless speculation about all these things. Many more factions would we be divided into than we are now if all who differ on those different points should seek each other's exclusion from the church. We are all imperfect creatures, our language is imperfect and our understanding of it is also imperfect, therefore one often sees (at least as he thinks) involved in an expression what the speaker or writer does not see and does not think

is involved in it. I do not mean to convey the idea that there is never any real difference, but I do think often the difference between brethren is in the understanding of words and expressions. Where such is the case, if free intercourse, with all due forbearance and charity, will not obliterate the difference, all of which would be cut off, or very much hindered, by one party excluding the other from church fellowship, I cannot tell what would be of any benefit. Leaving aside all those who would set up their own understanding and judgment as standards of orthodoxy, let us suppose a case of two brethren who sincerely desire the truth, and nothing but the truth, and who love the peace and fellowship of the church, and I feel sure that there are such brethren on both sides of this issue. A believes that God alone is eternal, the great first cause of all causes, the just and righteous, holy, all-wise and all-powerful Creator, possessor, upholder and final disposer of all things, and that after the counsel of his own will. To his mind this necessarily involves the predestination of all things. He looks upon the things of time, as from the beginning to the end, though diverse and many, as constituting one mysterious whole, in which the perfectly wise Creator had a purpose good and righteous, and that the end designed is sure of accomplishment; each circumstance and event forms a link, or part of link, in the chain of circumstances and events necessary to bring to pass the end designed. To his mind this position is abundantly sustained by Scripture testimony. To deny this to his mind is an impeachment on the wisdom of God. If this be founded upon evidence given from above, mixed with knowledge of the frailties and deceptiveness of human nature, the

one desire will be to love, honor and reverence the holy name in which he believes, and at the same time to walk in all kindness and charity among his brethren, knowing that he has no room to boast. B agrees to all this, except he cannot believe that God absolutely decreed all things from the beginning, including the wicked actions of wicked men down the annals of time, though he finds so much said in the Scriptures which seems to point to this, like Joseph's sale to the Midianitish traders by his brethren and the raising up of a wicked Pharaoh, the crucifixion of the Savior, &c. Such things, as the late esteemed brother Respass, of Georgia, is quoted as saying, that though he could not understand the doctrine, some things "smack so strong of decree that it shuts my mouth." B cannot understand how these things could be before determined of God and he not be the author of sin. He looks upon predestination as causative in every event and act embraced, and in predestination he thinks of compulsion, as though men are compelled against their own wills to sin and wickedness. He is agreed with A in general on his idea of the being and perfections of God, and on the atonement. They are agreed that the salvation of sinners is by grace, that Jesus Christ is the only Savior and Redeemer of sinners. They have both been convinced of sin and of judgment, and have come to the one joyful hope in the one Savior. They are agreed on rejecting every theory and practice that would dishonor their Savior, by implying that he is not a whole Savior. They are agreed on order, as to the qualifications of a gospel church, and of individual members thereof. They both love and desire to honor their Master by an orderly walk and godly conversation. If all this be

true, these brethren have the Spirit of Christ, and therefore are his, and love one another; governed by this Spirit these brethren will dwell together in the church in peace. I have known of several cases in life who stood about as B in the above supposed case, who finally came to see and confessed the doctrine as held by A. But if they never do, we have no right to boast over them, for it is not our province to force any one to understand. While this is true, it is our privilege to express what we feel the Lord has taught us, and if we be so blessed of the Lord as to declare his testimony in that spirit of meekness and humility which becomes finite creatures, it will not likely prove offensive to those possessed with like spirit. It is the privilege and duty of those called thereunto of God to contend earnestly for the faith once delivered unto the saints, and that with all boldness and righteous zeal, but it certainly behooves us to watch, lest our zeal comes of the flesh, pride, self-conceit, fleshly ambition.

Let us think for a little while of the immediate disciples of our Lord, how that they were with him in visible bodily form, and could and did ask him questions and receive answers, and heard much of blessed truth at his own mouth, and yet the most important part of it all was not understood by them. At times their words and actions proved that they did not understand what manner of spirit they were of. (Luke ix. 52-55.) Although Jesus told them in the language of the prophets how that he should suffer many things at the hands of the Jews, and should finally be put to death, yet they understood none of these things. It had been previously revealed to them that Jesus was the Christ, and they had the law and the prophets, which testified of

him, yet they were dependent upon the Lord every day for every idea that was a correct one of his kingdom; even after the crucifixion and resurrection and ascension, when their understanding had been opened that they might understand the Scriptures, and the Holy Ghost was shed upon them abundantly, according to the word of the prophets and the promise of their Master. The apostle Paul said: "For now we see through a glass, darkly; * * * now I know in part," &c. Many passages and incidents might be cited to show that those inspired apostles were imperfect, and they were free to speak of the things of the heavenly kingdom as a mystery. "Great is the mystery of godliness." "But we speak the wisdom of God in a mystery," &c. Now if all these things be true with reference to the inspired apostles, can we expect more wisdom, light and knowledge among his people now? We are commanded to "Bear ye one another's burdens, and so fulfill the law of Christ." If there were no burdens to bear there would be no need for the admonition. "We then that are strong ought to bear the infirmities of the weak," said Paul. Again, "Him that is weak in the faith receive ye, but not to doubtful disputations." I would not underestimate New Testament discipline and order, as highly necessary for the welfare of the church, but we need much of charity and forbearance in its exercise. Paul said: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but re-

joiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." It is as necessary that our walk be orderly as that our belief be right. If we should believe all that the Scriptures teach, and our walk be uncharitable, or we be living in forbidden indulgence of worldly lusts, what profit have we? I have seen whole churches, and associations of churches, that were in the main sound in doctrinal sentiment, according to my judgment, but the walk of many was not consistent with their profession: too much love of the world and too little love of the church; too many unwilling to make the necessary sacrifices to manifest the devotion due. Let us note a few things said by the apostle James: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?"—James ii. 14–20. Again: "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into

the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James i. 22–25.

Hoping that what is here written may do no harm, if it does no good, I beg to remain your little brother in hope,

H. B. JONES.

[WE have always admired brother Jones' writings, but nothing more than the above article. It is written in such a kind and tender spirit that neither brother Haines nor any one else can be offended by it. Then it contains so much truth, necessary for us all to consider, that it is sure to do good. Perfect agreement upon all subjects has never existed in the church of God, all because of lack of understanding, either of different points of doctrine, or of each other, and sometimes both. But we should not fall out by the way, because we are brethren. We have thought for many years that where perfect agreement is upon the glorious plan of salvation by grace, that such brethren not only can live and walk together, but should do so. As brother Jones so well says, if we are agreed upon the subject of "absolute predestination of all things," and not agreed upon the subject of the new birth or the resurrection of the dead, there is still opportunity for division, and should we divide on all points of difference where would the end be? It becomes us all to study the things which make for peace, whereby we may edify one another, rather than desire and press division in the house of God. Some of the best brethren we have ever known were not fully established in the doctrine of predestination, and we are not conscious of ever feeling different toward them in our love and fellowship from what we do toward those fully rooted and grounded in that special point of

doctrine. Those acquainted with the SIGNS know that it has always advocated this doctrine, and should widespread controversy arise it would still stand for "absolute predestination of all things," but controversy on the subject would be very unwise, and we hope that our brethren will not press the matter. If those who do not believe it desire in the future as in the years past to raise "bars of nonfellowship" against those who do believe it, we shall be compelled to submit to such action, believing that it is also, for some wise purpose, predestinated, and that as there were differences, divisions and separations among the tribes of Israel, (the type) so must it be now among the churches in different parts of the world.—K.]

WALKER, Oregon, Dec. 13, 1912.

(Continued from page 173.)

It is written, "The people of Israel were gathered together for to do whatsoever thy hand and thy counsel determined before to be done." Again, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Thus we see that what men did was none the less wicked because of its having fulfilled the purpose of God, and neither were the doers of those deeds fit to dwell in the realms of perfect holiness and glory any more than, having made the reptile, that reptile is fit for heaven. This is the love of God, that we keep his commandments, and we cannot prove that we love him by reveling in sin against his commandments. If he has been so merciful as to make us new creatures in Christ, we then hate the things that we once loved; sin that was once a sweet morsel under our tongue, is now a sore thorn in our flesh. We must

be killed to the love of sin before we can love Christ, or even feel the need of a Savior. If he has not killed us to the love of sin, and made us new creatures in him, we are not fit to ask the fellowship of his bride. This is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." If we claim that things transpire contrary to the will of God we at once claim that he is weak, and that there is a power over which he has no control, but let us remember that the carnal mind is enmity against God, as much so as the spiritual mind is against sin and Satan. In Isaiah, forty-fifth chapter, he tells of a people who had limited him, and in order that we might know that he is God, and there is none else, he claims for himself the full responsibility of forming light and creating darkness, of making peace and creating evil, saying positively, "I the Lord do all these things." Then shall we, because of the fear of embarrassing our God, say that he did not do these things? Now let us candidly ask, Is this our God? Or, Is he the God of that people who claim to have done so many wonderful works, the makers of idols, who shall all go into confusion together? There is no necessity of a halt for refitting any of the lively stones that God has called to be built up into his wonderful building, that building not made with hands, for in Romans, chapter eight, we find these words: Whom he did foreknow, he also did predestinate to be conformed to the image of his Son; and whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Now who shall lay anything to the charge of God's elect? As these

living stones are brought from the ends of the earth they do not need to be tried by a six months' probation, and repolished in some modern man-made institution. Of the kind that need making over Paul said, 2 Tim. iii. 7, "Ever learning, and never able to come to the knowledge of the truth." Just as he also said to the church at Rome: The world by wisdom knew not God. But when he puts his law in the hearts of men, and writes it in their minds, he becomes to them a God and they become to him a people, "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." "The preparations of the heart in man, and the answer of the tongue, is from the Lord." The Savior said of this people who make up this wonderful structure: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." And, "No man can come to me, except the Father which hath sent me draw him: and I will rise him up at the last day." And the Son of God said of the Father's choice, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Of these lively stones, the building fitly framed together groweth unto a holy temple in the Lord, and there is not one misfit. Again it is written, The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Then is it a small thing for vain, mortal man to assume the right to boast over his fellow-creature because he has acquired either temporal or spiritual blessings? Paul has said boasting is excluded. Men seek darkness

rather than light, and for this reason they prefer a god of little intelligence and power. If our trust is in Him who never slumbers nor sleeps we have nothing of which to boast, but abundant reason to praise him from whom all blessings flow with all our heart, mind and strength. Paul, who supposed that he was not one whit behind the very chiefest apostles, speaking of those who falsely accused him, said, "Are we better than they? No, in no wise." Thus neither in the holy Son of God nor in his apostles, do we find any disposition to boast. Paul said, The life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. Beside Him there is no God, all other gods are the work of men, and one of old said, Cursed be the man that trusteth in man, and maketh flesh his arm; he shall not see when good cometh, but blessed is the man whose hope the Lord is. His wisdom and power are so perfect that he can unhesitatingly say, I will not suffer you to be tempted above what ye are able to bear. They that trust in him shall not be confounded. We shall not be called upon to pass through any dark valley, nor over any rugged steep, but that he will lead the way. Peter said, As there were false prophets, so shall there be false teachers, and they shall bring in damnable heresies, even denying the Lord that bought them, and through covetousness, with feigned words shall they make merchandise of you. They shall promise you liberty, while they themselves are the servants of corruption. Their converts, whom they compass sea and land to make, shall again turn like the dog to his vomit, and as a sow that is washed to her wallowing in the mire. How could Peter, hundreds of years ago, so minutely describe a modern revival, with its

aftermath, except that God, who declared the end from the beginning, had predetermined it, declared it by revelation to Peter? Some say there is a difference between foreknowledge and predestination, but there could be no accurate prophecy of the future before it was unalterably fixed, otherwise foreknowledge would perhaps fail, and cease to be foreknowledge. Intelligence and power and predestination and prophecy can only be attributed to Jehovah. He said, I have spoken, and I will bring it to pass. It is declared that he created the wicked for the day of evil, and if the wicked compass sea and land to make one proselyte, they have only succeeded in making him twofold more the child of hell than they are themselves. No one has yet changed the skin of the Ethiopian nor the spots of the leopard; they are simply filling up the cup of evil, in contrast with the perfection of God. Shall we then say there is unrighteousness with God? Then tell me of one good act done to bring our God under obligation to bear with the vessels of wrath fitted to destruction. Do you say he created them, and so is under obligation to them? So also did he create the poisonous asp, and made it good for its own purpose. But of the stones he could raise up children unto Abraham if he so desired. Then again comes the oft repeated question, What then is the need of preaching? Like all other things, in his wise economy the best answer is, Because it seemed good in his sight. The word of God does not ascribe power to preaching to bring souls to Christ, for it is declared, He "hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," and it is not by works of right-

eousness which we have done, but according to his mercy he hath saved us. Since the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. To his people, in Rev. xviii. 4, speaking of Babylon, he says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." When he sends his ministers to preach his word he says to them, as he did to Jeremiah, Thou shalt go to all that I send thee, and whatsoever I command that thou shalt speak. And, His word shall not return unto him void, but it shall prosper in the thing whereto he sends it, and shall accomplish that which he pleases. His sheep hear his voice. Paul preached Christ and him crucified to Jews and to Greeks, to the one a stumbling-block, to the other foolishness, but unto us he said, Christ the power of God, and the wisdom of God. When his sheep hear his voice they come out of the great Babylon of all false religions, and away from the makers of all varieties of limited gods; they are benefited by the foolishness of preaching. Brethren, I can say that my heart's desire and prayer to God is that our people may be saved from idolatry and from the plagues denounced upon the makers of idols. Paul said of Israel, "For I bear them record, that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." How true it is that except the Lord build the house, they labor in vain that build it. It is high time for God's people to cease to be yoked with unbelievers, as is commanded them in 2 Cor. vi. 14. For the welfare of his beloved church he has left on record many

plain, positive commands and warnings, beside the ordinances of baptism and the Lord's supper. This is the love of God, that we keep his commandments. We ought to try the spirits to see if they be of God. "And if there come any unto you, and bring not this doctrine, [the doctrine of Christ] receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds." And, If we sow to the flesh, we shall of the flesh reap corruption. How lovingly in second Corinthians Paul entreats his brethren to cleanse themselves, and in Ephesians to have no fellowship with the unfruitful works of darkness. Rather, he said, reprove them. It is a shame to even speak of the things that are done of them in secret.

By a careful study of first Corinthians fifth chapter, we find close communion commanded in the plainest terms, and that to withdraw fellowship from one who persists in his sin is commanded in the name of the Lord Jesus Christ. This is not necessarily saying that such an one is not a child of God, but he is to be put aside for the destruction of the flesh, that the spirit may be saved in the day of Christ. It is a dangerous thing to take anything away from the word of God. Paul only felt free from the blood of all men when he had not shunned to declare the whole counsel of God. We usually judge more the prosperity of a church by the love and fellowship among them, and by their being taught of the Lord, and so speaking the same thing, than by the numbers. Dearly beloved, who have been born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, if you have been enticed into the innocent looking tents of a false worship of limited gods, into the abominations

of great Babylon, you will do well to read the seventeenth and eighteenth chapters of Revelation, and to remember and heed the commandment of God, "Come out of her, my people." Also you will do well to remember the admonition of the apostle, Little children, keep yourselves from idols.

Since writing the above I have been pleased to read in some late numbers of the SIGNS what, to my understanding, is the same sentiment that I have here feebly tried to express. But I will mail this, and leave it to your judgment.

Your very unworthy brother, in the hope of immortality,

G. O. WALKER.

RUTH I. 16, 17.

"WHERE thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried."

When we consider how far back in the history of men this was spoken, and recorded as the feelings of one who was called by grace to know the drawing power of love for the people of God, there is room for much thought on the subject. How many in the past years have found themselves written down in this narrative and their hope strengthened as by a fellow-traveler. How many, and who, are now in the same condition, desiring to be at home with the people who worship God in spirit, yet feeling that they are strangers and poor, so have nothing to recommend them to the Lord's chosen. The Moabites were related to the Israelites, but since their gods are spoken of in the plural, we suppose they formed them with their hands to suit their ideals, much as people have ideals now who have no revelation of the being who is the Creator and Dispenser of all the universe. The difference in the two nations as held

to our view was in what they worshiped. Naomi represents a true worshiper of God; she went out from among the people she loved, in a time of drought, so as to better the condition of her family, but in the purpose of God Ruth was to find in Naomi's religion a response in her own breast. While both Naomi and Ruth seem to have been on very friendly relations with the Moabites, there is one subject that is in their thoughts that they cannot talk of with these people, and people talk most of what they think most about. If a person never inclines to talk of religious subjects we naturally conclude they occupy a rather small place in his mind. By her desire to go back to her own country and people Naomi gives evidence of her faith in the God of that people, a God who although invisible yet guides the minds of his people, who has in all ages given evidence of his overruling providence, by delivering the people who had faith to pray to him by miraculous ways, and in the face of circumstances, as by the ark and through the sea, and yet a God who hears the child's prayer. Wonderful religion; I can see and understand it while I am writing, but when I stop telling it to others my doubts come back. That Naomi fully trusted in God we have in the eighth and ninth verses, where she says to her daughters-in-law, "The Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband." Naomi thus prayed for them in regard to temporal blessings. She had then not thought of them as more than natural kindred, and the love she had for them was natural love, but the love for and desire to dwell with her kindred was stronger, and she would leave these natural ties and also

dissuade the others from leaving natural ties until Ruth said, Thy God shall be my God. So many years has this difference divided people that some have an unwavering faith in an invisible Power, who draws by the cords of his love, who dwells in the high and holy place, yet hears the prayers of the destitute, even to this day and age of the world. How many, and where, and who are you, that, like Ruth, desire to live among a people whose God is the Lord? Ruth expresses it in the words, "Where thou lodgest, I will lodge." She had a prospect, in a natural way, of more friends where she was already acquainted, but they did not know the God in whom she trusted. If one could only know what her thoughts were before this time it would be very interesting, but the evidence of her full trust in the God of heaven, and her desire to live with the people who worshiped the same God, are what has been left on record: "Thy people shall be my people." There is much personal experience that comes to my mind in this connection: the desire to hear people talk of their trials and deliverances, listening to and treasuring up bits of personal experience told by ministers while preaching, the difference in what I believed and the Methodist companions among whom I was raised, a little hope like a guiding star, all the time, that I should some time be identified with the Lord's people. I had the privilege of going to Baptist meeting, but I have lived among people of a different faith most of my life and know the hungering for the company and talk of the things of the kingdom. The idea of many of my neighbors seemed to be that God in this enlightened age has trusted the saving of sinners to the ministry, and to be able to save all classes of sinners these ministers must learn their

creed out of books. I imagine the Moabish religion was just about as intolerable to Ruth when she thought of going back to it as Methodist religion was to my boyish ears. I often find Baptists who will not talk on the subject of religion, but some will, and I love their company. I can find plenty of people who will talk of corn and potatoes, but occasionally one wants a real good talk. Ruth was not disappointed in this respect, as we see by the conversation of both Naomi and Boaz; she found the company she sought. That she wished to spend all her days with these people, and in her every day life should share their joys and sorrows, we have in the words, "Where thou diest will I die." We frequently know of some who have but little to say of religion, yet who show a friendly feeling all through life, who when they come to die leave a request for some minister they have heard speak to preach at their funeral; sometimes they will even select the text they wish used; thus while never feeling worthy to be numbered or counted as followers of Christ, they acknowledge their faith, and wish to be buried with the Israelites. Again, others who are members will write out their reasons for a hope, and lest they might seem to wish to be noticed will not have it made public while they live, but would have the future generations to know of the hope that sustained them through life, the people they desired for their neighbors and the faith in which they died. "And there will I be buried."

A. E. RITTENHOUSE.

NASHVILLE, Tenn., Dec., 1912.

DEAR BRETHREN:—I am confined on account of cold, and able to get about but little, and I am meditating upon the goodness of God, while feeling to be the

most unworthy among all his little ones, if I am his at all; but I have hope. I also feel that I have been brought by a way I knew not. I trust he has given me that faith which believes this to be the work of God, for no mortal man could of himself have power to perform such wonderful works. I have tried to observe the precepts of the holy word as best I could in my weakness, but after counting up all the cost, without free grace I know that I am lost. The flesh and the Spirit are opposite one to the other. I feel my inability to perform any worthy act that could be acceptable to God. I hope I have been taught by that revelation which comes down from the Father of lights, with whom there is neither variableness nor shadow of turning, that he is God, and changes not. Men change and are consumed, but the sons of Jacob are not consumed; their names are all written in the Lamb's book of life. Dear brethren, the people of God are a poor and afflicted people, living in many doubts and fears, yet in hope that God for Christ's sake has forgiven their sins. The great worthies whom God calls to stand firm to the end, many of them have been called home, but some are still spared upon the walls of Zion to cry aloud and spare not. These are persecuted for preaching the truth into which they have been called, but they trust in God to deliver them from persecutions and disgrace. Paul said that great trials awaited him in his humanity, but God gave him strength not to be afraid, but to go and preach Christ, and him crucified, among the Gentiles, as he was chosen for that purpose. The true church of God was chosen to afflictions and trials and temptations, but the fleshly man goes on with easy mind, with money and prayers, or with money and good works,

in helping God save the world. This is not another gospel, but a perversion of the gospel of Christ. The world is full of such teachings, all of which are the inventions of men. Christ suffered in the flesh for all his chosen ones. In all his afflictions he did not complain. He came not to do his own will, but the will of the Father. Such also is the case with his people in their flesh. We have no will power of our own to worship God in the beauty of holiness, but his people shall be willing in the day of his power. When thus made willing they feel to be condemned in their own self-righteousness, and are burdened with sin as with a heavy load which they are not able to bear, with all their plans of fleshly worship. Sin becomes such a great burden to them that they cry out from the depth of their hearts, "God be merciful to me a sinner." Then they acknowledge that all their sufficiency is of God. For such penitent, broken hearts as these Christ died, for them he suffered in the flesh, and had nowhere to lay his head. In like manner his people have no place for rest, save at his feet, and he is the Mediator between God and man. He is our advocate and our righteousness, he is the great Physician; he gives the oil of gladness, and bids us observe the example which he gave and left on record for us, and his example was to deny self in all things. Man has no part in forming the plan of salvation, neither does he have part in executing it; all was determined before time, and in time comes to pass in fulfillment of the Scriptures; nothing will ever fail in all God's purposes. I cannot withhold penning down the following true and beautiful words:

"A child of Jehovah, a subject of grace,
I'm of the seed royal, a dignified race;
An heir of salvation, redeemed with blood,
I'll own my relation, my Father is God.

He loved me of old, and he loveth me still;
Before the creation he gave me by will
A portion worth more than the Indies of gold,
Which cannot be wasted, nor mortgaged, nor sold."

Yes, bless the Lord, the debt was paid by the shedding of the blood of Jesus for those who were chosen in him before the foundation of the world, and this was according to the everlasting covenant between the Father and the Son. None can bring any charge against God; he is the potter, and man the clay in his hand, to make one vessel unto honor and another unto dishonor, therefore hath he mercy upon whom he will have mercy, and whom he will he hardeneth. All this goes to prove that there is no power above God, and so all things work together for good to them that love him and who are called according to his purpose and grace. The Lord of hosts hath sworn, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." "This is the purpose that is purposed upon the whole earth; * * * for the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" From the beginning of time to the present all power is of God; he is the ruler of the universe, and hath placed the bounds of his creatures, and as he knew their indignation against all his works, so he purposed the destruction that should fall upon man; thus he shows forth his power and his glory.

My mind is scattering in what I have written here, but I trust what I have written is the revealed will of God, and you are at liberty to publish it if you feel to do so. May God bless you in your labors, is my prayer.

Your brother in hope,

O. B. HICKERSON.

LANHAM, W. Va., Dec. 19, 1912.

DEAR BRETHERN:—By the request of brother J. M. Boes, of Ocean Park, Cal., I will give my views upon the Scripture recorded in Luke xxiii. 43, which reads as follows: "Verily I say unto thee, To-day shalt thou be with me in paradise." This is a place of bliss, a region of supreme delight or felicity, secured through the atonement that was made that day by the obedience and personal suffering of Jesus Christ, the Son of God, on the cross between the living and the dead. (Num. xi. 48.) The word of truth is that God is not the God of the dead, but of the living. (Matt. xxii. 32.) We read that one of the malefactors which was hanged with him railed on him, saying, "If thou be Christ, save thyself and us." This was not the bleating of a sheep, but it was of the carnal mind, which always manifests that kind of spirit: the spirit of self-saving and of helping to save others; it is the mark of the dead. But we are told the other one "answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." None but those of spiritual mind can own the justice of God in their condemnation. The rebuke of this man proves him to have been God-fearing: "Dost not thou fear God?" This proves him to have been in the possession of life, a living man, sensible of his true condition. "O fear the Lord, ye his saints." "Come, ye children, hearken unto me: I will teach you the fear of the Lord."—Psalms xxxiv. 9, 11. "Fear God. Honor the king."—1 Peter ii. 17. Peter's address is to those who fear the Lord. The excellency of knowledge is that wisdom that giveth life to them that have it.

To my mind these two principles characterize the true and the false; those who are for and those who are against. It is said, They that are not for us are against us. The spirit that caused this poor dying man to ask of the Lord that he would remember him when he came into his kingdom, is the spirit that causes every poor, broken-hearted sinner to beg for mercy of the Lord, or that he would remember him when he comes into his kingdom. "The kingdom of God cometh not with observation."—Luke xvii. 20. This is a spiritual kingdom; it is the government or dominion of God, according to Isaiah when he said, "Behold, a king shall reign in righteousness." John the apostle was given to view Jesus "the first begotten of the dead, and the prince of the kings of the earth," unto whom it was said, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." The dominion of the Most High is an everlasting dominion. "I praised and honored him that liveth for ever, and whose dominion is an everlasting dominion, and his kingdom is from generation to generation."—Dan. iv. 34. The full atonement for sin was made by Jesus Christ. Our sin and rebellion constituted a permanent bar against all hope of mercy, but the mercy of God was exercised in the way of justice. Hence the need of a Mediator, or of one who could satisfy the claims of justice and make a full and complete atonement for all our sins, and give us just reason to hope for a full deliverance from sin, and from all its terrible consequences, by the one offering made that day when Jesus hung upon the cross. Jesus executed his Father's will, by the which will we are sancti-

fied through the offering of the body of Jesus Christ once for all. "For by one offering he hath perfected for ever them that are sanctified;" that is, them that are set apart in the covenant of mercy. All the covenant family were equally represented by Christ upon the cross. He was their living and representative head, and for their consolation he has said, Because I live ye shall live also. Their life is hid with Christ in God, and when he who is their life shall appear, then shall they also appear with him in glory. The words spoken by the Savior to the poor dying thief were true beyond all doubt; that day his spirit was in paradise. For then shall the spirit return to God who gave it. (Eccl. xii. 7.) The antitype must be in perfect harmony with the type. "As Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." I feel to say that there will never be another such day as this "to-day" which I have under consideration, while the sun continueth to rise in the east and hasteneth to its place of going down in the west. To our natural understanding of time, from midnight to midnight is called a day and night, and so it is true that winter and summer, spring-time and autumn, seedtime and harvest continue, and "day unto day uttereth speech, and night unto night sheweth knowledge." It is sure that Jesus will never again hang upon the rugged cross and die for sins, for it is written that he has offered himself once without spot unto God. He was once God manifest in the flesh, and upon this seventh day he finished his work and rested from all his labors. "To-day shalt thou be with me in paradise." This was not in the body as it shall be in the resurrection,

but still in vital union with Christ, our living Head.

"Hail, sacred union, firm and strong,
How great the grace, how sweet the song,
That worms of earth should ever be
One with incarnate Deity.

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

This sacred tie forbids their fears,
For all he is or has is theirs;
With him, their head, they stand or fall,
Their life, their surety and their all."

Your brother,

J. W. McCLANAHAN.

SOUTHAMPTON, Pa., Feb. 19, 1913.

DEAR BRETHREN:—By request of the writer I cheerfully send you the following letter for publication in the SIGNS, if you think best. Brother Wiles is an editorial writer, I think, for the *Australian Particular Baptist Magazine*. It is good and pleasant to read the truth we love written by those who live on the opposite side of the earth from us, and to see that in all parts of the world the Lord's people are taught by one Spirit, baptized by one Spirit into one body, gathered together in the one name of Jesus Christ, and are dwelling together in unity.

Your brother in hope,

SILAS H. DURAND.

AUCKLAND, N. Z., Dec. 25, 1912.

DEAR BROTHER DURAND:—I am glad to report the due arrival of your kind, loving and interestingly instructive letter of Nov. 20th, which reached me a few days ago, together with another copy of "Songs in the Night," for which accept my hearty thanks. I notice also that you have written my name on the inside cover, under date of Oct. 10th, 1912, so therefore I accept it as a birthday gift from you, and pray now that our good

and precious God will in his infinitely rich grace and mercy not only sanctify the gift, but bless you yourself, the giver, abundantly. I wrote some time ago to try and cancel the request for this second copy of the book, because the original one, which it seems I had lent to an old lady to peruse, has now been returned (as then explained, I had neglected to note that it had been lent to her in my "books lent" book). However, it is now out again for perusal by one of the young lambs of the flock, and again I hope and believe that the Lord will bless it with its rich and true delineation of the Holy Spirit's work in your dear but not forgotten brother James. I thank you for your kindly reference to our little magazine, and I am grieved at the many, many inaccuracies and printer's blunders (uncorrected) in every copy. The paper itself is also very thin and poor, and now and again there are some things I cannot agree with in its pages. We live in perilous times, and you at your great age of eighty years on Jan. 5th, 1913, must realize that this fact is more and more the case, manifestly, day by day.

Just a word here with regard to the mistaken notion of so much "work being done for God and the Lord Jesus Christ to help the latter to save and evangelize the world." How truly awful such statements are. Why, I heard only a fortnight ago here a prominent Baptist preacher tell his audience that God cannot save a man if the man will not let him do so. One trembles before the omnipotent Jehovah and his sworn declarations, all sealed by the blood of the everlasting covenant, to hear such awful lies so boldly and wickedly spoken by poor, crawling, dying worms of the earth. You know, I am quite sure, the whole of the truth as to the revealed will of God

in the Scriptures of truth in regard to this important matter, for the secret of the Lord is with them that fear him, and he will shew them his covenant, even them that think upon his name and abhor themselves and truly repent in dust and ashes as poor, vile, guilty and helpless sinners.

But again I must curb my pen. Your remarks about the fact that distance by sea and by land, a few thousand miles on this earth, not separating our gracious Lord from his people, or words to that effect, were refreshing and comforting to me. "Lo, I am with you always," were his own sweetly precious words, and is he not the great I AM? and is he not always near? Are not the everlasting arms of our omnipotent God always underneath? Is not his grace always sufficient? Is he not the Friend at all times who sticketh closer than an earthly brother? Are not all the promises yea and amen in him?

Now to conclude this short reply to your kind letter, which I was thankful to get, let me just get you to tell your dear people this one thing, namely, that it behooves them to be deeply grateful to God that they are privileged to hear the sound and enduring truths of the everlasting gospel of salvation for time and eternity by free, sovereign and omnipotent grace alone. It is not so here; you may be surprised, but it is true, sadly true. O may our God support and strengthen you during the remaining period of your already very long ministry, so that when the end comes (as come it will) you may be enabled, like dear Paul, to say: "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."

Yes, dear Mr. Hazelrigg, who I well remember hearing preach, has at length gone to his everlasting inheritance above. May we also be found ready with the oil of grace in our lamps when the Lord our God shall call.

If you think it for the glory of God, (my only desire) you may let the dear readers of the SIGNS OF THE TIMES also read this short reply to your own kind letter.

In covenant bonds, yours lovingly,
EDWARD O. WILES.

OTTAWA, Kansas, Jan. 30, 1913.

DEAR BROTHER CHICK:—I have been halting between a desire and a fear. I have a desire to tell you how wonderfully your explanation of the text I sent you has been blessed to my comfort, and a fear lest I weary you, or take up your valuable time with words to no profit. Yesterday I looked at the calendar to see how long I would have to wait for the next number of the SIGNS, and decided in my mind that it would not get here before next Monday, as it has been four or five days late for some months past. In a little while my husband came in with the mail and handed me the SIGNS, and when I saw that you had answered my request, instantly there was a trembling desire in my heart that the Lord would open my understanding to receive it. I have read it three times, and have felt that my heart would burst with gladness and love as I saw how clearly you had answered all my questions. I believe and hope that I read my own experience there. How much I longed to see you and to hear you preach. In the words of Elder Fenton: "When I find brethren

have witnessed things which I have felt, tasted and handled of the word of life, (and we speak the things we do know) it is then I find such a stirring up of my mind that I feel sure these things are not established in my heart by argument, but by a living experience of them, and I hope that I have been taught of God, and though it all seems so beautiful to me, I have no power to teach others to know how amiable are thy tabernacles, O Lord of hosts, nor can I cause them to cry, 'My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God.'" The psalmist explains clearly to my mind who will desire to praise the Lord, when he says: "O give thanks unto the Lord, for he is good; for his mercy endureth for ever." Then he says: "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. 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." Those who have been led in this way need no argument, urging or coaxing to exclaim with the psalmist, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Words are inadequate to express how comforting, true and encouraging this editorial seems to me. Israel of old seems a clear type of Israel to-day. Again and again were they brought low through oppression, affliction and sorrow. Their soul melted because of trouble, they staggered like a drunken man and they were at their wit's end; they cried unto the Lord, and

he delivered them out of all their troubles and brought them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. But it is said that they forgot (and so do we) that the Lord who hath delivered will still deliver. We begin to be careful and anxious about many things. How often have I proven this true in experience. I have toiled and toiled, but could make no headway. A few days ago I was reading about polluting the Sabbath. It appeared to me then that when we try to bring in any of our own works we are polluting the Sabbath.

How clearly and beautifully you have shown the difference between prayer and supplication. O, I think I know what it is to beg and to plead and to entreat the dear Lord for mercy. The ninth verse of the sixth Psalm is one of the many assurances given me that my little daughter would get well when she was sick: "The Lord hath heard my supplication; the Lord will receive my prayer." Once these words came to me: I have shown you these things, that when they have come to pass you may know that I have told you of them before. Once these words were spoken so plainly to me that I can never forget them: After you have tried to do all, and have failed, how you will love that One who does all these things for you. I am just as sure that all temporal blessings are in the hand of God, to give or to withhold as he pleases, as I am that eternal life is the gift of God, and that this life is in his Son.

Last winter there was much excitement for a time because an epidemic of spinal meningitis was greatly feared. I, too, was alarmed, and began to cast about for some way of escape, when the thought came forcibly that though it was all around us, God was able to keep us, and

that he would do so. In an instant all was quiet, and I had no more fears. Once I was shown very clearly that God does not have to remove the clouds in order to take care of us; he is able to keep us in the storm. The three Hebrew children were saved in the furnace, not out of it. Daniel was saved in the lions' den, not out of it. My desire is to wait patiently upon the Lord at all times. The first words of the text describe me exactly: I am perplexed and disturbed, so that I cannot rest. When confronted with another time of distress I forget past mercies, and am again in fear.

Please pardon me for this intrusion, and when it is well with you remember me, a sinner saved by grace, if saved at all.

ANNA MCKINNEY.

[THE foregoing letter was marked "personal," but we do not think sister McKinney will object to its publication, for we think it will prove to be a pleasant letter to many. We can but add to this that we are truly glad she was enabled to find some refreshing in the article of which she speaks. The praise is all the Lord's.—C.]

HOPEWELL, N. J., Feb. 9, 1913.

DEAR ELDER CHICK:—To-day after meeting sister Burke and I were speaking to you of the sermon, and now I feel like telling you a little more about it, yet hesitate, because it will be done in much weakness; but I remember your kind forbearance in the past, and that gives me courage.

For some time I have been much troubled about my faith, wondering what it would amount to if tried. It is very easy to think one has faith when there is none required, but how would it be with me if an occasion required faith to carry me through? A short time since, at

your house one evening we were speaking of texts, and of not remembering them very long. You spoke from these words: "Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me." Perhaps this was twelve years ago, and I have never forgotten it. Many times the text and the sermon have helped me, and now I feel the same about the texts and sermons of last Sunday and of to-day, especially to-day. About two weeks ago I became aware of some of the doings of wicked men, which are yet concealed, but if they progress may lead to perilous times. My mind went back to the days when the followers of Christ were persecuted for the truth's sake, and I began searching myself to see what my faith would be worth were I tried as they were, and I fear it would not compare with that of Stephen's and many others. Then after so many doubts lest my faith is without foundation, I went down to the meeting-house and you spoke from these words: "Who have fled for refuge to lay hold upon the hope set before us," and now to-day you told us about the faith which upheld Abraham in the trying hour. It does appear as though nothing could have been more appropriate for my situation. To-day it really seemed I forgot everything else while listening, and could see the whole scene of the offering up of Isaac as being enacted before my eyes. It is not that I doubt God's power—that gives me no trouble, I believe that to be all-sufficient; there is not anything too hard for the Lord, but it is this vile nature and these oft repeated sins that rise up like mountains. I am often at a loss to know if I love God, and why I am so satisfied with the things of this world. Do not misunderstand me, I am not

pleased with myself, far from it, but I live on peacefully and contentedly, and if my affections were set on things above would this be so?

"If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never heard his name."

For some time these words of Peter have been with me: "Though all men shall be offended because of thee, yet will I never be offended." I think they may be given me for a reminder of my weakness, lest I, too, deny the Lord. If ever you feel to talk about these words I would be glad. To meet with the church and hear the gospel proclaimed is my chief joy, and yet I often feel to shrink from meeting the brethren because of my unworthiness. Their love and confidence are very sweet, and I pray God may so guide me that I may not bring reproach upon his cause nor a wound to any of his dear children. The kindness of the brethren to one like me is sometimes surprising, but very precious, and with Ruth I can say, "Entreat me not to leave thee." Surely the love of God passeth all understanding, and his mercy endureth forever, else long ago I should have been overcome.

With love to sister Chick and yourself,
as ever, your little sister,

ANNA J. SUTPHIN.

CLEARMONT, Mo., Jan. 14, 1913.

DEAR EDITORS:—In looking at my address on cover I find it marked thus: Mrs. H. P. McClure, 1 March 13. Am I to understand by that that my subscription expires on the first of March, 1913? I would like very much to know, as I desire to keep my subscription paid up, for I am getting old and my health is failing, and I cannot attend church meeting very often, once or twice a year at the most,

and the SIGNS is my only preacher, and I enjoy reading it very much. I am now seventy-six years of age, and have read it continuously since a little girl, my father and mother being regular subscribers to it for sixty years. You will probably find their names on the records back in the early fifties: R. C. and Isabel Mason, of Nanvoo, Ill., and Mt. Pleasant, Iowa, and later on at Braddyville and Clarinda, Iowa. Both departed this life at Braddyville, Iowa, in the faith as taught by the SIGNS OF THE TIMES, so you can readily see what a blessing it has been to us as a family, and it is still very precious to me. Noting the advertisement on back of the SIGNS, I would like very much to have the Bible there advertised, and as I am not able to get the three subscribers I inclose herewith \$2.25. Please send the Bible to my address, and oblige your sister in Christ,

HANNAH P. McCLURE.

FOREST GROVE, Oregon, Oct. 27, 1912.

DEAR EDITORS:—As I wish to secure the two volumes of the Editorials of the SIGNS OF THE TIMES, I herewith inclose a postal order for \$1.25, and while writing will say that the little church constituted here on Saturday before the first Sunday in December, 1911, with seven members, now has a membership of nineteen. Elder V. J. Turnidge, of Sheridan, Oregon, is the pastor, and Lewis Moore, Forest Grove, Oregon, is church clerk. Elder Turnidge and wife and sister, M. Butler, of near Sheridan, came to our church by letter, also brother and sister Berry, of Nebraska, and Elder I. A. Moore and wife, of New Mexico, joined us by letter, and we have received five by experience and baptism. Since the constitution we have had visiting us Elders

Pate, of Portland, Oregon, Wilson, of Oakville, Wash., G. E. Mayfield, of Elgin, Oregon, J. T. Barnes, of Touchet, Wash., S. B. Moffitt, of Newberg, Oregon, and J. H. Fisher, of Texas, all coming well laden with the glorious news of the gospel of our Lord and Master. After being without church privileges seven long years, the last year has (to quote the poet) "almost seemed to good to be true." When it goes well with you pray for us, that each one may be led in a way that will let brotherly love continue.

Unworthily,

J. P. AYDELOTT.

BELINGTON, W. Va., Dec. 12, 1912.

DEAR EDITORS:—I will try to write and renew my subscription for the good old SIGNS OF THE TIMES, of which I have been a reader sixty years. My father took the paper when I was a boy, and I will be seventy-six years old the 5th day of January, 1913. I am almost worn out, and do not go to our meetings in winter any more, as our meetinghouse is about five miles away, with a rough road leading there. I am a firm believer in foreordination, predestination and election, salvation by grace, and grace alone, and that God has all power. A Campbellite preacher once said to me that God had no power except in the Scripture and the preacher. I told him that if I had no other hope than the written word and him I would have none. There are three church-houses close to me here, but I do not go near them; it would do me no good, no food for me. If I live I want to read the good old SIGNS this winter. I hope God will bless the editors and writers.

Your brother, I hope,

ABRAHAM POLING.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1913.

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.

REFUTATION OF FALSE CHARGES.

WE have seen of late statements from more than one writer in some papers, published as Old School Baptist papers, to the effect that all those who believe in the predestination of all things excuse their own wrongdoing by it. We do not often feel called upon to take notice of charges of this kind, feeling as a general thing satisfied that the truth cannot be harmed by falsehoods like this, but we will call attention to this, as it has been so often repeated. We are not surprised when those who deny the strong doctrine of the Bible in toto make such charges as this, but we do feel surprised that any one who claims to be an Old School Baptist should be found taking up the assertions of open and avowed enemies of the truth. From our childhood we have been accustomed to hearing from the lips of believers in "free will," as it is called, just such assertions as the above. It is, and has been, the conclusion of carnal religionists that the doctrine of grace, including predestination, election, salvation alone by sovereign grace, and the final perseverance of the saints, is a dangerous doctrine, because they say it takes away all incentive from men to live right. This class of men believe, as Satan asserted

concerning Job, that no man fears God for naught; but, on the other hand, that if a man serves God at all it must be with the thought of gaining something by it, and so it is contended that if the doctrine of the divine sovereignty over and in all that takes place in the world be believed by any man, straightway he will be found saying, Why then does God find fault with me? How have I resisted his will? But when men speak thus they speak as men who do not know the sovereign grace of God by personal experience of that grace and of its fruits in their own hearts. It is sure that all who have felt the power of sin first, and then of grace afterward, never have and never can feel like excusing their sins by saying, It was predestinated, and therefore I cannot help it. The predestination of God is a truth running in full parallel lines with the experience of accountability of the sinner. We have lived all our life among brethren who found their greatest joy in believing in a God of purpose, and predestination so full as to embrace all the thoughts, words and actions of men, and yet we have never met one among them all who did not bemoan his own sins, and confess himself justly condemned before the Lord because of them. We have never heard a single believer in this truth, when approached by another, and reproved for some fault or sin, say, I could not help it, it was predestinated and had to be. They did indeed believe that this word, thought or deed was embraced in the "all things" purposed of God, but yet did not think of excusing their sin by this. This has been our observation and experience. We do not know what kind of Predestinarian Baptists those, to whom we referred in the beginning of this editorial, have lived among, and if there be any who bear the name of Old School Baptists any-

where who do seek to remove blame from themselves when they have done wrong, by saying, I could not help it, because it was predestinated, we are glad indeed that it has not been our lot to live among them. But we are rather of the opinion that those writers who have charged such things as these against believers in predestination have been doing just what we were accustomed to hearing some in our early life do, viz., utter that which was false. At least they have allowed their anger against the doctrine to so pervert their power to judge justly that they have attributed their own thoughts and conclusions to others who would themselves reject them with horror. It is not a new thing for men to form certain conclusions regarding the doctrine which some one else presents, and then to attribute the same conclusions to those who contend for the doctrine, when these conclusions are very far from the minds of believers in the doctrine, and would not be admitted by them as legitimate conclusions at all. Believers in the predestination of all things do take blessed comfort in their faith, but it is not because they shelter themselves from blame by it. Rather it is because that in it they find their sure and abiding hope for salvation here and hereafter. Here is their safety providentially and graciously. Believers do not hold this principle of doctrine as a theme for debate, though they feel to contend for it, as we are told to do with reference to all the doctrine of God, and to contend earnestly, but they hold it as their life, their joy, the foundation of their hope, the sure rock upon which their feet may rest and which can never be made to even tremble by the assaults of all the powers of hell. Thus in the olden time Joseph's brethren sought no excuse for their sin, because Joseph, their brother, when he

found them penitent indeed sought to console them in their grief, by saying to them that while they meant what they had done for evil, the Lord, who had appointed it all, meant it for good, to save much people alive. The fact that they were told God had only fulfilled his own purpose in all they had done does not seem to have relieved their own sense of guilt in the least, and this was as we might expect it to be with all who fear God in reality at all. So also the sin of Shimei was none the less because David confessed that the Lord had bidden Shimei to curse him. The sin of the prophets who prophesied falsely was none the less because the Lord sent forth into their hearts a lying spirit. All this may be and is mysterious, and our finite minds fail to comprehend it, as they fail to comprehend God in any of his ways, or in any of his revelations of himself. It is not ours to strive to solve the dark and mysterious doings of the Lord, or to seek to reconcile with our weak judgment his word of revelation, but it is ours to receive what he has said, and believe it, no matter how much out of line with our finite reason it may seem. Let us not forget that the Lord did mean just what Joseph's brethren did for good, and that he did bid Shimei curse David, but none of all these were in anywise the less guilty in what they did and said because it was predestinated. Those who deny predestination may think that they were less guilty, but believers in predestination will not think so. These same truths are declared by both Peter and Paul in the New Testament. Yea, more, they are declared by the blessed Master himself. It is sure that from the moment the Lord said to Peter, "Before the cock crow twice, thou shalt deny me thrice," it could not have been any other

way. Notice the particularity of the Savior's language. He names the number of times that the cock should crow: only once, not twice, should he crow before Peter should deny him, and then notice that he should deny the Lord not once or twice, but three times. Even to the smallest minutiae did the dear Redeemer declare what Peter should do. Had he only said, Before the day dawn thou shalt deny me, some one might have said, O well, he knew what was in the nature of Peter, and could well judge that under the stress of the events of that night this disciple would deny him. But it was more than this: "Before the cock crow twice, thou shalt deny me thrice," and yet Peter did not take shelter and excuse himself under this prediction of the living Savior; on the contrary, when the Lord turned and looked upon him, he went out and wept bitterly. Had Peter been a denier of the predestination of God it is likely he would have said, If the Savior's words must be fulfilled, then I was not to blame; I could not help it. But being a believer in the infinite wisdom and purpose of the Lord he could not make this excuse. That which Peter felt for himself he also applied to others, and so we hear him saying that the Lord was delivered by the determinate counsel of God, and yet that men did what they did with wicked hands. Some one might say to Peter as he spoke to the people upon the day of Pentecost, Why do you charge them with the guilt of the betrayal and crucifixion of the Savior, since you say that it was done according to the will of God? But still he did charge that as wickedness upon them, and Peter spoke by inspiration of God, and was right; and so also he in substance said the same thing again when a little afterward he declared to the people that the rulers had

conspired against the Lord and against his Christ, to do what the hand and counsel of God had before determined to be done. The strongest predestinarian that we have ever met never said more than Peter here has said, and all predestinarians we have ever known were just as clear and insistent upon presenting the sin of man in all his wicked deeds as they were in insisting upon the purpose and predestination of God in these same wicked events. This is true, not only of the old London Confession of Faith, but also of the testimony of the apostles and of all holy men of the former dispensation.

It will be well perhaps for us to note the course pursued by Paul when he was confronting deniers of the predestination of all things. Of late years we hear little said about the ninth chapter of Romans, and sometimes it is said, O you hinge everything upon Paul, but we feel like saying as we used to hear the late Elder Wm. J. Purington say again and again, "Thank God we have Paul." We surely need not repeat here the language of Paul in this wonderful ninth chapter of Romans. Paul asserts the wicked course of Pharaoh, and then declares the purpose of God in the course which he pursued, saying, "Even for this same purpose have I raised thee up, that I might shew my power in thee." Pharaoh did not know the Lord, and in all that he did he thought only of his own will. He did not know that he was only fulfilling the will of God, to his own shame and condemnation and punishment indeed, but at the same time to the glory of God. How good it is that the inspired apostle was given to see beforehand just the objections that would rise in the natural heart to this statement of truth. "Thou wilt say then unto me, Why doth he yet find fault? for who

hath resisted his will?" Why should he condemn Pharaoh, if indeed that heathen king only fulfilled the will and purpose of God to his own glory and praise? Paul does not at all attempt to solve this question, let us not therefore attempt to solve it. Rather let us do as did Paul, let us say, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" There is no other answer required of us with regard to any of the purposes of God when men deny them. Let us not seek to give any other answer when men ask such questions as Paul here was considering. Ever since we were but a child our mind has stood in awe of God, so that we have not felt to dare question why things are as they are. We have believed that all is right in all God does, and have not desired to try to reconcile to finite reason the statements of his word.

"Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favorite angel pry
Between the folded leaves."

We have not desired at any time to make what it called a hobby of any principle of truth; that is, we have not desired to insist all the time upon one principle of doctrine, and ignore others, and so we have not written or spoken especially of this precious doctrine frequently, at least directly, but seeing the assertion to which we called attention at the beginning of this article our mind was somewhat stirred up, and what we have here written is the result.

In conclusion, we desire to add this one thought, viz., that it has been our observation that those who have most firmly believed in the predestination of God have also been most strict in their judgment of themselves, and most careful to maintain good works. They have re-

garded the name of Deity with reverence, and so have received his commandments with a solemn desire to know them and do them. They have at the same time most sorrowfully, and with indignation against themselves, acknowledged before God their sinful nature, and their departures in daily life from the way of the Lord, and at the same time have confessed with deep humiliation the justice of God in their condemnation, and have felt to pray to be kept from temptation, that all that they are and all they do may be to his glory. It may be true that carnally-minded men may turn even this truth into lasciviousness, as they do all other truth concerning God and salvation, but it is sure those of spiritual mind will never see in this, or in any other principle of truth, any license to commit sin. The firmest believers in the predestination of God are at the same time most careful to maintain good works. To present this truth, and not to argue the truth of predestination, we have written this editorial. We are persuaded that our brethren who may read these thoughts will confess that in some measure, at least, we have here set forth their own desires and experience with regard to this sublime doctrine.

One other thing we wish to notice ere closing: we have heard, and have seen in print, the assertion that Elder Gilbert Beebe was the author of the phrase, "absolute predestination." Were it so, it would not be to his discredit, but as a fact it was used by one of the most spiritual of men nearly a century and a half ago. Toplady, the author of the hymn, "Rock of Ages, cleft for me," used this expression, and wrote lengthily in defense of it, as will be found in the fourth volume of his works. We have thought it well to call attention to this fact here, in connection with what we have written.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

“IT IS FINISHED.”

WHEN the beloved Son of God hung on the accursed tree, when his soul was poured out unto death, when frightened rocks were burst asunder, the heavens in sackcloth were veiled, when the rugged bars of death were loosed and tombs of marble resigned their sleeping tenants, when by the rending of the veil of the temple the ark and cherubims and mercy-seat were all disclosed, while, nerved with malice, Jews and Romans mocked, while racking pains and most tormenting smarts were inflicted on that blessed Lamb who bore our sins, when justice drew its flaming sword and vengeance struck the dreadful blow, when hell exulting in her hour of darkness, amidst the awful grandeur of that dreadful scene, the voice of triumph from the expiring Savior's lips shook the creation to its very centre; stern death, in dreadful terror clad, affrighted, paused and felt the thunder of that voice which in all the power and majesty of the eternal Godhead shouted, “It is finished.”

With due humility and that reverence which becomes the ransomed of the Lord, let us inquire, What was finished? From the sacred record of eternal truth we learn that all was finished that the glorious Mediator had begun. Love was not finished, for the love of God had no beginning. Election and predestination, with all the perfections of Jehovah which shine forth in the economy of salvation, were not finished, for these were without beginning and can never, never end.

But something was certainly finished by the Savior when he in triumph gave the victorious shout, nor has our Lord left this important subject in the dark.

He who runs may read. He finished transgression, made an end of sin, &c. He himself has declared that he has finished the work that his Father gave him to do. We eagerly inquire, What then was the work that his Father gave him to do? The Son of God responds, I come to do thy will, O God. I am come to do the will of my Father who sent me, and to finish the work. And this is the will of him that sent me, that of all that he has given me I should lose nothing, but should raise them up at the last day. And the Father has given him power over all flesh, that he should give eternal life to as many as the Father has given him. A shining messenger from the world of glory came down from heaven to earth to announce the work that Jesus was to perform, viz.: His name shall be called Jesus, for he shall save his people from their sins. He finished the redemption of his people agreeably to the prediction of the psalmist: “The redemption of their soul is precious, and it ceaseth for ever.”

First. He has finished the redemption of his people, and it ceaseth forever.

Second. He has finished, or made an end of sin, as far as it relates to those he represented.

Third. He finished the law as far as relates to its demands in reference to the election of grace and the fulfillment of its divine requisitions. “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.” Heaven and earth shall pass away, but one jot or tittle of the law shall not pass until all is fulfilled. He is the end of the law for righteousness unto every one that believes.

Fourth. He has finished transgressions, for his blood cleanseth from all sin. He has given himself for his church, that he

might redeem it from all iniquity and purify unto himself a peculiar people, zealous of good works.

Fifth. He has finished the curse, having borne our sins in his own body on the tree, and being made a curse for us, as it is written, Cursed is every one that hangeth on a tree.

Sixth. He has finished the covenant of works, having blotted out the handwriting of ordinances which were against us, nailing them to the cross.

Seventh. He has finished the work of making sacrifices for sin. "There remaineth no more sacrifice for sins."

Eighth. He has given a finishing stroke to the perfection of his people, for by one offering he has perfected forever them that are sanctified.

Ninth. He has finished death, having destroyed death and him that had the power of death, which is the devil.

Tenth. He finished the work of his sufferings, being now baptized with that baptism for which he was straitened until it was accomplished. When deep called unto deep, and the billows of divine wrath went over him, deep waters came into his soul.

Eleventh. He finished the complete pattern which he set for his children to walk in. Let no presumptuous wretch dare attempt to change the pattern of the things in heaven.

Finally, he has completely finished all that was written of him in the law, in the prophets and in the psalms, and all that was necessary to secure the eternal salvation and justification of his people, and left them to challenge wicked men and devils, to declare, "Who shall lay any thing to the charge of God's elect? It is God that justifieth." It is Christ that died. He was wounded for their transgressions, he was bruised for their in-

iquities, and the chastisement of their peace was upon him and with his stripes they are healed. He sees of the travail of his soul, and is satisfied.

Reflection. Is it finished, or is something remaining to be done by the redeemed in order to secure the blessed objects of the death of Christ? If something remains to be done, whether it be using means, or giving our hearts to God, or our money to modern institutions, or sitting on anxious benches, or anything else, much or little, then is the work not finished, and the words of the expiring Lamb of God are contradicted. But be assured, dear reader, whatever relative duties are enjoined on the disciples of Christ, there is among them nothing to be added to the finished work of the Redeemer—nothing to render his redemption efficient or effectual, or to extend its benefits to any for whom God did not eternally intend it; so far indeed from it, all the good works of the people of God are the immediate result of the blood and righteousness of our Lord Jesus Christ. Nothing can be added to or taken from the work which Christ finished when he yielded up the ghost and bowed his head unto death. "It ceaseth for ever."

Here then the Old School Baptists find a sure foundation to build upon, and hence we preach Christ crucified, and proclaim a finished salvation in his worthy name—a salvation completely suited to the case of the poor, the needy, the halt, the lame and the blind; a salvation suited to the condition of every hungry, starving soul who by grace is made to feel his wretchedness and mourn his sins, but by no means suited to the case of the whole, who need no physician. The Pharisees of eighteen hundred years ago rejected this finished work, and from that day to the present it stands rejected, de-

spised, opposed and slandered by all the workmongers who have flourished in our sinful world. But tell us, reader, how do you view the perfect work and finished salvation of our Lord Jesus Christ? for be assured if you despise this doctrine you are yet in your sins, but if you love the doctrine and can feed on it you are not far from the kingdom.

ALEXANDRIA, D. C., Feb. 10, 1837.

[By request we republish the above editorial.—ED.]

MARRIAGES.

By Elder H. H. Lefferts, March 19th, 1913, at the home of the bride's parents, near Taylortown, Va., Algernon James Padgett, of Garrett, Ind., and Miss Mary Frances Rodrick.

OBITUARY NOTICES.

Mrs. Lydia J. Scudder, of Colesville, Broome Co., N. Y., died Feb. 28th, 1913, aged 76 years. She was the widow of Corbin Scudder, who died twenty years ago. Her maiden name was Jenkins. Four children were born to them, two boys and two girls. She had lived in the vicinity where she died nearly fifty years. She also leaves behind one brother, one sister and other relatives. She was baptized by Elder S. H. Durand about thirty-five years ago, uniting with the Otego Old School Baptist Church, of which she remained a loving, faithful member until removed from earth and earthly scenes to live and reign with her dear Savior. She was sound and clear in the doctrine of God our Savior, and contended earnestly for the faith once delivered unto the saints. She had a stroke of paralysis last Christmas, and gradually declined until death.

The writer spoke on the occasion of the funeral, March 4th, at her home. Burial was at Sanitaria Springs, N. Y. God bless all who mourn.

ALSO,

Selam Oaks died Sunday, March 2nd, 1913, near Ansonia, Pa., aged 56 years and 5 months. He was the son of James and Jane Oaks, and was born in the vicinity of Jersey Shore, Pa. He leaves three brothers and other relatives to mourn, but not without hope. From conversations I had with Selam on several occasions I believe he was a living soul, and contended for the doctrine of grace. We believe that he is now present with the Lord.

The writer officiated at the funeral, which was held in a meetinghouse in Ansonia March 5th. Burial was near meetinghouse.

D. M. VAIL.

"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."
—Rev. xiv. 13.

My sister, **Mrs. M. M. Milner**, was born Nov. 30th, 1845, and died March 1st, 1913, after an illness of six weeks, making her stay on earth 67 years and 3 months. She suffered much, but bore it patiently. She was the eldest daughter of J. J. and Elizabeth Ferguson. She was boarding with L. L. Ferguson at the time of her death. She was married to John A. Milner in the year 1867; he preceded her to the grave twenty years. To that union were born seven children, all of whom died very young except two sons. W. W. Milner, of Vaiden, Miss., was with her during her illness until her death, and did all he could to keep her with him, but the Lord giveth and the Lord taketh away; blessed be the name of the Lord. Her youngest son, S. J. Milner, resides somewhere in Texas. She leaves a host of relatives and friends to mourn their loss. She joined the Primitive Baptist Church in the year 1887, near Crandall, Texas, (I do not know the name of the church.) On Saturday before the fourth Sunday in March, 1905, she joined by letter New Providence Church, in Atala Co., Miss., and lived a consistent member until death. She was a great reader and dear lover of the SIGNS OF THE TIMES, and had been a subscriber for years. She earnestly contended for the faith once delivered unto the saints, and greatly enjoyed the company of the brethren and sisters. She attended her church meetings and all the associations she possibly could, and greatly enjoyed the preaching of all true Primitive Baptists, but none better than our present pastor, Elder J. M. Palmertree, of New Providence Church, who conducted the funeral services on the first Sunday in March, 1913, at the family cemetery. His text was part of the sixth verse of the twentieth chapter of Revelation: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Brother Palmertree beautifully set forth the truth contained in the text.

Written by her poor, unworthy brother, saved by grace, if saved at all,

H. C. FERGUSON.

NOTICE.

IF nothing in providence prevents, we expect preaching in the Old School Baptist meetinghouse in Woburn the fifth Sunday in March (30th), at the usual hours, by Elder H. C. Ker.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

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SYLVESTER HASSELL.

WILLIAMSTON, N. C.

I find the postage on my book, "Day unto Day," to America is 9 pence (18 cents), and I thought it would be 6 pence, or at most 7 pence. I think on consideration, as the expense of publication has been very heavy, notwithstanding a most encouraging sale, I had better say I will send to any of your readers the half calf gilt edge edition for 5 shillings (\$1.20), or the cloth edition for 4 shillings (96 cents) postage free.

E. LITTLETON, JR.

CHAPEL HOUSE, CROWBOROUGH, England.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81. MIDDLETOWN, N. Y., APRIL 15, 1913. NO. 8.

CORRESPONDENCE.

THE FULFILLMENT OF PROPHECY.

DEAR BROTHER KER:—I have been requested by several brethren to write on the above subject, and seeing your answer to sister Brewster in the last SIGNS causes me to enter the task with great fear and trembling, for I do not understand that subject as you do, and while we may differ in our application of those false prophets, I trust we have brotherly love and forbearance one toward the other, realizing we are only mortal and liable to error. Such views as I have on the subject I will send to you for your and Elder Chick's investigation, and if you feel to publish them do so, and if not, it is all right with me.

The text I wish to call attention to is recorded in 1 John ii. 18, and reads thus: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Here we have the word "antichrist," which to my mind is as separate and distinct from the true Christ as day is from night or darkness from light. They have no fellowship or union with

each other; one is set as representative, or leader, of one class, and the other of another class. Now this is the principle by which I wish to follow the subject. First, I want to notice the true Christ, his character, and from whence he came, and what was his mission. He came from his Father, (God) and his Father uses as many appellations to designate him as his Son, the true Christ, as he does his followers, and none of the names or appellations by which he calls him is applicable to antichrist. But all the holy men of old who were moved by the Holy Ghost to testify used the word "antichrist" as opposite to the true Christ, who is moved by the will and command of his Father, (God) while antichrist is moved by the prince of the power of the air, (devil) the spirit that now (in these last times) worketh in the children of disobedience, and for this reason Jesus says, Ye shall know them by their fruits. John says, "Little children." This appellation is foreign to the name he calls the followers of antichrist. By this we know it is the last time, for we have heard (the prophets spoke of the last time) that there were false prophets in former times, and there shall be false

prophets among you. Jesus says they shall come, and tells just how they shall come: in sheep's clothing; that is, outwardly, with all humility, and as far as the "little ones" can see or know they are truly brethren, truly children of the Father. But Jesus says they are ravening wolves inwardly, and the true Christ cannot be mistaken; he knows all things, he can see and know the false heart as well as the true, but the "little children," who have the spirit by measure, only know as it is revealed to them, and John now has the fact revealed to him and the little children that the last time had come, for the prophecy has been fulfilled in them. The prophet of old said: "All thy children shall be taught of the Lord; and great shall be the peace of thy children." So Job would say: "I have heard of thee [the true Christ] by the hearing of the ear: but now mine eye seeth thee." So you see the oneness of the little children with Job. We have heard that antichrist should come, but now we no longer hear, but we see them, and by this revelation we are taught to know the truth regarding the last time, and O what peace it gives the little ones in the last time (the latter part of our journey) to come to some monument in the way set up by the true prophet. Is it not wonderful? No wonder the prophets called it the way of holiness, the good way, the way of peace. This last time spoken of here by John is a time the little children can and do sing the mixture of joy and sorrow we daily pass through. The sorrow was to see those going out. The little ones had been as close to them as the dear disciples were to Judas, but here in the last time, or end of the journey with Jesus, they were made to know Judas for the first time; although Jesus knew he was a devil from the beginning,

yet the disciples had all confidence in him, trusted the bag with him; but now in the last time of their associations how painful to hear the words drop from the Master's lips, One of you is a traitor. O what solemn words: Lord, is it I? Can it be possible that I have followed him all these many years, and now in my last days have the sentence of traitor passed? None but the little children know the weight of the shock, and if there was not a revelation to teach us the true meaning of the word we would faint and fall under the cross. But the dear Jesus says, My yoke is easy and my burden is light, and you shall find rest to your souls. O precious promise, rest to the weary soul; and while the little ones said, Lord, is it I? we hear Judas saying the same (here we see the sheep's clothing). But Jesus says that which is hid shall be made manifest; they shall all be taught of the Lord, so listen; behind a frowning providence he hides his smiling face. The one to whom I give the sop is the one. Here, I feel, was a moment more solemn than death, waiting for the solemn manifestation, and how did that peace which passeth all understanding blow on their troubled breasts when they found out it was not any of them that should prove traitor to Jesus; so the sop when it was dipped was given to Judas, and he went out from among the little ones, and proved that he was not of them by hanging himself, and his bowels gushed out, and for the first time were the little ones enabled to know what Judas was, and here in our text John says, They went out from us, that it might be made manifest they were not of us; for if they had been of us they no doubt would have continued with us, but it was made manifest that they were not of us (the little children of God). I cannot believe that

those false prophets and antichrists who rose up among the children of God were born of the Spirit, for the evidence of the new birth is love, and if they had loved God they would have kept his commands, and this is his command, that ye believe on Jesus and love one another, and this is the evidence we have that we have passed from death unto life, that we love the brethren. How can I prove to the brethren that I love them if I wilfully and maliciously spread a net of deception to turn their feet from the strait and narrow way that leads unto life, into the broad way that leads to destruction? The only way we can know the tree is by its fruit. Do men gather grapes of thorns or figs of thistles? No, it is contrary to nature. A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth corrupt fruit. I believe the true minister of God is called with a holy calling, and God has called him to preach the truth, and if he preaches false doctrine God is thwarted in his purpose, and the sheep have no way of telling the false prophet from the true. Jesus says, My sheep hear my voice, and they follow me; they know not the voice of a stranger, (antichrist) neither will they follow him, but he says we (the little ones) shall not be tempted above that we are able to bear, but with the temptation he will make a way of escape. So while we are a poor and afflicted people here in the midst of a wicked and perverse generation, God says we shall trust in him, and while we are nothing, and less than nothing, sinful, blind and know not how to direct our steps, know not how to miss the fowler's net, we have the precious promise that he (our true Shepherd) will keep us and bring us off conquerors, and more than conquerors, through him who loved us and gave himself for us, and the

way he leads us is in paths we have not trod. But the precious promise is, he will make crooked things straight, and this last time here, when there is such a falling away and going out, the dear Lord straightens with the confirmation that his counsel shall stand, and he will do all his pleasure, and his pleasure is that not one of these little ones shall perish. He makes the rough places smooth by sealing his precious promise to us that he will never leave us nor forsake us, and we are sure if he never leaves us we will never leave the little flock, for there is no power but of God, and the powers that be are ordained of God. Dear ones, there is nothing able to separate us from the love of God. We realize that there are many false prophets in these last times, and to-night as my pen moves there is an emotion coming up in my soul which is unspeakable. Looking back over the fifty-seven years of my journey here in this world of sin and sorrow, nearly thirty-five years of which time have been numbered with these little ones, with the lo heres and lo theres all the way along, I have seen them rise up and go out, yet I find my heart and mind pleading, Entreat me not to leave thee, nor to return from following after thee, for your God is my God, your people my people; let me live where you live, and there let me die and be buried. All the reason I can give for such feelings is that God has established me with you in Christ and anointed me, sealed me and given me the earnest of the Spirit, and this earnest assures me of the fullness of immortality.

In conclusion, I want to say that prophecy is statements of facts spoken by our Savior and the prophets of old, who were moved by the Holy Ghost, and the apostles were inspired by the same Spirit to

declare future events, and every prophecy which has not been fulfilled is just as sure to be fulfilled as God is true. Some seem to think if God's children would live more pious and show more zeal many of these sad events would never come to pass; for instance, Paul warns the Elders at Ephesus to take heed unto themselves, that is, watch. God has ordained and placed you, he would say, on the walls for watchmen; not only watch yourselves, but watch over the flock which God has placed you over. Here he plainly tells the purpose for which they are placed as watchmen: Feed the church of God, which he hath purchased with his own blood, for I know (now Paul states a fact, he prophesies) grievous wolves shall enter in among you. Now if wolves are among the sheep, that does not make them sheep, and even of your own selves shall men arise, teaching perverse things, to draw away disciples after them. Paul here states facts, he says the mission of the Elders is to feed the flock. The mission of the wolf is not to spare the flock, but to destroy; the mission of those who rise up among the flock is to draw away disciples after them. Now if these Elders fail to feed the flock, Paul is proven to be a false prophet, and if the wolf fails to enter in, and men fail to rise up among us, Paul is proven a false prophet, and so with all prophecy it must come to pass. Paul did not give this charge to those Elders with the thought that their taking heed (watching) would keep those wolves and false teachers out, but watch for the fulfillment of these things, for they must come to pass. John and the little children saw and bore testimony to the fact of prophecy; for you have heard that antichrist shall be in the world. That going out they would not have understood had they not been watching;

and even so with us to-day, we see the going out from among us. What does all this mean? Are the little ones (God's children) divided? If so, where is the truth of the statement of Jesus: A house or kingdom divided against itself cannot stand? And if the church or house of God is ever thrown down, Daniel's as well as the Savior's prophecy fails.

Now, dear brethren, I will leave these remarks with you for your calm investigation; you are the judges, and I have had my case in your hands now for nearly thirty-five years, and feel perfectly willing to have it remain there. I know my thoughts of this subject are scattering, but I feel you can see that our obedience or disobedience will not change any of the prophecies of God, but will prove the fulfillment of prophecy. If I am faithful unto death it will prove that God has done a wonderful work for me, but if my lot should be as the true proverb, and I turn back to the world, it will prove that he has not done what I profess he has. Except the Lord build the house, they that build labor in vain. Except the Lord keep the city, (church) the watchman waketh (watcheth) but in vain.

Now unto Him who is able to keep us, be glory now and forever. Amen.

Yours in bonds of love,

J. T. BARNES.

TOUCHET, Wash.

[WE are glad, brother Barnes, that you felt impressed to write upon the subject: "Fulfillment of prophecy," and there is no difference between us on that subject, though we might have said some things that you did not say and our expression differ. The difference between us is our understanding of "false teachers" and "antichrist." You class them as one, and associate Peter's declaration: "Even

as there shall be false teachers among you," with John's statement that, "Antichrist, whereof ye have heard it should come; and even now already is it in the world." We do not understand Peter to even suggest a shadow of antichrist when speaking of false teachers among the brethren, but of themselves, as Paul declared, should men arise and make merchandise of them. Nor do we understand John to suggest the thought that the spirit of "antichrist" was in the children of God, but "in the world"—the Jews, who denied that Christ was the Son of God, and that he had fulfilled the prophecy of the Old Testament. Brother Barnes says: "I cannot believe that those prophets and antichrists that rose up among the children of God were born of the Spirit." Neither do we believe they were, but rather believe exactly what John said about them: "He that hath not the Son of God hath not life." And perhaps we would not believe the "false teachers" among the brethren were children of God had not Peter, the inspired apostle, said, The Lord bought them. They therefore must have been redeemed. Again, Peter said they had forsaken the right way. They must therefore have been at some time in "the right way." Again, he says they had escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, but were again entangled therein. To know Jesus Christ is eternal life, and therefore we conclude that they were not "antichrist." Still Peter continues and says they had known the way of righteousness, but had turned from the holy commandments delivered unto them. The commandments of the law were not given to any except Israelites, and we are inclined to believe that the "holy commandments" of the gospel were not de-

livered in the apostles' day nor in this day except to the spiritual Israel of God. Our opinion of this matter is based upon the declarations of Peter, not upon any theory or notion of our own, and as long as Peter continues to declare that they were bought of God, had knowledge of our Lord and Savior Jesus Christ, knew the way of righteousness and had the holy commandments delivered unto them, we shall be compelled to believe they were children of God, even though they forsook the right way and became false teachers. We hope, brother Barnes, that this may give you perfect understanding of our position upon the subject, and though you differ with us we assure you of our love and fellowship in the gospel of grace.—K.]

SOUTHAMPTON, Pa., Feb. 26, 1913.

DEAR ELDER KER:—I am sending to you a portion of a letter of a dear friend and sister well known to you and many readers of the SIGNS. This account of her deliverance from the deep soul trouble in which she had been many years should be a comfort and upbuilding to all of God's children, whether they are rejoicing on the mountain top or stumbling along in darkness and almost despair.

Your least sister, if one at all,

MILDRED P. DURAND.

APPIN, Ont., Feb. 7, 1913.

MY DEAREST MILDRED:—I have wanted to write you ever since the meeting, to tell you of my joy and peace, but have feared to do so. I thought Elder Coulter would tell you of the meeting, and that perhaps then you might write me, but when your card came this morning it seemed I could not wait longer.

I left home on Thursday afternoon and went to London to Beckie's. I had been

very busy before I left. Once in a while I would find myself planning on my visit in London, and I would wonder what I could ever say to Beckie, for my mind had been completely taken up with the world, not only with work, but with worldly amusements. Sometimes I would think, I must try to find time to read the SIGNS or the Bible, to see if it would stir up any good thoughts in my mind. As I sat in the train going to London I suddenly thought that I was on the way to the meeting, but there was no hope, and, I must say, not even a desire (as I once felt) that I might have pleasure in attending the meeting. I had a desire that the meeting might be blessed to Beckie, but for myself I had wandered so far away that I could never hope for any blessings from God. My visit at Beckie's was very pleasant; it was good to be there, and I felt a love for her and a joy in being with her and away from the world, but still I went on to the meeting with no particular feeling. When I sat down in the meetinghouse on Saturday morning there was not the least idea in my heart that I should have any pleasure in the preaching. I knew as I met the members and saw their sweet faces and felt the handclasp there was a joy. I longed to be with them and hear them talk, and be away from the world. I felt it was good to listen to the preaching that Saturday morning, and many things that Elder Slauson spoke of seemed sweet. That afternoon as Elder Coulter spoke I felt a sweet joy I had never known before. He spoke of the golden candlesticks and of the ordinances of the temple. There were the golden candlesticks of pure wrought gold, without alloy, which held the candles. The little candle could not stand alone, but was held by the candlestick. I had never

seen such beauty in the church; it seemed they were all bound together by that wonderful love of God, so that they could not turn one way or the other, and O the process, the suffering, the fire that the gold must come through to be purified. To me there was a beauty in it all that I can never tell. I felt the power of the words, Go take thy shoes from off thy feet, for the place where thou standest is holy ground. There was a love in my heart for those people I had never felt before. I was sorry when Elder Coulter stopped, for it seemed he had just preached to me. All that night and the next morning I could not get away from the beauty of it, and as Elder Slauson was preaching and that desire was in my heart to be with these people, I could but think of my companions in the flesh, and wonder what they would say, and O, as many times before, the thought of the communion would come up. I knew in my heart that, Except ye eat my flesh and drink my blood ye cannot see the kingdom of heaven, and again I felt that, As oft as ye do it, do it in remembrance of me. I felt I could do as Mary did, wash His feet with my tears and wipe them with the hairs of my head, and O the feeling of unworthiness and the feeling that I could never partake of those emblems of his body, when the words came with much assurance and hope: And all these things shall be added unto you. The meeting seemed very sweet that morning. We went out to Deacon Campbell's for dinner, and the Elders were there, and how I longed to ask them if those words were in the Bible. At times they would seem very sweet to me, and again I would wonder if they were only a temptation of Satan. My heart was heavy, and I found a deep longing and sweet love for the people of God. I

loved to hear them talk, but all the time we were there I did not have a chance to talk to the Elders or any of the members. That night we went to the meeting, and it was very sweet; I cannot remember the words, but they seemed full of power. I had no desire to ask a place in the church, only a deep love for them all. As the church stayed in and I went out I felt it was a lovely place, and I could but cry in my heart, There shall ye taste unmingled joy and dwell in perfect peace. Mrs. McWilliams was received that evening, and in my very heart I felt a joy for her that I had never felt before. But I cannot tell you half. We went to Deacon Gillis' that night. O, I felt, if I were only good like those dear members. As we sat there in the parlor I felt I was nothing and less than nothing, and could willingly lie down and let them trample on me. I had never been in such a place, and had a longing to tell them of my own unworthiness and of their perfection in Christ; I felt he had washed their sins away. That night I felt I could not go to bed without talking to the members and Elders. I longed to be patient and wait God's time, and again and again the words would go through my mind with comfort: And all these things shall be added unto thee. Finally we went to bed. O, I shall never forget that night. I was given a sweet peace and joy that I had never known. As we went back over the past, and felt the wonders of God in leading us all the way, how I longed to praise his name. I felt I was nothing and altogether vanity, but he is the chiefest among ten thousand, and the One altogether lovely. I could but clap my hands for joy, the burden was gone, and I was made to hope that, although the very smallest, I was a stone in that building, and was willing to suffer any-

thing. I had hoped in the days that were past that I might be of some use in the church, but now that was all gone, and I longed to be only the least. I was altogether vile, but he was altogether lovely. I wondered how any one could sleep, and again and again I felt to cry: "Could ye not watch with me one hour?" I longed for some one to come and read the Bible, and felt if I could but praise his name, yet I was afraid to move lest this joy should leave me. I shall never forget that night; surely it was a night to be remembered in the land of Egypt, when the angel of the Lord passed by and saw the blood of the lamb sprinkled on the doorposts. I felt that I had passed through that same experience, yet I was afraid every moment lest this joy should leave. I wondered how I could get up and dress, then I was afraid that should it stay with me the church would not have time to wait, for I knew they would be in a hurry to leave for the train. But still, although assured that they would be willing to wait, I feared it would leave. Again and again I clapped my hands for joy, and we all lay there awake all night and praised God for his goodness to the children of men. For he shall bring his sons from afar; and his daughters from the ends of the earth, and they shall all praise his name, for they shall all know him, from the least to the greatest. I wish I could tell you of the glory of that hour, but I have been trying to tell it ever since, and yet I can say, The half has never been told. But there was the fear that it would all leave when I would get up, but suddenly the words came with much power, Arise, and shine, for thy light is come, and all fear was wiped away, and a sweet peace and joy rested on my soul that I am sure I shall never forget. I thought of many

precious seasons in the past, when I felt the candle of the Lord had shone around me, and I longed to praise his name for his goodness to the children of men. How I longed to tell the church of his wonderful goodness. I could not hold my tongue. When I went downstairs I found that many had heard me through the night, and they all seemed to rejoice with me. Elder Slauson had not slept all night, and many of the others, and it seemed so strange. I had not been well for a couple of weeks before the meeting, but that morning I had not an ache or a pain, but all was joy and peace. It seemed I could not wait until they ate breakfast and got away to the meeting. I wondered how any one could speak of anything else. I had longed for many years to be given in my heart the sweet song, "I'm not ashamed to own my Lord," but never until that morning could I sing it with a heart free from the feeling that although I might sing it before man and he could not know my heart, yet God knew it was not in my heart. O how many times has my mouth refused to utter the words. I have been trying to tell you of that hour, but no man knows until he comes to that place, and only they can understand it who have come through the same. As I lay there in my joy I thought of days past, and knew that if I should see any one act as I did I would think they had lost their mind. When we went to the meeting I still felt that sweet peace, and yet there was a fear lest when the service was going on I might lose it, but "Arise, shine; for thy light is come," seemed a sweet assurance, and I longed to do His will. At times before when I had heard the members say anything of the exercise of my mind I felt a rebellion in my heart, but this was all wiped away. They

all looked lovely, and I saw a look in their eyes I had never seen before, and I loved them all, and felt I could lie at their feet. I was not worthy to be one with them, but Jesus was able to wash away all sin. I felt I knew something of what Jesus said when speaking of the tabernacle: Not one stone shall be left on top of another. I was all undone. The meeting was very sweet, but I believe there was so much in my own mind that I could hardly follow. All the time I wondered if God would grant me grace to carry me through, or if it would all leave me. I was impatient at first for the meeting to be over, for I longed to tell the church of his goodness to me, even the least of all, if indeed one of his saints. After the service they sang the twenty-third Psalm, and the words seemed very sweet: He leadeth me beside the still waters and he maketh me to lie down in green pastures, and O the beauty of the words, Goodness and mercy all my life shall surely follow me, and in God's house for evermore my dwelling-place shall be. Surely I felt my cup was running over. When the service was over I felt I could not leave the place; it seemed I could only sit down. I did not feel nervous, I did not feel like crying, but I longed to tell them how unworthy I was, and of all the goodness of God. All fear of the world, or of what they might say, was taken from me. I felt ignorant indeed of the order of God's house, but longed for the church to judge. As I stood there I could hardly say a word. I thought if it had only been as the night before, but now I felt sure they could not receive me. I even felt a desire to turn and run away. Again and again I felt if it were of God he would not leave me thus, and when I was received I could hardly believe it. But O the joy and

peace when the members came and kissed me. They all looked beautiful to me, and I felt indeed that they had taken me up in their bosom. Truly He had brought me to his banqueting-house, and his banner over me was love. I hated to leave the place where Jesus showed his smiling face. As I went out these words seemed sweet: With believers enrolled, with believers to live and to die. All that fear of meeting my old associates was taken away, and I felt the truth of the blessed promise: All these things shall be added unto you. First it seemed I felt only, "Glory to God," then, "Peace on earth," and as I went out I felt that "good will toward men," and truly felt I had not an enemy in all the world. I felt as I went on my way to Muirkirk, It is enough. I was ready then to come home; however, Elders Coulter and Slauson were to preach in St. Thomas that night, and there was a joy in staying. I felt very near to all the members, and longed to do only those things which would be pleasing to the church. "Be ye not slothful" in duty, and already I felt it my duty to attend the meeting at every possible opportunity. I feel to thank God that he had given me the same love for each member and for each Elder. When some one asked me if I felt a desire for any Elder in particular to baptize me, I could but say I felt to leave it all with the church, and when they asked me when or where I wished to be baptized, I felt just the same. In days past it had seemed if God should ever grant me such a blessed privilege that I would want to be baptized at home and have all my own family there, but that was all taken away. Before I had been a stranger and alone, but now I had been brought "home." O the depths of the meaning of that word, and I longed to do only those things that are pleasing in my Father's sight. That night in St. Thomas the meeting was very precious, but I was full. I had heard the members say how they felt they had been at a feast and were satisfied, but never before in my life had I gone to meeting that I did not come home with an aching void in my heart. Often the meeting was very sweet, but still I longed for something more, I knew not what, but on Saturday as Elder Coulter was preaching I thought of Ruth, and how the king had commanded that some handfuls be left of purpose, that she might find them, and I felt that the King had dropped some for me, and with Ruth I could say: "Entreat me not to leave thee, or to return from following after thee." We came back to London Monday night, and as we were leaving the dear friends I wondered if, after I had gone home and taken up again the cares and duties of life, they would still think of me, and the words kept going through my mind, Bear up the feeble knees. I knew I was feeble, and so apt to fall; I knew that only He could keep me, and O how I needed that love and forbearance and tender watchcare of the church. I longed that they might carry me in their bosom, for it seemed so small a thing would cast me down never to rise again. Surely they have all showed me the utmost love and tender care.

I have written all this, and yet feel I have told you nothing; but no tongue can tell of the love of God to its depths and fullness, and we cannot think of that love without first remembering the burden of the plague of sin, the wormwood and the gall. I hope you will pardon all I have written amiss, for I know I have not written as I would like to, but in my heart I feel to say and do only those things which are pleasing to God, and O

may I be kept, that I may never bring reproach or shame to the church.

Yours most sincerely,

ELIZA McDONALD.

[WE have known sister Eliza for some time, and something of her deep exercises, and are indeed glad to learn of the wonderful deliverance she has experienced. May the blessings of God attend her and sister McWilliams, who was received at the same meeting by the church. —K.]

EXODUS XII. 1, 2.

"AND the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you."

This, like all other Scripture, is mysterious, dark and meaningless unless the eyes of faith have been given us to see through the veil into the mysterious depths of that which Moses was given to write, when according to God's commandment he penned these words. In endeavoring to look into the mysterious depths of holy writ we must first consider who was speaking, and to whom the words were spoken. The Lord Jehovah himself spoke these words, and he spoke them unto Moses and Aaron, that they might deliver them to the children of Israel, and his word was that this month should be unto them the beginning of months; that is, not only to Moses and Aaron, but to the whole house of Israel was it said that this should be the beginning of months unto them. The children of Israel were peculiarly dealt with. Let us bear in mind that they were the chosen people of God as a nation, being the promised seed of Abraham, and reading the narrative given us of their travel we find that time after time the Lord said unto them, I am the God of Abraham, of Isaac

and of Jacob. This was that same Jacob who supplanted his brother Esau, and it was said of them: "The children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand. * * * The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." All the way along God in his providence, according to his all-wise purpose, mysteriously guided and protected his people. Time after time to them it looked so dark that it seemed impossible for them to escape death, and they were ready to give up in despair, but in their darkest hour deliverance appeared.

Now, dear brethren, look with me and see the same things in the travel of your own mind along the way in which the Lord has been pleased to lead you. If we cannot see the travel of our own mind in the troubles, trials and deliverances set forth in the types and shadows, then they are of no use to us, and we will never see them until it pleases God in his wisdom and mercy to reveal them to us. Let us see how Jacob was led in the wilderness, as it were, with no companion, fleeing from the wrath of his brother, fearing for his natural life and lying down with a stone for a pillow. Have we never felt that night had come to us and we were afraid, fearing that we had no friend, and were without hope and without God in the world? Have we never been made, like the dear Lord, to say, The birds have nests, and the foxes have holes, but the Son of man hath not where to lay his head; and like Jacob, to feel that we have only a stone for a pillow? How hard this is, what an ordeal for one to pass through. What did Jacob see in his dream or vision? He saw a ladder that reached from heaven to earth. This

ladder was a vision of Christ; it showed that he had a Mediator between earth and heaven, between man and God. Then what did Jacob say? Surely the Lord was in this place, and I knew it not. The Lord had appeared thus to him in his night vision, and he called the place Bethel. Let us remember that it is always in the night season that the Lord appears to us, when we are fearing and trembling, fearing that our enemy will surely destroy us. But when we are aroused from this state we see the same ladder that Jacob saw. We see Christ as the way and the truth and the life, as our Daystar, our Mediator and Intercessor. Then we can say, as did Jacob, Surely the Lord was in this place, and I knew it not. Then we go on our way rejoicing. Was it always peace and joy with Jacob? Time and space would fail to tell of the many trials which Jacob passed through.

I will now come a little closer to the text, as I am making these remarks too lengthy. Jacob was prospered of the Lord for a little while for a wise purpose, to show that he was a chosen vessel of mercy unto the Lord, even while he was subjected to the severe trials which befell him, and which befall all the people of God. We are now told that Jacob met with an angel, who wrestled with him all night until the break of day, and Jacob was ever afterward a cripple. Do not all the children of God meet with this same angel, and afterwards do they not go halting all the days of their life? Then we are told that the Lord said, Thy name shall no more be called Jacob, but Israel. Then afterwards we are told how much he was troubled. His son, whom he loved, was sold into Egypt, and Jacob thought that he was dead. But afterward we hear Joseph say to his brethren, Ye

meant it for evil, but God meant it for good. Let us remember that the children of Israel were typical of the people of God spiritually, the church of the first-born, not of some little congregation, as a church in this or that place, where a few of the vessels of his mercy are permitted to meet from time to time to worship in his name, but the whole church of God, every one whom the dear Savior came to redeem, and he did redeem all whom he came to save; not one was left out, for he said, Of all that the Father hath given me I should lose nothing, but raise it up again at the last day. In a most peculiar and miraculous way did the Lord lead his people down into Egypt, by sending a famine into the land of Canaan after making seven years of plenty in the land of Egypt. We read that he caused the king to dream a dream which the wise men of Egypt could not interpret. Now right here I will say that it seems to me that Egypt, as here presented in connection with the Lord's people, is typical of the flesh; not of the wicked people of the world, as they are termed, but this flesh of ours, which is continually warring against the Spirit, and the king of Egypt, Pharaoh, is a type of that evil spirit, the devil, who is always ready to make all manner of suggestions to tempt the Lord's people to despair. But God in mercy prospered Israel. They were not burdened when they first went down into Egypt, but the Lord directed the heart of Pharaoh so that he gave them the land of Goshen to dwell in, and prospered them in every way, so that jealousy might be aroused in the heart of the king, to the end that God show forth his mighty power, and so he turned the heart of Pharaoh against them, so that he bound heavy burdens upon them, and in the end sent out the

commandment to destroy every man child that was born to them. But while the command went forth to destroy all the male children who should be born among them, yet the midwives feared the Lord, and did not do as the king had commanded. Then he sent forth another decree that every man child should be destroyed. But see how the hand of God was in all this for the salvation of Israel from their bondage. The king's command was that they should be cast into the river. Now when Moses was born they saw that he was a proper child, and hid him three months, then in the Lord's own time, when they could not hide him any longer, they made an ark, something that would float, and placed the child in it, and cast him into the river, and his mother and sister watched to see what would become of him, and when Pharaoh's daughter came down to bathe she saw the child, and had compassion on him. Then his sister came and asked if she should secure a nurse of the Hebrews for the child. Thus his own mother was taken for his nurse. Now all this was done to show the Lord's power and wisdom in leading his people, and in calling them. Moses must be saved and raised up in the king's house, with all the prospects before him that this world could afford. But we read that when Moses was come to years, he refused "to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Why did he so choose? Was it, as we hear said so often in the world, that God left him to do as he pleased, and that he leaves us to do as we please? No, dear brethren, no one ever chose affliction of their own will, but God led him to so choose, as he does all his people, and he was then

ready to give up the pleasures of the king's palace, for the Lord had said to him, Follow me. He has never called one yet who was not made willing in the day of his power.

Now what about this first month? Moses and Aaron were told time after time to speak to Pharaoh, and to say unto him, Let the people go into the wilderness three days' journey, to worship their God. But the Lord hardened Pharaoh's heart that he would not let them go, and this was to the end that he might show forth his power in bringing the many plagues upon Egypt. But at last he said, I will bring one more plague, I will destroy the first-born of every man and beast in Egypt, from the house of the king down to the house of his servants, so that there shall be a dead body in every house. But he gave command to Moses and Aaron what they should command Israel to do, so that there should not be one of them harmed. They should, according to their families, kill a lamb, and it should be without blemish, and the blood should be sprinkled upon the lintels and the door-posts, so that when the destroying angel should pass over and should see the blood he should pass them by, and this passover supper was commanded to be observed in all their generations. So Christ did eat this passover with his disciples in the night in which he was betrayed into the hands of sinners to be crucified. Now this was to be to them the beginning of months, the first month of the year to them ever after. After so many years of hard bondage they were to be delivered. This does not mean that it was the beginning of months in their natural life, or with regard to natural things, but this was a wonderful time to them, and they were to be brought to know that it was the Lord God of heaven and earth who

had been leading them all the way, and who was now their deliverer and salvation; you and I, who have been in bondage and have felt that our task was more than we could bear, and after all that we could do have been told, You are idle, you have not finished your task, and who have found that the harder we worked the harder was the burden to bear, when in the Lord's time we were called by grace, and peace was spoken to us, and found that the blood of Christ atoned for us, then, like the children of Israel, we have been led out, and led across the Red Sea, and have stood on the banks of deliverance, so that we have been made to sing the song of deliverance. This is to us the beginning of months, the first month of the year to us; it is the beginning of a new year to every heaven-born soul. It is not what the world calls the new year, ushered in with their watch-meetings. What do they see? Do they see any change from the old year? They do not really know at what moment the old year passes away; there is no change, but with those who are called by the grace of God, and delivered from the bondage of corruption into the glorious liberty of the children of God, there is a great change. It matters not whether it is January or December, it is to them the beginning of months. To those who are happy in him, December is as pleasant as May.

Your brother in hope,
JOHN L. HASTINGS.

DELMAR, Del., Jan. 2, 1913.

WHEELING, W. Va., Feb. 2, 1913.

DEAR BRETHREN EDITORS:—I am sending two letters, and if you think best I would like to have them published in your good SIGNS. They have been of especial comfort to me. Please return

Elder Chick's letter to me, as I wish to share it with some of the dear children who do not read the SIGNS.

With sincere love and esteem, I am, I hope, your unworthy sister,

FLORENCE PULTZ.

NORTH BERWICK, Maine, April 12, 1912.

DEAR SISTER PULTZ:—I received your letter yesterday, and feel it is agreeable to my spirit to become acquainted with any one who fears the name of the Lord. In our age it is an easy thing to have knowledge of persons by "pen and ink" whom we have never seen, and I have had very gracious correspondence with many dear children of God in this way. You speak of knowing my writings even before you see my name. Yes, I suppose it is so, I cannot write like any one else. Many years ago I grew tired of my own way of writing, and thought I would change my style, &c., and tried it, but it was no use. I write as I feel the matter in my mind, and can only use such words and phraseology as I have power to handle; I am no copyist. One thing, dear sister, I feel I can say, that I only desire to write what shall be to the edification of the people of God, and often while I am writing my heart is in prayer to the Lord to give me words to pen that shall be for the benefit of his children.

There, I have written enough about that. Here are a few lines I wrote about two years ago, but to-night they are just as true in my heart as then. I wrote these verses after hearing some one sing a song: "Drink to me only with thine eyes."

Smile on me, Jesus, with thine eyes,
That shall illumine mine;
Give me a kiss of pardoning love,
That shall more cheer than wine.

The thirst that from my soul doth spring,
Doth ask a drink divine;

Give me thy love, though but a sip;
O, there's no love like thine.

My heart to thee breathes forth its praise,
How far from honoring thee;
Thy loveliness and deeds of love
Hold me in captivity.

The wine, the fruits of thy dear love,
Doth strengthen, cheer my heart;
Since thou hast lived, yea, died for me,
O let us never part.

Held captive in the chains of love,
Thus drawn, I follow on,
In all things more than conqueror,
Till with thee on thy throne.

My triumphs are love's victories
O'er sin and death and hell;
Emmanuel's love shall bear me through
To heaven, with thee to dwell.

A few days ago I thought within me,
What a sacred mystery this is, that for
now more than forty years I have been
sighing, panting, longing after Christ; I
have been hating and striving against
sin; I have struggled hard, it has been in
conflicts all the way. God surely has
been with me, Jesus has sustained me,
and though many times the fire has
burned low, and only as smoking flax I
have been, yet God has maintained my
soul in life and hope and everlasting con-
solation. No one has needed more to
know the Lamb of God, and he has been
precious indeed to my soul.

"Christ and my soul are now entire;
I'm smoking flax, his love's the fire;
Our firm united souls entwined;
Thus I am his, and he is mine."

When a child I sang those words, but I
then knew not their signification, but
now I enter into them, and many, many
times I have sung of our Beloved, using
those words. He inhabiteth the praises
of Israel. Every grateful and adoring
note in our song tells of his honor and
majesty, grace and loveliness. O that I
had a heart to love and praise him. My
life, as one professing to fear the Lord,
has been an exercised one; a few points

of Old School Baptist doctrine in my
head does not suffice my soul, the only
thing that satisfies my longings is that
personal heart intimacy with Jesus Christ.
There is much religion in the world that
is utterly void of knowledge of Jesus
Christ. Ah, sometimes my poor heart is
so dull, so unbelieving, and yet when
preaching to others I am telling of the
faithfulness of God, of the immutability
of his counsel and of the exceeding great
and precious promises in Christ's gospel,
of the pity and generosity of Jesus our
King, and of his matchless, undying love
to his own, and that he is determined to
have them all in immortality and incor-
ruption with himself in glory. I would
speak with all comfortableness unto Zion,
and tell all her children to be of good
cheer, and yet all the while I am speak-
ing I am as a wretched outcast from it all
in my soul's feelings. At times I have
envied the comfort, the relish with which
some of God's dear family have feasted
upon the truth I have been proclaiming.
I am as one languishing in a dry, parched
place in the wilderness, while in the word
of my testimony I am leading the "little
flock" in the green pastures of the ever-
lasting covenant, ordered in all things
and sure. I am so often such a paradox.
The apostle saith, "Death worketh in us,
but life in you." But though so dull, so
desolate, innumerable times I prove that
God has not forsaken me. I lament my
hard-heartedness and inward departures
from him; he moves me to mourn over
my estate, to confess my sins, my heart
is softened, I am humbled and crave
some token for good. Does he regard
the cry of the needy? He does, and I
find hope and blessedness and strength
in Jesus Christ.

I will not continue writing, for I am
weary, but there is no end to the things

of the kingdom of God. May the Lord bless you and comfort you in the sure mercies of David.

I am your brother in Jesus,
FREDERICK W. KEENE.

HOPEWELL, N. J., Jan. 8, 1913.

DEAR SISTER PULTZ:—I have felt like writing to you ever since the coming of your letter of October 13th. The delay has not been altogether because of being busy, (though I have been busy) but much of the time I have felt wearied in mind as well as in body, and at such times it is hard to think or compose even things that are familiar. To-day I am only writing because I want you to know that your letter was a blessing to me, not because I feel that I have much to say. First, I will mention your request that your letter to Elder McClanahan should not be published. I had already forwarded it to the office when your letter came, and then I, after having read it carefully, did not think that any one would take offense, and I have heard of no one doing so. I hope you will, for these reasons, excuse its being published. I cannot help a feeling of gladness that you could understand what I had written concerning the thoughts and feelings of the heart sometimes spoiling our service. Because I have found it so in my own labors, what the apostle wrote in the seventh chapter of Romans has at times been much blessed to me, and I have felt my hope and my strength renewed as I have read his language and have thought upon it. How true it is that sin is mixed with all we do. It is mixed with our service in the sanctuary as much as in our daily mortal life. This is not only declared in the word by many portions of the Scriptures, but especially under the Mosaic typical law there is one provision that

just covers this ground. Among all the other sacrifices provided for sin there was one for the iniquity of their holy things. All these types, these sacrifices for sin, pointed to the one great sacrifice for sin, viz., the death of the Lamb of God in atonement, and by this special type we learn that his blood was shed for the iniquity that shows itself in our spiritual service. His blood cleanseth from all sin. The poet said, "If I pray, or hear, or read, sin is mixed with all I do." Sin taints prayer, preaching, singing, almsgiving, everything, as the poet implies. How then shall our service find acceptance with God? There is but one way: the blood of Christ washes away even the iniquity of our holy things. Poor and tainted as our gifts before the altar are, yet they find acceptance there, but it is through the perfect offering of the perfect Savior, and so even in our prayers and praises and thanksgivings we cannot do without Christ. But thank God we have Christ. How good it is that we are cleansed and justified freely through his redemption, and then that it is our privilege now and here to come to the throne of grace, although we are still aware of a thousand sins that cling to us, so that we cannot do the good that we would. But 'tis he instead of us is seen when we approach to God."

I want to say that your letters are always welcome ones to me, and I hope your mind may be stirred up to continue to write. I had learned that you did not have good health before your last letter spoke of it. The Lord has blessed me most of my life with good health, but of late I begin to feel that older years are coming onward. I begin to be afraid of that which is high, and the grasshopper is a greater burden than used to be the case. Those who look out of the win-

dows are not darkened yet, and the sound of grinding is not as yet faint. I have always had much to thank God for, and it is still so, but what is thankfulness? How should we define it? What will thankfulness lead us to do? I suppose that if we feel really thankful, love will also be mingled with it. I do not know that we can single out any one grace of the Spirit and hold it up alone from all others. If one grace be in the heart something of all the rest must be there, too, I think, but, after all, I do not know that I can find words to define what thankfulness is, but I want to be thankful. I trust that your health may be renewed once more. May the blessed Lord be with you in every lonely hour.

I remain, as ever, your brother in the hope of salvation through Christ our Lord,
F. A. CHICK.

CLAREMONT, Cal., March 19, 1913.

DEAR BRETHREN EDITORS:—As there has been a change in the time of meeting of the Little Flock Predestinarian Baptist Church, of south California, I was instructed to write you and have you make mention of it in the SIGNS OF THE TIMES. The hour has been changed to eleven o'clock, same date and place. We also meet on the last Sundays at the homes of members at Claremont, Upland and Ontario consecutively, at eleven o'clock, beginning with Claremont the first Sunday in April. All are invited to come to our meetings who can do so. We feel that the Lord has blessed us this winter, insomuch that he has seen fit to send among us able men to defend his cause and to feed the lambs, for which we hope we feel thankful to the Giver of every good and perfect gift. Since the first of the year we have had the privilege of hearing the gospel as it has been taught

to Elder Jackson, of Iowa, and it has been a comfort to us hungry souls to be enabled to feast on the good things that he can tell us of the mercies of One who suffered and died that his own loved ones might be allowed to go free from the curse of the law. He has been living in Los Angeles this winter, and having heard of this little band of, we hope, worshipers of the true and living God, made inquiry of us, and at the first opportunity came and met with us, and preached Jesus Christ and him crucified. He has been a faithful servant ever since, and it is with regret that we bid him good-by, as he is to go east soon and will not be with us any more for some time. Then we feel that blessings do not come singly: three weeks ago Elder Mayfield, of Elgin, Ore., came to us, having had a desire to see our people in this part of the world, and he has been preaching the gospel on several occasions, all of which it has been my privilege to hear, and it was indeed good to have been there. On the first Sunday in March he preached at the home of brother Yandel Bogart, of Ontario, as did also brethren Jackson and Carter. A table well filled indeed, and that free and without price, but not to take or leave alone, but to those who are bidden. How few of the so-called christians can understand that only those who are bidden to the supper can feed on the food that is free. Then on the second Sunday we (my wife and I) were permitted to meet with a few believers that it has pleased God to take up their abode at Ocean Park, and there on the sands of the great Pacific Ocean was the gospel preached. It made me think of the words of the Savior in regard to the gospel being preached in all the world, beginning at Jerusalem. There were the afflicted in body and mind, the maimed,

the lame, the deaf, and they were made to leap as the hart and to hear and to rejoice in their infirmities. There were the sailor, the soldier, the farmer, the builder and the fisherman. Indeed, it seemed to me that it was as near a representation of just such characters as were His followers as it would be possible to get in this day of strife and turmoil. Brethren Mayfield and Jackson through the power of God were enabled to tell those dear afflicted ones of the things that are beautiful and good, of the great sacrifice that the Savior made for them, and how eagerly they all reached out for the spiritual food that they all so much enjoyed. Yes, there was one of the places where I believe without doubt the declaration was being fulfilled, and if there had been special mention made of this particular place and time I do not think it would have been any more applicable to the occasion, and I was permitted to be there. O what a blessing it is to be where we feel that there is so much to signify, where we feel that the decrees of the living God are being fulfilled with such force and power. Then last Sunday at Riverside we were again made to rejoice in all that can make the hungry soul glad, for after brother Mayfield had told of the house of many mansions and the invitation given to those who felt they were soldiers of the cross, one came forward who had made a choice that proved not agreeable, and asked that she be taken into what she had come to believe was the true church, was accepted, and before the congregation was dispersed was placed beneath the water in commandment of the holy Savior. At the same time a brother and sister Steelman from Missouri, now living at Rialto, this State, presented their letters and were received in full fellowship in our midst. Then after

the baptism of the dear sister who had been so long seeking her home we all met again at the house and took part in the solemn ordinance of communion. That evening brother Mayfield started home, and I hope he will be enabled to look back upon the occasion of having been with us with as much pleasure as we shall.

If you think this will be of interest to any one, and you have room to do so without leaving out more worthy matter, you may use it in the SIGNS OF THE TIMES, that able defender of the truth which is willing to ascribe all power and honor and glory to God.

One who feels unworthy,

OLIVER P. SPEIRS.

AVONDALE, Ala., March 18, 1913.

DEAR BROTHER CHICK:—I feel an impression at this time to write to you. I read yesterday with much comfort and satisfaction your editorial in the SIGNS for the 15th inst. upon the language of David: "I shall be satisfied, when I awake, with thy likeness." It seemed to come to me just at the right time. Take from me the future resurrection of my poor, vile, mortal body with the likeness of Christ's glorious body and I am all undone and without hope. Before reading your editorial I had been already stirred up over the announcement in a Primitive Baptist paper that regeneration and the new birth did not change a man's morals; that regeneration was the act or work of God, while morals were the attribute of man in his conduct, &c. I confess this is a new idea to me, the reading of which has gotten my mind into a considerable train of thought. I have believed and preached, both from my own personal experience and from my understanding of the Scriptures for over

thirty years, that regeneration, or the new, spiritual birth, does change a man's whole life, mentally, morally and religiously. This has been my own personal experience and my understanding of the teaching of the inspired word of God. I was not a very bad boy up to the age of fifteen years; in fact my life is almost a blank to me up to that time. At the age of fifteen I professed religion at a Missionary Baptist protracted meeting and united with them. I was sincere, and thought for a while that I was a very good christian; but as time rolled on I fell into the habit of dancing, attending parties, &c., far and near, drinking whiskey and carousing, and I kept this up until after I married, at about the age of twenty-two years. I did those things because I loved them, and my moral character was anything but good. At about the age of twenty-two I believe that Christ came into my life, and there was a great change wrought in me, which must have been from the power and Spirit of God. I was turned completely around, my whole life was changed, my mind was changed, my desires were changed, my religion was changed, and I must believe that my morals were changed. I forsook my former associations, and at once turned my back upon all my past life. I forsook it all, and felt to be completely divorced and separated from all my past life, religion, immoral practices and all. From that day to this I have never danced or attended parties, nor have I ever been in the least under the influence of intoxicating drinks. I believe that the grace of God wrought this great change in me, not by works of righteousness which I had done, but according to his mercy which saved me by the washing of regeneration and renewing of the Holy

Ghost, which he shed on me abundantly, through Jesus Christ our Savior.

The foregoing is some of my own personal experience. Now what do the Scriptures teach regarding this subject? Paul said: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," for in Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. I could here quote many more Scriptures bearing upon this point, but will forbear. Now let me ask the question, Are not immoral practices the result of sinful, corrupt and depraved hearts? If this is true, does it not follow that moral practices are the result of the work of God's grace in that same heart? Paul exhorts Timothy to be a lover of good men, just, temperate, &c. Again he said: "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 evil world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," who shall change our vile body and fashion it like unto his glorious body. Now if it be true that regeneration, or the new birth, effects no change in a man's moral life or character, then this might account for the ungodly life of many who profess to have experienced a spiritual birth. Is it possible that, after all, I have been mistaken in regard to my own experience and the teachings of the Scriptures on this subject? It seems to me that this "no moral change" theory leaves the way open for a child of God to live just such a life as

he had lived before, or as he chooses, whether it be good or bad, and if this be so, then his present, or time salvation, depends altogether upon his obedience or his disobedience. I noticed in one of our papers where a sister writing said: "Faith is the gift of God, and our obedience is the obedience of faith." This I believe with all my heart, and I believe that the change wrought in the sinner in regeneration is so great that it makes that sinner actually choose to live a godly life, and where such a life is not manifest the evidence of having passed from death unto life is wanting. I am well aware of the fact that the flesh, or the old carnal nature, is not changed in the new birth, but that when this birth takes place at once there is set up a warfare, the flesh lusting against the Spirit and the Spirit against the flesh. I know that Jesus said, That which is born of the flesh is flesh, and that which is born of the Spirit is spirit, but still I must insist that the new birth works a complete reformation in the life and character of those who are thus born, so much so that that one is now a new creature, and is passed from death unto life, and realizes that the time past of his life suffices to have wrought the will of the Gentiles. He is indeed killed to the love of sin and made alive to the love of holiness. He now hates the things he once loved and loves the things that he once hated. He has now heavenly desires, and new and holy aspirations, and the language of Paul applies to him: "How shall we, that are dead to sin, live any longer therein?" "But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life."

I could write much more, but this letter is long enough. My heart is yet full.

I would be glad if you would write upon this subject through the SIGNS, though I might not live to see it. I ask that you publish what I have here written, because it is just what I believe and what I have always preached, and it is my experience and my understanding of the Scriptures, and my faith, or belief, is public property.

Yours in faith and hope of the resurrection at the last day,

H. J. REDD.

[WHILE the word "moral," or "morality," is not used in the Bible, we have never had any objection to using the word. Very many words are not found in the Scriptures which yet are scriptural. It is not reasonable to say that writers or speakers upon scriptural subjects must not use other words than are found in the Bible. Indeed, if we ought to be confined to the exact words which are found there all our writing or preaching would be but a repetition of Bible words and phrases. The writers of the New Testament often referred to the language of the Old Testament, but did not confine their writing to exact quotations, yet what they did write was in full harmony with the former Scriptures. Likewise it is enough if our writing or speaking be in harmony with the teachings of the word, and it is not necessary, or even reasonable, to say that one ought not to use other words than are found there; only let those other words be in harmony with the word of God. In common use the word "moral" simply means that which is right and true, or that which is according to the revealed will of God, and it is certainly true that the grace of God felt in the heart will produce obedience to the law of God. This obedience brother Redd has called morality in his article, and as we said at the beginning, we can see no objection to the use of this

word. Morality does not save, neither does it produce righteous principles in the heart, but salvation produces this righteous principle in the heart, and then outward morality or obedience to the law of God in the outward life. What more wondrous change than this could there be? and sovereign grace alone can produce it. We feel glad and thankful that our brother approves the editorial of which he spoke at the beginning of his letter.—C.]

LANHAM, W. Va., Jan. 28, 1913.

DEAR EDITORS:—I am very lonely, as I am in bad health and cannot get out among the brethren, so I try to pass the time in reading and writing. We all agree that the church is the body, and Christ the head over all things to her. I have often thought what a precious gift to the church is the knowledge or gift or discipline executed in the spirit of meekness, love and forbearance, preferring others above ourselves. The apostle Paul in writing to the Corinthian brethren (twelfth chapter) beautifully demonstrates the usefulness of each member to the body; he speaks of the diversities of gifts, but the same Spirit; the differences of administrations, but the one Lord. There are diversities of operations, but it is the same God that worketh all in all. Paul continues to show the many precious gifts to the church, or body, of which Christ is the head. "For as the body is one, and hath many members, and all the members of that body, being many, are one body; so also is Christ." We are aware of the fact that the neck is that which connects the head to the body, and it is without end, the upper part being completely taken up in the head, the lower part in the body, until there is no end to the neck, which to my mind repre-

sents God's unending love, so completely uniting the Head to the body. Solomon says: "Thy neck is like the tower of David, builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men." Hence the life of Christ is the life of the body (church). He says, As I live, ye shall live also, (spiritual) yet the course of conduct of a member may be such that amputation is necessary for the health of the body. "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire" (confusion). A member as useful to the body as the hand or the foot may get into such gross disorder that it is better to cut that member off from the body, and thereby save the body from disorder and confusion. It is better for thee to enter into life halt (careful) or maimed (crippled in discipline) rather than to be led by one who has become heady and wise above that which is written. When one, though they may have been as useful to the body as the hand or foot, begins to strive for the mastery, a state of confusion is sure to be the result. Paul continues to use the members of our natural body to impart to us a more perfect understanding of the spiritual body which is under consideration. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" The eye, the ear, the smelling, the taste, are all in the head; the head and body are connected by un-

ending love, and are equally sensible of touch, for he that toucheth you toucheth the apple of His eye. With the spiritual eye we see things quite differently to what we did with our natural eye; we are capacitated to look, hence qualified to look upon Zion, the city of our solemnities, and shall see Jerusalem a quiet habitation. Isaiah says: "He wakeneth mine ear to hear as the learned." Job says: "Doth not the ear try words? and the mouth taste his meat?" Again: "For the ear trieth words, as the mouth tasteth meat." "He that hath an ear, let him hear what the Spirit saith unto the churches." John speaks of the churches in the plural, but they are all one faith in different localities, for Christ is not divided as the natural eye sees him and the natural eye tries him. With the nostrils we detect the offensive odor that arises from false doctrine. One may be gathering herbs, and get hold of something foreign and offensive to the brethren, as the wild gourds were to the sons of the prophet when found in the pot. Paul continues to show the necessity of those members of the body which seem to be more feeble, and those members which we think less honorable. How important it is to the body that all the members be kept in good condition. Hence strict discipline, when executed in the spirit of love and meekness, is calculated to keep the church in a healthy condition.

Yours in affliction,

J. W. McCLANAHAN.

JANUARY 1, 1913.

DEAR EDITORS:—As my subscription is due I will send in for another year. The letters and editorials that come with each number tell of my conflicts, hopes and fears, and my soul responds when I read of others who I think are traveling

the same road of doubts and fears, so much of the time under a cloud, and sometimes for a short while things appear bright; but the brightness seems to pass soon, and the clouds return. As I find others have the same experience it makes me take courage for a little while. A little here and a little there helps us on life's journey. If we had no companions it would be a sad world. We should be thankful for friends, and thankful to the Giver of every perfect gift for the hope of what he has done for us unworthy ones.

I thought I would write a few lines to say to all, Write on, for there are many you encourage on their way. I have lived past the threescore years and ten, and now at most it will not be long until I will know what will be the hereafter, and I hope to meet my dear ones who have gone on before. Sometimes when alone in the still watches of the night my thoughts go back over my past life and it seems I have done very little. I have not been half thankful enough for my pleasant home and friends; sometimes I think we do not know how dear they are until they are gone. If we could make our lives as we wished them to be we would be glad, but we are told that the leopard cannot change his spots, nor the Ethiopian his skin. May he who hath all power both on earth and in heaven guide all who feel they need a Savior.

Yours in hope of a better life,

S. T. MATTHEW.

DRAIN, Ore., Mar. 19, 1913.

DEAR BROTHERS EDITORS:—The time has come for us to renew our subscription for our dear family paper. While I feel incompetent to say one word that would be of interest to any of the Lord's little ones, yet there is always a longing desire

to tell the editors and correspondents how we have been comforted and drawn to them while reading their writings; and those "little ones" whose names we see, how we are drawn to them, for they are all taught in the same school, and, like me, (I hope) know the joyful sound when they hear it. I am often made to doubt whether I know it or not, but where there is no darkness there is no light. If the light had never shined in our hearts to reveal the sin and corruption there, we could never have doubts. So, dear afflicted child of God, let us press on toward the prize of the high calling which is in Christ Jesus. It will not be long before some of us older ones will have passed from this stage of action. O will we hear the welcome words, Child, your Father calls, come home? Many times we are cast down, but not destroyed; dismayed with all we must pass through in these low grounds of sin and sorrow, but at other times precious promises and joyful songs will come to our minds, and before we realize we are singing and praising our heavenly King, and we forget for a time our pain and misery. I do love to meet with the saints here on earth, and have often wondered while at our church meetings if our meeting each other here on earth is so sweet what will it be in heaven, where we meet to part no more? We are not allowed to view these things, only at intervals the curtain is slightly drawn and we have a glimpse, then we are back again in the old flesh, to grapple with darkness. Dearly loved ones, let us be as obedient as we can, looking to our heavenly Father for strength and guidance. He is able to overcome every temptation for us. May peace and brotherly love reign in the heart of every child of God.

Your little sister,

S. MORNINGSTAR.

MEMPHIS, Tenn., Jan. 6, 1913.

DEAR EDITORS:—Please change my paper from 884 Loony Ave. to 781 Pearce St., Memphis, Tenn. The SIGNS is the best Old School Baptist paper published; it sets forth what I believe, and have ever believed since I received a hope in Christ, nearly forty years ago, and as long as it contends for the same doctrine, and I live and can pay for it, I shall take it. I have tried to get more subscribers, but have failed so far.

Brother Chick's New Year's Greeting is my experience, and I indorse it in full, and I also indorse all the writings, so far as I can see and understand. May God bless the publishers, editors and contributors, is my prayer.

Yours in hope,

J. M. WHITENTON.

SHARPSBURG, Ky., March 28, 1913.

DEAR EDITORS:—I am desirous of obtaining a copy of Hassell's Church History, and as it has long been out of print, I ask that you kindly publish this notice, as some one seeing it may have a copy that he would be willing to dispose of. If this meets the eye of any such, will he please write me, giving price?

J. C. NELSON.

FIRST VOLUME OF EDITORIALS EXHAUSTED.

As our supply of the first volume of Editorials is exhausted, we will be unable to fill any more orders for them, but have quite a number of the second volume left, which we are closing out at seventy-five cents each. As neither of these volumes was electrotyped, we will not be able to supply either volume after what is left of the second volume is disposed of. Address all orders to

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EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1913.

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

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

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

*All letters for this paper should be ad-
dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***ISAIAH LXIII. 1.**

OUR sister in Christ, Mrs. Isabella Wellman, writing from Rodney, Ontario, has asked that we write something with regard to Isaiah lxiii. 1. The words of the text are as follows: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save." In the last three verses of the preceding chapter the gathering together of the people of God among the Gentiles in the coming time is set forth though the gracious work of the dear Redeemer, who should prepare the way before them and make it plain, and who should gather out of the way the stones, and lift up a standard for the people, that they should not stumble, and that they should not be at a loss for guidance, and this is declared to be because the Lord had said unto the end of the world, "Thy salvation cometh," and this people, who were regarded as unholy, were now to be called, "The holy people, The redeemed of the Lord," whose very name, because of this salvation, should henceforth be, "Sought out, A city not forsaken." Now the inspired prophet, filled with admiration at this mighty

work and at the glorious appearance of him who had wrought this deliverance, bursts forth, not so much in a question as in a note of praise and wonder, saying, "Who is this?" Who is this that has wrought this great salvation? The prophet speaks as one beholding this glorious Redeemer. It is not our mind that the prophet did not recognize this coming one as the blessed Lord, but that by this question he simply thus calls attention to this wonderful person. Thus when Jesus spoke to Saul of Tarsus, his reply was, "Who art thou, Lord?" Paul knew that he who had thus arrested him was divine. When the glorious Lord reveals himself there is no need that some one should stand by to introduce him, his own presence reveals itself. So when the woman returned to the city from the well in Samaria she said, Is not this the Christ? Also some of the people of the city, when they had heard him, said, Now we know that this is indeed the Christ, the Savior of the world. Testimony put in the form of a question is often the strongest asseveration; it was so in the cases just named. But as Paul was answered, "I am Jesus, whom thou persecutest," so here the prophet received the answer and records it for all who should read his testimony. The prophet was given to see and declare some things concerning this coming one. First, he came from Edom. The imagery of this whole connection is that of a conflict and a victory, and so reference we think is here made to the conflict spoken of before this, in chapter thirty-four, where is recorded the victory of Israel through their Lord over Edom. The prophet sees him as a glorious Conqueror, coming from the field of battle with all the glory and all the trophies of victorious war with him. He has gone forth to battle, he has fought the good

fight against his foes, he has conquered, and now he returns, bringing the captives and the spoils of victory, and it is fitting that a song of praise should now be taken up upon the lips of all his people who are victors in his victory. Edom had always been a deadly foe to Israel, but now they have become a conquered foe, and their Conqueror has forever put them to rout. Edom means "red," and sometimes "earthy," as we are told in the given signification of Bible names. Here then is an emblem of the blessed Redeemer coming up from the earth, into which he descended in death, by his own mighty power, a conqueror over death, hell and the grave, and over sin. He said, I have power to lay down my life and I have power to take it again. He went down into the very citadel of his foes and conquered there the last enemy, and now comes to Zion with all the gifts of redemption and with the spoil which he had won from his foes. How wonderful was our blessed Savior when he arose from the dead, all his foes put beneath his feet, and leading captivity itself captive, and triumphing over ordinances and all that stood in the way of his people, in his resurrection. Every redeemed and quickened soul beholding this mighty friend and conqueror, must also say, Who is this that cometh from the dust of death, clad in the robes of glory and victory? But the prophet saw also another thing: he came from Bozrah. Bozrah was a city in the land of Edom. In the thirty-fourth chapter the Lord declared that he had a sacrifice in Bozrah, and that sacrifice was the slaughter of many who had oppressed Israel there. So the name Bozrah as used here intensifies the thought of coming from Edom in victory over his foes. Upon this city had he meted out special judgment. But

again it is worthy of notice that Bozrah, among other things, signifies "a sheep-fold." How well does this in type witness to the glorious truth that our Lord has his sheep in the midst of wickedness, whom he will redeem and bring with him into glory. He who once made the valley of Achor, or of trouble and death, a door of hope, can also cause that his own sheep shall find their victory in his victory, even though they now dwell in the land of the enemies of God, and that his garments were dyed only sets forth that there has been fighting, and that he has stained his garments in the blood of his foes. This will clearly appear by turning to the third verse, wherein the gracious Redeemer declares that his garments are sprinkled with blood, as one who treads the wine-press.

The prophet also saw and declares another truth concerning this sublime King: he was glorious in his apparel. Much has been thought of fine clothing in all ages of the world, and among all people. A rich man is not expected to be clothed as is the poor man, a king must not appear as do his servants, and the rank which men hold has always been marked by the clothing they wear. There has always been thought to be a fitness which should be observed in the apparel of men, so in the Scriptures we read much of apparel, or clothing. This is true of the ordinary apparel which men wear, but, as here, so often the word "apparel" is used figuratively in the Scriptures. Thus we read of being clothed with shame, with worms and clods of earth, with desolation, with filthy garments, when evil or sin is intended; and, on the other hand, we read of being clothed with righteousness, with salvation, with majesty, with strength, with honor, with humility, with our house which is

from heaven, and with glory. These expressions are applied to the God of heaven, to our Lord Jesus Christ and to the people of God, and are intended to set forth that which is heavenly and excellent. In the text the prophet is given to see that the apparel of this returning Conqueror is glorious; it is the glorious apparel of our blessed Lord and Savior that is meant. Our Jesus is presented as a King, and as a Priest, and as a Savior. As King he is clothed with the royal robes of power, majesty, righteousness and truth, and with complete sovereignty over all the worlds and all that dwells therein. As a Priest he appears clothed in righteousness, in purity and with intercessory power. To the poor suppliant at the throne of mercy he appears as the Savior, clad with sympathy, for it is written that he is touched with the feeling of our infirmities. As King and Conqueror all his people also share with him. We conquer in his victories, and with him we are kings and priests unto God and the Father. In him all his people reign over all that he rules over, so that all things are theirs, and all things work together for good to them. All that they are, all that they have, and all that they expect to have, is in this glorious Redeemer. He comes bringing salvation in the form of victory over every foe, and in the form of redemption from all sin, and from death and hell. One said, How beautiful upon the mountains are the feet of him who bringeth glad tidings of good, that saith unto Zion, Thy God reigneth. This heavenly messenger is our preeminent Lord Jesus Christ, and so his robes seem glorious, because he cometh, bringing salvation which he himself has wrought to those who are oppressed and without strength. As one of these poor and afflicted captives the

prophet saw his Savior coming, and to him the garments of that Savior were glorious. Is not the work, merit, righteousness and salvation in which this glorious Lord is dressed glorious indeed?

Still another thing the prophet also saw: his King was traveling in the greatness of his strength. Kings of nations cannot fulfill this wonderful declaration, but our Jesus can and does fill it. Kings of the earth do not travel in the greatness of their own strength when they return with victory upon their banners, but have been dependent upon the armies which follow them. No earthly king has ever won any victory by the unaided greatness of his strength. Personally all of them are but men, and weak as other men, but here is coming a King who depends not for his success upon the armies which he leads; instead of receiving help from men, they all receive all their help from him. He is able to conquer, and he does conquer. He is a jealous God, and he will not give his glory to another. At the end no man shall boast before the Lord. He alone brings salvation. He alone fights the warfare and wins the victory. He alone redeems from death, and brings his loved ones to their final haven. He always goes forth conquering and to conquer. He alone smites through his foes, and overcomes in the hearts of his chosen. The battle is not ours; we shall never need to fight in this warfare, as though our aid was needed. At the outcome of every fight against whatever foe, if the victory be ours we know that it is our David who has fought the good fight, and that all the spoil is his. It is a blessed thing to learn that he is all and in all. Learning this all his people, the armies which follow him, go forth with singing and with instruments of praise,

instead of with swords and shields and spears. The shepherd's sling is nothing, the five smooth stones of the brook are nothing against the Goliaths of this world, but the power that wields them is everything. To both the army of Israel and the army of the Philistines David with his sling seemed but as the dust, to be swept away with a breath, but the power of God was with him. To men Jesus seemed in the days of his flesh to be only a man of sorrows, and to some only a madman, but with him was power and might, and he went forth needing the help of none, and making no appeal to the wise or the mighty of the world, yet this lowly man, like David, came in the strength of God his Father, and the victory was his. He traveled in the greatness of his strength, and now he returns from the grave and from death and lives for evermore, and thousands of willing captives now acclaim him Lord of all, and thousands have reason to bless him and praise him day by day, because he still comes in the greatness of his strength, giving them victory after victory over temptations, doubts and fears, over the world, the flesh and the devil, and upholding them under the weight of infirmities, of weakness and of care, and when by faith we see all our foes within and without led captive we can but join with the prophet, and say: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?" The gracious King, who has been so terrible to his foes, in response to the admiration and praise of his people, most graciously and lovingly speaks to their hearts: "I that speak in righteousness, mighty to save." In this response there is no note of threatening or terror,

but all is mercy, all is mild. But is not the truth that he speaks in righteousness calculated to strike his erring people with fear? Will not his righteousness find out and condemn their sin, which is exceeding sinful? This will indeed be so, and terror in them would be the result were it not that their King has found redemption for them, and unworthy of such a King as they are, still he is their King, and though they have often denied him, still his love has been shed abroad in their hearts, and, like Peter, it is theirs to say, Thou knowest all things, thou knowest that I love thee. He who speaks in righteousness, convincing of sin and righteousness of judgment, also declares that he is mighty to save. When he went down into Edom he was mighty to conquer his foes, but when he returns, coming from Edom, he comes as a Savior mighty to save. Thus he answers the voice of the people with gracious words, and while he holds forth that righteousness which his righteous law demands, and which in itself alone always condemns, he also sets forth to his hopeless ones his own perfect obedience as their hope and their salvation. Salvation is of the Lord. This satisfies every inquiring heart, and comforts every mourner, and brings hope to every broken-hearted sinner who feels that in himself is no power to redeem himself from death, and so he is just, and having salvation he by no means clears the guilty, yet he provides salvation. No other king could ever be just and yet justify the ungodly. This is our God and Savior, and he will be our guide even unto death.

We trust that these broken reflections may be of some interest to sister Wellman, and to all our readers. C.

CAN A SUBJECT OF GRACE COMMIT SUICIDE?

THE above question was asked us not long since, with the request that we write something on the subject. The inquirer said that the minds of a number were exercised regarding the matter. We have long since learned that both in writing and preaching it is impossible to meet the ideas of all the children of God, and we have no remembrance of ever trying to do so, but confess that we are glad whenever our views meet the approval of any of the brethren. It has always been our custom, both in writing and trying to preach, to present things as we understand them, yet knowing full well that all men are fallible and liable to err. The brethren have been very kind in their forbearance toward us, and though difference of opinion has sometimes been manifest, the brethren have been gentle and kind in their opposition to our views, for which we feel glad.

We are aware that there is a difference in the minds of some with regard to the subject under consideration, some believing that a subject of grace can take his own life, while others think it impossible. Hence we know that what we write will not be received by all, but we can only give such thoughts upon the subject as we have in complying with the request.

Some have tried to excuse the deed by asserting that "no sane person would take their own life." It is true that there are many forms of insanity, and most every one is a little weak on some subject or other, and likely would be pronounced by experts as insane on that special subject. It may be that some will better understand our meaning here if we use the old saying: "Every man has a hobby." While we believe that the majority of

those who commit suicide are insane, we also believe that those of strong and sound minds can and do often take their own lives. We shall not attempt to enumerate the different conditions and circumstances in the lives of men and women which might cause them to commit suicide, but there are hundreds of them. But the fact that men and women can and do take their own lives needs no corroboration; the question is, "Can a subject of grace commit suicide?" and we answer, Yes, and can do anything else that mortal man is capable of doing, if not restrained by the Spirit of God. By reading the fifth chapter of Galatians any one can be acquainted with the works of the flesh, which Paul says are "manifest." These works are committed by men of the world, and we are sorry to say that some of those works are committed by the children of God. But if such evil works were not in the flesh how could any man perform them? They are, however, there, and as much in the flesh of the Lord's children as in the flesh of the nonelect. The flesh of man is the same flesh in all nations and kindreds of the earth; hence if it is natural for men to do the works of the flesh they surely will do them, unless restrained by the Spirit of God. Those who have this Spirit know of the warfare constantly going on within, and sometimes frankly confess that the bounds to which they would go except kept by the power of God are not limited. Now if these things be true of the flesh, why cannot a subject of grace commit suicide as well as to perform any other ungodly act?

As to the sin of suicide, we imagine that many are and have been troubled, some thinking it an unpardonable sin because there can be no repentance for it. Our understanding is that life is life,

whether in one's self or in another, hence cannot see how self-destruction, in the sight of God, is a greater sin than to take the life of another. Here it might be asked, Can a subject of grace commit murder? The answer is, Yes. Moses was a servant of God and appeared on the mount of transfiguration with Christ, yet he killed an Egyptian and hid him in the sand. David is called a man after God's own heart, yet he put Uriah at the head of the battle for the express purpose that he might be killed, so that he could have his wife. We think that according to the law of God, and also according to the law of our country, David was a murderer. In the Mosaic law there was no provision of escape made for any one who committed a sin unto death; repentance could not save him, sorrow could not excuse him. It seems clear to us that here is shown that a man is not saved by repentance, but by the blood of Jesus Christ, which cleanseth us from all sin. Repentance is the gift of God and the evidence of salvation, instead of working salvation for men.

We have tried to show how it is possible for a subject of grace to commit suicide, and now we will try to prove that even that grave and unholy deed is atoned for by the blood of the Lamb of God. The declaration, "cleanseth us from all sin," does not simply mean that sins past, present and future are embraced, but to be cleansed from sin means that not a blot nor a spot is left; anything clean is not at all soiled. The word "clean" means clean in the fullest sense. This truth caused Paul to say, I am fully persuaded that neither life nor death shall separate us from the love of God, which we have in Christ Jesus our

Lord. We think that could we ask Paul, Do you mean to say that neither the life we live nor the death we die can separate us from the love of God? he would answer, Yes. We have known of some brethren, one a deacon, who took their own lives. The deacon was a firm believer in God and in salvation through Jesus Christ, walked humbly, loved mercy and dealt justly, and was considered one of the best of men; had been a member for years, and no one doubted his experience of grace, and those who were members of the church with him never doubted his eternal salvation. The blood of Jesus Christ the Son of God cleanseth us from all sin. How glad we are at this very moment that it is so. Men are not saved because of their good works, but by the grace of God, chosen in Christ before the foundation of the world. Neither are men lost because of their evil deeds, but their evil works are simply because of their depraved condition by nature. Men are either saved or lost already, hence on the one hand good works can never save a sinner, and on the other hand if a child of God takes his own life it cannot separate him from the love of God and that salvation which is in Christ Jesus our Lord. K.

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

J. K. Yerkes, D. C., \$1.00; D. S. Elliott, N. Y., \$3.00; K. D. Westall, Ark., \$1.00.

MARRIAGES.

By Elder H. H. Lefferts, March 26th, 1913, at his home, Leesburg, Va., Holland S. Pitzer, of Martinsburg, W. Va., and Miss Ruth Starr, of Shepherds-town, W. Va.

OBITUARY NOTICES.

Joseph Albert Cole was born Feb. 22nd, 1841; was married to Miss Dorcas Brooks Dec. 15th, 1861. To that union were born two daughters, one of which died in young womanhood, the other, Mrs. Wilber Fowble, survives him. Brother Cole, with his wife, was received in the fellowship of the Black Rock Church, Baltimore Co., Md., May 20th, 1883, and baptized the same day by Elder F. A. Chick, then pastor of that church. Both proved to be useful and beloved members. Brother Cole departed this life Feb. 14th, 1913. He had been much afflicted for about five years before his death, and was unable to be from home much. He had been a very active man, and his resignation to his affliction was wonderful; he would say, "It is all right," and his faith in Jesus was strong unto the end. Even after he was confined to his bed he would lie and sing the praises of his dear Redeemer. All that the hands of a loving wife could do was done to make him comfortable, but neither the wife, doctor, daughter nor kind friends could keep him; his heavenly Father had said, Child, your Father calls, come home. His neighbors miss him, the church misses him, his daughter misses him, but no one misses him as does dear sister Cole, to whom the departed husband was so devoted. I would say to all the bereaved ones, Let us not sorrow as those who have no hope, for while we laid all that was mortal of him to rest in the cemetery adjoining the church, we know that it shall rest safely until Jesus shall call that which was natural to arise spiritual; the mortal shall put on immortality, the corruptible shall put on incorruption, and then the victory will be fully won. Let these truths comfort your hearts.

On the 17th his remains were taken to the meeting-house where he so loved to go, and there the writer spoke, commenting on the hymn, "Rock of Ages," and scriptural references (being requested to read said hymn).

ALSO,

Thomas Alden was born (and raised) in Cecil Co., Md., Jan. 31st, 1837, died March 2nd, 1913, making his stay on earth 76 years, 1 month and 2 days. He was married in early life to Mary Jane Lamap, of Newark, Del., to which union seven children were born, two dying in infancy and one in young womanhood; one daughter, Mrs. W. L. Turner, and three sons, all of Washington, D. C., survive him. From the first acquaintance of the writer with brother Alden he lived in Maryland, near the District of Columbia, and was a regular attendant upon the meetings of the Shiloh Old School Baptist Church, of Washington, D. C., and on July 19th, 1903, it was my privilege to baptize him in the fellowship of said church, and from that day to the day of his death I never knew a more consistent member of the church,

always devoted to the cause of his dear Redeemer and manifesting his love for his brethren and sisters and always very considerate of their feelings. Brother Alden was chosen deacon not long after he became a member, and was true to the trust reposed in him to the last. He was sound and steadfast in faith in the doctrine of salvation by grace, as the readers of the SIGNS know from his articles published in its pages from time to time. The church and pastor loved brother Alden dearly for his christian virtues, and we shall miss him from our assemblies and sorrow that we shall see his face no more in the flesh, but we are not without hope, for we believe that he now sleeps in Jesus, and that God will bring him with Jesus when he shall appear again the second time without sin unto salvation. In life brother Alden's body was much afflicted, which affliction he bore with much christian fortitude, but in its spiritual life it shall be like the glorified body of his blessed Redeemer. For this mortal must put on immortality, and this corruptible shall put on incorruption. Mrs. Alden told me that she asked him a day or two before he passed away if he wanted to see Elder Rowe. He said, "Yes, I would like to see him; he might say some comforting words, but I am now receiving my comfort from above."

On March 5th, at 2 p. m., the writer spoke at his late residence from the first chapter of John, as brother Alden had requested, after which the remains were laid to rest in Glenwood Cemetery to await the call of the Redeemer in the resurrection hour.

May God in mercy especially bless the aged widow in this her sore bereavement, together with her daughter and sons, and may the grace that so sweetly sustained the husband and father sustain the widow and children, is the prayer of their friend.

JOSHUA T. ROWE.

John A. Morse, of Delaware County, N. Y., died March 24th, 1913, of pneumonia, aged 79 years, 3 months and 25 days. He died at the home of his son, brother Eugene Morse, Dunraven, N. Y., with whom he had lived the past twelve years. He was born in Vega, N. Y., and always lived in that vicinity. He had the best of care by the son and his family, who loved him more than words can express. He was baptized by Elder Isaac Hulett about sixty years ago, uniting with the Platterkill or Middletown Old School Baptist Church. He united with the Schcharie Church about two years ago, and was ordained deacon of that church by their pastor, Elder J. M. Fenton, the fourth Sunday in February, 1913, and was highly esteemed by the church and enjoyed the meetings with his brethren very much. He was very spiritually minded, and his gift was highly appreciated by the church. He will be much missed by his family of two sons, two daughters, two sisters, two brothers, thirteen grandchildren, one great-

grandchild, with other relatives and church friends. He is now in glory. May God bless and comfort all the dear mourning friends with his divine presence. A few minutes before he died he went into a kind of faint and appeared to be gone, but directly opened his eyes and said to his son and daughter-in-law: "Tell Elder Vail I now know that what I have believed for many years is true."

The writer attended the funeral Thursday, March 27th, 12:30 p. m., which was held at the son's home. On account of a heavy storm and bad roads the burial was postponed until Friday morning, when the body was carried to the Hubbell burying-ground, Kelly's Corners, and buried.

ALSO,
Orin Slauson died March 25th, 1913, aged 52 years. He was the son of Hiram and Sally Slauson. He was born in Vega, and always lived in Halcott and Roxbury, Delaware Co., N. Y. The cause of death was heart failure. He was as well as usual, and at work at his stables, his hired man with him, when he fell on the floor. His man turned him over, he gasped once and expired. He leaves to mourn deeply for one whom they dearly loved a lonely, sad widow, four children, two brothers, (Elder J. B. Slauson being one of them) two half-brothers, one half-sister and many other relatives, but not without hope for him, as he had given clear evidence of being a heaven-born soul, having received a hope twenty years ago, and loved good, sound gospel preaching. He never united with the church. He also is in glory. God bless all who mourn with reconciled spirits.

The writer attended the funeral, which was held in the First Roxbury meetinghouse Friday, March 28th, 2 p. m. Burial in cemetery near the meetinghouse.
 D. M. VAIL.

NOTICE.

ELDER SILAS H. DURAND wishes to announce that his supply of the book, "Songs in the Night," is exhausted, and that he will be unable to fill orders for them in the future.

MEETINGS.

THE Baltimore Association will convene with the Black Rock Church, Baltimore Co., Md., on Wednesday, May 14th, 1913, and continue three days. Those coming via Baltimore will take train at the union station, Northern Central R. R., at 3:30 p. m. Tuesday, the 13th, for Cockeyville. Those coming via Harrisburg will leave there at 11:55 the same day over the same railroad, arriving at Cockeyville at 2:35 p. m., and wait until the train arrives from Baltimore, when all will be met and cared for. We cordially invite all who may feel it in their hearts to meet with us, and we hope to see a goodly number.

JOSHUA T. ROWE, Pastor.
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SYLVESTER HASSELL.

WILLIAMSTON, N. C.

I find the postage on my book, "Day unto Day," to America is 9 pence (18 cents), and I thought it would be 6 pence, or at most 7 pence. I think on consideration, as the expense of publication has been very heavy, notwithstanding a most encouraging sale, I had better say I will send to any of your readers the half calf gilt edge edition for 5 shillings (\$1.20), or the cloth edition for 4 shillings (96 cents) postage free.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81.

MIDDLETOWN, N. Y., MAY 1, 1913.

NO. 9.

CORRESPONDENCE.

PSALM CXXXIX.

“O LORD, thou hast searched me, and known me.” Thus this wonderful Psalm begins with the solemn declaration of the psalmist that he has been searched and known by the Lord, and closes with the earnest supplication that he may be searched and known. So in the beginning of every experience of grace the searching power of God is felt by the poor soul, who is thus made to know God as infinitely holy, and to know himself as sinful and justly condemned; and to the last of each experience of grace the infinite value of this searching power of the Lord is felt more and more, and the sweet and sacred words with which the Psalm begins are turned into the form of a humble supplication at its close: “Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.” This searching by the power of the Holy Spirit causes a knowledge on the part of the quickened sinner which can be obtained in no other way. It is to him that the knowledge comes, not to the Lord. There

can be no increase or decrease of knowledge on the part of the Lord; he knows all things eternally. But when the heart is searched by his Holy Spirit, and the thoughts of the heart made known, it is to the sinner that the increase of knowledge comes. We now learn what Adam learned in the garden of Eden, that we cannot be hidden from the Lord. It is an intimate, vital knowledge that comes to us through this searching of our hearts by the Lord. We now know of ourselves what he knew all the time, that we are naked, that we have no righteousness to clothe us with. Whenever this searching power is in exercise in us wonderful things are seen by us down in the depths of the soul. The Lord knew of them all the time, but we did not. This searching brought them to our knowledge, and as we see them we cry out in wonder: “O Lord, thou hast searched me, and known me.”

“Thou knowest my downsitting and mine uprising.” This expression is the beginning of a recital of particulars in an active soul, deeply exercised, which is the most wonderful and comprehensive anywhere to be found. Every movement, every act, every fear or apprehen-

sion, every form of expression, every thought, every word, every emotion, all are here brought to our observation as the result of this peculiar searching. The down-sitting comes first in this remarkable recital of conditions, activities and forms, as comprehending the state of quietude, before work is entered upon, and also the retiring from work already begun, in order to rest, while the uprising would indicate the emotions that start one into activity, whether to resume work or to enter upon new enterprises. The two expressions are necessary to each other, the down-sitting and the uprising both together showing the disturbed condition of the mind when spiritual life is first experienced and brought into exercise, and the thoughts are restlessly moving to and fro, under the searching power of God, when we are brought first into his holy presence.

“Thou understandest my thought afar off.” Here is a power recognized by the psalmist in the Lord which is beyond compare. There are those who profess to understand the thoughts of others who are in their presence, but I never have known one who claimed to understand the thoughts of those who are far off, out of their sight. Here is One who understands the thoughts of those who are far away from him. No skill is used here to find out what the thought of the person is; no necromancy; the mind of the one whose thought is read by the Lord is searched as easily, and the thought is seen as clearly, as though it were set in the light of the sun. To the one who is being searched the Lord appears to be very far off from such a sinner as he appears to himself to be. He cannot understand his own thought, even though he put forth all the power of his mind upon it. It is always a wonderful day with

him when he discovers that the Lord understands his thought, though it may be no comfort to him at the time, the time of comfort not having come for him yet. But the thought itself is afar off. So far as distance in space is concerned a thought can go as easily and as quickly a thousand miles as into the next room. But here is distance in time as well as in space. It is our thought to-morrow, or next year; with him who understands our thought afar off, a thousand years are as one day, and one day as a thousand years. He understands the thought that will be in the mind of one to-morrow or next year. Hazael was astonished beyond measure when Elisha told him what thoughts would be in his mind at a future time, and said with honest indignation: “Is thy servant a dog, that he should do this great thing?” But the Lord understood his thought afar off, and told Elisha what Hazael would do in the future. (2 Kings viii. 13.)

What a wonderful and mysterious thing is thought; how impossible to understand. What is thought? Who can fully define it? Who can understand his own thought? Whence does it come, and where does it go? A thought may take hold on eternity, and yet a word, a look, may startle it apparently out of existence. But that which is so mysterious, so unexplainable to us, is clear and plain to the Lord. “Thou understandest my thought afar off.” The Lord understands us, but we cannot understand him, except by the special revelation of his Holy Spirit, for his thoughts are as far above our thoughts as the heavens are higher than the earth. “It is beyond a creature’s mind to glance a thought halfway to God.” But when the dear Lord is pleased to give us a view of his thoughts, then our minds are quieted, and made to

rest, and are filled with comfort and joy. We had felt sure that the Lord's thoughts concerning us were that we should be cast out of his sight, because of our transgressions; but the Lord said: "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."—Jer. xxix. 11. Then we can say with praise and joy: "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee."

"Thou compasses my path and my lying down, and art acquainted with all my ways." In this very unusual and striking form of language the felt presence of the Lord in all our experiences and movements and concerns is expressed, and his watchful observation of all our purposes. Not only is the path we are traveling, whether in body or mind, known to the Lord to its very end, so as to be truly compassed by his presence and power, but every time and place of resting, every relaxation of effort, whether because of fatigue or discouragement, every lying down, from whatever cause, is so fully and absolutely known to him that we are assured he is acquainted with all our ways. What wonderful, searching power is here. Why these minute particulars, entering into the mysterious depths of the soul, and noticing every thought of the mind and every movement of the body? Perhaps we shall see as our meditations go on some presentation of the church in her eternal relationship with Christ, and as she is manifested by his divine power as one with him. Then we may see why the psalmist declares: "For there is not a word in my tongue, but, lo, O Lord, thou

knowest it altogether." The eternal unity of Christ and the church must be thus manifested in the experience of the Lord's people. He is her life, and when that life is given to them this unity must appear in the peculiar and wonderful manner expressed in the portion of this Psalm I am considering. By inspiration David is telling his own experience of the Lord's knowledge of his inmost thoughts and feelings, and is thus telling the experience of all the church of God. The word which is in David's heart and tongue is the same Word which was in the beginning with God, and which was made flesh and dwelt among men. So in the prayer of faith by the poorest of sinners the word that expresses his desire after the love and righteousness of God are known unto God, for it came from him. This word which is in the tongue of the psalmist is a word of supplication, and shows him to be in the embrace of the God of salvation, as is expressed in the next sentence:

"Thou hast beset me behind and before, and laid thine hand upon me." This is the standing still place. No moving forward now to struggle and urge our powers to obtain some needed advantage; no turning back to correct some mistake, or try some new effort. Both the past and the future are barred against us. But we are quiet now, not disturbed and restless, for the Lord's hand is laid upon us and all is quiet; what we want is here. The Lord's hand resting upon us gives quietness and peace. The Word we sought is nigh us, even in our heart and in our mouth. Righteousness is in that Word, and that is what we hungered for. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." But all this is wonderful; we cannot under-

stand the work going on within our souls. No wonder the psalmist cries out in astonishment: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." The way of life and salvation is beyond the power of the greatest mind of man to understand, though a little child can feel it and rejoice in it. The greatest prophets could not understand the mysteries which they were inspired to declare. They desired and searched diligently to know "what or what manner of time the Spirit of Christ which was in them did signify," but the knowledge was not given them, and the wonderful knowledge of spiritual mysteries is hidden from the wise and prudent to-day. The natural mind of the child of God cannot understand the wonderful workings of divine life in his own soul. Such knowledge is too wonderful for him, it is high, he cannot attain unto it. It seems too wonderful a work for me to undertake to write upon this most remarkable Psalm. It has been much upon my mind, but I have long hesitated to write, because I am too weak and ignorant and altogether insufficient for such an undertaking.

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" Thus the same subject is continued, the infinitely far-reaching and all-pervading presence and power and knowledge of the Lord. I do not understand this as expressing a desire to get away, as in another place the wish is expressed for wings like a dove, in order to fly away and be at rest. The searching is still going on, and the boundless presence and power of the Lord are still experienced and illustrated and declared. No place or condition can be found or imagined where the Lord is not. The mind cannot conceive of a hiding-place from him, nor can the divine life of the church desire it.

"If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there." If one should desire and undertake to flee from the presence and Spirit of the Lord it would hardly seem that he would expect to succeed by going up into heaven. But that glorious dwelling-place of God must be visited by one who would be a competent witness that God is there. Paul was there, whether in the body or out of the body we do not know, for he did not know, but he was in Christ. Only in Christ could he or any other ascend up into heaven. The church and Christ are joined together, and they can never be put asunder. Wherever he is, there she must be; she cannot get away from him. Even though she made her bed in hell, by transgression, behold, he is there. It is not as a theory, or by tradition, that the church, or that any man, can know and testify that the Lord is in hell. No natural man can know of the Lord being there; it must be learned, with all other spiritual truth, by experience. It is only the one who can say, I made my bed in hell, who can say as a true witness, "Behold, thou [the Lord] art there." Every one who has felt the pains of hell get hold upon him, and has had to lie down in sorrow, will at some time be made to rejoice in the knowledge that Jesus went down to the lowest hell for the salvation of all such. (Psalms lxxxvi. 13.)

"If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." "The wings of the morning"! What a wonderful expression! What a swiftly moving power, filled with light and shining with brightness, moving with the rapidity of thought and carrying us over infinite space in a moment of time; carrying us

upon those infinite, shining wings, beyond the reach of imagination, to the uttermost part of some distant sea, utterly desolate. Surely here, if anywhere within the utmost reach of thought, we should find loneliness. Surely no being can dwell here, and here, in the uttermost part of the sea, we shall be alone. But even here, in this nameless, unimaginable point of space, the Lord's hand shall lead us, and his right hand shall hold us. And so, in language most wonderful, in imagery most transcendent and sublime, the Lord gives assurance that the quickened sinner, the church of the living God, the bride of Christ, can never be lost, can never get away beyond the reach of his divine presence and protecting power.

"If I say, Surely the darkness shall cover me; even the night shall be light about me." Now the darkness is scrutinized to find if it can furnish a hiding-place from the Lord. Cannot the darkness cover one out of sight? No, "even the night shall be light about me." How wonderfully plastic language becomes when used by the power of the Holy Spirit to set forth the wonders of spiritual truth. The same infinitely wise God who called the darkness night in the morning of creation, now says that the night shall be light about the people of God, if they should seek a hiding-place from his presence. "Yea, the darkness hideth not from thee: but the night shineth as the day." No darkness in the presence of the Lord; "There shall be no night there." The night has become as an infinite center and source of light, and shineth as the day. "The darkness and the light are both alike to thee."

"For thou hast possessed my reins; thou hast covered me in my mother's womb." How sweet it is when the mind is made to contemplate the power and

providence of God in behalf of poor sinners; when the present of our life is so wonderfully filled with the goodness of the Lord, and with a sense of his protecting care over us, that our mind goes back to the beginning, to see with wonder that his dear guarding hand was over us then, even before we were born, and that we were even then the favored subjects of his preserving care. The contemplation of such distinguishing mercy and care awakens in the heart a feeling of praise.

"I will praise thee; for I am fearfully and wonderfully made." "All thy works shall praise thee." When we tell of his wonderful works we are praising him. If we could find one thing lacking, or one thing erroneous in all his works, or one thing existing contrary to his purpose, to that extent his praise would be lacking; yes, there would be no praise to him if even in one point his will were not accomplished. But praise is perfected even out of the mouths of babes and sucklings, for every babe in Christ shall know that the prayer taught him by the dear Savior shall be fully answered: "Thy will be done."

"For I am fearfully and wonderfully made: marvellous are thy works: and that my soul knoweth right well." This can truly be said of this living, earthy body of ours. The more we learn of its intricate mechanism and mysterious workings, the more marvellous does it all appear. When we see even a little of the mutual relationship of its various parts, and their dependence upon each other, we can see the just use of the word "fearfully" as well as of the word "wonderfully." Truly we are fearfully and wonderfully made.

"Our life contains a thousand springs,
And dies if one be gone;
Strange that a harp of thousand strings
Should keep in tune so long."

But something more fearful and wonderful and marvellous that this natural body of ours is spoken of here by the psalmist. David, being a prophet, (Acts ii. 30,) spake here of the wonderful and mysterious body of Christ, that spiritual body, "the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 23. As a man, David is speaking of this body which was formed of the dust of the ground, and of his experiences and exercises as a man, but as a prophet, inspired by the Holy Spirit, David is speaking of Adam as "the figure of him that was to come," even Christ. He is the one who is so fearfully and wonderfully made. He is the marvellous workmanship of God, who inspires such admiration in the hearts of his people, when their souls are filled with the knowledge of him who filleth all in all. It is a solemn awe and a holy joy that comes into their souls with that knowledge of his marvellous works. This body of Jesus is seen only in such measure as faith is given to behold it. It is Adam manifested as one with his wife, who can never be separate and distinct from him. Wherever she is, there he is seen by faith to be, and his love has never been separated from her. It is a glorious sight for faith when she is seen as a poor, deserted and desolate woman, to whom he comes with holy and faithful promises of deliverance and eternal joy in his presence. Shall we say it is any more glorious when from the great and high mountain of God's holiness she is seen by faith as a glorious city, immeasurable in extent, perfect in her adornments as the workmanship of God, made all of gold, shining as the sun?

"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth."

The church is speaking to Christ, the body to him who is Head over all things to the church, the wife to the husband. This substance is the heavenly body. The margin reads, "strength or body," Christ and his bride. He was her strength or power or substance before the world began, but is now made manifest by appearing in the flesh and abolishing death. (2 Tim. i. 10, 11.) He was made manifest as the salvation of his people by coming in their flesh and taking their sins upon him, and by his death abolishing death. They must have been his before they fell in Adam, or he could not have redeemed them. No one can redeem anything which was not his before it needed redemption. So reference is made here, I think, to the secret working of the law in the consciences of the Lord's people when they are experimentally "in the lowest parts of the earth." It is in secret, not in the sight of men, that this work of God's grace goes on, and they are made to be manifest as his people in their experience, and so are curiously wrought and created in Christ Jesus unto good works, which God hath before ordained that they should walk in them.

It does indeed appear to every such laboring and heavy laden soul as though he were lower down in the earth than anybody else ever was. But now faith has done wonders, faith has saved them, and the poor soul is made to know the mysterious power of grace, and can see the truth of salvation by grace through Christ, and can say, "Marvellous are thy works: and that my soul knoweth right well." This knowledge of the oneness of Christ and the church, which was a short time ago too wonderful for us, too high for us to attain unto, now comes sweetly into the heart and understanding of even a little babe. Now we can see so

joyfully that, "Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." What a wonderful mystery this is, but what gladness it puts into our hearts to know that the church is never separate from Christ, that he knows, and eternally knew, her every thought and feeling and every desire, and all our longings; he saw the substance, the power, the body, of the church, and of every little babe in Christ. He saw the church "yet being imperfect;" not imperfect. All the work of God is perfect, so far as it is discovered to us, but no part of it can be called imperfect, though it is imperfect until the last stroke of work is done in its completion.

This must take our minds back to the beginning, before the foundation of the world, to the church as she appeared in the eyes of the Lord when he saw her substance. There is seen by faith the book which contains God's account of his eternal affairs. Here are seen by faith all the members of the body of Christ. Here is declared the truth that all of the members of his mystical body were written in that book while as yet there was none of them manifested. The expression, "which in continuance were fashioned," is very striking and full of meaning. To my mind reference is made here to the thorough foreknowledge of God concerning all the exercises, all the trials and deliverances, all the mourning on account of sin, and all the sense of justifying righteousness, which all the saints shall feel from the beginning to the end of time. God's purpose, which he purposed in himself before the world began, embraced all of this. Thus his people "in continuance were fashioned, when as

yet there was none of them." Thus he works in them that which is well pleasing in his sight, and fashions them according to his own will, to the praise of his glorious grace.

All that is done to the Lord's people in time by him who worketh all things after the counsel of his own will, is according to what he predestinated for them. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son."

How wonderful it is to have thoughts in my mind which I, though so dull and sinful, feel a sweet assurance were in the mind of the dear Savior for me before the world began. One life, one mind with that blessed and holy Jesus. Eternal life! "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." There is a sweet rest sometimes in such a thought of oneness with Christ as runs through all this Psalm. It is not a rest that turns us to the world for comfort, but a rest that wakes us up from worldly sleep and turns us to spiritual things and makes us feel and say as with renewed life, "I will praise thee: for I am fearfully and wonderfully made: marvellous are thy works: and that my soul knoweth right well."

SILAS H. DURAND.

SOUTHAMPTON, Pa., March 12, 1913.

HOPEWELL, N. J., Jan. 8, 1844.

DEAR SON:—The warm expressions of kindness and esteem contained in your letter were to me, and I believe to all the family, highly pleasing, and can, I believe, be reciprocated with equal warmth and sincerity. We are always glad to hear of your welfare, and earnestly pray that you may enjoy increasingly the blessings of providence and grace. I am rejoiced to find that the things of religion

are engaging your attention, but I am truly sorry that our views of gospel truth are so widely different. However, I hope that as light increases you will see things differently as to the doctrines of unconditional election and the perseverance of the saints, terms which you say are not found in the Bible. They are however plainly taught in every part of the sacred volume. Read the ninth chapter of the epistle to the Romans, and then seriously and candidly say whether there is anything like conditional election to be found there. "The children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, [not of conditions] but of him that calleth. It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." The infidel and unbeliever will always raise the same objection: "Why doth he yet find fault? for who hath resisted his will?" Your friend Mathis has even dared to charge the doctrine of the Bible with making God a tyrant. Tyrants are such as usurp and exercise unlawful authority. But who will give laws to the Almighty, the all-wise and all-holy God? "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it." He has mercy on whom he will have mercy, and whom he will he hardeneth, yet he is not a tyrant, but God, a gracious God, holy in all his ways and righteous in all his works. True, the dispensations of his providence and grace are deeply mysterious, far beyond the comprehension of mortals; none by searching can find out God unto perfection; God alone can comprehend God. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal

him." If by our natural reason we could fully comprehend the attributes of God, we could not believe him to be, as he is, an infinite being, for we are finite creatures, and cannot comprehend infinity. Let us then with the apostle in adoring wonder cry, "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!"

As to the doctrine of the perseverance of the saints, or rather their preservation, it is true it is not stated in so many words, yet the substance of the doctrine is clearly taught. It is said, The Lord will not cast off his people, because it hath pleased him to make them his people; his love to his people is eternal and unchangeable. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." My sheep hear my voice, and I give unto them eternal life. They shall never perish, neither shall any pluck them out of my hand. Our great concern should be to know that we are his sheep, and then we have nothing to fear, for though the flock of Christ is a little flock, it is the Father's good pleasure to give them the kingdom.

As to Miller and his dreams, we have nothing to do with them, nor with any other ism that is disturbing the world. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law." The Lord has declared the end from the beginning, but he has not told us when it shall be. "Of that day and hour knoweth no man." "Watch therefore." Through the mercy of God we all are in moderate health except mother, she has now been confined to her room for between six and seven months.

Affectionately your father,

JOHN BOGGS.

[THE foregoing letter was written in

1844, as will be seen, by Elder John Boggs, who from the year 1807 to the year 1847 was pastor of the church at Hopewell, N. J. One of his daughters, sister Elizabeth Boggs, who for many years conducted a school at Hopewell, and who spent many of the last years of her life in Raton, New Mexico, and whose name was familiar to many readers of the SIGNS, passed away from this life about one year ago, and her obituary appeared in the SIGNS. We publish this letter because we believe it will be found interesting to our readers, and because it shows plainly that the faith held by the pastor of this church then was the same as that held dear by us now, and by all Old School Baptists.—C.]

SOUTHAMPTON, Pa., March 10, 1913.

DEAR ELDER KER:—I inclose a portion of a letter from Rebecca McLachlin, a dear friend of ours. She has not given me permission to send it to the SIGNS, but I think she would forgive me for sending it if she knew it had been so good to me that I feel I would like to share it.

MILDRED DURAND.

LONDON, Ont., Dec. 25, 1912.

DEAR MILDRED:—Ever since I got your dear card from the association I have looked every day for a letter, and O, I have been so disappointed at times, and sad. I have been wanting to thank you so much for that card. I never thought that you would think of me at an association. I feel that I am altogether too sinful and wicked for that, and that it is not an appropriate place for me. I felt that there you would hear so much good preaching and be in such good conversation all the time that you could not think of me, but I find that

even after all you have a warm place in your heart for me. I can see the mark in others, but when I look and turn to myself I fail to find one there, and I often wonder, Is there anything in me at all? I have such little discernment spiritually, and am so uninteresting, that I wonder if it is just because of charity that all those dear ones are so kind to me, or is it that they see the work of grace begun in my heart? I hope indeed it is the latter, but if it is I fail to see it. I do hope that I am not a deceiver, but there is one consolation: although I can deceive the people I cannot deceive God; but if I know my own heart at all, I desire that all might see me as I really am, and understand me. I remember feeling just this way some time ago, such a desire arising that I might be understood by the children of God, and, Mildred, a sweet peace seemed to come over me and a precious assurance that they would all understand me. However, that did not remain long, soon again I was groping along in darkness. Truly the words are sweet: "A little here, and a little there." Surely I have realized, if I know anything about spiritual things at all, that a man cannot keep alive his own soul, neither can we open when God shuts. Truly it is all a mystery. But it does seem to me that I am different from every one else, so unlike the people of God. If you knew how changeable I am perhaps you would better understand me, and why I have tried to impress upon you my wickedness. One time I am so indifferent to it all, so cold, that I feel I have the hardest heart of any human being. Then again I get so low down in sorrow that I fear I will never again taste of those heavenly joys, and it seems to me that I have suffered more from doubts and fears, and have gotten down

lower in the valley of despair, than any one else—all dry bones. I remember the sermon your father preached on “dry bones” in London two years ago. It was so good, and I understand it more now than I did then. I know that the ministers are deeply tried, or else they could never preach such sermons. I know I should not have said that I was brought down deeper in the valley of despair than any one else, but the darkness was so vast that it seemed as if no one else suffered as I did, but I know I am perfectly safe in saying that my wickedness exceeds that of any one else. Then again, it has pleased God to give me a sweet peace of mind, a heart to trust and a desire to first follow after the things of the kingdom, and in this frame of mind I shudder at the indifferent times coming on again. O, if I were to define more minutely those indifferent times, then you would see why I shudder at them. I do get into such a barren, cold state of mind that I feel hardly can they be worse who have never heard His name. Then again, “If I love, why am I thus?” Sometimes there is not one bit of love in my heart; there is not anything that I love, and I have wondered, as you have, if there is anything in religion at all; but then, as in your case, I have been aroused by some dear one whose being seems to be filled, as was dear Bonnie’s, with the power and love of God. Do you ever get so indifferent that you would say, “I know not the man”? O, I have to my sorrow, and, yes, I have gone out and wept bitterly, bitterly indeed. O, if you knew all the wickedness of my own heart you would know and understand me better. O, will it ever be different with me? Instead of growing better each day, I grow worse, until I am completely tired of myself. I long for

peace and rest, too. Dear Mildred, years ago I would own my Lord at the sacrifice of my own life, and I wondered at Peter denying such a loving Savior, and I used to feel, O, if I just lived in Jesus’ time and could go to him and throw my arms around his neck and beg for mercy, and if I could just follow him as did the disciples. The love was great then. This was years ago, but I have never told it to any one before. Then I was full of love for God, and felt continually to sing:

“Jesus, my Lord, I know his name;
His name is all my boast.”

I was very young then, and though the years were few in which I did not feel that love of Christ, I felt to say, Much of my time has run to waste. The love of Christ seemed so wonderful to me that I felt those years in which I did not know the love of Christ were of no account, and so often I felt, If I just had these moments of joy and peace how much more precious would those years have been. I cannot express the sweetness of my first love. When I think back over my life it does seem that I have been wonderfully led, and I feel that His love in times past forbids me to think that he will leave me at last in sorrow to sink; but I have grown older in sin as well as in years. Of late all has seemed very strange. You know I did enjoy the October meeting very much this year, especially Elder Lester. I told you I went over to Duart and had such a good time. Elder Lester was just wonderful, and I do love him. All the time I felt a sweet peace of mind, and felt to say within my heart, “’Tis sweet to trust thee.” (And is it not, Mildred? Nothing in the world like it; there is no comparison.) I came up on the train with Elder Lester from Duart to St. Thomas, and he talked wonderfully, and so encouragingly all the

way, and for a week afterward it seemed I could not get my mind on anything of this world at all. Mrs. McColl was at our place the following week, and I did enjoy her company so much, and I had good visits with her. But since then I do not know where I have been exactly, and I have been O so low, just burdened down, and the happy, peaceful moments have been O so few. One day at the office, not long ago, I was sitting taking dictation, and for a few moments, between the letters, it seemed as if the curtain was lifted and I viewed God as in days past. O the love of those few moments I cannot express. Then I viewed him as a loving, tender Father, and I longed to stay in that condition, but it was soon gone. I could but think of the words, As a father pitieth his children, so the Lord pitieth them that fear him, for it seemed as if I were in a sad condition, and he did pity me.

O Mildred, just look at the length of this letter, and I fully intended it to be just a note. I did not intend to write this way at all; please pardon me. O, if you can only understand it, and that you will see me as I really am. Perhaps I should not have written like this, for it does seem folly to me at times to complain about myself as I do and yet go on in the same old path, just as wicked and sinful as ever. I ask myself often, Why do I write of these things, when I am so wicked? I know that down deep in my heart, first of all I desire the kingdom of God; yes, and pray, "Thy kingdom come," but I do grow so wicked, so indifferent, that I do not want to talk about these things at all, and feel that I do not want this one or that one to hear me say anything on spiritual things at all. Sometimes I cannot join in singing, "I'm not ashamed to own my Lord." O, it is ter-

rible, terrible to say, I know, but it is the truth. But it was not so in days past. O that it were with me as in the days of my youth, when the evil days came not, and the clouds returned not after rain. Then again it is different, I would own my Lord at the sacrifice of my own life; but I know if left to myself I will perish. But I long for the green pastures and the still waters, the peace of God which passeth all understanding. The flesh must be crucified. I wonder if it ever will be different. How long am I going to tread this lonely path? Pray for me, Mildred, that I may be given an understanding heart. I am neither one way nor another, just alone. I long for rest, and I am just afraid to say it to you, for my life is so different from that sacredness and blessed privilege, so different in every way, and I wonder will I ever enter into the fold, with believers enrolled, with believers to live and to die. I hardly ever mention this to any one, but yet I just felt I wanted to tell you; it is such a blessed privilege. I know that although I am weak, He is strong, and that he can melt hearts of stone.

Here I am, writing on and on, but I just felt I wanted to tell you these things, for I feel you will understand me; at least I hope you can. Please pardon anything I have said amiss.

I am sorry to hear that your father and Aunt Bessie are not so well. I hope they will soon be better again. Give them my dearest love. I often think of you in your lonely condition, but I know that God will give you strength according to your burden, for as thy day, so shall thy strength be. I trust you have had a happy Christmas. I know that you could not have the same Christmas as in years past; that would be impossible, but I do hope it was a happy one,

spiritually. Is it not good when we are happy and merry in the Lord? It has an altogether different meaning to a child of God than to the world. I thought of you, Mildred, so much when Christmas was drawing near; my heart ached and ached for you, and I hope that this day has brought you many spiritual joys, and that you were given the oil of joy for mourning. I do hope that the new year may be a blessed one for you, and that it may be filled with blessings from on high.

Ever your loving friend,

REBECCA McLACHLIN.

I THESSALONIANS IV. 16.

“AND the dead in Christ shall rise first.”

Our dear brother, Lisbon Stephens, of Delaware, Ohio, has requested me to write upon the subject of the resurrection. I feel like gratifying our esteemed brother, yet I have wondered why he should have made the request when there have been so many good articles in the SIGNS upon this subject. I think that brother Stephens could write better upon this subject than I can, seeing that his mind is exercised upon it. I have felt that when one's mind is exercised upon a Bible subject he is the proper one to write about it, presenting the things that have been shown to him. I do not know whether there is some one particular part of the subject which is impressed upon the mind of our brother, therefore what I shall write will be some of the thoughts that have come to my mind regarding it. I have been well satisfied with most of the writings I have seen in the SIGNS, and what I shall write will be simply such views as I have, and will not be intended to in any way oppose what any one else has written.

The resurrection of the dead is the end, or ultimatum, of all that Christ came into

the world to accomplish. We learn from the Scriptures that the sentence of death pronounced upon Adam and his posterity had special reference to corporeal death, and the life which Adam lost in his transgression was natural life, for we have no proof that he possessed any other life to lose, and if we were to assume that Adam lost any other life than his natural life we might have a wonderful task on our hands to show what other life he had beside natural life. It was this death that was passed upon all men because of Adam's sin. Seeing, then, that all men do die, and that the apostle has said that all men shall be resurrected, both the just and the unjust, there arises the all-important question, “How are the dead raised up? and with what body do they come?” The apostle has said, “That which thou sowest is not quickened, except it die,” and Christ said, with reference to his own death, “Except a corn of wheat fall into the ground and die, it abideth alone.” Thus we see that both the blessed Lord and Paul have used the natural figure of seed in the ground to represent the resurrection. What is sown must die before it can be quickened. It must die, else it must abide alone. This we know is true in nature, and the word declares that this is a figure pointing to the resurrection, and as man is of few days and full of trouble, while the resurrection is unto eternity, is it any wonder that brother Stephens' mind has been exercised about it? The apostle has said, If the dead rise not, then is not Christ raised, and if Christ be not risen, then our faith is vain, and our preaching vain, and we are yet in our sins. For, says he, “We have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.” Then he adds, Why do we baptize for the dead, if the

dead rise not? The apostle declares that our God has been disappointed in the whole plan of salvation if there be no resurrection of the dead, and also that the whole mission of Christ into the world was a failure. The writer of Hebrews declares, "Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Then the apostle said, If the dead rise not, they that are fallen asleep in Christ are perished. I like the expression, "Fallen asleep in Christ."

The text says that the dead in Christ shall rise first. There seems to be a difference between the wicked dead and the dead in Christ. I shall not undertake to describe that difference, further than the apostle has done. He speaks of those who have fallen asleep in Christ, or of the dead in Christ, and that they shall rise first. Now I suppose that no one will affirm that the wicked dead have fallen asleep in Christ, or that they are dead in Christ, therefore I cannot think that the wicked and the righteous are dead alike, and somehow I can hardly subscribe to the idea that when the righteous die all there is of them goes into the grave. If so, why say that they are asleep in Jesus, or dead in Christ? Or why say that the dead in Christ shall rise first? When following my nearest and dearest relatives to the grave, and when viewing their cold forms in the caskets, the thought has come to my mind, Where are they? and I have taken much comfort in the hymn that is so often sung upon funeral occasions:

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Hence I have thought that to fall asleep in Jesus is different from the dying of the wicked, and the quickening from the dead is also different. One is resurrected unto life eternal, and the other to everlasting punishment. I shall not stop to speak of what manner of punishment God shall mete out to the wicked; it is enough to know that God does punish the wicked. It is not this that I am interested in, and am not arguing upon that side of man's final state; the salvation of the righteous I am interested in. The dear Redeemer said, I am not sent but to the lost sheep of the house of Israel. There is no comfort to me in contention as to the manner of the punishment of the wicked, and I hope that such contention may be laid aside for the one theme of the resurrection of the dead in Christ. Paul said, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." What a blessed thought, to sleep in Jesus until the Lord descends from heaven to awaken them. It sounds good to me to hear it said that Christ's people sleep in him, sleep the blessed sleep of the just, until the resurrection. "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have

done evil, unto the resurrection of damnation." Paul again said, "We which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Thus we see that the apostle admonished his brethren to comfort one another with the truth that we which are alive and remain on the earth when Christ shall come again to raise the dead shall be caught up with them in the clouds, to meet the Lord in the air, then our vile body shall be changed, in a moment, in the twinkling of an eye. O what a glorious season that will be, when those who are asleep in Jesus, and those who are alive and remain on the earth, shall together meet the Lord in the air. Then shall the work of Jesus our Lord be completed, and all will be subject to him. Then all enemies shall be put under his feet, and the last enemy shall have been destroyed, which is death. Then our Lord will have destroyed him that had the power of death, that is, the devil. When we feel to be drawing near to death, the penalty of sin, the thought of the resurrection, and of meeting the Lord in the air, becomes dear to us. What firmness and sweetness do these blessed promises impart to our last days on earth. It is blessed to have our minds centered upon that glorious hour, when the complete body of Christ shall meet in the air, with the blessed Redeemer. This should be all our song, as it is all our hope. We have this to look for.

We know that death is near and our days are numbered. We must accomplish as a hireling our day. Job asks, "Is there not an appointed time to man upon the earth?" He asks, "If a man die, shall he live again?" This has been the one

great question with man since time began. Each one asks the question for himself: Shall I live again? Job said, "All the days of my appointed time will I wait, till my change come." He entreated that God would hide him in the grave until these calamities should be overpast. Then, he said, God would have desire to the work of his hand. Man is the handiwork of God, and Job said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." John said, "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." What more can we desire than to see him and be like him? I do not feel to worry about what we shall be in the resurrection, it is enough to know that we shall see him just as he is and be like him. One of the Lord's servants said, Then shall I be satisfied, when I awake with his likeness. So it is sure that whatever heaven is like the saints will be satisfied. Is not this fully enough for the least saint? Satisfied! Satisfied with the way that the Lord has arranged everything! John said that he saw heaven opened, and he saw the souls of them that were beheaded for the witness of Jesus, and they cried, How long, O Lord, wilt thou not avenge our blood on them that dwell on the earth? And it was said unto them that they should rest for a little season until their brethren on the earth should be killed as they were. Where were these souls? Were they in the grave? No, they were the souls of those who had been beheaded. John also saw an innumerable company around the throne, and they were arrayed

in white robes, and the angel asked John, Who are these? And John said, Thou knowest. The angel said, "These are they which came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." And they sung a new song unto the Lamb, saying, Thou art worthy to receive honor, and glory, and power, for by thy blood thou hast brought us to God out of every kindred, tribe and nation, and hast made us unto our God kings and priests, and we shall reign on the earth. These had been redeemed out of every nation, kindred, tribe and tongue, and yet John said they were angels, and were around the throne. So it appears that there are now some in heaven as angels, who have been redeemed from the earth. This is my understanding of John here. While I am as likely to be mistaken as any man, yet I know of no other way of understanding the meaning of John's vision. When Paul was brought before rulers he testified that it was because he had hope in the resurrection of the dead. For this he was bound with a chain.

I trust that brother Stephens may gain something from what I have here said. I send christian salutation to all the Lord's people.

NEWTON PETERS.

PORTLAND, Ind., Dec., 1912.

PINSONFORK, Ky., Jan. 12, 1913.

DEAR ELDER CHICK:—I am seventy-seven years and two days old this Sunday morning, and am sick. I have been confined to my bed nineteen days, but am convalescent, and begin to sit up a little. I have had a name and place among the God-loved and God-loving Old School Baptists for about fifty-two years, and have been trying to preach over forty years of that time, but with

much weakness. I never have attained to the state that I thought a man whom the Lord had called with the high, holy and heavenly calling of preaching the gospel of the salvation of poor, helpless sinners must and would attain to, but have fallen infinitely short of coming up to what seemed to me to be the measure of Christ as is so plainly taught in the Scriptures on this all-important subject: preaching the gospel of the grace of God, that I often fear that I have been, and am, a poor deceived man. I have realized many restless hours, but my race is almost run, I am almost at my journey's end, and shall soon know as I am known. This is a matter of great seriousness and consideration, when shall it once be?

Now, as I am old, and shall not write much more, if any, for publication, I have a desire to say a few things in regard to Elder Beeman's article in the SIGNS for January 1st, 1913, on the one baptism. I may not have understood brother Beeman, but if I did I do not see the matter as he has presented it, yet his views may be right. I do not mean to say that his views on the subject are wrong, yet they are not mine, and I cannot believe that Elder Beeman or any of the brethren will be hurt at me in the least for expressing my views in brief upon the "one baptism" as is affirmed by the apostle Paul, Eph. iv. 5. I must say, first of all, that I cannot believe there is such a thing in existence as rebaptizing, or rebaptism. If it can be proven that there is such a thing as rebaptism, it can be proven also that there is defect or imperfection in baptism, the gospel ordinance, which cannot possibly be. Elder Beeman speaks of a lady having been dipped nine times. I am sure in my mind if she had been dipped ninety and nine times there would not have been the least stain of baptism

in all the performances. The ordinance, the one baptism, is too sacred to be trifled with in that or any other way. God forbid that we should ever view this sacred ordinance in such a trivial way. If the earnestness or good design of the candidate for baptism, or the one who puts him in the water, would make it good, or make it baptism, it would have the same effect on all their services, therefore all their religious maneuverings would be right, hence for us to receive immersion from the hands of any other denomination for baptism is to openly acknowledge that we are wrong. If it is right to receive immersion from the hands of Arminians for baptism, it is right also to receive their works in doctrine, faith or practice. If we receive any part of the Babylonish garment let us take it all; the one piece is as good and as clean as the other; all is right or all is wrong, one or the other.

Now I want to suggest a few of my thoughts drawn from the Scriptures upon the baptism of Christ in the river Jordan. It is plain from the Scriptures that Christ did not come to John to see if John would baptize him, but to be baptized of him, and John, probably feeling his unworthiness, said: "I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness." So there was not a person on earth who could have baptized Christ but John; neither could it have been done at any other time or place, or in any other way, for Christ said to John: "Suffer it to be so now: for thus it becometh us [Christ and John] to fulfill all righteousness." The word "thus" means in this manner, in this mode, immersion, just as it was done, hence could not have been done at any

other time or any other place, neither in any other way nor by any others than Christ and John. I can but believe that the one baptism spoken of in Ephesians iv. 5, in connection with the one Lord and the one faith, is the sacred ordinance: the christian baptism, and is but one, fully as much one as is the Lord one, or the one faith one. If it were possible for a defect in one of them, there is the same possibility of a deficiency in any or all of them. When any one is immersed in the water for baptism, it is either baptism or not baptism, the one or the other, and as baptism is the answer of a good conscience toward God, when one is immersed the second time it is evidence that their first immersion was not baptism, or it would have answered their conscience; therefore nothing but baptism will answer or satisfy a good conscience, while dipping in the water might satisfy an evil conscience.

W. J. MAY.

[As will be seen, our aged brother May differs from brother Beeman in his understanding of the expression of the apostle: "one baptism." We feel sure that both of the brethren are agreed as regards all that is essential in the faith which they both hold, and that neither will feel there is any room for aught but the kindest and most brotherly feelings between them. We feel like saying that it has always been our mind that the apostle in the text by "the one baptism" referred to water baptism. The order of the language seems to us to imply this. It is first "one faith," then the "one baptism," and it is by baptism that profession of that one faith is to be made. As a door is a part of the house by which men enter the house, so baptism belongs to the church, and by it, as a door, men enter into the visible church; there is no

other way of entrance. It is sure that while baptism is nothing more or less than dipping, the word itself meaning that and nothing else, it is to be considered as the command of the Lord to be obeyed once, and but once. He that has been baptized has no right to a repetition of the ordinance. As brother May has said, one may be dipped in water under the form of baptism many times, yet but one of those times is really baptism as commanded by the Lord. So long as one believes that he has received gospel baptism once he has no right to go through the ordinance again. For ourself, it has always been our mind that if we were to be convinced that one had really received gospel baptism, even though he himself should be convinced that he had not received it, and should seek baptism again at our hands, we could not comply with his wishes, because that would be to reject what the Lord had commanded at his hands. But if one has not received real gospel baptism, though immersed by some one, then that one ought to be baptized. We ought not to reject the Lord's work, and we ought not to receive that which is not his work. Not our feelings in being immersed are to be the test as to whether it is gospel baptism, but the teachings of the New Testament.—C.]

ALVINSTON, Ont., March 12, 1912.

DEAR EDITORS:—I am forwarding a letter to you which you may insert in the SIGNS if you wish. I have not asked her permission, but think it will be all right. Though she is not a member of the visible church, I think her letter speaks plainly for her as being a subject of God's grace.

Your sister in hope,
(MRS.) W. C. YOUNG,

HAWARDEN SASK, Canada, Feb. 22, 1912.

MY DEAR FRIEND:—What a long time has passed since I received your last and welcome letter. In reading it over I find it is over four months. I do not feel at all sure even in that time I could have written anything that would benefit, comfort or help in the least. It just seems to me I am drifting, drifting, I do not know where. Did you ever feel like that, or, in other words, a wandering sheep outside the fold? But there is something within that says, If the Lord is our Shepherd, he will bring me into the fold and into his everlasting arms, and I feel his promises are ever sure, and also his ways past finding out, when I realize the way I am led, but only through deep waters of affliction can I feel his entire presence and my entire dependence on him. Surely his ways are not our ways. What are ours in comparison, such depraved, sinful creatures? There was a time shortly after I arrived here I had a sweet time for a season, then utter darkness, but in reading over your last letter I find my dear one has, too, passed through the same. Talk of finding comfort out of God's truth, or the written truth, how clearly it proves that all is by revelation, has to be shown us by his Holy Spirit. You wrote about the Lobo meeting. What a dear and blessed privilege to be able to attend a place where we feel God's blessed truth is proclaimed. I trust, my sister in the same hope for mercy, that you again had that pleasure and comfort at Duart. Every time I think of that place in connection with God's people, my mind turns to my dear brother, as that place always seemed such a dear spot to him. You wrote in your letter how Elder Ker spoke about, Let not your heart be troubled. Those words are of great comfort to me just now, for

why should we be troubled at God's dealings? Rather rejoice in the hope we have. When we are led to feel the love that caused such blood to be shed, then why such unbelief in our poor, sinful hearts? In reading over your letter again to-day I just feel as if there was a certain load lifted from my heart, for O how much comfort there is contained therein. I feel as if I am unable to write anything in return, but bear with me in my weakness, and if it pleases God to open your mind I would dearly love to have a message from you. You spoke about the SIGNS OF THE TIMES. I was getting it quite often from my brother's family, but since they left I do not. I dearly loved to get it, and if spared to see home this year I think I will take it myself, but as I am moving about so much I would have to have the address changed very often. I am glad to say Dan is feeling better here. We are having lovely weather. I, too, am very well. I trust it may please God to grant you that one blessing. How I would love to see you and have a good talk. Love and kind regards to all.

From your loving friend,

B. MADDOCK.

OSKALOOSA, Kansas, March 12, 1913.

DEAR BRETHREN EDITORS:—By request of Mrs. N. L. Simmons, of Horton, Kansas, a dear old sister in Christ, I am sending you the inclosed letter from Elder Pate. Sister Simmons has long been afflicted with loss of hearing, and has not heard preaching for many, many years, and such messages as this are of great comfort to her. She is now past her fourscore and three years, and has suffered two strokes of paralysis, yet her mind is remarkably clear on spiritual things, and with her own trembling hand

she writes occasionally to her children and friends. About her only comfort is in reading her Bible and the SIGNS, and though she cannot hear, I have seen her take her hymn-book and sing and make melody in her heart unto the Lord. Though so long deprived of "speaking one to another" with those of "like precious faith," yet she gives every evidence that she is one who fears the Lord and thinks upon his name, and for whom the book of remembrance was written before God. I can but voice the benediction of Elder Pate, that God may be with her to bless, comfort and sustain her in her few remaining days, and not only her, but all his afflicted and poor people everywhere, and the cry of my heart is, Bless me, even me also, O my Father.

In hope of eternal life,

MARY ELLISON.

CLEONE, Oregon, Feb. 16, 1913.

DEAR SISTER SIMMONS:—As I am alone to-day I will spend part of the time in writing to you. Dellie has gone to Dayton, Wash. My health has been very poor since about the middle of November. My children are all well as far as I know. We like our new home here at Park Rose real well. I was truly glad to get the letter you sent me by Ward.

As I have not much news to write, I will try to write an outline of the travels of my mind during my illness, upon the great plan of the salvation of poor sinners, and to draw a line of the difference between the Old Baptists and all other denominations. It does seem to me that I can plainly see that according to the Scriptures we are right in doctrine and practice, and all others wrong. I will try to show why I believe this. The Bible affirms that I, even I, am the Lord, and beside me there is no Savior. Again, it

is declared that there is no other name given under heaven among men whereby we must be saved. From this it is evident that there is but the one Savior, and he declares that he will not give his glory to another. Now compare this with the great evangelistic work of to-day, where men are receiving the honor that the Lord says he will not give to another, and they are claiming to save thousands of souls and adding them to the church. But compare this with David, where he says that except the Lord build the house they that build labor in vain. So the building of the house, or church, is not man's work, but the Lord's. Paul says that Paul may plant and Apollos may water, but it is God that gives the increase. Now this "only Savior" affirms that he will save his people from the east country, and save them from the west country, and that he will bring them, and that they shall dwell in the midst of Jerusalem. This language is spoken in the most positive terms, making the salvation of his people as sure as God's word is true. Compare this with that which we hear so often preached, that thousands, yea, millions of God's people are going to hell for want of the gospel. It is an evident fact that the Lord has a people, and his word, which shall not return unto him void, but shall accomplish that which he pleases, and prosper in the thing whereunto he sends it, hath gone forth that he will save them. Now how will he perfect that work? Paul says he hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace that was given us in Christ before the foundation of the world. Here we find that this salvation is not based on works, but on God's own purpose. Thus the all-wise God purposed to save his people,

and provided the wise plan and means to accomplish that great work, and in his eternal counsel he provided a ransom, a Redeemer, that should come forth and accomplish and perfect his work, and thus the angel said to Joseph, "Thou shalt call his name Jesus: for he shall save his people from their sins." This means that he shall accomplish their salvation. It does not mean that he shall make it possible for them to be saved, provided they comply with certain conditions, but he shall save them. How? Paul says by redemption. Redemption implies transgression and a debt paid, and it is evident that since the Redeemer came forth and paid the debt for the transgressor that the transgressor is freed from the demands of the law that held him. Many claim that the redemption was for all mankind. If that is true then all mankind will be saved, for God has affirmed that the redeemed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away. He further declares that, I will gather you from among the heathen, and from among all nations whither ye have been scattered in a dark and cloudy day. Again, he says, I will gather thy children from the east, and bring them from the west. "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name." It does seem by these and many other Scriptures that the redeemed of the Lord shall be saved, shall be gathered together. But the gathering of his people together—by what means is this accomplished? Is it by the agency of man? or by what man must do? First, let us understand the condition of man, his relation to the world. Paul said to

the saints at Ephesus, and the faithful in Christ Jesus, which embraces all his manifest people to-day, the church, "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." This is their deplorable condition in their relation to this world. But as we examine the word closely we find that they are not the children of wrath, only by nature. Read the first chapter of Ephesians; there we find this same people chosen in Christ before the foundation of the world, that they should be holy and without blame before God in love. Now the means by which they are being made manifest as the children of God, or their being saved, what are we to be governed by? Paul bases it on this means, saying, "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." Here we find the means, the cause, based on God's rich mercy and his great love, that we are quickened together with Christ. Man's acts are not named, and further, Jesus says, "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." So this quickening is not based upon the agency, will or act of man, but on the will of Christ, the only name whereby we must be saved.

Dear sister, I have only sketched an outline of the subject and my letter is long. It does seem to me that if the

Bible teaches anything it does teach a complete salvation, independent of the act or agency of man in any respect. The question is often asked, If that doctrine is true, then what is the use of preaching the gospel, or trying to do anything? In answer to this I will say that, according to the teaching of the Bible, it is to comfort, to instruct, to feed the church of God; and further, we find that all the commands, admonitions and instructions given by Christ and the apostles are given to the church to govern and control us while here in this life.

Dear sister, I have not written as I desired, but have done the best I could, so as not to weary you too much in reading it. I hope you will overlook all that you see amiss in it. Give my love and best wishes to Cora and her husband, and may the Lord bless you in your declining days.

As ever, yours in love and fellowship,
B. S. PATE.

FORDYCE, Ark., Mar. 10, 1913.

DEAR BRETHREN:—I hope to get you some more subscribers during this year. The SIGNS is highly appreciated by our people here, and we do not hesitate to say that it takes the front rank over all other periodicals of our faith and order. There are other good and sound papers, but the manner in which the SIGNS is conducted gives it the preference over the others with us. We have never missed a copy of this paper from the day we first sent in our subscription, eighteen years ago, and hope that the Giver of all good will bless us with a sufficiency to continue it as long as our mortal life exists. The SIGNS contends for grace, the gift through Jesus Christ, and that all blessings are given to us, and as such are gifts; we show forth his praises according to his mighty

power working in us both to will and to do according to his good pleasure. This is in accordance with our experience, the way we have learned these things, and we understand that we were not taught it of man, neither did we receive it of man, but by the revelation of the Lord and Savior Jesus Christ. We surely must be taught of him, we must be born of God, his Spirit must reveal things pertaining to his kingdom, or we are blind as to what it is. Eye hath not seen, ear hath not heard, and it hath not entered into the heart of man what great things the Lord hath prepared for them that love him, but he hath revealed them unto us by his Spirit. This is the way, and the only way, we can know him, and of his kingdom, and the requisites are first a birth, second taught by his wisdom, by him revealing to us what great things he hath prepared for his children that are born of his Spirit, then we can see, know and understand the things of the kingdom, for we are fellow-citizens of the household of God, being led by his unerring Spirit. Then, dear brethren, we feel that blessed rejoicing in the banqueting-house of God, and his banner over us is love. For the first time then we found that we were of another life, and saw and understood things in a way that we never did before, and we were startled at this, and said to ourselves, What does all this mean? Why is it I feel a sweet union and love for God and his people that I never felt or cared for before in my life? We were made to say, Great and marvelous are thy ways; even past finding out. Well do we remember the great and wonderful change that came over us, and how it seemed that all the world had changed with us, and how we wondered what had happened; even the cornfields looked to us

as though they were a garden of Eden, a place of God's purity, being manifested, and the praises seemingly were being manifested of his mighty power and goodness.

Well, I will close. Pardon me, for I feel that your time is more valuable than to be spent in trying to interpret and get my meaning out of this.

Yours in hope, through God's grace, mercy and peace,

V. R. HARRIS.

LANCASTER, Mo., August 4, 1911.

DEAR EDITORS:—I will send you money order for four dollars, for which please continue my paper, as I do not feel that I can do without it. I have been taking it eighteen years, and the Lord only knows the comfort it has been to my soul. I prize it above all that I have seen. This is the first time I have been behind in my remittance since I have been taking it, which was not for the want of means, but I have been first one place and then another laboring for a living. I must say I heartily indorse your course in the management of the SIGNS, which has ever contended for the faith once delivered unto the saints, against all opposition, and it is sure that such a paper is badly needed. I feel that you need no commendation from such a worm as myself, for I am sure you are commended of the Lord. I am sorry to say your paper has but few friends in these parts. I have never desired to see my name in the SIGNS, as I have been unfortunate in life, but my heart has ever gone out in love to the editors and correspondents, for they have fed me with spiritual food, and I have long thought I ought to tell them so, but my unworthiness and the want of ability have kept me from doing so. I hope you may be blessed of the Lord in

the future as you have in the past, for there is no doubt but what you have fed and comforted thousands as you have myself.

I must bring this to a close, as it is too long now. Remember me, a poor, helpless sinner, who when he would do good finds evil present with him.

Yours in hope of eternal life,

W. K. BAIRD.

PORTLAND, Ind., April 20, 1913.

DEAR EDITORS:—While in Canada the fore part of the month I was requested to let the brethren hear from me on my return home, and if I thought it less trouble, to do so through the SIGNS. I will say that I arrived home safely, but it took me two days to get there, on account of the flooded condition of the country, because of which the railroads are not running as many trains as before. I was much impressed with the spirit of love and fellowship among the brethren in Canada, and felt I could see the effect of the good meeting they had in February at their quarterly meeting, which seems to be a time that will long be remembered by many. Wherever I went I could hear this meeting spoken of as being a time of great refreshing from the presence of the Lord, and the brethren were encouraged over the reception of those young members for baptism at that time. The preaching by Elders Slauson and Coulter was referred to at different times as being accompanied with the Spirit and power, and the felt presence of God among them seemed remarkable from their description of it. At all my appointments there were good congregations, considering the weather, and I can say for myself I enjoyed meeting the brethren, and at times thought God's love and Spirit were with us.

NEWTON PETERS.

INDEPENDENCE, Mo., Dec. 22, 1912.

DEAR EDITORS:—The last number of the SIGNS for 1912 has come, laden with good news from afar, and as I read each page the writers seemed to let fall a few crumbs for even me. Elder Chick's editorial surely was full of meaning, but I am too ignorant and blind to grasp the wonderful beauties of Christ's love for his people, yet in some way I sometimes hope there is enough given me to calm my tempest-tossed soul for a little season. Elder Ker's farewell for 1912 was touching, and his closing remarks were a whole sermon for me. Brother Oliver told my feelings when he said, I mourn because I cannot mourn. But why should I make mention of each letter, when all were very good, and to my mind just suited to the place they filled, the closing of a precious volume, written mostly by mortals who have been made to understand some of the mysteries hidden from the world, by God, whom we believe has power to open and none can shut. Dear editors, you will please send the SIGNS to my address another year. May I be able to pay for hearing from Christ's loved ones as long as I live. If this is published, please correct mistakes; if it is cast aside, the space it would take could be better filled by another. May it be God's will to give both editors and correspondents a peaceful new year.

LAVINIA MORGAN.

HAMILTON, Texas, Nov. 1, 1912.

DEAR EDITORS:—Seeing my subscription will soon expire, I wish to send my renewal, as I do not want to do without it as long as I am able to pay for it and it continues in the doctrine of God our Savior, as I believe it has from its beginning. I think I have been a subscriber to it about thirty years, and think I have

hardly missed a single copy of it. I feel safe in saying, God is the Alpha and Omega of it, whether it stands long or falls soon. My heart is too sinful to thank and praise him enough for the sweet comfort and joy I have had in reading it. As I am unable to write for its columns to comfort and edification, I wish to bid those who can, Godspeed, believing it is he and he only who enables you to continue in the doctrine so humbly and boldly. With this faint expression of my inexpressible love for the glorious truth you are publishing, I inclose three dollars, two dollars for my own subscription, and one dollar to help the poor saints who love the same and cannot pay for it.

Your brother in hope of immortality beyond the grave,

W. D. WOOD.

MOUNTAIN PARK, Okla., June 17, 1912.

DEAR BRETHREN EDITORS:—By some good fortune a copy of your paper for April 15th, 1909, was handed to me, and I will say there was much Bible truth and food in it for me. Though I feel unworthy of the least of my heavenly Master's blessings, yet I feel he has not forsaken me. My wife and I are members of the Primitive Baptist Church, but moved to Oklahoma in the opening of the last big Indian reservation, so are far away from friends and our home church, which was at Burleson, Texas, in Johnson County. We now have our church letters, and had hoped to get enough members to organize a church here, but so far have not succeeded, and now I feel that I cannot do without the SIGNS any longer, if it is still published. If it is, please send your next number to me.

I am your unworthy brother,

L. E. McFARLAND.

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EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1913.

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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THE PARABLE OF THE TEN VIRGINS.

OUR sister, Mrs. F. E. Amsberry, of Mason City, Nebraska, desires some thoughts from us upon the above named parable. While many have written upon this subject in the past, and among others we think the present editors of the SIGNS, yet we feel like responding to the request of our sister at this time. It has for a long time been our mind that all, or nearly all, the parables spoken by the dear Redeemer had not only a special application at the time when they were spoken, and to circumstances that then existed, but that they all contain general principles of truth which are applicable to the kingdom of God all through the gospel day. The people of God are one in their experience of his grace in their trials, in their need of instruction, in their weaknesses of understanding, of faith, of love, and of all heavenly graces, and in their proneness to misunderstand the word of the Lord, and to depart from his ways. There is also the same distinction between them and the rest of the religious world, between them and all legalists, and between the wise and the unwise among themselves, as was the case in the beginning of the gospel, and so it is our mind regarding this parable that it not

only fitted the time that then was near at hand, but that it also fits the time that now is, and all the past ages of the history of the church of God on earth. The great principles of truth have not changed; the same division exists between the wise and the unwise now that is presented in the parable. If there were obedient children of God then, so is it now. If there were disobedient children of God then, it is the same in this day. If some of the Lord's people were wise then and some unwise, it is no less the case now. Outward forms may differ, but the great principles of truth remain unchanged. Human nature remains unchanged also. God's manner of dealing with his disciples has not changed. Not to the Jew nationally alone does Jesus Christ remain a stumbling-block, but to those of like pharisaic legality among the Gentiles also. Not to the Greek only is Jesus Christ foolishness, but to all the self-sufficient wise men of the world as well, and every parable which was intended for a rebuke to the pharisaic Jew then is also a rebuke to all of like mind to-day, whether they be Jews or Gentiles, and our blessed Lord is to all who believe, whether Jew or Gentile, as he was then, the wisdom and power of God. We have alluded to these thoughts as illustrations of the truth which we are here trying to present, viz., that this parable and the parables in general, are as applicable now as when they were written. Now we will call attention to the general truth which seems to us to be presented here. The time when this parable should be fulfilled was in the future. This will appear by referring to the preceding chapter, in connection with the opening words of the parable itself: "Then shall the kingdom of heaven be likened," &c. It has been for a long time our mind,

from as careful reading of the parables as we have been able to give, that the term "kingdom of heaven," used in many of them, never refers to that which was past, but always to that which was to come, and, beside this, the use of that expression "the kingdom of heaven," in other places, so far as we have seen, is also with reference to that which was not yet, but which should soon be. John the Baptist preached, saying, "The kingdom of heaven is at hand;" that is, he would say, It is not yet with you, but soon shall be; and likewise, when the dear Redeemer sent forth his disciples, first the twelve, and afterward the seventy, his bidding to them was, Preach that the kingdom of heaven is at hand. It does not seem to us needful that we fix the exact moment when the kingdom of heaven began to be on earth, it is sufficient to know that it was set up through the coming and work of the Savior. Its coming was like the rising of the sun in the morning: there is the appearance of its light for a time before it rises in the east, so there was the sending forth of the light and power of the kingdom from the ministry of John the Baptist until the full sun arose, when Jesus broke the bands of death asunder and arose from the grave and ascended to his Father. The kingdom of heaven does not mean the Jewish economy, although that was appointed and established in the wisdom of God to prepare the way for the coming of the kingdom of God, through the redemption of the Lord. The kingdom of heaven, in the sense in which the phrase is used in the New Testament, had never been on earth before the coming of the Lord. Isaiah was inspired to write, not, Behold, a king does reign in righteousness, but, Behold, a king shall reign in righteousness. Daniel also does not write the God of heaven

has set up a kingdom, but, In the days of these kings shall the God of heaven set up a kingdom. While the words "shall" and "will" always mean positiveness, they also always mean the future. The expression, "the kingdom of heaven," never means the visible organization of the church in any one place, or in all the places where churches do exist. There are many churches, as, for instance, the churches of Asia, and in other places the apostles speak of "all the churches," &c., but there is no reference to many kingdoms of God, but always to the one kingdom. Very many of the children of men are in the kingdom of God, and have been in all past ages, who never were connected with any church organization. The blessed Lord said that except a man be born again he cannot see the kingdom of God, and cannot enter the kingdom, but some have become members of churches who were never partakers of that birth. Still further, one must be in the kingdom of God before he has any right to become a member of any of the churches of Christ. The kingdom of God is within you, said the dear Savior. That kingdom is not meat and drink, but righteousness and peace and joy in the Holy Ghost. The kingdom of God is not in word, but in power. It is not something visible, for it cometh not with observation, but the organization of the churches of Christ on earth is visible, and their order and their worship visible. Men, not even apostles, ministers, or any other men, can have anything to do with the entrance into that kingdom of any man or woman, but it is by baptism, administered by the hands of men, that we enter into the church located in this place or that.

We have dwelt here at some length upon this truth, because it seems to us

important to discern the difference between the kingdom of God and the visible organizations of the churches. Perhaps it is right to speak of the churches here and there as the executive, appointed of the Lord to administer the affairs of the kingdom of God in their several localities. According to the parable, there are in the kingdom of God itself two classes, called here virgins who are wise, and virgins who are foolish. The kingdom of God all along through the gospel day is compared by the Savior to a wedding feast. Christ is the bridegroom and all the redeemed are the bride. The customs that then existed are used to enforce the lesson which the Redeemer designed to teach. The time of the wedding feast had been appointed, the virgins who were to be present with their lights, had all been bidden, and all were rejoiced to attend upon the occasion. It was counted an honor by them all, and all of them were waiting for the appointed time to enter into the place of the wedding festivities. In the custom alluded to in the parable, let it be remembered that not one of these virgins would have been waiting had they not all been bidden to the feast. No other virgins were waiting, because no others had been bidden. From this consideration, and from the thoughts which we have presented concerning the kingdom of heaven, it has been our conclusion that these virgins, both the wise and the foolish, represent those who have been called by grace to dwell in the kingdom of God. The customs regarding wedding feasts in that land and time are clearly presented in the parable. Those virgins who, knowing what was required of them, saw to it that these things were attended to, were wise or prudent and thoughtful, but those virgins who, also knowing what would be

expected of them, and did not make proper preparation, were unwise, foolish and improvident. In the affairs of this life we say of some who naturally possess ordinary knowledge, that they are foolish because they have taken some course that is unwise, and so the Lord's own dear people often act unwisely in their relation to the kingdom of heaven. This the Savior sets forth in this parable. From this point of view we may speak of this parable as a word of warning which all the people of God would do well to heed. The one thing needful, as regarded the coming of the virgins to the marriage, was that their lamps should be burning. To be kept alive there must be sufficient oil. But some had not provided the oil, while others had done so. While the bridegroom tarried they all, both the wise and the foolish, slumbered and slept. There was no hint of wrong or of foolishness in this. Not one of them was censured for this. This sleeping did not hinder their entering into the wedding. There was nothing for any of them to do before the coming of the bridegroom but to wait, and they neglected nothing required of them by sleeping up to his coming, and when the cry went forth, Behold, the bridegroom cometh, they all were at once awakened, the foolish as well as the wise, and all of them alike desired to enter with the bridegroom into the feast. Before they came to the door the foolish virgins found their lack of sufficient oil. Their vessels with their lamps were empty, and this lack the wise virgins could not supply. In this each one must stand or fall to his own Master. If this feast represents, as we believe it does, the privileges of the kingdom of God on earth, it is evident that they all possessed a heart to desire these things. The foolish desired to share in these

privileges as well as the wise virgins, and it does not appear to us that this could be true of unregenerated men, therefore it appears to us that the warnings and teachings of this parable altogether belong to the children of God. Perhaps it may not be so easy to make application of this general truth as it is to state the truth itself, but it seems clear that there is danger of the people of God being like the foolish virgins, else the blessed Master would not have spoken this parable. He used no unnecessary words, and taught no needless lessons. It seems to us the same general truth of carefulness in the affairs of the kingdom that is taught here is also set forth in the parable of the talents, and in the similar parable of the pounds, also in the parable of the unjust steward, and also when the Master said, Lay not up for yourselves treasures upon earth, but rather lay up treasures in heaven. It is as true in the kingdom of heaven that the diligent soul waxes fat as in the affairs of this life. Canaan was given to Israel as a free gift, but it remained true still that those who were not diligent in that land did not reap much harvest. All these things present, as it seems to us, in a general way the same lesson that is taught in this parable. The parable related not to entering heaven beyond, but to entrance into the privileges of the kingdom of God here. In all churches of the saints everywhere there are those who are wise and those who are foolish. Who among us of any length of experience does not know that by our own folly we have at times been hindered when we would have shared in the marriage supper, and in its rejoicing? We have neglected the things that we ought to have done, and perhaps remember that we have done the things

we ought not to have done. How many times do we look back with regret and mourn over our neglect in a hundred ways. Perhaps we have not done evil in the sight of men, but we must confess before the Lord that we have been neglectful of his cause. A time of refreshing comes to the people of God, and we feel that we desire to share it, but there is coldness in our hearts, the fire of love does not burn in us as we see it doing in others, and we look back and feel that our transgressions are coming in between us and this life of love that we once felt, and that we see others feeling. We have been worldly in our life, and have run after the pleasures of life more than after God, and now we are shut out of the joy of others. For ourself, we know it is true that we are reaping the sorrowful results of many wasted hours. The oil in our vessels with our lamps runs low. Sowing to the flesh we reap corruption. This experience seems to us to be set forth in this parable.

Again we desire to say that the parable does not relate to that salvation and that blessing which belong to the final hope of the believer, but to our present state in the kingdom of God. It is most glorious to a poor sinner who knows that his whole life as a believer is a failure, in the sense that there is not one perfect thing he has done, to know that all his failures cannot frustrate the purpose of his salvation. What wondrous praise then belongs to almighty grace through our Lord Jesus Christ, and what shame and confusion of face belong to us. C.

MARRIAGES.

By Elder J. M. Fenton, April 2nd, 1913, at the home of Mr. Orville Wood, Middleburg, N. Y., David Zeh and Helen Thorne.

OBITUARY NOTICES.

J. M. Macfarlane died very suddenly March 27th, 1913, in St. Petersburg, Fla., where he had gone for the benefit of his health. On July 14th last his dear wife, our sister, Flo Black Macfarlane, died and was buried in the family plot at St. Thomas, Elder Durand conducting the services. Her husband was not very long in following her. His sudden death was a severe shock to us, as we had been receiving letters from him stating that he was feeling much better, and hoped to be with us the last of April. Uncle Mar, as we lovingly called him, was brought up a Presbyterian, but loved the Old School Baptists dearly, and testified of his love and faith by his works, always being ready and willing to give of his substance for their good and comfort. Owing to the uncertainty as to when the body would arrive in St. Thomas we did not have one of our preachers, but a Presbyterian minister conducted the services at the residence of his sister-in-law, Mrs. James Black, from where also Aunt Flo was taken, and laid beside his dear wife, there to await the resurrection of the dead. They were lovely and pleasant in their lives, and in their death they were not divided. From conversations we had with him at different times we feel sure that all is well with him. He loved his Savior, and felt him to be all in all to him, having no confidence in the flesh, feeling himself to be without strength or ability to do anything towards his salvation. We feel our loss greatly, yet can but feel glad for him, he was so lonely without his wife; they had always been so much to each other.

(MRS.) A. J. BLACK.

St. THOMAS, Ontario.

OUR dear mother, **Mrs. Mary Robbins**, widow of William Robbins, passed quietly away at my home, in Chatham, Ontario, March 27th, 1913, in her 64th year. She was the daughter of the late John and Janet Campbell, of Dunwich, and was born July 6th, 1849. She and father were united in marriage Jan. 18th, 1876. Six children were born to them, five of whom survive: Reuben, Durand, Mrs. R. N. Errington, Mrs. A. T. Smith and Mrs. Oscar Campbell. Father died seven years ago, and since then dear mother's life seemed to be one of anxiety, trying to manage her farm and keep things up to the standard as when he was with her, until she was taken with paralysis on August 3rd, 1910, from which she had been a declining invalid ever since. From my earliest remembrance of dear mother there was never any excuse to be found on church morning to keep her from going. She received a hope in Christ at the age of eighteen years, which was her comfort all through life. Some of the words of comfort that came to her (I have heard her repeat them often) were: "Be still, and know that I am God." She

lived a close follower from that time until eighteen years ago, when she united with the church, and was baptized by Elder Wm. Pollard, father uniting at the same time. After mother's affliction until last June she attended all the meetings it was possible to get to, and often said that was the only enjoyment here on earth for her. Two months previous to her death I was astonished to hear her singing in her room, which she had not been able to do for some time. The hymn was: "O when shall I see Jesus, and dwell with him above?" From that time on I never heard a murmur from her lips or saw a frown on her dear face; she seemed to have so completely given up the world that it was beautiful. Although she was not able to converse with us for some time, she was able to understand reading, and took on a look of satisfaction when I would read the Bible to her. O how sad we feel when we remember the love and kindly interest she took in each one of us, and fully realize that there is no one who can take the place of mother. Her one last desire was that as soon as she was gone we would telegraph for Elder Fenton and do our best to have him here to conduct her funeral service, and we feel very thankful that her request was filled. The funeral was held at her late residence in Dunwich, where a large gathering of relatives and friends assembled to pay their last tribute of respect to dear mother, who was highly respected by all who knew her. Elder Fenton spoke beautifully from Romans viii. 18, a verse that was a comfort to mother in her last days. While we feel our loss keenly, we cannot wish her back in this world of sin and sorrow, for we know she is at rest in Jesus.

Her daughter,

(MRS.) OSCAR CAMPBELL.

DEAR EDITORS:—Kindly publish the above, as I feel I could not add anything to what has been said. May the Savior be very near all who mourn.

J. M. FENTON.

Mrs. Mary Lillian Cordrey, wife of Mr. Zorah Cordrey and daughter of sister Mary L. Jones by her first husband, the late brother John H. Ellis, of the Little Creek Old School Baptist Church, departed this life at her home in Laurel, Del., Friday, Feb. 21st, 1913, of tuberculosis, from which she had been a sufferer for many years, aged 37 years. She was married to Mr. Cordrey Nov. 14th, 1894. She had no children, but is sincerely mourned by her devoted husband, whose loving care of and devotion to her was remarked by all who were acquainted with them. She also leaves her mother, stepfather, one sister, brothers-in-law, one nephew and one niece, besides numerous other relatives and a host of warm friends, by all of whom she was dearly loved, but their mourning is not without hope, for though she never made a public profession, yet she gave abundant evidence

of the possession of that inestimable gift: faith toward God through our Lord Jesus Christ. She loved the assembly of the saints, and the word of truth was sweet and precious to her, and we believe that she is now at rest in the bosom of her blessed Redeemer. She said but a little while before her decease that she had a desire to be baptized and to be numbered with the Lord's people here on earth, but she had then become too weak to pass the ordeal. It is as good evidence to be in possession of the desire, as it is to make an open profession, that one is a child of God and an heir of glory, for our salvation is not for what we do, but what the Lord has done for us, for God worketh in us, and imparts to us by that inward work, the blessed evidences and assurances of salvation, which is deliverance from death and hell and sin by the power of the eternal God, and Jesus Christ is that power, and God manifests his power to save by the atoning sacrifice of the spotless, bleeding, dying Lamb, who thus (by atonement) taketh away sin. Mrs. Cordrey was an amiable woman, and made friends of all with whom she came in contact. May the dear Redeemer grant the blessed consolations of the gospel to all who feel their loss, and may they be assured that their loss is her everlasting gain.

The funeral was held at the home of the deceased on Monday, Feb. 23rd. Services were conducted by the writer, assisted by Elder T. M. Poulson.

A. B. FRANCIS.

DELMAR, Del., April 23, 1913.

Mrs. Lucinda Pitman Dean was born in Crawford County, Ind., March 23rd, 1841, and died at her home in Grandview, Wash., March 30th, 1913. She moved with her parents when two years old to Knox Co., Ill., and was married Dec. 16th, 1858, to John Dean. To that union were born six children, five of whom survive: Oliver Dean and Mrs. H. M. Boyer, of North Yakima, Elza Dean and W. F. Elser, of Grandview, Wash., and Mrs. G. W. Hicks, of Galesburg, Ill. Sister Dean moved to Washington with her daughter, Mrs. Elser, in 1903, and lived in Grandview ever since it was a town. She united with the Henderson Primitive Baptist Church, of Knox Co., Ill., in 1861, and remained a faithful member of that church until death.

The writer was called to attend the funeral, April 2nd, 1913, and met Elder Hess and a large congregation of friends. Elder Hess introduced the service by prayer and a few appropriate remarks, after which I tried to speak words of comfort to the bereaved from the seventeenth chapter of John, which was a marked chapter of sister Dean's. I used the same Bible which she used, and it showed by its marks she was a Bible reader. I only had the privilege of meeting sister Dean twice, first at Siloam Association. She heard me try to preach at that time,

and visited our three days meeting afterward, and she had spoken to her children of me, and while I had never met any of them they tried to carry out their mother's desire regarding her funeral, and it seemed a great satisfaction to them to feel they had done so. Her body was taken back by her two sons to Galesburg, Ill., and buried beside her husband. Our prayer is that God may comfort the hearts of the bereaved ones with the precious thought that their mother is peacefully sleeping in Jesus, who will awake her to the fullness of immortality at that great day when he comes to gather or call his children home. May we, too, be of that number, for Jesus' sake.

J. T. BARNES.

Ann O'Bannon Foard was born Sept. 25th, 1834, in Fredericktown, Mo., died in Greenwood, Mo., March 11th, 1913, aged 78 years, 5 months and 14 days. She was married to Rufus Peyton in 1853. Her second husband was G. W. Foard, to whom she was married in July, 1869. Three children were the fruit of each marriage: Mrs. McFarland, of Fredericktown, Mrs. Smiley, of Kansas City, and Mrs. Zimmerman, of Pleasant Hill. Of the second marriage: A. J. Foard, of Newark, Ohio, Miss Mary Foard, of Greenwood, and Berdick Allen Foard, who died in infancy. She united with the Primitive Baptist Church in Redbud, Ill., about forty-seven years ago. She moved to Johnson County in 1874, and located in Kingsville, Mo., and had lived there nearly all her life.

Funeral services were held in Kingsville Thursday morning, March 13th, conducted by Elder John Teague, of Lamonte, Mo., and Elder L. H. Barnum, of Greenwood, Mo.

Forwarded by

J. A. TEAGUE.

Sherman Miller Beardsley was born Nov. 13th, 1837, in Danby, N. Y., near Ithaca, and died at Bourbon, Douglas Co., Ill., April 10th, 1913, aged 75 years, 4 months and 27 days. He was married to Martha Cooper, May 25th, 1862, and to that union were born two children: Hattie E. and Samuel W., who, with their mother, are left to mourn their loss. Mr. Beardsley was next to the youngest of five children, two of whom are yet living, to wit, his oldest sister, Rebecca Miller, of Danby, N. Y., and his youngest brother, also of Danby, N. Y., who was in attendance at the funeral services. Mr. Beardsley with his family moved from Danby, N. Y., to Bourbon, Ill., in 1868, where he spent the remainder of his life. He was not a member of any church, but mother Beardsley was a member of the Primitive Baptist Church at or near Caroline, N. Y.

The writer attended the funeral at their pleasant home in Bourbon, and tried to speak words of comfort to the family and friends from 2 Cor. v. 1.

F. M. REEDS.

Helen Meeker, infant daughter of B. F. and Nannie Meeker, departed this life Feb. 7th, 1913. Little Helen was born July 10th, 1911, and was aged 1 year, 6 months and 28 days. She was taken sick with scarlet fever Saturday night preceding her death, and grew gradually worse until death freed her soul, God called her hence. All was done for little Helen that father and mother could do, but to no avail. God, who doeth all things well, knoweth best, and while it was hard to have to give little Helen up, it was God's will, and we should bow in humble submission. We know that her soul is now basking in the sunshine of God's everlasting love and presence, nevermore to know aught but joy and peace and love. Her little remains were laid to rest in Campbell Cemetery, Saturday evening, Feb. 8th, there to await the resurrection morning, when the trumpet shall sound and the dead shall come forth. "O death, where is thy sting? O grave, where is thy victory?" Father, mother and four brothers survive little Helen, and to them we extend our heartfelt sympathy, and pray that God will be with them in this sad hour and all along down the journey of life.

Written by a friend,

T. W. BAKER.

Annie Hazel Walker died Dec. 14th, 1912. The death angel visited the home of Mr. and Mrs. Ben Walker, and took from them their darling Annie, a sweet little girl loved by all, aged 3 years, 5 months and some days. She was taken on Sunday night with membranous croup, and suffered much. She lived until Saturday, Dec. 14th. The following day we had burial services, led by brother Clayton. Little Annie leaves a father, mother, one brother, six sisters, aunts and uncles to mourn her death, and we all miss her much. Little Annie was much company for me. It was hard to see her suffer. All was done that could be to keep her with us, but God took her. God giveth, and he taketh away; blessed be his name.

Written by one who dearly loved her.

IDA WALKER.

Mary Agnes Beene, infant daughter of S. D. and Ila Beene, was born June 3rd, 1912, died Feb. 22nd, 1913, aged 8 months and 19 days. Little Agnes was strong and healthy until about five weeks before she died. She had a very severe attack of pneumonia, and it seemed inevitable from the beginning that death would result, but she seemed to get better, and hope was entertained for her recovery, but all hope was blighted by a relapse of that terrible disease, and she passed away as gently as one falling asleep. Little Agnes was a bright, sweet little babe, and needless to say it was hard to give her up. May our heavenly Father fill the little babe's absence with his divine presence.

Her uncle,

W. O. BEENE.

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

Chas. Carter, Canada, \$2.00.

M E E T I N G S .

THE Baltimore Association will convene with the Black Rock Church, Baltimore Co., Md., on Wednesday, May 14th, 1913, and continue three days. Those coming via Baltimore will take train at the union station, Northern Central R. R., at 3:30 p. m. Tuesday, the 13th, for Cockeyville. Those coming via Harrisburg will leave there at 11:55 the same day over the same railroad, arriving at Cockeyville at 2:35 p. m., and wait until the train arrives from Baltimore, when all will be met and cared for. We cordially invite all who may feel it in their hearts to meet with us, and we hope to see a goodly number.

JOSHUA T. ROWE, Pastor.

FRANK G. SCOTT, Clerk.

THE Delaware Association will be held with the Cow Marsh Church, Kent Co., Del., Wednesday, Thursday and Friday, May 21st, 22nd and 23rd, 1913. A general invitation is extended to ministers and all visiting friends. Trains both north and south will be met Tuesday afternoon at Viola station, Del., from 3:30 to 5:31 o'clock p. m. Mail train will stop at Viola for Maryland Division passengers at about 5:30 o'clock p. m. south. For further instruction write

B. E. CUBBAGE, Mod.

WYOMING, Del.

THE Delaware River Old School Baptist Association will be held with the First Hopewell Church, Hopewell, N. J., Wednesday, Thursday and Friday, May 28th, 29th and 30th, 1913.

THE Middleburg Old School Baptist Church, Schoharie Co., N. Y., have appointed their yearly meeting to be held the first Sunday in June, and Saturday previous, (May 31st and June 1st) 1913. We are only a weak few, but we hope the Lord will put it in the hearts and minds of ministers, brethren and friends to visit us. Ministers desiring to attend the Warwick Association can go right on from this meeting, as it follows the next Wednesday after. Any coming by rail to Middleburg on Friday, May 30th, inquire for Mrs. O. B. Wood, or if coming to Cobleskill inquire for James E. Livingston.

ADDIE (COOK) LIVINGSTON, Church Clerk.

COBLESKILL, N. Y.

THE Warwick Old School Baptist Association will be held with the New Vernon Church, New Vernon, N. Y., Wednesday, Thursday and Friday, June 4th, 5th and 6th, 1913.

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 OLD SCHOOL
 BAPTIST CHURCH,

IN
 NEW YORK CITY.

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11:00 A. M.

2:00 P. M.

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Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

The Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81.

MIDDLETOWN, N. Y., MAY 15, 1913.

NO. 10.

CORRESPONDENCE.

THE WORD MADE FLESH.

“Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”—Isaiah lvii. 15.

In this one sacred testimony we have a very gracious discovery of the Lord. Though there is an immeasurable disparity between God the Creator and the creature man, yet he bows the heavens and comes down and reveals himself in very intimacy with lowly souls. As we are taught by the Holy Ghost to contemplate the revelation of the subsistence of God, the tripersonality of Jehovah, the Father, the Son and the Holy Ghost, the attributes of him that inhabiteth eternity, O these attributes as displayed in creation, providence and grace are so glorious and infinite, and the fruit of this gracious teaching is that we worship God and are filled with admiration of his glories, and as we fall down and kneel before the Lord our Maker our hearts unfeignedly say, “Hallowed be thy name,” and we rejoice with trembling before him. I mentioned that the disparity between

God and man is beyond all our thought. He inhabiteth eternity; this can be said of no other. Our puny thoughts are lost in the theme, so infinite. “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”—Heb. xi. 3. Such as have the faith of God’s elect, believers in the Scriptures, cannot believe the atheistical doctrines of evolution. The generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens, are recorded in Genesis, and all through the Scriptures God, the Creator of all things and of all mankind, is worshiped. The heavens, the sun, the moon and the stars are the work of his fingers, and that he is strong in power not one faileth. The infinite disparity between God and man is portrayed in Isaiah xl. 12–18. Ezekiel saith: “The heavens were opened, and I saw visions of God. * * * This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face.”—Ezek. i. 1, 28. God’s understanding is infinite. (Psalms cxlvii. 5.) His omnipresence is both humbling and comfort-

ing to the saints. (Psalms cxxxix. 1, 12.) "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?"—Exodus xv. 11. In contemplation of God's infinite greatness, majesty and glory, Solomon in adoring amazement exclaims, "But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"—1 Kings viii. 27. Nevertheless it pleased the invisible God to give a visible token of his presence, for when the temple was finished and all things were set in order therein for the ordinance of divine service, "It came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord."—1 Kings viii. 10, 11. God appeared unto Moses in the burning bush, (Gen. iii. 1-6,) and though but a fire was visible, yet such was the conscious presence of Jehovah that Moses hid his face, for he was afraid to look upon God. In the pillar of fire by night and of cloud by day God led his chosen ones in the wilderness, giving them light by night and shade in the daytime. (Exodus xiii. 20.) He spake unto them in the cloudy pillar. (Psalms xcix. 7.) Such manifestations of the presence of the Lord, and others of which the Scriptures speak, were glorious and precious unto those who feared the Lord, but they fall very far beneath the one great manifestation of God. "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on

in the world, received up into glory."—1 Tim. iii. 16.

In all my attempts to write upon the things of God I never more felt than now my insufficiency and the insufficiency of language to declare the subject that I would enter upon. It is the one subject beyond all others that for many years has absorbed my thought and has yielded me strong consolation, and my spirit has often been refreshed as I have mused upon the theme. There is one act of God that surpasses every other; the creation of the universe in comparison with it is as nothing. The incarnation of the Son of God is this preeminent act of God. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John i. 14. "God sent forth his Son, made of a woman."—Gal. iv. 4. "Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."—Phil. ii. 6, 7. This is the eternally glorious act of God. It has no parallel; indeed, all other acts of God, as creation and providence, (and in the gospel) redemption and regeneration, are only relatively great and glorious. This transcendent act of Jehovah might well cause the multitude of the heavenly host in praising God to say, "Glory to God in the highest." O, the disparity between the holy God and the sinful creature man is in so many ways infinite that it must ever have been to finite minds an inconceivable thing that the eternal Son of God should be made of a woman, be made flesh and dwell among us. Our Jesus is Christ the Lord. (Luke ii. 11.) Our last Adam is the Lord from heaven. (1 Cor. xv. 47.)

He is David's Lord and David's son. (Matt. xxii. 42, 45.) Emmanuel, God with us. (Matt. i. 23.) "For verily he took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. ii. 16. The angels he passed by, are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation? He took not hold of the nature of angels, but the seed of Abraham. Heaven is the abode of the holy angels, and they do God's commands, hearkening unto the voice of his words. (Psalms ciii. 20.) There are also those angels that kept not their first estate, but left their own habitation. (Jude 6.) God spared not these angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment. (2 Peter ii. 5.) The Son of God took not on him their nature, he passed them by. Those angels that sinned are not the subjects of his redeeming love, but Jehovah in his justice and holy sovereignty hath reserved them in everlasting chains under darkness unto the judgment of the great day. (Jude 6.)

In entering upon the consideration of the incarnation of the Son of God, I could wish that I might do so in all scriptural simplicity; for though the subject is, I feel, the deepest, the highest, the sublimest of all the revelation of God, yet the holy Scriptures abundantly and very explicitly set forth the fact of this transcendent act of God, and give glimpses to our faith of the manifold glories in the eternal purpose which he purposed therein. Let us look then first at the historical fact: "The Word was made flesh and dwelt among us." The Word was not made, but, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things

were made by him; and without him was not anything made that was made."—John i. 1-3. "Being in the form of God, thought it not robbery to be equal with God."—Phil. ii. 6. He, with the Father and the Holy Ghost, are one individual, uncreated, self-existent Jehovah. He is before all things, and by him all things consist. (See Rev. i. 8; Isaiah ix. 6; Titus ii. 13; Jude 25; Isaiah xli. 4; xliv. 6.) These clear, emphatic declarations set forth the true and eternal Godhead of our Lord Jesus Christ. "Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands."—Heb. i. 8-10.

"Being in the form of God."—Phil. ii. 6. He was not made in the form of God, but he was "made in the likeness of men."—Phil. ii. 7. The Word was made flesh. (John i. 14.) The Son was made of a woman. (Gal. iv. 4.) The incarnation of the Son of God was the eternal purpose of Jehovah; he was as such, and for the consummation of the manifold wisdom of God, verily foreordained before the foundation of the world, but was manifest in these last times. (1 Peter i. 20.) In the garden of Eden it was foretold that the seed of the woman should bruise the serpent's head. (Gen. iii. 15.) To Abraham it was announced that in his seed (which is Christ) all the families of the earth should be blessed. And the patriarch David, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up

Christ to sit on his throne, he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. (Acts ii. 30, 31.) He was made of the seed of David according to the flesh. (Romans i. 3.)

How and when did the Son of God become incarnate? This glorious mystery is with all sacredness told us in the word of God. When the fullness of the time was come God sent forth his Son, made of a woman. This time was decreed of Jehovah in the 4004th year of the world, according to man's fallible accounting. It was at the time that there went out a decree from Cæsar Augustus that all the world should be taxed, and this taxing was first made when Cyrenius was governor of Syria. (Luke ii. 1, 2.) If, as the Scriptures tell us, God had sworn with an oath unto David that of the fruit of his loins, according to the flesh, Christ should come, by whom should he be born, even Christ the Lord, who is both David's Lord and David's son, the root and the offspring of David? Thus it was declared by the prophet, Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. This prophecy of Isaiah was about 758 years before the fullness of the time was come, and doubtless during all those years there were in Israel those looking and waiting for the fulfillment of the promise. (Luke ii. 25-28.) God singled forth a virgin who was to be the highly favored one. And when the time decreed was come the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. The city of Nazareth was the place of the conception of Christ, and in Bethlehem he was born. Let us now read the sacred record of the an-

nouncement to the virgin of this conception of the manhood of Christ which the Son of God took into indissoluble union with himself: "And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her."—Luke i. 28-38. It is all-important, and is it not divinely blessed to know the truth as it is in Jesus? Another Jesus will not do for the called of Jesus Christ. The only Jesus is he whom the Spirit of truth testifies of in the Scriptures, and whom he glorifies in the hearts of God's elect. (John xvi. 14.) At the salutation of the angel Gabriel the virgin Mary was trou-

bled, and though the quieting, "Fear not, Mary," sank into her heart, yet when the announcement was made, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus," I do not conceive it was unbelief that caused her to ask the angel, "How shall this be?" but rather that in holy, wishful wonderment, as a little child she asks, "How shall this be?" So graciously and beautifully the angel told her. O what deeps are contained in it, and Mary in holy acquiescence exclaims, "Behold the handmaid of the Lord; be it unto me according to thy word." It was not every body that was meet to be taken hold of by the Son of God, but when he cometh into the world he saith, "A body hast thou prepared [fitted] me."—Heb. x. 5. This seed of Abraham which he took on him, conceived in the womb of the virgin, was that "Holy Thing." The virgin conceived, and the record tells us, "She was found with child of the Holy Ghost."—Matt. i. 18. The Son of God took part of the same flesh and blood as the elect adopted children of God, yet was he without sin. He was Jehovah's Holy One, thine holy child Jesus. He took not on him sinful flesh, his flesh was not of man's generation, but he took the likeness of sinful flesh, yet he was holy, harmless, undefiled and separate from sinners. He was the Lamb without blemish and without spot. He offered himself without spot to God. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee;" and thus she conceived in her womb that "Holy Thing," "prepared," meet, and in the moment of its conception by the Holy Ghost taken hold of by the Son of God into indissoluble union with himself. "Now the birth of Jesus Christ was on this wise."—Matt. i. 18.

"And she brought forth her first son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."—Luke ii. 7.

"O wonder of wonders! astonished I gaze,
To see in the manger the Ancient of Days."

Everything here betokens poverty and humiliation. The Son of God is thus found in fashion as a man, a babe wrapped in swaddling clothes, lying in a manger. The Lord of glory, the Prince of life, whom none of the princes of this world knew, made his advent in the likeness of men, a little babe, in all the frailty and lowliness that we see in this stable. Is this a revolting sight? Are we so sensitive as to turn away from this scene and say, It is shocking to be thus born? Ah, though he made the world, and was in the world that he made, the world knew him not. It scarcely afforded him shelter, he often was shelterless, and lay on the earth, in the mountains, all night. Though the foxes have holes, and the birds of the air their nests, yet he had not where to lay his head. All this was his voluntary poverty; for our sakes he became poor; he stooped very low, he made himself of no reputation. The holy child Jesus "grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." And when he was twelve years of age we find him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions, and all that heard him were astonished at his understanding and answers. (Luke ii. 40-47.) When he was about thirty years old he was baptized by John in Jordan. (Luke iii. 21-23.) He was holy, harmless, undefiled, separate from sinners; he suffered in the garden of Gethsemane, he was crucified and slain, he was buried, and rose again the third day, and forty days afterward he

ascended up into heaven. All these things as stated in the Scriptures are undeniable historical facts, of which there are "many infallible proofs," and are unquestioned by those who have the faith of God's elect. Having thus our Lord Jesus Christ before us it will now be meet to consider the glories of Jehovah's love and mercy and grace that shine with eternal excellency in this supreme act of the Most High. "The Word was made flesh." "God was manifest in the flesh." In declaring this mystery let us first consider the infinite exaltation of our nature in the Son of God, taking it into union with his person; and how near to him is our manhood, and how near he becomes to us. It verily was the highest and utmost that God could do in communication of his goodness to his creatures of Adam's race that he should take upon himself the seed of Abraham. This was in truth to marry our human nature, taking it into indissoluble union to himself. "Ye are Christ's, and Christ is God's."—1 Cor. iii. 23. This was all done in consideration of Jehovah's eternal purpose, which he purposed in Christ Jesus our Lord. In the creation of the world God made a partial and temporary display of his attributes, for though creation is richly furnished with glories, yet millions of worlds could never declare such infinite glories that are revealed, that irradiate from the face of Jesus Christ. Here the lustre of all the attributes of the eternal God beams in undiminishing, immortal splendor, and though he dwelleth in the light which no man can approach unto, whom no man hath seen, nor can see, yet when we shall come into the fullness of that eternal blessedness, and we shall see his face, "then face to face," we shall then truly know in its wondrous fullness that the only begotten Son, who is in the

bosom of the Father, doth declare him. Christ Jesus, who purged our sins and sat down on the right hand of the Majesty on high, is the brightness of God's glory and the express image of his person. From the face of our ascended Jesus irradiates such light, such glory, that makes dim the noontide splendor of the sun. For such is the union of the holy child Jesus with the Word, that in him dwelleth all the fullness of the Godhead bodily. Infinite glories are put upon him; yes, through the man Jesus, our fellow, the man that is my fellow, saith the Lord of hosts, God declares and communicates all blessedness unto his chosen people. In God sending forth his Son, made of a woman, in such nearness of union is he with the virgin Mary's son that the angel said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." It is our everlasting consolation that our very Jesus, who lived and suffered and died upon Calvary's cross, who rose from the dead and ascended to glory, is verily of the seed of David according to the flesh, and he is David's Lord, the Son of the Father in truth and love. God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. O to what heights Jesus has ascended! Far above all heavens, made higher than the heavens. Our precious Jesus being Lord and Christ, God manifest in the flesh, God the Father hath highly exalted him, and given him a

name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. ii. 9-11.) Jesus Christ is the God-man, and is the object of the worship of men. "For he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy."—Luke xxiv. 50-52. And to the angels Jehovah saith, Let all the angels of God worship him. (Heb. i. 6.) Into such sacred, ineffable union is our manhood with God in the person of our Lord Jesus Christ, and to such heights is our nature raised in him, that he is the head of all principality and power. So by Jesus Christ, who is God's dear Son, who in his Godhead is the image of the invisible God, and in his manhood the firstborn of every creature, were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him, and he is before all things, and by him all things consist. (Col. i. 13-17.) Thus when Christ ascended on high the Father did 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 that which is to come. And let it not be thought that these things declared concerning Jesus are flights of imagination. Far from it, they are verities of Christ's gospel, eter-

nal realities, the faith of God's elect. For our Lord Jesus Christ, who was once in the world, and is passed into the heavens, is even now in very being, and forever will be, "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath [inherently] immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen."—1 Tim. vi. 15, 16. Even when our Redeemer, Priest and King shall have finished his mediatorial work, and the glorious end of that work has come, and he shall deliver it up an eternal excellency unto God, even the Father, and his reign as Mediator and Priest shall be consummated, our Lord Jesus Christ will still be the King of saints, and with him, their Head and their Husband, they shall live and reign and inherit the kingdom prepared for them from the foundation of the world. The mutability of our nature in the first man is manifest. We are sinful, Adam's offspring, subject to vanity. O so degraded are we, plunged by transgression in an abyss of pollution and dishonor, alienated from the life of God, the prey of innumerable ills. But in Jesus we see our manhood so exalted; taken into union with the person of the Son of God. Jesus is the immutable One, the same yesterday, to-day and forever; holy, harmless, undefiled, separate from sinners and made higher than the heavens; and our predestined conformity to the image of God's dear Son will be to immutable holiness, to immortality and incorruption. This human nature which the Son of God made his own was filled with immeasurable grace and truth. On Jesus, who was the Branch, a rod out of the stem of Jesse, (father of David) rested

the Spirit of the Lord, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. In him are hid all the treasures of wisdom and knowledge. This is so manifest to those to whom he reveals himself. The Spirit of the Lord is upon me, because the Lord hath anointed me. God giveth not the Spirit by measure unto him, and unto his people he is meek and lowly in heart, our gracious, dear, almighty Friend. The apostle Peter exclaimed, "Thou art that Christ, the Son of the living God."—John vi. 69. But he was in the world, and the world was made by him, but the world knew him not. Flesh and blood could not reveal him to mankind; all man's ingenuity, familiarity with the Old Testament Scriptures, all the heights and depths of human wisdom, could not discover to man the person of our Lord Jesus Christ. They called him the carpenter's son, they called him a blasphemer, because he made himself equal with God, which he verily was. God was manifest in the flesh, seen of angels; they knew the Word was made flesh during all those thirty-three years he lived on earth, dwelling among mankind. He made himself of no reputation. He was in the world, and the world was made by him. The foxes had holes, and the birds of the air their nests, but he had no place to lay his head. He walked through the land of Canaan, he was wearied. Verily he was man; he was hungry, thirsty, he healed the sick, raised the dead, quieted the raging sea, hushed the winds; he suffered, was crucified and rose again from the dead.

(To be continued.)

OAK LANE, PHILADELPHIA, Pa., March, 1913.

DEAR BROTHER CHICK:—I inclose you a letter from brother Fetter, which I think you will perhaps desire to use.

Your sister,

MARY HILL TERRY.

RATON, New Mexico, March 14, 1913.

BROTHER AND SISTER TERRY—DEAR COUSINS:— If you had received from me as many letters as I have written in my mind you might have tired of reading them. I remember well the many happy seasons we had together last summer, and I thought when I first came home I would write at once to all my old friends. I dreamed a few nights ago of being in the Southampton pulpit, with a congregation before me, and the liberty of spirit which I had was wonderful to me. I think that as profitable a part of my visit east as I had last summer was the last few times I was at Southampton. I had in the past never felt to have any liberty or enjoyment in speaking there since the beginning of my speaking, and now to have the coals of liberty brighten into a flame that kindled my very soul to rejoice seemed good. For a long time the words, "Quench not the Spirit," have troubled me. While I do not want to overestimate my gift, I do desire to be diligent in doing what is mine to do. The time, the season or place, is not to be known by the messenger. The heavenly blessing to his people is not known to men until it is revealed to them as they are in the way of the Master's brethren. When I have a little of the choice morsels from the Master's table I think I never again will be so remiss in my duty; but a little more sleep, a little more slumber, makes the whole man that much more indolent. The obedient were to eat of the good of the land. To feed one is to give him the

fruit of your toil, and the servant can only give of the Master's goods. There is no dealing in the natural, when the spiritual has so much more strength in it to us. The one who loves most is the one who has the most misgivings, and who has been forgiven most. If we are in debt and have nothing to pay, then the greatest gift to us is he who pays the debt and liberates both body and conscience. I have thought that in the new birth both body and mind are liberated, in that the body is redeemed from that bondage in which it was held before; then not a shadow of doubt comes to one as regards the change from former things, for old things are passed away, and all things are become new. What is a new thing? Light is always new, and darkness is always old. Did we ever awake and find the sun darkness? Fair weather and foul weather may be discerned in the natural heavens, but what is discerned in the spiritual heavens? Here are opposite things. When we look for cloudy times we are surprised by fair weather in our souls, and are found rejoicing in the light. How light are our afflictions when we can see that they work out the peaceable fruits of righteousness. We are now exercised by the afflictions, and say how light they were to cause such a great change, and then we are apt to think that the old man will always do right. But when the old man for any length of time does not appear to be the old man to us, then we are troubled, and say within ourselves, Can it be that he is dead, or is he asleep? By the body of Christ he is dead; that is, the body of a believer is different from the body of an unbeliever. It is different in that grace reigns, and he can no longer boast of all he possesses. What he has, and he has great riches, is not his own, and yet he

does possess them. But he waits for the adoption of his vile body, that he may put off the one and put on the other. He may now have a foretaste of putting on the body of our Lord, and come to know by suffering how much it cost, but still he must wait. Is not this waiting the cause of many of the sorrows of the people of God? The earth must produce the last vessel of mercy, inasmuch as in Adam all die. The life of Christ must be manifested in the Adamic man, and when the last of the seed shall spring forth of the woman, then shall the end come. The scaffolding and the tools when they are no longer needed shall be taken down. Christ shall reign until all enemies shall be put under his feet, and death is the last enemy to be destroyed, and when it is destroyed is it not shown that the price paid, the blood of Christ, is of great avail? And can the grave hold a prisoner for whom God has accepted a ransom? The spirit cries, Abba, Father. There is a longing, a great desire to be released, but the body is held in hope, and awaits the putting on. We cannot know what this great change may be until we see as we are seen and know as we are known; both knowledge and sight are required. Shall any be ignorant that he is their Lord, for whom they have waited and suffered, when they see him as he is? It does not seem to me a question of why, or where, or how, but it is sure that when the Lord is satisfied then heaven and earth can no longer hold any prisoners of hope, and if the blood of Jesus bought them when they were in bondage, and liberated them, shall he not surely take them to himself forever? Who shall then separate them when all their enemies are destroyed? And they who know and love the truth, shall in that truth rejoice forever.

I have written a long letter, and not at all as I intended when I began, neither have I written as I have written many times in my mind. I have always feared to talk or write of the resurrection, and here I have only written as it came to me while I penned the thoughts. I would not mystify so great a subject, or assume to know more about it than others. The workman finishes the building, and he may lay aside many or all of the needed saws and planes in an obscure place, and may never need them again, but still they are abiding monuments or witnesses of what he has performed. God has promised eternal life, and that life is in Jesus Christ his Son. The resurrection was to be preached in his name to all nations and among all peoples, and the Lord was and is with them that preach it, and they were all to be the Lord's at his coming. Those who had part in the first resurrection the second death should have no power over. God does not require death of his Son as our Surety and then again of us. What a glorious hope of immortality we have in him. We look to the grave, and then far beyond the grave, and see death swallowed up of life. Is it death to die when he has said, I will ransom them from the power of it? O death, I will be thy destruction! When death shall have an end, is it not destroyed? Who are they that know the power of God's anger, save those who know his love and matchless grace? We see as through a glass darkly, because there is something between us and the object, and so we see in part and know in part. I have never had reason to question the time, memorable to me, when the Lord pardoned my sins, and later when he laid the burden upon me of speaking as his witness before men, but I have in darkness had many doubts and fears during my

earthly pilgrimage concerning the landmarks which seem to be so clear and familiar to my brethren. Few and evil have been my days. Sometimes, like Isaac, I have said, Here is the wood and here is the fire, but where is the sacrifice? But I feel that God will provide himself a lamb, and that he has said to my soul, "Behold the Lamb of God, which taketh away the sin of the world." I would, if I could, be often with you and be refreshed by you all again in conversation. I am not a ready writer, and can seldom read over what I write, but I trust that you may, like Ruth, be able to glean from the field some of the harvest at least. Remember me in love to all the church and friends. I hope some time during the spring or summer to see you. May Israel's God prosper your way, and cause that many times you may go down into his garden and smell the sweet incense of his heavenly word and truth.

Your brother in the gospel,

G. M. FETTER.

AVONDALE, Ala., April 16, 1913.

DEAR BROTHER KER:—The letter of brother Barnes on the "fulfillment of prophecy," and your remarks in regard thereto, in the SIGNS of April 15th, current volume, have stirred up in my mind some reflections and views that I have held to for a number of years, and with your permission I will give some of these views to the readers of the SIGNS, and leave all to judge for themselves as to whether I am correct or not, and shall think no less of those who differ with me about them.

First, the Scriptures are written in three ways, and are to be understood in three ways: first, doctrinal; second, experimental; and third, practical; and unless we keep these different phases in

view we are liable to become confused and misunderstand them; in other words, we must rightly divide the word of truth. This was Paul's course in all his epistles. He first starts out on doctrine, and lays the foundation of salvation and redemption, such as God's power, wisdom, election, predestination, foreknowledge, purposes and all those things upon which the hope of the people of God is based. Then further on he treats upon experience, upon the revelation of Christ to his redeemed people, the work of God's Spirit in the heart, of their calling and knowledge of salvation, of their joy, hope, &c. Then he almost invariably ends his epistles with admonitions, warnings, &c., showing that all these are necessary for us to understand as the children of God. Now I want to refer to a few Scriptures, and state where I think they apply. I can only refer to a few, for want of time and space, and will confine myself to the New Testament. When Christ says to Nicodemus, "Ye must be born again," this is to be understood in a doctrinal sense. This birth is God's work, and cannot be undone, for a person once born can never become unborn, hence there is no such thing as "final apostasy" to those who are thus born of God, born of an incorruptible seed, by the word of God, which liveth and abideth forever. Again, when Christ says, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life," this is also to be understood in a doctrinal sense. In fact, all that is written in the Scriptures in regard to God's choice of his people in Christ, the completeness of the atonement, election, predestination, salvation by grace, effectual calling, the resurrection of the dead and final preser-

vation of the saints to glory, and many other things, are to be understood in a doctrinal sense. When Paul says, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation;" and, "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us;" and, "Ye rejoice with joy unspeakable and full of glory," and all those Scriptures which speak of the belief, faith and hope and evidences of an inward work of grace in the heart, are to be understood in an experimental sense. Like the poet, I believe,

"If once the love of Christ we feel
Upon our hearts impressed,
The mark of that celestial seal
Can never be erased.

The Lord will scourge us if we stray,
And wound us with distress,
But he will never take away
His covenant of peace."

Christ and the apostles and prophets have time and again warned the people of God of the dangers attending any departure from the right way, either in doctrine, faith or practice, showing conclusively that such departures always have and always will occur. The Lord said to Israel at one time: O Israel, thou hast destroyed thyself, but in me is thy help.

Now, coming to the New Testament, I will quote first the language of Jesus to his disciples: "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under feet of men." This was said to the disciples, and doubtless applies at least to every man whom God has called and qualified to preach the gospel. But salt is none the less salt, though it has lost its savor, or strength. Lot's wife was turned to a pillar of salt because she looked back, and

Jesus warns his disciples to remember Lot's wife. Read the parable of the talents, and see the results of slothfulness, idleness, &c. I think what Jesus says about the branch abiding in the vine is to be understood in a practical sense, for here I am with the poet again :

"Twixt Jesus and his chosen race
Subsists a bond of sovereign grace,
That hell, with its infernal train,
Can ne'er dissolve or rend in twain."

If when Jesus says, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me," he means that the children of God can do anything, or commit any sin that will sever that eternal life-relationship which exists between him and his blood-bought people, then we might have serious doubts as to whether any of them would ever reach the climes of immortal glory. Many of the people of God have from time to time departed from the Lord, both in doctrine, faith and practice, and the results have been, cast forth as a branch, and is withered, cast into outer darkness, talents or influence destroyed, salt that has lost its savor, and doubtless all of us have personally known of such cases. As I write I feel that I have experienced such things myself. Paul says, "For if we sin wilfully after that we have received the knowledge of the truth." In this case there is "a certain fearful looking for of judgment," &c. This certainly applies to the people of God, and is to be understood in an experimental sense. I believe I have felt this. In Hebrews the writer says: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" Who is the "we" here, if not the people of God? Can the people of God neglect this great salva-

tion? Certainly they can and do neglect it time and again. What is the result? "A just recompense of reward." I will give to every man according to his works. (Rev.) He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes. If his (Christ's) children forsake my law, and keep not my statutes, then will I visit their iniquities with the rod, and their sins with stripes; nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. From all these quotations it seems that the children of God can forsake the law of the Lord, sin wilfully and neglect their salvation. Of course this is in a practical sense. Now let us hear what Peter says: "For the time is come that judgment must begin at the house [church] of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" This is also to be understood in a practical sense, and seems to teach that even those who live a righteous life, and do the best they can in obeying the precepts and commands of the gospel, are scarcely saved from the allurements and false doctrines of men and devils, and from the darkness, fearful forebodings and all the rewards that attend those who trample underfoot the Son of God, and count the blood of the covenant, by which he was sanctified, an unholy thing, and do despite unto the Spirit of grace, and are thus cast out into outer darkness and from the fellowship of the church, their influence destroyed, cast-aways, and have their portion with the hypocrites, and yet the blood of Jesus Christ cleanseth from all sin, and these things all belong to this life.

It may be thought by some that what

I have here written is a contradiction of what was published over my signature in the SIGNS for April 15th. What I consider immoral practices include murder, theft, adultery, fornication, drunkenness, &c., and I think that a child of God can be guilty of the things mentioned in the Scriptures I have referred to in this article without engaging in immoral practices; still I am not prepared to say how far into sin and wickedness even a subject of grace may go when left to himself and unrestrained by the power and grace of God, and how it is that some of God's children live more holy, righteous and devoted lives than others, is a question I cannot answer, but I feel sure that all for whom Christ shed his precious blood on the cross will eventually be safely housed in heaven, without the loss of one.

Yours in all these conflicts, yet in hope,
H. J. REDD.

HAMPSHIRE Md., March, 1913.

DEAR ELDER CHICK:—Another year is numbered with the things of the past since I welcomed your last most excellent letter. I cannot answer it, but desire to thank you and all concerned for the blessing that you have bestowed upon me in the gift of the SIGNS for another year, and for the great pleasure and comfort that I find in reading the revelations made to God's gifted people, for it is God that works within to will and to do of his good pleasure, therefore I am not forgetful of the source whence all blessings come, and to him my first gratitude should be directed, to him who is in all and through all and above all, and my desire is that I might be more worthy of the blessings I receive, and more humble before our Lord and Savior Jesus Christ. But I suppose that I must have the thorn in the flesh to remind me that I must

always be kept looking to "the Rock that is higher than I," and it is also very comforting that you desire to remember me in all ways you can for Christ's sake, for then you must believe that I am one of the little ones, and what a blessing to believe that we are Christ's, and that Christ is ours. All I ever knew of the song of which you spoke was that the grandmother in the family where I used to be would say to her granddaughter, "All of self and none of thee." I think that the dear old grandmother had reached the last line, "None of self, and all of thee." All the people of God desire this, but will I ever attain to it?

Yes, it was twenty-seven years ago last February since I was a soul in its earliest love, and, as you say, the Lord has been with us all these years, though his presence has not always been felt. In the darkness little children cling tightly to their father's hand. Does not this explain why our pathways lie so often through the darkness? God gives to each one of his children what is good for him, not what he desires. Knowing this, why do I so often murmur? It is because the flesh is at war with the Spirit, is it not?

I did not get my letter written to the church this year, as has for years been my custom, as I have been suffering more this winter, but I am feeling better now, and the Lord has been gracious. I read the book of Ruth, and, like her, still felt like saying, Entreat me not to leave thee, &c. I tried to sing a number of hymns, among them, "People of the living God," &c. Dear brother Cole, who was among the number who received me so kindly, is with us no more. But O blessed hope, we believe that he is singing the song of triumph in the home of the redeemed. How many have passed over since that time, and I am left in my weakness.

"Even so, Father: for so it seemed good in thy sight." The dross must be consumed that the gold be refined. While the present only is ours, our God knows the end from the beginning. What a blessing that we are in his hand, and that we sometimes can feel we have been bought with the precious blood of his dear Son, therefore we have an advocate with the Father, Jesus Christ the righteous.

A little time ago I was looking over some old numbers of the SIGNS, and came across the article you had written in connection with sister Rachel Ensor's obituary, and this came to me, The prayer of a righteous man availeth much. It impressed me much. I wish I could express myself with regard to the comfort I received in realizing the unity of the Spirit in God's people. Of course I had read it before, but had not the slightest recollection of it. Has God been leading and instructing me? I know you will say with me, I hope so. I have not been to Black Rock since last May, then sister Kelley gave me that pleasure, and that of a week's visit at her hospitable home. I have not seen them often this winter, for, as no doubt you know, sister Emma has been very far from well. Affliction is not always the punishment for sin, but the trial of grace and faith. Jesus once replied, when asked who had sinned, this man or his parents, that he should be born blind, "Neither bath this man sinned, nor his parents: but that the work of God should be made manifest in him."

Before I close I want to thank Elder Keene for sending sister Ruth's letters to the SIGNS, and I feel as though I ought to ask sister Ruth's forgiveness, for I had always enjoyed her letters so much, and when they ceased to come I applied the words to her: She that is married careth for the things of her husband, and when

I read her letters in the SIGNS and realized how much closer she had been living to her God than I had, I think that the tears I shed were penitent ones. It makes me sad to think I will judge, when I know that I have no right. It is before our own Master that we stand or fall. The words often come to me, Whom the Lord loveth he chasteneth.

I hope you all have enjoyed the greatest of earthly blessings since I last heard from you. I often wonder how sister Nellie is faring, and tell sister Bonnie that I miss her good letters. I expect you all are looking forward to the coming association. I do not anticipate that pleasure. Tell me about all the family when you write.

As Elder Rowe does not write often for the SIGNS, I am going to inclose two of his good letters to me. Situated as I am I feel blessed in having two such good pastors. I must again kindly thank you all. It is more blessed to give than to receive. I hope you have received that blessing.

Now remember your unworthy, but grateful sister,

GEORGIA D. ENGLAND.

ROLAND PARK, Md., Jan. 25, 1912.

MY DEAR SISTER ENGLAND:—I have thought many times to try to answer your good letter of quite awhile ago, but I have let one thing and another keep me from doing so, not the least of which is my felt sense of inability to write interestingly and to the glory of Jesus' name, for, if I am not deceived, I would like in all my writing, as well as speaking, to glorify his most holy name. Other names and things interest us for a time, but there is nothing lasting but Jesus and his love. He ever lives, and his love knows no end, neither does it grow cold as does that of mortals. All those who

in nature love us may forget, even mother, the most unlikely of all, for she is only mortal, but he only hath immortality dwelling in the light which no man can approach unto. But while we sorrow that we cannot go to him, we do greatly rejoice that he can and does come to us, and when he comes we rejoice, and he says, Your joy no man taketh from you. We know this is true, not only because he said so, but because he has given us to experience the power and sweetness of his gracious words applied to our sorrowing and overburdened hearts, so that ever we were aware that heart ready to break with sorrow is singing the praises of Jesus, our all-conquering King. We sorrow, and yet we rejoice; dying, we live. Yes, though the outward man perish the inward man is renewed day by day. In view of those wonderful mercies of God Moses said, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord?" The eternal God is thy refuge. Then what archer can hit us, since Jesus is the refuge in which we hide and fight the fight of faith? Who can hinder us from laying hold on eternal life? It is the gift of Jesus, and no power can rob us of that. Is it any wonder Paul said, Let him that glorieth glory in the Lord? Is there any other to glory in? Is not all flesh grass, and all its glory as the flower of the field? and is not man cursed who trusteth in man and maketh flesh his arm? O may God's people be given to realize the greatness of his amazing mercy, and be given songs of praise to his most holy name. Yes, may they cry out and shout as inhabitants of Zion, for great is the Holy One of Israel in the midst of them.

We had a quiet Christmas and New Year's; had enough of the good things of this life to make us comfortable, and

hope we recognize them as coming down from the Father of lights.

I baptized a young girl at Black Rock the first Sunday in December. She seemed in earnest, and asked that the 109th hymn (Beebe's collection) be sung at the water. May the Lord lead her. My wife joins me in much love and fellowship for you, and says she hopes to see you again soon; next summer, if not before. May the blessings of heaven rest upon you.

Your brother,

JOSHUA T. ROWE.

ROLAND PARK, Md., April 29, 1912.

DEAR SISTER ENGLAND:—I have intended for nearly two months to write to you, and have put it off from time to time, hoping that I might have something to say, but it seems that I am still a blank. I have thought many times of late that I would love to write something for our papers, but have not made the attempt, because of a feeling sense of inability to write anything that would glorify God and comfort his dear people. I have had as sweet liberty in speaking as is usual for me, and have been blessed to fill all my appointments during the winter, except one, and my congregations have been good and interested. If only I have been interesting and profitable to them what a mercy to me. But O I do feel so poor and barren often that it seems impossible for me to be of any service to the sheep of God's pasture. But despite all this felt sense of weakness and unprofitableness, I feel that I must not dispute my dear brethren and sisters who so kindly give me encouragement, saying that they are given joy in the blessed word so feebly told by poor me, and then with my felt sense of weakness, and all the crosses it calls for, I would

rather be a servant of God and his dear people than anything else in this world. When I am blessed of my Savior (as I hope) to forget the world and all that the flesh seeks after, and think only of those things that perish not with their using, there are no happier moments on this earth, and I pray, O Lord, make me a true servant of thy dear people. He surely has blessed me in giving me a name and place among his humble poor since the year of our Lord 1876. They have been a great comfort to me, and I do most humbly hope I have been of some little comfort to them, and if so, how thankful I ought to be. "Unto me, whom am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Dear sister, I hope you will be able to get to Black Rock next Sunday, for it is expected that the church will commune on that day. I have thought I would like to know how our young sister Cora Brown made out in writing to you. We all enjoyed your good letter. Now can you not come to the city to the association? We would be glad to have you. My wife joins me in much love and sweet fellowship to you. Remember us to Mrs. Lamotte. May the grace of God be with you.

I am, as I hope, your brother and pastor,
JOSHUA T. ROWE.

WALLACETOWN, Ont., March 24, 1913.

DEAR ELDER KER:—Dare I call you a brother in the life or light of Christ? Your prompt reply seems to make me feel meek and lowly in heart that I should be granted any favors by the brethren in Christ, for I know I am not even worthy to have such good and kind people come under my roof. If I could only be peace-

able and quiet, as I find others, and not borrow trouble from one time to the other, but I am a wanderer and a stranger here below, wanting what I do not deserve. Your parting words a year ago seemed to cause many tears of sorrow, and it seemed to me as if we were forsaken, but now we hear the glad tidings that you hope and desire to be with us at the May meeting. I hope it will be so you can visit a few days after the meeting, so I can ask questions, as I feel I have so little understanding of the truth. Why is this verse on my mind: "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me"? Another text is: "The zeal of thine house hath eaten me up." This portion seems to fill me with wonder.

But I must not weary you with my writing, and will not expect you to answer just at present. Mrs. D. McWilliam requests me to send you these comforting letters to publish in the SIGNS, if you see fit, and if not, it will be all right.

I received those books all right. We would be pleased to have sister Ker attend our meeting with you. Pardon me for writing so much.

I remain your sister in hope of a better life,

(MRS.) JOHN D. MCWILLIAM.

DUART, Ont., Oct. 14, 1912.

MR. AND MRS. MCWILLIAM—DEAR FRIEND AND SISTER:—We feel to write you a few lines to offer our sympathy and love in your sad bereavement. We were shocked to know Sunday morning when we arrived at the meetinghouse that it was your son that was dead. We read the account of the death, but by the description and age we thought it was your brother. Well, dear friends, little did we

think when we parted at Lobo that trouble was so near, and nobody knows who will be the next to pass through the same. God knows, and in his hands are all our times. Dear sister, you may grieve that you did not have one word from him as a comfort that all is well with him, but God is able in a moment to change us, for if we were in the covenant of grace before the foundation of the world, nothing can alter that decree. Blessed are they whom the Lord loveth and sheweth mercy unto. We lost a dear little babe three weeks old, and we know that it would take the same saving power to save her that it would had she grown to womanhood. She could give no evidence of that saving power, and we have to leave her to God's mercy.

We hope these few lines will find you both well, and we hope God will give you his sustaining grace in this sad bereavement and comfort your souls by his presence. This is the wish of your sincere friends.

We close with christian love from your brother and sister, in hope of meeting you both again, if it is God's will.

MR. & MRS. D. W. CAMPBELL.

WOODSTOCK, Ont., Dec. 8, 1912.

MRS. JOHN MCWILLIAM—DEAR SISTER IN CHRIST:—I have thought of you much in the sad trial that God has called you to pass through, and have often thought of writing you a letter of sympathy and love, but it has seemed as if I have not words to reach such a depth of sorrow as you must have felt in this sorrowful affliction, and not being a parent, how can I know the depths of the trial you have been called to endure? But you know the Scripture says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." This

seems a strange way for the Lord to use his own dear children, and yet we find from Scripture that it has been his way in all ages of the world. Abel was killed because he served the Lord; Noah was scoffed at and derided the whole time he was building the ark; Abraham wandered up and down in the land without a home; Moses had a life of sorrow, affliction and trial; and so on all down through the ages of time it was the same, as we read in the eleventh chapter of Hebrews; and our blessed Savior was a man of sorrows and acquainted with grief, and if the Master suffered how can his followers hope to escape? I know some will say, But mine is such a peculiar and severe trial. O yes, that may be, but the trial depends entirely on the grace given to sustain, as I know from experience, for in perhaps the most severe trial I ever had, the Lord, I hope, gave me these words to sustain and comfort me: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee," and the sorrow was gone, and I could not help but rejoice, though in the furnace of affliction. You know when the three Hebrew children were cast into the fiery furnace it did them no harm, and I have no doubt they rejoiced in the furnace, because the Son of God was with them, and if you feel that the Son of God is with you your sorrow will be turned to joy and comfort. This is impossible with men, but with God all things are possible. We know Job said, when God had bereft him of all his children and property, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I know you cannot feel this way unless the Son of God walks with you in the furnace, but remember this, dear sister, that no child of God ever passed

through the world without tribulation and sorrow, for Jesus said to his followers, In the world ye shall have tribulation. It was a positive assertion, and he knew all the trials that every one of his children would pass through. I have had trials and tribulations all my life, but the heaviest to bear are the trials within a wicked, deceitful heart, that is constantly throwing up mire and pollution, and I dare not tell my own wife the polluted thoughts and temptations that arise in my heart, and I often think no other child of God can be tried and tempted as I am. I do not wonder that Job said, My soul chooseth strangling and death rather than my life. I know some might easily say, I do not see what you can have to trouble you. But I know the truth of what the wise man says: The heart knoweth its own bitterness. No one can tell what another experiences in his heart, for one may go along peacefully, as far as outward appearance goes, but none but God knows the tempest within, a tempest that sometimes seems as if it must wreck my frail bark, and would if the Lord did not keep me.

Now I think I will close, for I cannot write as I would like, and I know I cannot comfort you, but God can. I want you to know I think of you in your affliction, and may the Lord bless and comfort both you and your husband, and may he lift upon you the light of his countenance and comfort you, even in the midst of your trials, and may you be able to say, It is the Lord, let him do what seemeth best in his sight. My wife sends her love and sympathy to yourself and husband.

Unworthily your brother, if one at all,
R. SCATES.

SHELBYVILLE, Ky., Jan. 21, 1913.

DEAR SISTER MCWILLIAM:—You will pardon me in the delay in complying with your request, for soon after my arrival home our precious daughter, Vola, was taken seriously ill and had to be taken to the hospital to be operated on for appendicitis. It was such a shock to us all that we can never express our deep sorrow, as one can never tell what the result will be. My wife remained with her at the hospital until we brought her home. She is doing as well as we could expect, but has only sat up a few moments the past two days, but we think she is out of danger, for which we desire to be grateful unto the dear Lord. I have not forgotten, dear sister and friend, my, to me, very pleasant sojourn with you, and hope, if the Lord will, to see you all again. I feel I can say in the language of the song, "God be with you till we meet again." My entire trip was one of sweet enjoyment to me, but I lament my own unworthiness and unprofitableness for so high a position and favor, to mingle with the dear saints.

The words I inclose are precious to me, for they tell the sweet story of redeeming grace. If I know anything at all, it is a vile sinner saved by grace; no worth or merit in me. Remember me to all your dear family, and thank them for their kindness. The Son of peace be with you all.

Sincerely,

P. W. SAWIN.

A SINNER LIKE ME.

I WAS once far away from the Savior,
And as vile as a sinner could be,
And the thought filled my heart with sadness,
There's no hope for a sinner like me.

I wandered on in the darkness,
Not a ray of light could I see,
And I wondered if Christ, the Redeemer,
Could save a sinner like me.

And in that dark, lonely hour,
A voice sweetly whispered to me,
Saying, Christ, the Redeemer, hath power
To save a poor sinner like thee.

I listened, and lo, 'twas the Savior
That was speaking so kindly to me;
I cried, I'm the chief of sinners;
Thou canst save a sinner like me.

And when life's journey is over,
And I the dear Savior shall see,
I'll praise him for ever and ever,
For saving a sinner like me.

DEAR BRETHREN EDITORS:—Believing the readers of the SIGNS OF THE TIMES will be glad to see something from the pen of those who hesitate about writing for its columns, and also believing they will grant me pardon for taking the liberty of sending a portion of their private letters to me, I send you what I have copied, hoping at your convenience you may publish them for the comfort and encouragement of the household of faith.

Unworthily your sister,

W. A. BEARD.

HOWELLS, N. Y., Jan. 28, 1912.

MRS. BEARD—DEAR FRIEND AND SISTER:—It has been some time since I saw you all who meet together in New York city to hear the precious truth, but think of you very often, and hope you are all well, and that you have both temporal and spiritual blessings. I have had some pleasant little visits with the friends at New Vernon at church meeting time, and it seems each time I feel more unworthy to mingle and converse with them of the precious doctrine of Jesus, but yet I hope it is worth more to me than all else besides. Though it seems an effort for me to express myself clearly concerning it, yet I dearly love to hear others tell of their experiences, for there seems to be a response within, at least I hope there is; but then the tempter comes, say-

ing it is all a mistake, so the warfare goes on, flesh against Spirit; but last night I read some of the last words of Jesus after washing the disciples' feet: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you," and it seemed how much we sometimes know of that peace, and then again how little.

Perhaps you will think it strange I am again writing you, but you were all so kind when I first came over to meeting that I remember those days with pleasure, though I felt much cast down at the time, but know, or at least hope I do, that it was all the blessed power of the blessed Savior. May honor, glory and all greatness be ascribed to his name.

With love to you and all the friends,
sincerely,

MARY DERBY HOYT.

NORTHBRIDGE, MASS.

DEAR SISTER BEARD:—As you see, I am again in Massachusetts. I really was sorry to leave Kingston, for while there I could hear preaching once a month and meet some of our dear Baptists quite often. I think, if I am not greatly deceived, which at times I am persuaded I am, that I did enjoy hearing the preached word our dear brother Slauson seems very much gifted with, words fitly spoken. I feel a deep interest in the meetings in Kingston. There seems much interest there, and the meetings, which are held in a hall on third Sunday evenings, are very well attended. May the Lord prosper them with his blessing, for I feel sure there are many who attend that are firm in the faith and doctrine of our Lord and Savior.

I enjoyed reading your letter in the SIGNS, and those of dear sister Durand's were very comforting. What a gift she

possessed, and in such humbleness of heart. If not entirely deceived, I think I can truly say the writings in the SIGNS comfort me, in that they tell of such beautiful thoughts that I feel but cannot express, and this most of the time is all the reason I can give for a hope, seeing so much that is vile and hateful in myself that it shuts out all spiritual growth, and I am made to sorrow and exclaim, O is there any one like me? Why am I thus? O to be renewed in the Spirit. I often wish I might mingle with only those who have come up out of much tribulation, who are unspotted with worldliness.

Dear sister, I began this letter nearly a week ago, and laid it aside after reading it, feeling it contained nothing of interest to you or any one else. My mind seems so barren of anything spiritual I fear to send it, but I do not know as another effort would satisfy me any better, so have concluded to send it, trusting to your charity to overlook all imperfections. Will you kindly remember me to all the dear brethren and sisters? I often think of them all. I greatly desire that God's blessing may be with you all in this, that the Spirit itself beareth witness with our spirit that we are the children of God, for as many as are led by the Spirit of God they are the sons of God. O what a blessed hope is this when it is given us to know it for ourselves and can say, "I know that my Redeemer liveth."

With love from yours in hope,

MARY E. SMITH.

MIDDLETOWN, N. Y., Feb. 25, 1913.

DEAR SISTER BEARD:—The longing of my heart at this time is for the pen of a ready writer, and I hope it is not all of the flesh.

I have just opened the SIGNS of March

1st, and your letter to Elder Ker and the extracts you sent from sister Durand's letters to you have been read with interest. My heart embraces you in love that is not of natural origin. I feel sure though the natural tie has been strong since first I met you. Truly our departed sister possessed a superior mind; she was a lovely character, mild, quiet and of clear understanding regarding the truth, a model minister's wife, and though she is no more to be present she still liveth. These letters will be read by hundreds who will glean comfort and encouragement from them. But my pleasure is not all new: I enjoyed your letter to me of January 30th, and now as I again read it tears blind my eyes. I could better put my head in your lap and ask you to tell me again the old story in words that I can understand but cannot myself command. I believe I have been thankful for years that the psalmist said, "Blessed is the people that know the joyful sound." I cannot speak as others do, but, if I am not deceived, I love that sound; it awakens a love that is inexpressible, and satisfies as nothing else can. But why am I so cold, so prone to sin, always falling, seldom able to stand, and yet desiring the presence of my Father? Did I know it was in truth a hungering after righteousness I could claim the promise, and feel assured I should be filled in his time. Doubts arise, and the fear creeps in that I am longing for something short of the real substance. Again, if we had never tasted of the food of that kingdom how could we hunger for it? Things we never have known do not appeal to our natural minds.

But perhaps I am saying too much, and in a mixed way. My letters are so like myself: filled with mistakes and blunders, and often this keeps me from writing to

those I receive comfort from; particularly when I read letters in the SIGNS from isolated lovers of the truth, my mind will reach out to them in fellowship, and I would like to tell them so, but I dare not, and hope some other will do what I cannot.

A few days ago I received a letter from Elder Durand; it is one of the best. The day after we had three aged sisters of the Middletown Church to spend the day with us; I read that letter to them and it kindled memories in their minds of sermons they had heard him preach, and we rejoiced together. Next Thursday we expect three others for the day. I wish you could join us. I see so little of the church people I decided the best way to get a visit would be to extend a special invitation.

Next Sunday will be church meeting at home, (New York) remember us in love to them all. I trust we are one with you in love and fellowship. Our best love to you and brother Beard.

Unworthily yours,

H. M. STRONG.

HERNDON, Va., March 19, 1913.

DEAR EDITORS:—I have had of late some reflections on one verse recorded in Christ's sermon on the mount, which reads: "Blessed are the poor in spirit: for their's is the kingdom of heaven." Now it seems presumptuous in me to attempt to write on any portion of holy writ, even to try to give the meaning of only one verse recorded in the holy Bible. The chapter opens with the following words: "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven." It

seems to me by the language used that Christ did not wish to teach the multitude the lesson, but his disciples. A multitude signifies great numbers, and it reads: "And when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying: Blessed are the poor in spirit: for their's is the kingdom of heaven."

I have been shut up indoors all this winter on account of a severe cold I contracted in December, and besides that I am afflicted with bronchitis, and do not seem to get any better of it, but rather growing worse. I have not been able to attend our meetings since December last, and feel to be very poor in spirit, for I feel to be shut up in a dark prison-house and cannot see my way out of it. I have lost the keys to the inner door and the outer door, if indeed I have ever had them at all, and must so remain until the prison walls are shaken by some great power stronger than man, so that I might grasp some ray of hope of my release. I often think of dear old John the Baptist while he was shut up in prison walls, doubting and fearing, and sending two of his disciples to Jesus, saying to him, Art thou he that should come, or do we look for another? Yes, his hope seemed to be blasted, and no doubt he felt lost forever, poor in spirit, without hope and without God in the world, yet he was included in that number called the blessed. "Blessed are the poor in spirit: for their's is the kingdom of heaven."

I feel like dwelling a little while longer on John's case, and quote the words that Jesus spoke to the two disciples: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gos-

pel preached to them." All those characters that the Savior mentioned are poor in spirit; yes, even the dead that are raised up are brethren to the poor in spirit. I often wonder how long, O how long must I remain in this slumber of death? for I feel destitute of spiritual enjoyment. If one is poor, then he is destitute, and if he is destitute, then he is poor. I think that I must be one of the dead, like the ones Jesus speaks of in his message to John, that were raised up. Paul, in addressing the Ephesian brethren, said: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." O yes, says the poor soul, I know that Christ can give light and life, and he longs for the time to come when the Sun of Righteousness shall arise with healing in his wings. O yes, let him shine on me even in my prison cell, for the poet said: "Prisons would palaces prove, if Jesus would dwell with me there." Jesus is the only one who can do helpless sinners good, for he was a man of sorrows and acquainted with grief. It is written of him while he was in the flesh, He had not where to lay his head. He was rich, yet for his children's sake became poor, that they might be made rich, rich in the kingdom of heaven, but on the earth poor in spirit. To my dark mind the strongest evidence one can give that he is an heir of heaven is that he feels to be poor in spirit. Jesus said so, and we cannot doubt his word, for his word is truth; hence the words: "Blessed are the poor in spirit: for their's is the kingdom of heaven." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Jesus can never lose one of his little flock, for he says, My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand.

But I must now bring this attempt to a close. I do not know that it is right for a poor, weak creature like me to attempt to write on any portion of the written word of God, not even one verse, and in my condition of mind I think it would be best for me to lay my pen down, never to take it up again to write to the people of God, to those who feel poor in spirit, yet at times I feel to love God's people with all my heart, and at other times I do not know that I know what true love is, for I am filled with doubts and fears. I have enjoyed reading the SIGNS this winter, though I have been under a dark cloud most of the time, yet in reading the many good letters I have been comforted for a little season, for many of the writers tell me my experience better than I can tell it to any one.

I will conclude by saying that when I commenced to write this letter I thought I saw many beautiful things in the verse quoted, but before I had written many lines all the beauty seemed to vanish, and I just had to pick up such things as I could find by the wayside as I came along.

Dear editors, I submit this letter to your good judgment, to do with as you think best.

Your brother, I hope,

JOHN F. OLIVER.

[We are very sorry indeed to hear of brother Oliver's poor health, and sincerely hope he may soon recover.—K.]

BOAZ, Ky., March 15, 1913.

DEAR BROTHERS EDITORS:—As the time is about up for which I subscribed for the *Gospel News*, I now wish to become a subscriber for the SIGNS OF THE TIMES. I was once a subscriber for a short time, but feeling that I was not able to continue, I let it drop; not that I

had anything against the paper or any of its correspondents. I find there are still many able writers for its columns, and will just mention some of them, and I do not wish to cast any reflection on those I do not mention. I will first refer to Elder Newton Peters, of Portland, Ind. It seems to me that he is wonderfully gifted in the interpretation of prophecy, and the fulfillment thereof. I have just been reading the first and second chapters of second Kings, and would like to read a communication from him on these chapters, concerning Elijah and Elisha. In the fourth chapter of Malachi we read: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Then we turn to the first chapter of Mark, first and second verses, and read: "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Also Mark ix. 11-13: "Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; * * * But I say unto you, That Elias is indeed come." Now who is this Elias, and in what form has he come? It seems there is a similarity here, and I want information.

I am making this too lengthy, so will hasten. S. M. Carlton, of Thornton, Texas, is also an interesting writer. He and I had a short correspondence some years ago. If I mistake not, he was located in Hillsboro at that time, if he is the same man, and I suppose he is, as his initials are the same.

I will now refer to brother G. E. Mayfield's article in reply to Dr. R. Cummins, on the appointment or ordination of deacons, and I will just say here that I never

knew anything else in the setting apart of members to the office of deacon in our churches here in this country except the choice of the church, and the laying on of hands of the presbytery. This has been our custom as far back as I can remember, and we think we have a thus saith the Scripture for it. I do not wish to add anything to Elder Mayfield's explanation of the subject, but will say, if the other brethren are correct, we have been laboring under a mistake all these many years. I, like the brethren, do not believe that making a choice of a man, to the office of deacon, makes him a deacon. Churches sometimes make mistakes. I feel that way in my case at least. About twenty-five years ago the church at Mt. Pleasant chose me as one of her deacons, and while kneeling under the hands of the presbytery I realized one of the most solemn and heart-searching obligations I ever did in all my life, and have never felt that I possessed the least qualification for the position. Some have a mistaken idea as to what the office is. It has been our custom here for the deacons to pass the bread and wine at our communion seasons, and it is thought by some that no else has a right to do so, but in my feeble way of thinking it appears to me that other members have just as much right to do so, if necessary, in the absence of deacons. Now perhaps I am taking up too much time here, but the reason why we are more concerned about this matter just now is because there is a choice pending in our church at this time for the setting apart of one of our members for the office, and it appears to me that if we were just to elect, or appoint a man without the laying on of hands, as I understand from brother Cummins' article, that man could not feel that solemn obligation resting

upon him, as he would in kneeling under the hands of a presbytery. So, brethren, let us continue to follow what we humbly believe to be the instruction in the sixth chapter of Acts. Brethren, pardon me; I said I did not wish to add anything to Elder Mayfield's explanation, but one thing I do wish to say, and then I will try to close. It has been the custom of Baptists in this country to call upon other churches for their ordaining strength to assist in the ordination of deacons. The question with me is, What does it take to compose the ordaining strength? The apostles were sufficient at first, are they not sufficient yet? I do not think it necessary to have a great circle of ministers and deacons to sit as a presbytery, neither do I think we have authority for it, but I think that two or more ministers are sufficient. So, as it does not belong to the Old School Baptists to try to make a big show, let us leave off some of this. Nevertheless, if it pleases the brethren, I am willing to submit, for I am nothing.

Now, brethren editors, perhaps I have written more than I ought to; if so, cast it aside. I do not want to create confusion among the brethren. Forgive me if I have written anything amiss. I did not expect to write all this when I began. When all is well with you, remember a poor sinner like me.

G. P. BOAZ.

FULTON, Ky., April 11, 1912.

DEAR BRETHREN EDITORS:—Please find inclosed money order for two dollars to pay my subscription another year. I want to thank you for continuing the paper to me so long over time, and beg you to forgive my tardiness. I have been troubled, fearing I would have to give up trying to pay for it any more, but the Lord is good to me, and has given

me good friends. While he has seen fit to afflict me with rheumatism, so that I have not walked a step for nearly ten years, yet I feel that he has been long-suffering toward me, a sinner, and with David I feel to say: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." I know I can never thank and praise him as I should for his goodness and mercy to me. If not mistaken, I have a little evidence, or reason, of a hope that my sins have been put away by the sacrifice of the Redeemer, the Holy One of Israel. Yes, my only hope is that, "Jesus paid it all, all the debt I owe." The SIGNS is a source of much comfort to me; may the Lord continue to bless it to his own glory and the good of his saints.

Your sister, I hope, in Christ Jesus,
(MRS.) M. J. DAVIE.

MANASSAS, Va., May 5, 1913.

DEAR BROTHER KER:—I would like to say through the SIGNS to the many interested and inquiring friends and brethren, that Elder Badger, after a severe illness of several months, is improving, permanently, we hope, is able to be around again and drives out occasionally.

Most sincerely,

M. C. BADGER.

[WE are very glad to hear that brother Badger is regaining his health, and hope soon to learn of his complete recovery.—K.]

ELDER F. A. CHICK RECOVERING.

WE are pleased to announce to our readers that Elder F. A. Chick, senior editor of the SIGNS OF THE TIMES, who recently underwent an operation at the Flower Hospital, in New York city, has so far recovered his health as to be able to return to his home at Hopewell, N. J.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1913.

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

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

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

*All letters for this paper should be ad-
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***JEREMIAH VI. 14.**

"THEY have healed also the hurt of the daughter of my people slightly, saying, Peace, peace: when there is no peace."

According to our chronology, the time when these words were written was just a little before the beginning of the seventy years' captivity of Israel in Babylon. Much of this chapter, and of the portions of this prophecy connected with this chapter, is taken up with denunciations of the wickedness of the people, and their alienation from God, manifested among them in various ways, and in declarations concerning the coming judgments of God against them. Among the evils which existed among them the prophet names in the immediate connection of this text that they manifested no regard for the word of God, that they were filled with covetousness, that prophets and priests alike bore false testimony among them, and that the people delighted to have it so. The priests only thought to make merchandise of the sacred place they filled, and the prophets, with here and there an exception, dealt treacherously, both with God and with the people, while the people were penetrated and permeated with the same ungodliness that appeared in priest and

prophet. They, the prophets, had healed slightly the hurt of Israel. The figure is that of one wounded and receiving the attention of a physician. For their real good, for the perfect healing of the wound faithful treatment was needful. But those physicians did not know how deep the wound was, and took care that the patient should not be told. They declared to the people that there was not much the matter with them, that they need not fear any specially evil results from their hurt, and so dulled whatever uneasiness the people might have felt concerning their condition before God. What inspiration calls the hurt of the people, means their transgressions of heart and life. These were the really hurtful things among them. Even the coming desolation and captivity was not here called their hurt, but the sins that brought upon them the judgment of God in this captivity. Sin had wounded them very near unto death. Their physicians sought to make light of the wound, but what these would not do, what these were too ignorant to do, the great Physician knew. He would by his judgments probe the wound and show how deep it was, and so at last bring them to repentance, that they might again seek the Lord and be healed. It was a sad time in Israel when it was said, "Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?" But sad as was this time, it was still more sad when, as then was the case, they were not mindful of their need of this balm, and so were not seeking for a physician, and in the text the lament is made that their physicians had not plainly told them of their gross departures, but had smoothed them over and made light of them, as very trivial things indeed, and so had lulled the

people to sleep, instead of seeking to awaken them to their danger. They had healed slightly the hurt of Israel. This seems to us to be the direct application of the text. Israel had thus been lulled into a false security, thinking that all was well with them after all. They neither acknowledged their sins nor feared the judgment of God. Fearful calamities were about to come upon them while yet they anticipated no evil.

It appears to us that we shall do no violence to the text if we apply it to our own time and to the people of God under this gospel dispensation. There were teachers in the days of the apostles in the early churches who would have done the same thing, with reference to departures from the faith and practice of the gospel, but this did not the apostles themselves. No doubt many in the church at Corinth thought of the grievous departures there as being very trifling things. That church seemed to be almost settled down in carnal security when Paul wrote his first letter to them and in many things rebuked them so sharply; but in his second letter he tells them that he had heard his first letter had wrought in them a deep sorrow and repentance, so that they had purged out the evil thing from among them. To Paul was given wisdom, so that he was not only faithful, but could also see clearly their wrongs in their faith and order, and to him was given grace to point out to them unsparingly these things. He probed the wound to the bottom, warning the church of the sure results of their folly, and pointing out that there was but one safe way, viz., to return to the faith and practice of the gospel, and in the second epistle he expresses his rejoicing for them that they had repented and turned from their evil courses. How becoming it is in pastors

now that they also are faithful, and that they do not seek by flattering words to gloss over the transgressions of Israel, saying that all is well, when all is not well, and what wisdom they need from on high to discern the nature and causes of the disease, and then to seek out and apply in a suitable manner the proper remedy. But as it was the case then that the prophets could not do more than plainly warn the people of their transgressions, and declare their sin against God, and announce the judgment of God because of their sins, so this is all that ministers of Christ can do now. As it was then, so is it now true, repentance for sin must be wrought in the souls of men through the working of the Holy Spirit in their hearts applying the word and making it to be as a probe that pierces to the root of the matter. One work of the Holy Spirit, the Spirit of truth, when he shall come, is to reprove (or convince) of sin. This he alone can do in the heart of either an unconvicted sinner or in the heart of his own living people. But in the latter case our blessed Lord does often use his servants to warn, rebuke and exhort, to the end that they may be turned from their disobedience to serve the living and true God, and so we read, They that turn many to righteousness shall shine as the stars forever and ever, and one work which was laid upon Paul was to turn many from darkness to light, and from the power of Satan unto God. The spiritual are to restore those who have sinned, and "he which converteth the sinner from the error of his way shall save a soul from death." All these Scriptures manifestly apply to the order of the church and the walk of the people of God. In this God makes use of his called servants, but the work of calling men from death to life he reserves for

his own hand. He speaks directly to the soul that is dead in sins, and not through the words of men. The woe pronounced upon those who did heal slightly the hurt of Israel was a fearful one. No less fearful a thing is it now to pass lightly by the departures, either in spirit or in outward life, of the true Israel of God. Reverence for God and his word and love to the children of God alike demand faithfulness in this matter.

But there is in our mind still another application of this truth. How many there are who in their ministry and teaching do heal but slightly the hurt of those who have come to a knowledge of their sins, to some extent at least, and who have become anxious with regard to the salvation of their souls. No doubt in almost all congregations which meet for the professed worship of God there will be found some who have realized in themselves the abounding of sin, and to whom sin has become exceeding sinful, and who are oppressed under the condemnation of the law of God. Even though the great mass of such congregations are of a worldly or of a pharisaic mind, yet some of the former will be found among them. In the days of our Savior's ministry at times great crowds followed him who needed no healing, but there were sure to be some among them who were sick and poor and who did greatly feel the need of a cure. Many physicians had sought to heal the woman with the issue of blood, but all their ministrations were in vain. To such poor and afflicted souls as these there can be no real healing in that preaching which declares that sin is not exceeding sinful, that it is at worst an error, or a disease, that really there is no such thing as sin against God. All this is common teaching in these days, and

then as sin is made light of the remedy proposed is also but a daubing with untempered mortar, a crying of peace, peace, upon grounds which can bring no peace, and when these men hold forth to such oppressed souls as these that salvation or healing can come to them through obedience of their own, through doing the best they can, through uniting with some church and living up to the rules of that church and complying with its forms of worship, through almsgiving and prayer, through morality, or even through a verbal confession of sin, and simply accepting the doctrine of forgiveness taught in the word of God, or through being baptized, or through any other feeling or act of men, they are doing just what is condemned by the word of God in the text, and healing but slightly the hurt of such souls. Very many convicted sinners have tried some or all these remedies, only at last to find that their hurt was increased instead of being healed. It is a literal truth that in healing wounds of the flesh but slightly there not only has been no gain, but rather an aggravation of the hurt. So the woman with the issue of blood, in the gospel, had not only not been healed by such physicians as she had applied to, but had, on the other hand, been both impoverished and made to suffer many things, beside the pain and weakness of her disease. Her case had been aggravated rather than bettered. So such convicted souls as these of which we are speaking find that all their endeavors to do what false healers advise them to be needful, do not help them, but rather add to their sins, upon the ground that all their righteousness is only filthy rags. But there is a way of healing thoroughly the hurt of all such souls, and the work of the true servant of God is to point out

the need of all such ones, and then the one way of salvation. All true servants of God will, like the apostles, plainly declare the sin, and point out its vileness and blackness, and the condemnation which belongs to it. They will not tell those who come to them to hear the word of God that sin is a light thing, or that they are not great sinners, or that they need not be anxious about themselves since God is merciful, and will pass by their sins if they will henceforth try to do the best they can. No, the true servants of God, like Jeremiah, will declare what sin is, and that the law of God is holy, just and good, and must condemn all sin. All this will they do to the end that they may point out the one remedy. These servants of God will point out these truths, because they have first of all felt them for themselves. They will preach as sinners to sinners. When they tell of the exceeding sinfulness of sin, or of its abounding, they will only be telling what they know for themselves, and all this is needful to be known and preached in order that the right remedy, the only remedy, may then be presented. In the gospel, which these men know and preach, there is no healing slightly "the hurt of the daughter of my people," neither is there any cry of peace when there is no peace. As ministers have come to know for themselves that it is in vain that men seek for peace with God by methods of their own, they will go on to declare this truth to others. As they found salvation alone through the finished work of the blessed Redeemer, so will they declare to others that there is no other way. If we look at the matter from the standpoint of the sinfulness of sin we shall be led irresistibly to some view of the greatness of

the Savior and of his salvation, and, on the other hand, if we look at the matter from the standpoint of his holy character, of his relationship to God and of his atonement, we shall come to see something of what sin means. One in former time said to another who had said to him, But I am such a great sinner: Yes, but Jesus Christ is a great Savior. Only those who know themselves to be great sinners will ever know that he is a great Savior. We must magnify the law of God, else we shall never magnify the salvation that is in Christ Jesus. The gospel then does not heal slightly, it goes to the bottom of the hurt. The gospel never cries peace, when there is no peace. The message of the gospel tells us of Him who is our peace, and who has made peace by the blood of his cross, and all who are brought to this great salvation have found it suited to their great need. If their prayer has been, "O Lord, pardon my iniquity; for it is great," they can never be satisfied without finding a great salvation, a great atonement, upon which the pardon which they seek and need can be based. Jeremiah, that faithful prophet of God, was despised, and his message disregarded in his day, while false prophets were listened to gladly by the great mass of the people. But the message of Jeremiah commended itself to some who knew their hurt, and it is the business of the servants of God now to bear this plain testimony that all men have sinned, and that there is salvation and peace alone in our Lord Jesus Christ. This truth will never be a popular one among false teachers, nor among those who are pleased with their message, but it is the message of peace and hope to all who confess their sins. C.

OBITUARY NOTICES.

J. D. Mathis, son of Clarence and Matilda Mathis, was born March 3rd, 1854, and died at his home, six miles west of Benton, Marshall Co., Ky., Dec. 3rd, 1912, aged 58 years and 9 months. He was married to Alice L. Chester, Feb. 24th, 1881, and to that union were born four sons and three daughters: Flora M., Luther, Willie C., Oliver S., Gracie, Homer and Gorda, the latter two having preceded him to the grave in infancy. Brother Mathis leaves a broken-hearted widow, children and grandchildren, two brothers and three sisters, with other relatives and friends, to mourn their loss of a great and good man, great as a citizen, industrious, kind, patient, long-suffering and charitable. He had much experience in the educational field, possessing rare qualifications as an ardent worker all of the twenty years in which he taught in the schools of Marshall and Graves counties. He won the esteem and confidence of his students, and often in after years when meeting them called them his little boys and girls. He received a hope of salvation about thirty years ago, after having tried his own strength for fifteen long years (as he often expressed it) and found there was nothing he could do in securing his soul's salvation, saying that it was all of the Lord, and came in a way and at a time unexpected to him. Feeling his unworthiness, he lingered out of the church a number of years, but finally yielded to his impressions and united with the church of Primitive Baptists at Soldier Creek, in September, 1894, and lived a firm and devoted member until his death, growing stronger in the faith and more convinced of the truth of the doctrine as taught by the Primitive Baptists. Soon after he united with the church he was chosen clerk, and served faithfully and well until his death, and always had his minutes and letters of church correspondence neatly and well formed. He was assistant clerk of the Soldier Creek Association a number of years, and clerk of the same for three years, being ever ready to discharge his full duty. He was a strong believer in salvation by grace, and was well posted in the Scriptures. He always enjoyed the company of the Baptists, and seldom missed his regular church meetings, union meetings and associations. He was ever ready to welcome the Baptists, relatives and friends to his pleasant home. Though he was afflicted a number of years, he never murmured, and was confined to his bed but a few days. He, like all men in nature, dreaded the sting of death, but expressed himself as being ready and willing to go, and that he would be better off resting by the side of Homer and Gorda.

The funeral service was conducted by his much loved pastor, Elder J. P. Jenkins, who spoke com-

forting words to the large concourse of sorrowing friends who had gathered at the Soldier Creek church-house to pay the last tribute of respect to one they loved, after which the remains were interred in the Soldier Creek Cemetery.

J. C. CHESTER.

The above obituary of our dear brother, J. D. Mathis, was sent to me to be forwarded to the SIGNS for publication, also that I say something in connection. It would be difficult for me to describe the worth and appreciation of our dear brother. We shall greatly miss him in our circle, both as a brother and clerk of our association. He had the confidence and respect of his brethren. I feel to say to dear sister Alice that the stroke is great, but He who gives taketh away at his time. We must humbly submit to the will of an all-wise God, who directs all things for the best. While our grief is great, the eternal God can soften the stroke of his providence, and he only can give the spirit of reconciliation. May God give you to be reconciled to his omnipotent will. Amen.

J. M. PERKINS.

Mary L. Cablin Chilton was born May 28th, 1830, and sweetly fell asleep in Jesus Feb. 10th, 1913. She was married to brother George Chilton many years ago, the date of which I have not at hand. Six children were born to them, two daughters and four sons; one daughter and three sons survive. Sister Mary united with the Cane Run Church, in Henry County, some twenty-five or thirty years ago, and was baptized by the late Elder Humston. She was faithful to the profession she made, and was found at the solemn feast when it was possible to be there. Like all the dear saints, she had her portion of trials and afflictions, but her faith was unwavering and she bore them uncomplainingly. With Paul she could triumphantly say, Out of them all the Lord hath delivered me. With the infirmities of age came a stroke of paralysis, and for a year or more she was almost helpless, but all was done for her that willing hands and loving hearts could do, until death relieved her of all pain, and she entered into that blessed rest which she so long desired. She leaves her husband and the four remaining children, with the church and many friends, who feel the loss of our dear sister in Christ. May the Lord bless and comfort each one, and graciously fit them for the heavenly joys.

Her funeral was largely attended at Port Royal, where the writer tried to present the gospel of Christ the power of God, after which the mortal remains were laid in the cemetery near by, in the hope of the resurrection of the dead.

P. W. SAWIN.

Mrs. Elizabeth Candler, wife of Edward Candler, departed this life March 23rd, 1913, at her home in Seneca Falls, N. Y., of old age. She was the daughter of Mr. and Mrs. Samuel Gilbert, both of whom died many years ago. She was born in England, near London, in 1822, making her age 90 years and 10 months. Her strength had been failing her for several months. She had been a professor for very many years, being baptized by Elder Brown, of Junius, and in her latter years she was a member of White Church, Tompkins Co. She was the mother of five children, four of whom survive her. She devoted the most of her life to the cause she most dearly loved, and as an Old School Baptist she was uncompromising, being firm and steadfast in the doctrine of God our Savior, and was pleasant, loving and kind toward the brethren and sisters of the church. She was well established in the doctrine and order of the church, being a great reader of her Bible and the SIGNS OF THE TIMES, which she had taken nearly fifty years. As a mother she will be greatly missed by her children. Her mind was very clear until the last. Her labor is done, henceforth she will rest from all earthly care. This we will say in memory of her whom we dearly loved. She has gone, we hope and believe, to a far better world than this, to be in the presence of her God, where there is fullness of joy and pleasures for evermore.

At the time of her funeral we had Elder Charles Bogardus with us, who spoke words of comfort. After a short service, which was held at the house, her body was conveyed to the cemetery vault, from where she was taken later to the family burying-ground and laid beside her husband, there to await the resurrection at the last day. May the Lord comfort her children, grandchildren and all who mourn and loved her.

Her daughter,
SENECA FALLS, N. Y.

MRS. PECK.

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M E E T I N G S .

THE Baltimore Association will convene with the Black Rock Church, Baltimore Co., Md., on Wednesday, May 14th, 1913, and continue three days. Those coming via Baltimore will take train at the union station, Northern Central R. R., at 3:30 p. m. Tuesday, the 13th, for Cockeyville. Those coming via Harrisburg will leave there at 11:55 the same day over the same railroad, arriving at Cockeyville at 2:35 p. m., and wait until the train arrives from Baltimore, when all will be met and cared for. We cordially

invite all who may feel it in their hearts to meet with us, and we hope to see a goodly number.

JOSHUA T. ROWE, Pastor.

FRANK G. SCOTT, Clerk.

THE Delaware Association will be held with the Cow Marsh Church, Kent Co., Del., Wednesday, Thursday and Friday, May 21st, 22nd and 23rd, 1913. A general invitation is extended to ministers and all visiting friends. Trains both north and south will be met Tuesday afternoon at Viola station, Del., from 3:30 to 5:31 o'clock p. m. Mail train will stop at Viola for Maryland Division passengers at about 5:30 o'clock p. m. south. For further instruction write

B. E. CUBBAGE, Mod.

WYOMING, Del.

THE Delaware River Old School Baptist Association will be held with the First Hopewell Church, Hopewell, N. J., Wednesday, Thursday and Friday, May 28th, 29th and 30th, 1913.

Those coming by way of Philadelphia on Tuesday will take train from Reading Terminal at 12:55 and 4:02 p. m. to Hopewell, where they will be met and cared for. Those coming from New York city will take train at 12:50 or 4:10 p. m. for Hopewell. Those coming Wednesday morning can take trains at same places and come direct to the place of meeting.

D. M. VOORHEES, Church Clerk.

THE Middleburg Old School Baptist Church, Schoharie Co., N. Y., have appointed their yearly meeting to be held the first Sunday in June, and Saturday previous, (May 31st and June 1st) 1913. We are only a weak few, but we hope the Lord will put it in the hearts and minds of ministers, brethren and friends to visit us. Ministers desiring to attend the Warwick Association can go right on from this meeting, as it follows the next Wednesday after. Any coming by rail to Middleburg on Friday, May 30th, inquire for Mrs. O. B. Wood, or if coming to Cobleskill inquire for James E. Livingston.

ADDIE (COOK) LIVINGSTON, Church Clerk.

COBLESKILL, N. Y.

THE Warwick Old School Baptist Association will be held with the New Vernon Church, New Vernon, N. Y., Wednesday, Thursday and Friday, June 4th, 5th and 6th, 1913.

Those coming from and by way of New York city will take train from Twenty-third St. either Tuesday afternoon before the meeting at 4:25, or Wednesday morning at 7:10. Both of these trains will be met at Howells. Round trip tickets can be had at a saving of about one dollar on each fare. If there be any coming from west of Howells they will please notify H. S. Collard by card at Howells, N. Y., and they will be met. Those coming from the north over the O. & W. R. R. will be met at Winterton on afternoon

train the day before the meeting and on Wednesday morning. Trains due at Winterton at 4:08 p. m. and 7:49 a. m. The morning train leaves Kingston at six o'clock. We extend a cordial invitation to all who desire to meet with us, ministers especially invited.

H. S. COLLARD, Church Clerk.

THE yearly meeting will be held with Bethel Primitive Baptist Church, at Tallman, Liun Co., Oregon, commencing on Friday, June 13th, 1913, at 10 o'clock, and continuing over Sunday. Those coming by rail change cars at Albany, taking Lebanon branch, stopping off at Tallman. All lovers of truth, brethren and ministers are cordially invited.

A. HORNER.

THE yearly meeting of the Beulah Old School Baptist Church of Canada will be held, the Lord willing, in their meetinghouse at Aberfeldy, Lambton Co., Ontario, seven miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1913, and continuing two days. All lovers of the truth are cordially invited to meet with us.

ARCHIBALD McALPINE, Clerk.

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OLIVER P. SPEIRS, Church Clerk,

CLAREMONT, Cal.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81.

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NO. 11.

CORRESPONDENCE.

PSALM CXXXIX.

(Concluded from page 263.)

“How precious also are thy thoughts unto me, O God! how great is the sum of them!” When we consider who the Lord is, and how infinitely great are his works, we can but wonder that he should have thoughts concerning such worthless creatures as we are. The psalmist expresses such wonder: “When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? or the son of man, that thou visitest him?” But we are given to understand that the dear Lord does have most precious thoughts concerning us, thoughts of love and tender compassion; “thoughts of peace, and not of evil, to give you an expected end.” His thoughts are not as our thoughts, but are higher than ours as the heavens are higher than the earth. If our thoughts were to prevail concerning the Lord and ourselves, then we could have no hope of his favor, for our thoughts are that a just and holy God cannot love sinners such as we are, for he is “of purer eyes than to behold

evil, and canst not look on iniquity.” We not only feel condemned, but feel also that he is just and right in holding us condemned. When we are thinking these things over, and realizing the glorious attributes and divine perfections of the eternal God, our thoughts cannot bring us one ray of hope. We can but admire his glorious perfection, but we can but be overwhelmed with pain and sorrow and fearful forebodings on account of all that we know of him, and of our own sins, and of the claims of eternal justice. But when the Lord is pleased to reveal his thoughts to us, what a wonderful change takes place in our souls! How amazed we are! What surprising mercy and grace appear to us! We knew nothing of any such things before, although they were in the Lord’s mind, as we afterward learn, eternally. These thoughts of the Lord, and his ways which they reveal to us, are as high above ours as the heavens are above the earth, and the word that goes forth out of the Lord’s mouth, bringing these precious thoughts to us, comes as the rain and the snow come down from heaven, returning not thither, but watering the earth and causing it to bring forth and bud, giving seed

to the sower and bread to the eater. All the Bible is full of the Lord's thoughts concerning his people, and he gives knowledge of them to his people according to his own knowledge of their needs, and fills their souls with wonder, love and praise. When trouble and affliction on account of sin come upon one, so that "his soul draweth near unto the grave, and his life to the destroyers," then the Lord sends a messenger, an interpreter, to show unto him the way of righteousness, and says, "Deliver him from going down to the pit; for I have found a ransom."—Job xxxiii. 24. Jesus appears as the only true and gracious interpreter of the Lord's precious thoughts, and then we are made to rejoice with joy that is unspeakable and full of glory. And so the church still goes on, telling of the Lord's wonderful thoughts and showing still that the church and the dear Savior are one, and ever to remain as one, and ever to be manifested in that sacred unity for the comfort of every member of that mystical and glorious body, until time shall end: "That they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."—John xvii. 22, 23.

More and more precious do the Lord's thoughts become to us as we are led sweetly into them from day to day. We cannot at any time get at them by our own will, nor can we get an understanding of them by study. It is only by revelation that they come to us, and for that we have to wait upon the Lord. Many a dark day and stormy night have we waited and longed for one precious word, for one "token for good," and have cried with the psalmist: "My soul thirsteth for thee. My flesh longeth for thee in a dry and thirsty land, where no water is." Then, it may be, only a word has dropped

into our soul, and immediately we have been made like the chariots of Amminadib, and in the multitude of our thoughts within us the Lord's comforts have delighted our souls. (Psalms xciv. 19.) Then it seems at times as though the Lord were talking to us out of his Scriptures of truth, and telling us of his eternal thoughts of mercy toward us, and of his abounding grace which was given us in Christ before the world began, and of the unspeakable gift of his dear Son, who died to redeem us from all iniquity, and who is our life, and is of God made unto us righteousness.

How great is the sum of these precious thoughts of the Lord to us. The more we see of them the greater in number do they appear. "If we should count them, they are more in number than the sand." Strange that they should be compared to the sand in number, for we cannot count that. But his thoughts of redeeming grace and dying love are set over against something that brings out to our view the great number of these thoughts. "Mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me."—Psalms xl. 12. And this he says after he has experienced the power of saving grace, and has sung the new song, and has "preached righteousness in the great congregation." Thus it is shown here as elsewhere throughout the Scriptures, and in the experience of the Lord's children, that grace and mercy are needed every day by all of the Lord's people while in the flesh, and that only by the experience of a vital union with Christ can they have a satisfying righteousness, that righteousness which is of God by faith in Jesus Christ. Over against these iniquities, which are more than the hairs of our

head, are set these precious thoughts of the Lord which are more in number than the sand.

As we count these mercies of the Lord, and these thoughts which cannot be counted, we are all the time engaged in our almost constant work of looking over our account with the Lord, trying to see how it stands between him and our souls, asking ourselves what evidences we can see that we have a good hope through grace, questioning whether we have not been laboring in vain, or whether we have not left some necessary work undone, seeking to have some doubts removed and trying to confess to the Lord our transgressions in thought and word and deed; when, to our surprise, some sweet portion of the inspired Scriptures of truth comes into our mind, and we are at rest in a moment. All our restless work and struggling cease at once, and we are as one who falls into a quiet, restful sleep. It was vain for us to rise up early to our work, and sit up late in our efforts to accomplish it, so he has given his beloved sleep. Jesus is our rest and our peace, and "the peace of God, which passeth all understanding," is keeping our hearts and minds through Christ Jesus. When we awake from such a peaceful, blessed sleep, during which the Lord has sustained us, we are apt to look hastily around us, at the world and at ourselves, to see if the Lord has not left us again to ourselves and to our doubts and fears. How inexpressibly sweet it is to be able to say, "When I awake, I am still with thee." The church thus feels and testifies truly to the faithfulness of the promise, "I will never leave thee, nor forsake thee." "I laid me down and slept; I awaked: for the Lord sustained me."—Psalms iii. 5. "I will both lay me down in peace, and sleep: for thou,

Lord, only makest me to dwell in safety."—Psalms iv. 8.

The next four verses of this remarkable Psalm tell of the wicked and of the destruction which awaits them, and of the hatred which is felt toward them by those in whom the Spirit dwells. "For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Lord, that hate thee? and am I not grieved with those that rise up against thee? I hate them with a perfect hatred; I count them mine enemies." This hatred does not appear to me like that which one man may feel toward another, of a worldly kind. Natural enmity may exist between two men, both of whom are at enmity with God. The enmity here spoken of is that which forever exists between the holy and righteous Spirit of God and all sin and wickedness. This hatred is a solemn, holy thing, a divine principle. It eternally exists between sin and the righteousness of God. It is not merely hatred against a man, but hatred of him as moved and controlled willingly by wickedness. Paul was the object of such divine hatred one day, and the object of divine love the next. Nay, even while one is yet a sinner, vile and polluted, he is the object of God's love, viewed as one of the election of grace. We cannot know who are of the elect until they are manifested; so when we see wickedness in any, and opposition to the Lord and to his glorious truth, we are grieved, and we can but feel that holy principle of hatred against them, though at some future time we may see them as lovers of that same truth and subjects of glorious grace. And we are to remember that our carnal minds are enmity against God, and that the principle of wickedness manifested in us is as hateful as when seen in a man

who is entirely controlled by wickedness. In this sense the manifested child of God hates his own life; he hates the appearance of sin in his own heart or lips or life. It is his desire to put off all that is sinful in his daily walk, not to be controlled by it. Therefore he prays earnestly: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." This is the true and heartfelt prayer of every one of the Lord's manifested people when led by the Spirit of God. It was the desire of the dear Savior when he was in the flesh, and it was fulfilled in his experience, for he never sinned. He was tempted in all points like unto his people, yet without sin. In that sense he "knew no sin," and yet he suffered all their grief and bore all their pain and sorrow. This prayer has ever been the desire of the Lord's people, for they must be of one life and one mind with him in whose book they were written as members when as yet there was none of them. To be searched by the Holy Spirit is most deeply trying and terrible, and yet how good and grateful it is to one who has been made humble in the fear of the Lord, and who has the "sentence of death" in himself, that he should not trust in himself, but in Christ who raiseth the dead. He who began this Psalm with the acknowledgment that the Lord had searched him and knew his thoughts, now prays for that searching to continue, that all evil may be searched out, that all dependence upon the flesh may be driven away, and that he may be led in the way everlasting.

How good and pleasant it is to be thus in the experience of holy fellowship and communion with the Lord in any degree, either in telling to his praise what he

has done for us, as in the former part of this Psalm, or in supplication for the same needed mercies to be given us from day to day all our life through.

SILAS H. DURAND.

SOUTHAMPTON, Pa., April, 1913.

GRACETON, Texas, March 23, 1913.

ELDER AND MRS. SLAUGHTER:—I feel too much cast down to write much. While I cling to hope, I cannot sing the songs I love. I turn leaf after leaf of the hymn-book, but find little to suit my case. While bleak north winds have blown over the land, it has been bleak in my soul, though I find some comfort occasionally. One night last week I was so miserable I tossed sleeplessly, groaning every little while. Husband thought I was having heart spells, and spoke to me several times to find out the cause. I told him my heart was no worse, and said no more. I might have told him it was heart trouble, but of a different sort. I have not told him yet. I fear if you were to come to see me to-day you would find me a poor visitor. I am sick, both in body and heart. I feel so unworthy and unfit, I would be ashamed to speak to you if you were to come in now.

I will say no more, but will inclose a letter from my dear mother (your sister). She believes and loves the same good old story that you both tell so well. I told her of a conversation Elder Slaughter and I had when we first met, when he expressed concern that God would comfort them in their loneliness, they having lost three children at once, to be left alone. I wish you could visit them. Pray for us.

JOIE E. WOODS.

EDGEWOOD, Texas, March 20, 1913.

MRS. F. L. WOODS—HIGHLY ESTEEMED SISTER FOR THE TRUTH'S SAKE:—I have

been thinking of the Lord's humble poor all this afternoon, and none came before me greater than yourself, for I am sure you are highly favored of the Lord, for none can speak the things you do except the Lord teaches them. He is an infallible teacher, and he teaches his children all the same lesson, and that is, "Salvation is of the Lord," therefore the prophet could say, All thy children shall be taught of the Lord, and great shall be the peace of thy children. Yes, in his teaching they all receive peace that the world cannot give nor take away. No prison of men can seclude you. Remember Paul and Silas in jail bound in the stocks for preaching peace by Jesus Christ. At midnight, when all the enemies of peace were slumbering, the apostles sang, I believe, Amazing grace, and rejoiced in that peace which is beyond all understanding. Yes, sweet peace, that we Gentiles, if I may say we, received by the sacrifice of our blessed Redeemer, for the chastisement of our peace was laid on him, and by his stripes we are healed of all our wounds. So after he arose from the grave he went and preached peace to them that were afar off. Yes, ye, who sometimes were far off, are now made nigh by the blood of Christ. The blood of Jesus Christ cleansed us from all sin, and brought the other sheep, which are not of the Jewish fold, and there is one fold and one Shepherd, one church of the living God, which is the pillar and ground of the truth. Rest in peace, knowing that the gates of hell shall never prevail against it. This is also great peace, that the religious world does not know anything about, because it is afraid of hell; but our God has ordained peace for us. David said, Thou hast blessed us with peace, so we can rest in peace in the finished work of our

Savior, and have no time to idle away, but praise him, obey him in all things for that blessed peace that he has blessed us with. This we can do when he gives us the spirit of obedience. We cannot do anything without him, but can do all things through Christ who strengtheneth us. O, then may he give us the Spirit of Christ, that we may be able to sacrifice ourselves, and not please ourselves, but lay down our lives for the brethren, that we may dwell together in unity. David said, Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the ointment poured on the head, and that ran down on the beard, even the beard of Aaron, and to the skirts of his garment; like the dew of Hermon, even life for evermore, and this is great peace. When blessed with this peace, which is Christ, we can rest in a den of lions, or in a fiery furnace, or in Elijah's cave. For I give unto them eternal life, and they shall never perish. Why? Because our Shepherd has an inexhaustible store, and we shall not want. This is peace, and manifests to us that our Shepherd loves us; for this reason he laid down his life for us, the sheep. This is great love, wherewith he loved us when we were yet in sin. Sweet peace, that when we were without strength, in due time, the right time, time enough to save us, Christ died for us. This is great peace. Like poor Ruth when she said, Entreat me not to leave thee, or to return from following after thee; let your God be my God, and your people be my people, and where you are buried let me be buried also. May the peace of God rest with you and reconcile you to your lot in this life, for I am persuaded that nothing shall be able to separate you from the love of God, which is in Christ Jesus our Lord.

This leaves us all well, except my wife; she has been quite sick this week, but is able to be up now. I hope you and yours are well. Remember me kindly to Mr. Woods, also to brother and sister Arnold and all inquiring friends, if there be any. Cast the mantle of charity over this imperfect letter. Do as you think best with it and all will be well with me. I still remember your kind hospitality.

I am your unworthy brother, I hope, though less than the least of all saints, if one at all,

W. W. SLAUGHTER.

GRACETON, Texas.

DEAR BRETHREN EDITORS:—As this letter was so comforting to me, I thought it might be a comfort to others, and as he had all the flock in mind, it is yours as much as it is mine. I have written several letters to the SIGNS of late, but have sent none of them. While I always felt a fear in sending letters to be published, this fear seems to increase rather than diminish; I am so afraid that my writings are only fleshly. But when such able ministers as Elder Slaughter profess to be edified by my letters, I feel at times some degree of freedom. As I wish to send a message of love, perhaps it is better at this time to send the reply I have written to him. It follows.

JOIE E. WOODS.

ELDER W. W. SLAUGHTER—HIGHLY ESTEEMED BROTHER:—I am not surprised that your most excellent letter was upon the subject of peace, the peace of God which passeth understanding, and just think, dear brother, now we only know in part. What will this peace and glory be when we enter into heaven itself, and know as we are known? I feel

so little, so wholly unable to tell even a part of it; it is so high, so broad, so deep, so unbounded, so entirely unspeakable, that words seem futile. There is nothing earthly to compare with it. The joy of the whole universe is but as a drop compared with the boundless ocean of the love and peace of God. I recall a stanza of song, which may be Arminian in part; I remember but this:

“When peace like a river attendeth my way;
When sorrows like sea billows roll;
Whate'er be my lot, thou hast taught me to say,
It is well, it is well with my soul.”

It may be vain confidence, but there is an abiding sweetness to me in the thought it contains. The glory and great fullness of this peace at times seem almost too great to be contained in my poor heart. Awhile ago, as I was thinking of this great peace, which is joy unspeakable and full of glory, it seemed the very fullness of it caused my heart to ache, and I thought of the words of the sweet songster: “I am sick of love.” I long and pant for that day when mortality shall be swallowed up of life, when I shall worship Him in purity, no more to be tormented with self. We will not then be wondering if we are making a good impression. O, is it not awful that one selfish thought can intrude when writing or speaking of the great Sacrifice, the terrible suffering, the boundless love and mercy of God, and that, too, when our sin caused it all? How terribly that sin intrudes, even while praising his name for the unspeakable gift of salvation. How sweet it will be to be rid of self. But now does not this thought of our own baseness cause our song of praise to rise higher, because it magnifies the grace that can forgive and cleanse one so base as I?

“O for such love let rocks and hills
Their lasting silence break.”

Never was love like this, but I cannot tell it. I am glad you have felt the same peace, the same self-loathing, so that we are companions in this wilderness. Were it not for this kindred fellowship this world would be a dreary place. Am I wrong when I think that Jesus, our Lord, felt the sting of sin, though he knew no sin? I have thought that all the sins of his bride bore heavily on his heart, as though they were his, so that he has gone all the way before us. O what love, to become a man of sorrows and acquainted with grief. His was real suffering, not imaginary, even sweating, as it were, blood. O self, for shame, get thee behind me, let Jesus only be seen. Let pride forsake me, so that when I am persecuted I may take it patiently. His dear face was spit upon, and he hid not his cheek from those who plucked out the hair. While I hate the sin that caused his sacrifice, yet his peace abideth. While I do not like the thought of sin, and it is momentarily grievous, he takes his own spotless robe and wraps it all around, and the stain seems gone, and he commands peace, and when he who is our peace bids calm, who can make us afraid? He is stronger than any foe without or within.

Well, you see I am feeling better than when I wrote the short letter which I inclose. Your good letter came when all seemed desolate, but peace came with it. I do not know how to thank you enough, but wish to thank God most, who gave you the will and the message to send. I think I will send your letter to the SIGNS OF THE TIMES. I was sorry to hear that sister Slaughter was sick. I hope she is well ere this. I missed your letter, dear sister. Pray for me.

JOIE E. WOODS.

DEAR EDITORS:—Suffer me one word more. While there have been years when it seemed that comfort was well-nigh dead, when I felt in a measure as our dear brother Ker felt awhile ago, yet it has not been thus during the past year. The most of the time I have felt that peace in the heart which cannot be told. If I strolled out in the sunlight I felt that God was there, guarding my every step; everything seemed to declare his praise. If a drought came I was made to remember, The Father knoweth that ye have need of these things, and it seemed verified in my heart.

“Lord, what shall earth and ashes do?
We would adore our Maker, too;
From sin and dust to thee we cry,
The Great, the Holy and the High.

Earth from afar has heard thy fame,
And worms have learned to lisp thy name;
But O, the glories of thy mind
Leave all our soaring thoughts behind.

God is in heaven, but man below;
Be short our tunes, our words be few;
A sacred reverence checks our songs,
And praise sits silent on our tongues.”

A very unworthy one,

JOIE E. WOODS.

WAVERLY, Pa., Feb. 5, 1913.

DEAR BRETHERN:—I am sending some letters, all good reading to me, and if you need them, and wish to, you can use them.

Dear brother Ker, your article in reply to sister Brewster, in the February 1st number of the SIGNS, was right to the point, clean cut, and did me much good. Write some more; you have given to the children what belongs to them, not to dogs. I want to say again, you hit the nail right on the head, and it has a clear ring.

Yours unworthily,

D. M. VAIL.

CLEVELAND, Ohio, Oct. 3, 1912.

DEAR BROTHER VAIL:—My mind is impressed to write you a few lines this afternoon, and try and tell you how I am still feasting on our good visit with you here, and our meeting on Sunday, how good it was; my poor heart was filled to overflowing. I had been for so long in such a cold, lifeless state that I feared there would be nothing for me, but as you began expounding the Scriptures I found with glad surprise my heart responding and witnessing to the words as they fell from your lips. You read from Ezekiel xxxiv. 11–15. The fifteenth verse reads: “I will feed my flock, and I will cause them to lie down, saith the Lord God.” What a feast I enjoyed, and I was made to lie down in sweet content, and in the words of the psalmist I could say: “Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.” I think we all understand (who know the nature of sheep) that a sheep will not lie down while there is anything to disturb its peace of mind; the presence of a vicious dog or beasts of prey would cause dire distress and confusion to the poor, timid sheep. But read still further in the thirty-fourth chapter of Ezekiel, twenty-fifth verse: “And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.” We do not have to look beyond our own nature to find the enemies in whose presence this table is spread, but they are subdued for the time, and we are graciously permitted to feast on the gospel’s joyful tidings.

“And I will cause the evil beasts to cease out of the land.” These evil beasts I believe are the evils of our old nature, everything that is in opposition to holiness; these for the time are subdued, and cease troubling us. This was my experience in our meeting Sunday. I was made to lie down in the gospel field, and here I am still, but I know from past experience I cannot long remain in this condition; no, not as long as I have so many enemies in my own household (my own nature). You remarked, “I do get so tired of Vail.” I, too, get so tired of self, self, self. The evils in self are the “flies that make the ointment stink,” and I find self mixed in all I do or say, even when I least expect it.

I cannot close without saying I feel glad you and our pastor, Elder George Weaver, have met, for now you know he is not ashamed of the gospel of Christ, and does not shun to declare God’s whole counsel, so far as it is revealed to him. Did you not think he spoke nicely from the words, “I am the way”? May God’s Holy Spirit be your guide until you are called to lay your armor by and dwell with Christ at home. Give my love to all the dear ones that I have mingled with in the past, as you have the privilege of meeting them.

Your sister in tribulation,

(MRS.) JENNIE O. CROSS.

[THE obituary of this dear sister appeared in the SIGNS for February 1st, 1913.—ED.]

FALLS CITY, Texas, Jan. 9, 1913.

ELDER D. M. VAIL—DEAR BROTHER:—Your much esteemed letter came today, and as I have many other letters to answer, I will write you, before I neglect it too long, for I am so prone to carelessness or negligence that I fear to put any-

thing off for a convenient time, and am so dull and ignorant I fear to write to any of the dear saints, and especially those I have never met. Truly, dear brother, I am more than glad to know that even one of God's poor tempest-tossed children received one word of comfort from either my writing or speaking; and this brings my mind to reflect on the language of the preacher, Eccl. xi. 1, which reads: "Cast thy bread upon the waters: for thou shalt find it after many days." If I have ever had the least of the wisdom of God to impart, I am not perfectly aware of it, and have said many times that I would cease trying to speak in that name, and made many vows on account of the darkness of mind I am so often enshrouded with, and yet to forbear is as fire shut up in the bones. Brother Vail, it seems that I have had some precious hours of liberty and foretastes of the eternal wisdom, or insight to the heavenly mansions of the glorious love of Christ, but so few and far between that I often long for one more glimpse of light, that I may enjoy another hour, and many times have I tried to speak of the glories of Jesus and his kingdom of love, and could see but little, if any, comfort to the children of the kingdom; seemed to be words spoken to darken counsel. I often fear that I may speak or write words that would darken counsel, and yet the writer, as above stated, says, "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." We never know when a poor child has been comforted, but sow thy seed, casting thy bread upon the waters, it may be gathered not many days hence, is a Scripture often used by some to only multiply

words, words without knowledge, as they imply a condition to be complied with by unregenerate persons; but the bread (heavenly manna) came of old to the church in the wilderness, and to none else; so to-day, the gospel day, the spiritual Israel is the only subject of gospel address. Manna is bread, to my mind, for when the Lord sent the church while in the wilderness manna, it came independent of the good works of Israelites, while hedged in the lonely wilderness, (a solitary place) yet they murmured and complained, and wanted flesh, so the Lord sent them flesh, which to my mind had reference to the gospel in the gospel day, which Canaan was a lovely type of while in the wilderness. On the other side of Jordan they had Moses; the law, and only the law, was taught. In this only were they instructed, yet Moses spoke very plainly in his prophecy of the gospel day, the coming of Christ, and yet they understood not, because of their relation to Adam, only experimentally; they had never been brought experimentally to the banqueting-house, and had no experience of grace, the type of flesh, (quail) sent into the camp. If I am not wrong, the manna, the flesh, represented the glad tidings of the gospel which was first preached by Jesus Christ, which was spoken of by Moses when he said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear," and when they entered the goodly land of Canaan, Joshua, a type of Christ, led them triumphantly over their enemies, and Moses, the law, was not permitted to enter the gospel Canaan, for the Lord buried him, and no man knows unto this day where his sepulchre is. As Moses was a type of the law, Joshua represented Jesus, or the gospel day, in which (Moses) the law was

not permitted to enter, but was fulfilled, and not one jot or tittle was fulfilled by Israel, for Israel did not even know where the Lord buried him; yet Satan has disputed about the body of Moses, (the law) and yet disputes concerning the same, in which they receive a rebuke, says inspiration. Jesus leads his children across the Jordan, into the lovely land of Canaan; there he instructs them in the way of peace, fights their battles, casts out the enemy, feeds them on the heavenly manna and adds to the church such as shall be saved. What a wonderful Captain; one who never makes a mistake, but gives orders, and every order under his guidance, every command, is given in power from on high, and not from beneath. Thus the apostle said, The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Many are the precious thoughts of the glorious righteousness of Christ's kingdom, and if I know anything about it, every child of this great Canaan to which we, or any heir of same, is made a subject of grace, is the only source of comfort, and every word concerning the same is precious.

Now for fear I may, or have, written something not in strict harmony with this kingdom, I shall defer further writing, and hope you will be kind enough to throw the mantle of charity over my imperfections, for I may have used wrong expressions to convey my view. I would like for you to write me more explicitly on the subject, and forgive anything amiss.

As ever, your brother in tribulation,
J. B. BOWDEN.

WALNUT, Ontario, Jan. 15, 1913.

DEAR ELDER VAIL:—Mother received your letter, and was glad to hear from

you, and she wishes me to tell you that she enjoyed reading it very much. She seems to be gaining in strength lately, and feels much better in every way. This week she takes a meal of solid food at noon, but the other meals are of milk or broth. Some of the time we think she will not be with us very long, and then again we have our hope raised, and believe she will be restored to her usual health again. Our times are in His hand, and so we know that all will be as the Lord wills, and whatever he does is best.

I might say that I, too, enjoyed reading your letter, but it seems different with me, for while I know that there is not one good thought in me, nor one good act ever performed by me, yet it seems to me that I am always thinking I can do something, and always trying to do something, but that is only to make things come out as I think they ought to be, and every time they fall through, but it is a satisfaction to know that the Lord is over all. It seems very clear to me the last few weeks that everything is controlled by him, and for the one purpose: that his will may be done and his name glorified. Sometimes when I undertake to tell any one what they should do, or should not do, I am made to ask myself, How are you to know what is for God's glory? and this of course closes my mouth for that time. The only things I know are for his glory are the things that have occurred already, and I shall know the rest as it comes to me. I am certainly made to wonder how he could make anything that I have ever done be for his glory. He doeth his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand or say unto him, What doest thou? I follow after the things of the flesh continually, and know that I shall always do so un-

less the Lord God himself makes me to do otherwise, and the only place from which I cry to him for mercy is in what seems to me the very depths of despair. Many times this summer my mother has said to me when in deep trouble: "Stand still, and see the salvation of the Lord." It seems a little comfort for a season sometimes, but how can I stand still unless he makes me? I cannot do it, and am powerless, as you say, to even think one good thought. Much of my time I feel to be a Pharaoh. The God of heaven controlled him, but he was a natural hindrance to the children of Israel. God hardened Pharaoh's heart, that his name might be glorified, and so I know that whatever he does with me, whether to natural eyes it seems good or evil, is for his glory. If it is in his will that I am one of his elect, it will be so; if it is not, then it will not be so, for I am sure that his will will be done.

Mother has asked me to tell you that she very much enjoyed the writing in the SIGNS of Dec. 15th, 1912, by Elder Peters, on "The Predestination of God."

From one who is full of sin,

EDITH ZAVITZ.

NASHVILLE, Tenn.

ELDER D. M. VAIL—DEARLY BELOVED IN THE LORD:—I write in response to your letter, received to-day, with reference to my letter in the SIGNS of January 1st. My dear brother, all of my communications to the SIGNS are written with fear and trembling, trusting in God to direct my mind what to write in glorifying him and giving him all the praise, in which I have never consulted with the flesh in directing the mind. The fleshly man is in opposition to the spiritual man, therefore what I may write I trust to be the revealed will of God, as I know my sufficiency is of God, for I claim nothing worthy of my-

self to offer that would bring me in favor with God. Dear brother, I feel to hope that God for Christ's sake hath revealed himself unto me altogether lovely, and that he hath drawn me unto him with his loving-kindness, and of his true faith that I feel when reading the good communications written in the SIGNS, and also the able editorials written by our beloved editors; this constrains me not to withhold my gift, which I trust the good Lord hath given me. Reading the good letters in the SIGNS makes me have a great desire to meet with the dear household of faith in mingling our voices together in singing the praise of His redeeming love. In no other way can we do this, except through the grace of God. Dear brother, I feel very much encouraged in reading your letter, and having your indorsement of what I have written through the SIGNS. The Lord has a people in every nation, kindred and tongue, and we are commanded to speak often one to another. I trust that the Lord has given us the eye of faith to see and to speak the same things, as in such union, love and fellowship abound. I do not write to see my name in print, but for the great love I hope I have through the shedding of the blood of the Lord Jesus Christ. If my heart deceives me not, I hope I love his cause, and know of his suffering, for in no other way can we ever enter into that rest prepared for them that love him. Yes, dear brother, he is the Captain of our salvation, and none is able to pluck us out of the Father's hand. I hope you will be given the eye of faith to comprehend what I have thus written, trusting in the Lord to guide me. May God bless you in your ministerial duties to feed the flock of God, is my prayer.

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

CASEY, Iowa, Dec. 10, 1912.

DEAR BRETHREN:—I send you a few lines stating what the Lord has told us about the sources whence we receive mortal and immortal life. The first mortal, the second immortal. We read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." What became a living soul? The man became a living soul, the man that God created of dust. Adam was created in the image of God manifest in the flesh, the man of God's right hand, and Christ made his soul an offering for sin, and poured out his soul unto death. (Isaiah liii.) If then God manifest in the flesh poured out his soul unto death, how could he who was only the image of Christ possess a soul that could not die? Jesus was the life of the body, the church. The first man, Adam, was naturally only mortal. As like produces like, we then by nature are only natural and mortal. "The Lord commanded the man, saying, Of every tree of the garden thou mayest freely 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." Before God's day of a thousand years was fully out Adam did die. He died in the evening of that day, for he lived to the age of nine hundred and thirty years. Methuselah lived until late in the evening of that day, for his life was nine hundred and sixty-nine years. Peter says, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

Now we read, "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened;

and ye shall be as gods, knowing good and evil." The woman believed the serpent, and so does her natural posterity still believe this lie about the immortality of the natural man to this day, for the creature, man, was made subject to vanity. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked." "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; * * * he drove out the man: and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." This tree represented Christ, who only hath immortality, and the fruit represents life, which can only be obtained through Christ. Thus the first man before the second birth is only mortal.

Thus I have tried to show from the Bible alone, not from what uninspired writers have said, but from what the Lord has said about the natural man, that from the first Adam we only obtain natural life that must die. And so it is written, "It is sown a natural body; it [the same body] is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly ;" that is, after the resurrection. This alludes to the saints, who have received immortality in the inner man, when born of the Spirit. This is the time when Jesus, who only hath immortality, gives them eternal life which cannot die. This is more than we received from the first Adam. How could it be said that Jesus gave us eternal, immortal life, if we obtained this life from the first Adam? If Christ only hath immortality we can obtain it from none but him. Had Adam not eaten of the forbidden fruit, and were he here to-day, he would still be only fitted to enjoy natural things. Paul said that the first Adam was not spiritual, and therefore he was not a fit subject for heaven, where all is spiritual. Therefore he could not enjoy heaven if he were there, with only natural flesh and blood. He was by nature only adapted to the pleasures of earth. Now after Adam sinned, God revealed to him that the seed of the woman should bruise the serpent's head. After the figleaf failure, the Lord God made coats of skin and clothed them. There must have been the shedding of blood to procure these coats. This represents, first, the blood of Christ, and second, the robe of righteousness which he wrought upon the cross for his bride. Paul said, "Behold, I shew you a mystery : We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." "Now unto the King

eternal, immortal, invisible, the only wise God, be honor and glory." "He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords ; who only hath immortality, dwelling in the light which no man can approach unto ; whom no man hath seen, nor can see : to whom be honor and power everlasting. Amen."

I have written only what God has said in his word of eternal truth. I do not appeal to uninspired men.

Your brother,

R. S. BANKS.

[It seems clear to us from the language recorded in Gen. iii. 22, that the sense in which through the transgression man became "as one of us," was in knowing good and evil. It seems clear also from the Scriptures that it was not Adam only, considered as one man, who was said to be made in the image of God, but man in the sense in which we use the word "mankind." The following Scriptures seem to show this. In Gen. ix. 6, we read, "Whoso sheddeth man's blood, by man shall his blood be shed : for in the image of God made he man." Here evidently the word "man" is used in the sense of mankind. So Paul said in 1 Cor. xi. 7, "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." In James iii. 9, we read, "Therewith bless we God, even the Father ; and therewith curse we men, which are made after the similitude of God." It has seemed to us that the narrative in Gen. i. 26, sets forth at least one thing in which this likeness especially consists. It is said in that Scripture, "Let us make man in our image, after our likeness." Then it is added, "And let them have dominion over the fish of the sea, and the fowl of the air, and over the cattle, and over all the earth, and over every creeping

thing that creepeth upon the earth." Of no other portion of the creation of God is it declared that they have dominion over other things save man, and so man alone has dominion given him. Here is a likeness in man of that God who has dominion supreme and absolute over all things. Another thought seems clear to our mind, viz., that unending existence is not eternal life, nor immortality. It is never said of the angels of God that they possess immortality or eternal life. These things God gives alone to redeemed men, and the thought embraced in the Savior's words, "I give unto them eternal life," is not simply unending existence, but another kind of life. Life is never said to die. Life is taken away from men and they are dead, but life itself does not die. Death is the pronounced penalty for sin. As brother Banks has said, and well said, Adam did not literally die until more than nine hundred years after the penalty was pronounced, then he died a natural death, as we all die. Only two of all mankind have escaped this death, so far as we are told: Enoch and Elijah. It seems evident that without sin man must have lived on in the state in which he was created forever and ever; but he sinned, and death was pronounced against man, all men, because of that sin, and because this was the penalty our blessed Lord Jesus Christ must come in the flesh, possessing natural life, and must lay down that life in death in our behalf, and so to the believer death is no longer the penalty for sin, but is called falling asleep in Jesus. To the unredeemed death is still the penalty which was pronounced at the first against sin, and from other portions of the word we learn that there is also an eternal death, which death is said to be an everlasting punishment. Whatever else the parable of the rich man and

Lazarus may signify, it is sure, from the Savior's words there, that there is a state of torment in the future world for the ungodly.—C]

CANNON, Del., March 26, 1913

DEAR ELDER DURAND:—Your letter received, and replying will say that I am familiar with Isaiah xxx. 17. I feel as though much more could be said concerning my article entitled "Beacon Light," but it seemed as though I had written enough, and stopped rather abruptly. My mind has been dwelling upon this verse, and in fact the entire chapter, and if you will bear with me a little while I will attempt to write further upon the subject.

"One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill." Let me say, I feel incompetent to write upon this subject, but it is in my mind, and I have a little comfort in the thought that what I write is only for the consideration of those to whom I write, and I am perfectly willing to be corrected if I am wrong. This Scripture it seems to me relates to those who rebel against the Holy One of Israel. It seems from reading the Old Testament Scriptures that Israel was always quick to forget the mercies of the Lord. When the Lord brought Israel out of Egyptian bondage we are told they sung a song unto the Lord for their great deliverance. It would seem from reading this wonderful deliverance that the children of Israel would always remember these mercies, and never provoke the Holy One to anger, but we find in a little while they forgot the mercies of the Lord and murmured against their surroundings, and wished they were back in the land of Egypt. They remembered the leeks and

the onions. On this particular occasion (Isaiah xxx. 17,) the Lord is speaking plainly to the rebellious children. Isaiah has been chosen to speak the word of the Lord to them, and they refuse to hear right words and tell Isaiah to prophesy deceits. Thus we see they could not endure sound doctrine. They are arranging things their own way; they will flee on swift horses. They say, We understand. They were not interested in what the prophet was telling them, and perhaps the prophet had grown weary, but the Lord will do all his pleasure, even though they flee on swift horses, yet the Lord tells them that they which pursue them will be swift. This proves that the Lord controls all things; he will follow these rebellious children. Let no one think he can do wrong and the Lord not know it. Are there not some who want to keep the world from finding out their sins, and if they can succeed in this feel perfectly satisfied? Poor creatures they are, the Lord knows it, and he is the one they have sinned against. But is it not wonderful how merciful the Lord is to his rebellious children? He says in verse eighteen, "Therefore will the Lord wait, that he may be gracious unto them." I do not say that the Lord causes his people to err, because he is pure and holy and tempts no man, but I believe he allows his people to follow their own ways sometimes, to teach them important lessons, and when they wander far enough the Shepherd brings them to the fold amid great rejoicing, and the sheep that wandered is both thankful and ashamed; he loathes himself, and knows how weak he is. He prays, Keep me near thee, O Lord, for if left to myself I will surely stray. Jesus, keep me near the cross, there is a precious fountain.

I will now write particularly upon the

word "beacon," as mentioned in Isaiah xxx. 17. What does the word mean? What does it signify? It seems to me it can be compared to the true church, of which Jesus is the head. A beacon is a light which guides the weary ones into port. Now we notice that the rebellious children must flee until they become as a beacon on the top of a mountain. The Lord will gather them together, but they are to be a plain people; even as a tree bereft of its branches, they must be stripped of their pride; they must cease from their own works; they must learn to trust in the Lord Jehovah, for in him is everlasting strength. This peculiar church will not come down from this mountain to mingle with other churches, because she is satisfied upon the hill, yet she is asked to. She is asked to enter into an alliance with all other denominations and thus help to convert the world for Christ. Should she come down? I answer, no. Why not? some one asks. I answer, Because Jesus built her upon the rock, and said, The gates of hell shall not prevail against her. Praise his name. He shall find his church when he comes the second time pure and spotless as sheep that have come up from the washing. This church suffers criticism by other churches because she is so selfish; she will not even commune with other denominations; this is too much for human reason. They say, You are wrong; why not be friendly? If we want friends we must show ourselves friendly. Who is more friendly than these peculiar people? Who will do a kind deed for a neighbor quicker than an Old Baptist? But his religion and worldly religion will not mix any more than oil and water, and you know this is an impossibility. Let us see if these peculiar people are selfish in anything but religion; they are not selfish even in

that when properly understood. Are there any people in the world who rejoice more than they to see one come to the church confessing his sin? I answer, no. There is gladness of heart, as when one cometh into the presence of the Lord, and great love for that one. Moreover, these peculiar people even love their neighbors, and want to assist them in any way they possibly can; they know their neighbors often are under condemnation, and they feel sometimes prompted to pray even for their enemies. Well, says human reason, why not warn sinners to do better and thus escape the wrath of God? The answer is that the work of regeneration is that of the Holy Ghost, and all men are sinners, and how can a sinner convert a sinner? For one man to save another looks like a case of the blind leading the blind, both falling into the ditch. Again I say with emphasis, that regeneration is the work of the Holy Ghost. Well, says human reason, then it is no use to preach the gospel. O yes, it is well. What is the gospel? I will let the poet answer this question, as he has answered it much better than I can. This is what he says:

“The gospel brings tidings to each wounded soul,
That Jesus the Savior has made it quite whole,
And what makes this gospel so precious to me,
It holds forth salvation as full as 'tis free.”

I notice also that when Jesus called the fisherman he said, Feed my sheep. He did not say, Make sheep. Notice this fact: the Lord's people are compared to sheep. This brings to our minds that wonderful Scripture: We all, like sheep, have gone astray, &c., and just think, our iniquities were laid on an innocent One. It seems to me I can imagine how Jesus suffered for my sins, and I want my stammering tongue loosed, that I may sing his praises here in this world: Dissolve my heart in thankfulness, and melt mine eyes in tears. Who is like

unto thee, O thou Holy One? Thy name is as ointment poured forth, therefore do the virgins love thee. O that I could be in the mind I now am in more of the time, but sometimes I am in great darkness and ready to give up. To-day at noon there was a destructive looking cloud in the west, and I felt a little fearful, when these words came into my mind: “There shall no evil befall thee, neither shall any plague come nigh thy dwelling,” and I felt that all would be well, and a gentle shower passed over, and the sun came out and the birds were praising their Maker. Keep us in thy fear, O Lord, and lead us beside the still waters; increase our faith, and may thy church continue to shine as a beacon upon the top of the mountain, and as an ensign on the hill.

A. T. BENSON.

SOUTHAMPTON, Pa., April 15, 1913.

DEAR BRETHREN AND SISTERS:—In looking over some old letters a few days ago, my brother handed me one from sister Abigail Dodge, whose communications used often to appear in the SIGNS. In reading it over the thought occurred to me that some of her old friends and kindred in Christ would be pleased to see her name once more in these dear, familiar columns, so I will send you a portion of this letter. It is now many years since she left these fading scenes for her home in glory, but her memory is still fragrant with tender love in the hearts of many to whom she was very dear. I can never forget what a precious mother in Israel she was in our dear home at Vaughan Hill, when in youth my unworthy name was enrolled there as a member.

Your sister in hope,

BESSIE DURAND.

TERRYTOWN, Pa., March 8, 1874.

DEAR BROTHER SILAS:—I thought this morning I would answer some letters that I had received from some of my beloved sisters, but I felt that I must read a few chapters first, and I commenced to read at the first of Romans (and you were in my mind all the time). I read to this: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Then it seemed that I must write a few lines to you first. O how beautiful are their feet when they come leaping upon the mountains and skipping upon the hills, in preaching the glorious gospel and proclaiming that salvation is of the Lord, and not of the puny arm of flesh. Yes, and their faces are also beautiful, of which they have four; and while they preach this glorious gospel of the Son of God, Jesus sits by with a writer's inkhorn by his side, and sets a mark upon the forehead of those who sigh and cry for the abominations that have been done in the midst of Jerusalem; and then the ministers of the gospel are to go forth and slay all that have not the mark; that is, they should proclaim to them that there is no salvation in their own works, or that the works of their own hands cannot bring salvation unto them. But they are not to come near to those who have the mark with such weapons, but to comfort them with the comfort wherewith they are comforted of God. I trust, my precious brother, that I have received many a crumb while sitting under the sound of your voice, and to God be all the glory. I have known people who thought it wrong to give a minister, or any one, the least encouragement, fearing it would puff them up with pride, but I believe if the Lord gives any one grace and gifts to comfort and edify his dear

people, he will give grace enough to keep them humble at his own dear feet. We read that we should enter into our closets and pray to our Father in secret, and our Father shall reward us openly. Now in what way does the Father reward us openly? I say "us," because I believe we are his people. This Scripture has been on my mind for some time. I would like to have you preach me a sermon upon it, if not asking too much. I believe I have never taxed your precious time very heavily with questions.

If my poor letter is worth answering, please answer it, and remember that I cannot write as some others can. I have a precious letter from sister Hassell. She writes that they are having great revivals in some of their churches since the associations. O that the Lord would pour out his Spirit upon our little church, and revive his work here in the midst of the years, and in the midst of deserved wrath remember mercy.

Your unworthy though affectionate sister in Christ,

ABBIE DODGE.

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EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1913.

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

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ROMANS XIV. 19.

"LET us therefore follow after the things which make for peace, and things wherewith one may edify another."

One of the things which are impressed upon our mind as we think of this exhortation, and of the chapter in which it occurs, is the truth that all that is or can be needed for the counsel of the man of God while in this life is found in the Scriptures of the New Testament. By these Scriptures is the man of God thoroughly furnished unto all good works. All that we need to know concerning the way of salvation, including the atonement, the new birth, redemption, justification, sanctification and the final perseverance of the saints unto death, their victory over death through faith, and then in the resurrection at the last day; all that we need to know concerning that walk which becomes a christian before God or in the sight of men; all that tends to instruct and encourage and comfort those who love God, and all that behavior which becomes us in all our relations with each other in the church of God, will be found recorded in the word of God. All this is included in the saying that the Scriptures thoroughly furnish the man of God unto all good works. In this most interesting

chapter the inspired apostle gives not alone his advice, but what is the will of God concerning two especial things which had come up in the church at that time, and concerning which the minds of many were perplexed. We say two things, because it appears to us that his teaching concerning those who ate only herbs, in the first part of the chapter, is a part of what he says concerning meats offered to idols in the closing portion of the chapter. The two things are these which we have named, and the observance or nonobservance of days as being sacred above others to the Lord. It is not our mind to go over what the apostle has said in all this chapter regarding these things, but simply to call attention to the general truth which he here has enunciated. It is evident from this chapter, taken in connection with other portions of the word, that the apostle taught that some things were essential to the faith of believers, and to their fellowship together. The things essential to be believed among all whose right it is to be numbered with the church of God embrace the doctrine of Christ, including his incarnation in human flesh, his death as an atonement for sin and his resurrection from the dead, thus justifying his chosen people, and securing their final salvation in heaven at last, together with the appointed walk in all sobriety of all who believe, and the appointed ordinances of his house. Those who reject these things are called heretics, and the churches are bidden to withdraw from heretics after the first and second admonition. But also there are things concerning which there may arise differences, both in understanding and in conduct, wherein there is to be mutual forbearance, and which ought not to involve alienation and separation and breaking the bonds of fellowship. The

things named in this chapter are among those things. Besides these two special things, there are many other things which the apostles warned their brethren against, and which they reprov'd freely, but which, after all, were not to be made the causes of nonfellowship among brethren. There are many admonitions given by the apostles, many reproofs, many warnings against that which is harmful to those who follow such things, but yet concerning many of them there is no admonition to withdraw from that brother who yet may need warnings and reproof. For instance, brethren are warned not to forsake the assembling of themselves together, as was then the manner of some, yet there is no command to cut such ones off from membership in the church. Other things might be found in such ones, and indeed are very likely to be found in them, which would cause a loss of fellowship, but still it is true that no special admonition is found to cut such ones off from the church. We have known of some who absented themselves from the church, and when visited and reprov'd for it so behaved themselves that they were afterwards cut off, not so much for the first offence as for the spirit manifested by them when approached about it. But it is not our mind to say more concerning this one thing.

From the language of the text it is apparent that the one special thing here urged upon the church at Rome, was not to make strife out of every difference that might arise among them. No doubt both these things that are named seemed important in the minds of those who are here exhorted to forbearance and patience concerning them. In the mind of him who did eat only herbs (perhaps because he wished to be sure that he had not eaten

of meat offered to idols) it seemed all important, because it was his mind that by eating meat which might, so far as he knew, have been offered to an idol, he was practically denying his God and Savior. He was conscientious in this. The apostle says that he was weak, but still those who knew better what was their liberty in Christ must not condemn him, but ought to bear with him; and, on the other hand, he who did not eat meat, but only herbs, was not to judge the brother who did eat believing that in so doing he was receiving his meat from the hand of God, and giving God thanks for it. That he gave God thanks was full proof that he was not eating meat to the honor of the idol to which it might have been dedicated by him who slew it or sold it. Yet, after all, if this strong brother became impressed that by exercising this his liberty in Christ, he was leading some weak brother (that is, some brother who was weak in understanding,) to eat with conscience toward the idol, he ought to do as Paul said he would do: eat no meat while the world stood. This certainly did not forbid the strong brother to exercise his liberty of eating meat, only for the special occasion of which he here speaks. As soon as he could make it plain to the weak brother that his eating of the meat was not to the honor of the idol, and that he did not consider the idol to be anything more than a piece of wood or stone, it was his privilege to go on eating meat as before. This seems to us to be in substance the apostle's meaning here. So also with regard to the observance of days. Paul plainly teaches that he who observed the day was weak in the faith, and those who did not regard the day were strong in the faith. But his charge to them is that the strong should bear the infirmities of the weak. On the other

hand, he who regarded the day must not despise those who did not regard it. To both Christ had revealed himself, and both these classes believed in him as their Savior. This was the essential thing. Those who regarded the days, did not do so as though they expected to be saved by so doing, but because they supposed that though saved by grace alone, yet this observance of days was still commanded them. They regarded this as those who are baptized, and come to the table of the Lord, not because they expect salvation by these things, but because they are the appointed ordinances of the Lord's house. Had these brethren at Rome thought that salvation was in the observance of these days they would have been rejecting Christ as their Savior, and so there could have remained no true bond of union and fellowship between them and those who rested all their hope in him. These last considerations are also true of those who did not eat meat, and by these two things we learn that many know the blessed Lord in the salvation of their souls who are not yet instructed very far in the liberty which they have in Christ, nor in the order of the house of God. But even these are to be received, though weak in the faith, but the receiving of them must not be to bring up doubtful disputations; that is, it must not be made the occasion of strife and debate, by which things the weak are not made stronger, but rather confirmed in their weakness.

The conclusion of the whole matter is that we follow in all that we do the things that make for peace and edification. The things which are enjoined in this chapter would certainly tend toward this end. Forbearance, kindness, patience, gentleness, not seeking to magnify differences, but rather to heal them, all these things are set forth in the teaching

of this chapter. At the same time all these things are not to be understood as implying that the servants of God should seek to stifle the truth. Truth alone can really tend to produce peace and edification, or building up in the church. The apostle would enjoin upon all his brethren that they have this one thing in view, viz., to do all things to edifying. They are to follow this one rule, to seek peace and ensue it. If we be really disciples of the Lord we shall be possessed with this desire. The text recognizes that there are things that make for peace and there are things that make for strife. It may well be that as we seek to insure peace we may make mistakes. We do not always know what will tend to this desirable end. Here we shall often feel the need of wisdom from on high. To seek that wisdom then will be one of the things that will make for peace. Seeking this wisdom we shall be slow to speak, slow to anger, slow to condemn, and this also will make for peace. It is sure that if the brethren at Rome were careful to observe the directions given them in this chapter concerning meats and days they would find that the result would be peace. Strife, debate, angry feelings and angry words, all of which tend to alienation, would be absent. There would be room when strife was not heard for silent examination of the word of God, and earnest prayer for light, and God would himself open the eyes of their understanding so that all would at last come into one mind concerning the things about which they differed, and Paul, while thus writing to them, sought the things that made for peace and the edification of the church, even when he faithfully told them that those on the one side were mistaken and weak in the faith. Bold-

ness and earnestness and faithfulness do not mean harshness, nor wrangling. The servant of God must not strive, in the sense of angry debate, but must be patient toward all men, peradventure God would give them repentance to the acknowledging of the truth, and Paul here sets the example by his faithful testimony concerning the truth, while at the same time he urges each one of these two parties in the church to walk in fellowship and union, each one in all kindness respecting the other, since they were all alike the servants of Christ, and since their hope for salvation was alone in him. This chapter has been a very solemn one to us for many years. We have desired not to depart, even a hair's breadth, from the truth in our testimony, either in preaching or in writing, but at the same time we have desired to be ready to receive those who are weak in the faith, and not despise them. If we know the truth it is because God has revealed it to us, and if any one is otherwise minded among the children of God he will reveal even this to them, and they can know it in no other way.

C.

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I PETER III. 8.

"FINALLY, be ye all of one mind."

This eminent apostle of our Lord Jesus Christ, in common with all the other apostles of the Lamb, was invested with divine authority to establish in the church of God every principle of faith and order which can ever be lawfully entertained in his kingdom. No religious organization can ever be recognized as a church of Christ, or a branch of the church of Christ, unless standing in the apostles' doctrine, conforming to their decisions, listening to their instructions and accepting all their decisions in judgment on all parts of the law of Christ. The apostle John lays down this rule of judgment, this infallible and everlasting test of fellowship, and criterion by which the saints of God shall know, without the least shade of uncertainty, who of all the professing world are of God, and who are of the world, and not of God. He says, "We [that is, the apostles, and the apostolic church, which holds the apostles' doctrine and order,] 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." "They [that is, they whose spirit and doctrine are not of God,] are of the world; therefore speak they of the world, and the world heareth them."—1 John iv. 5, 6. To hear the apostles, in a scriptural sense, is to receive their instructions, accept and abide by their decisions in all they have said, and to obey their injunctions and heed all their admonitions. He that is of God will do all this, and if any who profess godliness do not in this sense hear the apostles, it is because they are not of God, but are of the world. This decision

is infallible, whether applied to individuals or to churches. By this rule the church is commanded to "try the spirits," and by it they are to discriminate between truth and error; between the Spirit of God and the spirit of the world, or of antichrist. In conformity with this unerring rule let us examine the admonition of Peter, which we have placed at the head of this article. It is given as a finality, admitting of no amendment, of no abridgment, of no alteration. "Finally." This word is used not only to express in this place irrevocable decision, but also legitimate deduction from the instructions contained in the context, in which the duties of all the saints to God and to men are distinctly and authoritatively laid down; as citizens of the world, to kings and governors, magistrates and rulers, of wives to husbands, children to parents, and of servants to masters. These are the instructions immediately preceding, and the "finally" of our text is expressive of the general summing up of what they amount to, or the unanimity of consent with which they must be accepted by all who are of God, all who are to be held in fellowship as "elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience," &c.

"Finally, be ye all of one mind." Unanimity of sentiment is indispensable to church fellowship. Of the church, in her original organization at Pentecost, we are informed that her constituents gladly received, or heard, the doctrine of the apostles, that their union was so perfect that they were of one heart and one soul. They on whom God had poured out his Spirit were pricked in their hearts, gladly received the word of the apostles, were baptized in that faith and order, continued steadfast in the apostles' doc-

trine and fellowship. They could not possibly be in the latter, if not in the former, for if they were of God they would hear the apostles, according to the infallible rule copied from the apostle John, and if any one of them stood not in the apostles' doctrine, his spirit was of the world, and not of God. No one was allowed to dissent from the apostles' decisions on any one of those positions taken by them, on the plea that he had a right to his opinion independent of the apostles, or of the church of God in which apostolic rule and order are maintained. The apostles have not so decided, that if any man teach otherwise from their instructions that it is only a matter of opinion, and he has a right to such opinion, and his brethren and the church should tolerate such independency. No one is to be recognized as being of God who does not yield every opposite opinion, and bow to the decision of the holy apostles. Paul says, If any man teach otherwise, and consent not to wholesome words, &c., he is proud, knowing nothing; that is, knowing nothing of the things of the Spirit of God. How can he, if his spirit is of this world, and not of God? No man knoweth the things of a man, save the spirit of man that is in him; even so the things of God knoweth no man, but the Spirit of God. They are spiritually discerned, therefore the natural man cannot know them, and consequently he knows nothing, and in his blindness and ignorance he dotes about questions and strifes of words, whereof cometh envy, strife, railings, &c. From all such the command of God through the apostles is, "Withdraw thyself," and all who are of God will hear this last, as well as all other of the apostles' commands and decisions, admonitions and exhortations.

As all the fraternity of the household

of God are required to be of one mind, as our apostle has decided, then it follows, of course, that no member of the brotherhood has a right, or can be tolerated by the church, in holding sentiments or opinions discordant with the mind of the church, which is based upon the decisions of the apostles. How can the church of God be distinguished from the world, or from antichrist, if there be no unity of faith, no unanimity of sentiment, no agreement in doctrine and practice? It is indispensable to the existence of an orderly gospel church that all her members should be of one mind, and to be of but one mind; it is equally indispensable that all shall be of one spirit. If all are born of the Spirit, and led by the Spirit of God, then all will have the mind of Christ, and in that mind there is unity. That mind is always in perfect harmony with all the teachings of the apostles, and will recognize their high authority, as inspired judges of the spiritual tribes, to establish forever the order of the church of Christ. But, one demands of us, Have I not a right to my own opinion? Must I pin my faith on the sleeve of another? While we believe that all intelligent beings must have settled convictions and opinions of their own, and as members of the human family no man or set of men has a right to domineer over the conscience or judgment of his or their fellow-men, and while as citizens of states and nations freedom of thought and independence of opinion is the inalienable right of every man, so far as relates to the authority of his fellow-men to control his thoughts, provided, however, that he, in his freedom of thought, does not infringe upon the equal rights of others, by entertaining unwarrantable thoughts or malicious feelings against his neighbors, yet, while admitting all this independence

of thought to men of the world, we at the same time hold and contend that as a member of the body of Christ no one has a right to entertain thoughts or opinions independently of the faith of the church to which he belongs. This point the apostle has settled in our text: "Be ye all of one mind." When called out of the world we were commanded to renounce the world and its doctrine, spirit and opinions, and on the profession of faith in Christ we professed to gladly receive the doctrine of the apostles, to take on us the yoke of Christ, to learn of him, and to take his word as the man of our counsel, the standard of our faith and the rule of our practice. In short, we relinquished all claim to an independent position, we gave ourselves to the Lord, and by his will, to one another, were baptized into one body, surrendered our individuality, became all one in Christ, a perfect unit; no more our own, for we were bought with a price; members of Christ, and members of one another. No reservation of rights which we did not hold in common with the church of the living God. As to the right of thought, take for example the case of Peter with Simon Margus. How terribly sharp was his rebuke: I perceive that the thought of thy heart is not right. Repent of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. Upon the plea of independence and right to think differently from the doctrine of the church, how is heresy to be detected and disposed of? The divine rule enjoins on the church to reject an heretic after the first and second admonition. Heresy is understood to be thoughts and words which are opposite to, or not in harmony with, the doctrine of Christ, as laid down by the apostles and held by the church. They were here-

tics who resisted Paul, as Jannes and Jambres withstood Moses, and Paul describes them as being of the sort which creep into houses, who lead captive silly women. He says they are heady, high-minded, and lovers of pleasure more than lovers of God, having a form of godliness, but denying the power (or authority over them) thereof, and he adds, From such turn away. Timothy is commanded to "shun profane and vain babblings; for they will increase unto more ungodliness; and their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." There are many such examples of heresy recorded, and the peremptory command in every case is, "From such withdraw thyself." Now it must be seen that the church of God has no right to tolerate a diversity of sentiments or opinions on any matter of faith or practice which has been established by the authority of Christ, through his holy apostles. While on every matter only involving personal interests or rights we are admonished to be lenient, kind, forbearing, longsuffering and gentle, we are not allowed to trifle with the order of the church as positively established by divine authority. Those who are unwilling to yield their own independence, or who claim the right to dissent from the rules and authority of Christ in his church, should never be admitted to membership. Except they become as little children they cannot truly enter the kingdom of God; this is an indispensable prerequisite to membership in the church of God. No church can be all of one mind where this rule is not strictly adhered to.

It has been thought by some that there are exceptions to these divinely estab-

lished rules; that the church has no authority over our worldly matters, such as belong to our domestic or political relations with mankind. If that be so, why did our Lord require that we render to Caesar the things that belong to Caesar, and to God the things that belong to God? The apostles have laid down rules which are binding on all christians, to regulate all their social, civil, political and domestic relations in the church and in the world. This fact is overlooked by many, and quite repudiated by others, but it is nevertheless true. They have given no rules for the world to be governed by; the world is not responsible to the church, nor the church to the world; the kingdom of Christ is not of the world, nor are the governments of the world of the church; they are quite separate and distinct. The apostles only sit on their twelve thrones to judge the twelve tribes of Israel. "Them that are without God judgeth." All within the precincts of the kingdom of Christ are in their social relations to associate only as the apostles have directed. This department embraces the social relations of husbands and wives, parents and children, masters and servants, people and magistrates, rulers and ruled, and we hold that the apostles have clearly laid down and explained to the church of God the laws of Christ, commanding christians to be governed by them. By his law the christian can have but one wife; the parent must provide for those of his household, or he denies the faith. Children must honor and obey their parents; servants must honor and faithfully serve their masters, and every christian, by the law of Christ, is to submit to every ordinance of man, for the Lord's sake, whether it be to the king, as supreme, or to the governor, as unto them that are sent by him for the

punishment of evil doers and for the praise of them that do well, and every soul is to be in subjection to the higher powers. They are commanded to pay tribute, and, as good law-abiding citizens, render honor to whom honor, and tribute to whom tribute is due. Therefore, if any man seeks to evade the laws of the house of God by denying the right of the church, or of his brethren, to meddle with his politics, or his secret lieges, or oath-bound covenants, it is an evident mark of disloyalty to the King of Zion, and a virtual repudiation of the authority of Christ in his church over his members. Can the admonition of our text be duly regarded if conflicting views be entertained by her members? Is it possible they can all be of one mind if a portion of the members are allowed to deny responsibility to the church, and regard any part of their walk and deportment as being beyond the jurisdiction of the church to which dissenters profess to belong? Can two or more walk together except they are agreed? To be all of one mind in the church, as the divine law requires, can only be practicable where all the members are required to receive and continue steadfastly in the apostles' doctrine and fellowship, withdrawing from all who depart from the faith. We cannot repudiate the apostles' instructions, decisions, admonitions and exhortations and still be a church of Christ, nor can we tolerate in our churches such as the apostles command us to withdraw ourselves from, without repudiating them and their doctrine; nor can we repudiate the apostles, as enthroned in judgment over the church of Christ, and still retain Christ as our King; for when the Son of man shall sit in the throne of his glory, then shall his apostles also sit

on twelve thrones, judging the twelve tribes of Israel. If the apostles do not sit over us in judgment, then neither does Christ preside over us as members of his spiritual kingdom. The church of God is the body of Christ. The necessity of unity in the body, harmony in all the members, is strikingly set forth in the figure of a perfect body. A double-minded man is unstable in all his ways, and if the members of Christ be not all of one mind, where is our stability? If in the body one hand claims to be independent of the body, not moved by the same volition, but by some spasmodic or rebellious impulse, it cannot work in harmony with the other. If one foot resolves to journey southward and the other northward, the rebellion of both against the government of the body would prevent the travel of the whole body. Or, if to compromise the matter, the feet be each in turn to have its way, the unstable body alternately swayed by its refractory members would, like the pendulum of a clock, vibrate back and forth, and make no progress. But the rule to be applied in case of such disorder and schism is, If thy foot offend thee, cut it off and cast it from thee; or if it be the hand, or the eye, or any other member, and let all be of one mind. Let those who are refractory, if they cannot by gospel rule be reclaimed, go to their own company, where they can enjoy their independence of the body among their kindred spirits. Of the church it is said, "There is one body, and one Spirit, even as ye [all her members] are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all."

CIRCULAR LETTERS.

(Written by Elder J. T. Rowe.)

The Baltimore Primitive Baptist Association, to the churches composing the same sends greeting and christian salutation.

DEAR BRETHREN AND SISTERS IN THE LORD:—We feel at this time to call your attention to some thoughts on the teaching of our Savior in the fifteenth chapter of John, and will confine our remarks principally to the first eight verses.

First of all, we wish to say that we understand that in this chapter the Lord is showing the relationship of himself and his children here in this world in the church militant, and not the church triumphant. As the land of Palestine was one of luxuriant vines and an abundance of delicious grapes, and the people were accustomed to their cultivation and understood the necessity of proper pruning in order to a healthy growth and profitable fruiting, the vine and its branches are a very forcible illustration of the relationship of Christ and his people here on earth, who are called upon to let their light so shine that others may see their good works, and glorify their Father which is in heaven.

First verse: "I am the true vine, and my Father is the husbandman." Now we have the right kind of a vine, wholly a right seed, and having this, the husbandman fertilizes it that it may grow, and prunes it when necessary. Jesus being the vine, his redeemed people the branches, and his Father the husbandman, we know that the vine and its branches will be properly cared for, for the Father has loved the branches as he loved Jesus, the vine, and he loved him before the foundation of the world. (John xvii. 23, 24.)

Second verse: "Every branch in me

that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Now, since Jesus says these branches are in him, we have no right to say that any of them are only nominally or professedly in him, and notwithstanding they live after the flesh and die to the privileges and comforts of the church of God, they shall be saved, yet so as by fire. (1 Cor. iii. 15.) The failure of a branch to bear fruit is no fault of the husbandman or of the vine, but due to some foreign or fungus growth, and so "God cannot be tempted with evil, neither tempteth he any man: but ever man is tempted when he is drawn away of his own lust, and enticed."—James i. 13, 14. It is living after the flesh that causes this death. (Romans viii. 13.) Not that we cease to be the children of God, but living after the flesh we are judged according to men in the flesh, but live according to God in the spirit, (1 Peter iv. 6,) and some of us, like Peter, know something of the bitterness of disobedience. The branch that beareth fruit he purgeth (pruneth) it, that it may bring forth more fruit. Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John xiv. 23. And having Christ, we can do all things. (Phil. iv. 13.)

Third verse: "Now ye are clean through the word which I have spoken unto you." We understand him to mean that they are fully instructed in the things of the kingdom, and, having his constant presence, are capable of walking in that way which glorifies God and is an honor to the profession they have made. (John xvii. 17; 1 Peter i. 22.)

Fourth verse: "Abide in me," &c. It is perfectly plain that the branch which

the husbandman has taken from the vine cannot bear fruit, so our Lord says, "No more can ye, except ye abide in me." This abiding in Jesus is in a gospel sense, and means, as we understand, an observance of the order of the gospel church, as well as providing all things honest in the sight of all men. Putting off the old man with his deeds, and putting on the new man, which after God is created in righteousness and true holiness. (Eph. iv. 22, 24.)

Fifth verse: "I am the vine, ye are the branches," &c. Not pretended, but real branches. These are the obedient children of God, observing the ordinances of his house, doing with their might what their hands find to do, (Phil. i. 11,) being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. These, dear brethren, are those of whom we often hear it said, O that I were like that one. Their fruits are seen, and are sweet to the taste of those who love Jesus, and this Jesus is that God-given power by which such weak, empty-handed sinners as we are can love and serve him. "For without me ye can do nothing," or, as it reads in the margin, "severed from me." So while we are delivered unto Satan for the destruction of the flesh we can bring forth no spiritual fruit, (1 Cor. v. 5,) and in this gospel sense we are indeed severed from Him, and then come the fiery trials through which those who transgress his holy law must pass, as shown in verse six.

Sixth verse: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." The dead sinner would not suffer under the fire of criticism, but how different

with those who, like Peter, at heart really love the Lord. The fire is both within and without, and so it is a fiery trial indeed. Tried as gold and refined as silver, they are saved in the eternal kingdom of our Lord Jesus Christ.

Seventh verse: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." So, brethren, when we walk according to the gospel rule, thus abiding in the vine, (Jesus) and the Father and the Son making their abode with us, we find peace and comfort, and having the mind of Christ, (1 Cor. ii. 16,) we only ask that which is his will to give, and so it is done unto us according to our asking.

Eighth verse: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Yes, dear brethren, it is this abiding in Jesus as his followers, contending earnestly for the faith which was once delivered unto the saints, and a strict observance of his commandments to us as members of his militant church, ever fighting the good fight of faith, not in our own name and strength, but in the name of Jesus, who has power both in heaven and earth, that the God of our salvation is glorified, and is there not comfort in this sufficient to encourage us to fight constantly and hard to overcome the temptations of Satan? "Resist the devil, and he will flee from you."—James iv. 7. It is in this way that we are the disciples of Jesus Christ. One cannot in the fullest sense be a disciple of Christ unless that one follows him, and following him is not in word, but in deed. He said in the fourteenth verse of this fifteenth chapter, "Ye are my friends, if ye do whatsoever I command you." May he give us a sufficiency of his grace to enable us always to prove by our conduct that

we are the friends of Jesus, the true vine, ever abiding in him, doing the things he commands us, and thus glorifying our Father which art in heaven.

Brethren and sisters, forsake not the assembling of yourselves together. Speak to yourselves in hymns, psalms and spiritual songs, and as much as in you is, make melody in your hearts to the Lord. Comfort one another with the blessed and sure promises of Jesus, and the God of peace shall be with you; and how very essential it is for us to have the felt sense of his presence, approving our course. Then fellow him strictly, and be sure that you have a "thus saith the Lord" for what you believe and also for what you practice, for he hath said that he will not withhold any good thing from those who walk uprightly. In your upright walk and godly conversation your God is glorified and yourselves divinely comforted and benefited. "Consider what I say; and the Lord give thee understanding in all things."—2 Timothy ii. 7.

J. T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

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

Mrs. Catherine Walker, Ontario, \$1.00.

OBITUARY NOTICES.

SISTER **Chloe Russell**, widow of Deacon Albert Russell, of Justus, Pa., died Thursday, May 15th, 1913. She would have been 94 years old in June. Old age and a complication of diseases brought her to the end appointed for her by her heavenly Father. I think she was born in Delaware County, N. Y. She was twice married, first to a man by the name of Britton, by which union two children are living: Jerome Britton, of Justus, Pa., and Mrs. Elizabeth Fiko, of Olyphant, Pa. By the second marriage one child is living: Mrs. Tessie Ellis, with whom she was living at the time of her death, also Mr. and Mrs. Jones. Mrs. Jones was her granddaughter, daughter of Mrs. Ellis, who kindly and tenderly cared for her, with the assistance of other members of the family. She experienced a hope in Christ when fifteen years of age, and was baptized by Elder John Miller, I believe, uniting soon after with the Abbington Baptist Church, of which she remained an orderly, faithful christian member until removed by death. When the division took place in 1833, she stood firm for the things that had always been the faith of the Regular Baptist Church people up to that time, and ever since. She stood with what was called the Old School or Primitive Baptist Church, believing in the doctrine of election, predestination, salvation by grace and the resurrection of the dead. Her whole soul, heart and mind were in the church to the last, when she had her mind. Her home was a home for her brethren, and she entertained very many; but she is gone to her eternal home, and near and very dear relatives will miss her, her neighbors will miss her and her brethren and sisters will miss her. Language would fail to express her worth to all, so will close. God bless all the dear, mourning friends with grace.

The writer officiated at the funeral in the meeting-house at Justus, Sunday, May 18th, a large company being present. She was buried in Akerly Cemetery, near by.

ALSO,

John Owens, of Waverly, Pa., who was over 80 years old, was born in Wales, moved to England, married and moved to America forty years ago, and had lived in Scranton and Waverly, Pa., ever since he came over. He was a deacon in the New School Baptist Church after coming to America, and was deacon in a Baptist Church in England, but said the preaching in England was not like it was here among his Baptist people; said they did preach in England the doctrine of God's sovereign grace, without the works of poor, puny creatures like he felt himself to be. I was with him more or less for three months before his death, and enjoyed his conversation on the subject of salvation very much. He was a very intelligent man on all subjects. He leaves behind a

poor, helpless, lonely widow, not having walked a step in sixteen years, I understand, and for six years previous could only get about with crutches, also one other relative, a nephew, I think, living in Scranton, Pa. May God bless his dear afflicted widow with the spirit of reconciliation to his most holy will, and the dear nephew, who was a near friend to Mr. Owens. God bless with his grace all who mourn.

The writer spoke at the funeral, by his request, Sunday afternoon, May 18th, to a large congregation, his pastor speaking in prayer and reading some Scripture selections, after which his body was buried in the Waverly Cemetery.

ALSO,

Norman E. Miers, of Schoharie County, N. Y., son of Deacon George and Maggie Myers, died May 18th, 1913, aged 7 years, 11 months and 9 days. He was seriously sick eighteen days of tuberculosis and meningitis, and was unconscious nine days. Little Norman was a very affectionate child, and had the appearance of being very healthy. However, he lived his appointed time upon the earth, and the dear Lord took him to his eternal home, bringing great sorrow in the hearts of father, mother, brother and sister and other near relatives. None can know the sorrow of a father and mother who have lost children but those who have had like experience. May God bless our dear brother and sister and all mourning ones with reconciled spirits to his righteous will.

The writer spoke at the funeral Tuesday, May 20th, to a large and attentive congregation, at the home. Burial in Lutheran Cemetery, Schoharie village.

D. M. VAIL.

Mattie Lee Knight Johnson, daughter of the late Thurston and Martha Knight, died at her home in Blue Springs, Mo., April 29th, 1913. She was born in Clay County, Mo., Dec. 8th, 1859, making her age 53 years, 4 months and 21 days. She was married to C. W. Johnson, March 10th, 1880, and to them were born six children, five of whom, two sons and three daughters, lived to be grown and to tenderly and faithfully care for their dear afflicted and devoted mother. Her husband and these children, together with five sisters and a host of friends, are left to mourn her departure. She became a member of the Old School Baptist Church called Little Blue, near her home, July 29th, 1893, and was baptized by Elder W. H. Newton. Her humble and beautiful christian life hourly reflected the sweet peace and comfort of her hope, which was as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. For several years she had been a constant sufferer, especially the closing months of her life, and in the most crucial hours she could say, It is right; if my part of it could be for His glory I should rejoice, and her countenance beamed with an

inner light as she spoke of his loving-kindness and care for her, to whom she owed the joy of suffering. Several times she said to the writer, "It is so much better for me to lie here and suffer than for so many other mothers who have not the care and attention of good, faithful children," and many evidences of her perfect resignation and trust are left to encourage and strengthen us on the way. Much could be written, but she would not have it so if she could speak. "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."

Elder W. L. Hall, her pastor, spoke comfortingly from Hebrews vi. 17-20, in a funeral discourse at her home, and her remains were interred in the Blue Springs Cemetery, there to await the resurrection, when she shall awake with his likeness and be satisfied. May the consolations of the gospel sweetly sustain the dear family and her dear sisters, is the prayer of the unworthy writer.

NELIA M. STANTZMAN.

BLUE SPRINGS, Mo.

Mrs. S. K. Stanley, my wife, daughter of W. N. and Mary Lancaster, was born Jan. 23rd, 1852, and was married to J. D. Stanley Oct. 15th, 1882. She joined the Old School Baptist Church of Christ called Eon, Marion Co., Ark., the second Sunday in August, 1884. Six children were born to us, four girls and two boys, all living. She was a kind mother and beloved by all.

Her funeral sermon was preached at our association, the second Sunday in September, 1911, by George Davis and W. E. Brambler. We sorrow not as those who have no hope, for we believe she is in the arms of her Savior.

J. D. STANLEY.

A. B. Shipman was born Dec. 11th, 1852, and died March 19th, 1913. Brother Shipman lived in Perry County, Tenn., where he was married to Miss P. A. Harder. To that union were born eight children, seven girls and one boy; five girls and the son survive him. With their mother they mourn the loss of the one most dear to them. Brother Shipman was esteemed by all true Baptists who knew him. He was a faithful defender of Bible doctrine. He, with his wife, joined the church at Cedar Creek, Tenn., in 1880, and was ordained to the gospel ministry in 1882, in the bounds of Buffalo River Association. He came to Texas in 1882, and located in the bounds of Trinity River Association, where the writer became intimate with him, and I have lived near him ever since. Brother Shipman's health began to fail fifteen or twenty years ago, but he was able to attend his home church up to three months before his death, and preached short but sweet discourses. He has gone to enjoy that rest promised to the faithful.

W. M. FREEMAN.

John Fooks died at his late residence, at West, Somerset Co., Md., May 5th, 1913. He was born Nov. 4th, 1856, making his stay on earth 56 years, 6 months and 1 day. He was a son of the late Jehu Fooks, who lived near the Nassaongo meetinghouse, and was well known to those who attended the meetings at that place. The subject of this notice never made a public profession of faith by uniting with the church, but was a warm friend of the Old Baptists, and a firm believer in the doctrine contended for by them. I have often seen his face beam with pleasure as he sat drinking in the words of the ministers delivering their messages at the meetings at Nassaongo. He was highly respected in the community where he lived. We hope for him that he has met with a happy change in leaving behind the transient things of earth and entering into eternity.

The writer attended his funeral, and tried to speak to the comfort of the bereaved family on the afternoon of the 7th inst., after which his body was laid in the silent tomb to await the sound of the trumpet of God. His spirit has returned to God who gave it. He leaves a sorely bereaved companion, the wife of his youth, one son, two daughters, a son-in-law, one grandchild, one brother, and many other relatives and friends, by all of whom he was greatly beloved. May the Lord grant unto them the blessed consolations of the gospel.

A. B. FRANCIS.

DELMAR, Del., May, 1913.

MEETINGS.

The Middleburg Old School Baptist Church, Schoharie Co., N. Y., have appointed their yearly meeting to be held the first Sunday in June, and Saturday previous, (May 31st and June 1st) 1913. We are only a weak few, but we hope the Lord will put it in the hearts and minds of ministers, brethren and friends to visit us. Ministers desiring to attend the Warwick Association can go right on from this meeting, as it follows the next Wednesday after. Any coming by rail to Middleburg on Friday, May 30th, inquire for Mrs. O. B. Wood, or if coming to Cobleskill inquire for James E. Livingston.

ADDIE (COOK) LIVINGSTON, Church Clerk.
COBLESKILL, N. Y.

The Warwick Old School Baptist Association will be held with the New Vernon Church, New Vernon, N. Y., Wednesday, Thursday and Friday, June 4th, 5th and 6th, 1913.

Those coming from and by way of New York city will take train from Twenty-third St. either Tuesday afternoon before the meeting at 4:25, or Wednesday morning at 7:10. Both of these trains will be met at Howells. Round trip tickets can be had at a saving of about one dollar on each fare. If there be any coming from west of Howells they will please notify H. S. Collard by card at Howells, N. Y., and they will

be met. Those coming from the north over the O. & W. R. R. will be met at Winterton on afternoon train the day before the meeting and on Wednesday morning. Trains due at Winterton at 4:08 p. m. and 7:49 a. m. The morning train leaves Kingston at six o'clock. We extend a cordial invitation to all who desire to meet with us, ministers especially invited.

H. S. COLLARD, Church Clerk.

The yearly meeting will be held with Bethel Primitive Baptist Church, at Tallman, Linn Co., Oregon, commencing on Friday, June 13th, 1913, at 10 o'clock, and continuing over Sunday. Those coming by rail change cars at Albany, taking Lebanon branch, stopping off at Tallman. All lovers of truth, brethren and ministers are cordially invited.

A. HORNER.

The yearly meeting of the Beulah Old School Baptist Church of Canada will be held, the Lord willing, in their meetinghouse at Aberfeldy, Lambton Co., Ontario, seven miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1913, and continuing two days. All lovers of the truth are cordially invited to meet with us.

ARCHIBALD McALPINE, Clerk.

The Old School Baptist Church at Schoharie, N. Y., Providence permitting, will hold a two days meeting June 21st and 22nd, 1913. We invite all ministering brethren, members and interested friends of our faith and order who can, to come. Those coming to Howes Cave will be met if a card is sent to Geo. A. Miers, Schoharie, N. Y. Those coming to Schoharie write sister Helen Kinney, Schoharie, N. Y.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81.

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NO. 12.

CORRESPONDENCE.

THE WORD MADE FLESH.

“Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”
—Isaiah lvii. 15.

(Concluded from page 296.)

“For verily [notice this verily] he took not on him the nature of angels; but he took on him the seed of Abraham.” This was not a phantom manhood that he assumed; he slept, he sighed, he grieved, he wept, he was amazed, his soul was exceeding sorrowful. Jesus had all the five senses of the human body. Verily he took on him the seed of Abraham. God was manifest in the flesh, and in this infinitely glorious mystery he was in the world that he made. He was seen with human eyes (as well as “seen of angels”) a man, even as any other man, robed in garments, clothed with a seamless vesture, but the world knew him not. He was the Prince of glory, but none of the princes of this world knew him. But others to whom it was given of the Father could say, “The Word was made flesh, and dwelt among us, (and we beheld his

glory, the glory as of the only begotten of the Father,) full of grace and truth.” —John i. 14. “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.”—2 Peter i. 16-18. The Word, who in the beginning was with God and is God, could have created (as he did Adam) a creature, and have become incarnate in it, but this was not the eternal purpose purposed in Christ. For the elect, whom he chose in Christ Jesus before the foundation of the world, and predestinated unto the adoption of children by Jesus Christ unto himself, were in Jehovah’s eternal decree of their election foreknown, the offspring of Adam, partakers of the flesh and blood of the first man Adam. Therefore he, the Son of God, the brightness of the Father’s glory and the express image of his person, also took part of the same. So “that

holy thing," "thy holy child Jesus," was conceived by the Holy Ghost in the womb, and born of the virgin Mary in Bethlehem. Then the ultimate design of Jehovah in the incarnation of the Son of God was the infinite exaltation of our manhood to such unspeakable heights of glory and blessedness. It was to unite unto Jesus Christ an elect company of his intelligent creatures, the elect of mankind, to be with himself, his "fellows," "companions," "friends," his "congregation," "brethren," congregated to him, "his church," a glorious church, which is his body, the fullness of him who filleth all in all, and through him, their Head, that they should be one in God. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: * * * I in them, and thou in me, that they may be made perfect in one."—John xvii. 21, 23. "Ye are Christ's, and Christ is God's." Jehovah's eternal purpose was to exalt these chosen ones of mankind to be conformed unto the image of his dear Son, and thus in him to arrive at the predestined glory and blessedness of the adoption of children unto himself, to be blessed in Christ, their Head and Husband and Brother, with all spiritual blessings in heavenly places; to be ordained unto and given in him eternal life ("your life is hid with Christ in God"); to be heirs of God and joint-heirs with Jesus Christ; to be endowed, crowned with righteousness and immortality; to live and reign with Christ in everlasting glory. So shall we ever be with the Lord. This is such a glory, exaltation and blessedness; a far more exceeding and eternal weight of glory than was attainable in our creation in Adam. To the accomplishment of this glorious destiny of the saints, to the fulfillment of the

eternal purpose in Christ Jesus according to their election in him, the Son of God was manifested to take away our sins. He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He came into the world made of a woman, the Mediator of the everlasting covenant, our Surety, Redeemer, the destroyer of death. He is our properly qualified Mediator, uniting in his person both natures, the divine and human, the Son of God and Son of man, our precious Daysman that lays his hand upon both God and man, and brings us together in judgment. (Job, ix. 33.) Christ Jesus is the High Priest and sacrifice, the Lamb of God slain for the sins of the church, to redeem them from the curse of the law, to ransom them from the power of the grave, to redeem them from death, to redeem them to God. He will bring unto eternal glory and present them to himself an eternal excellency, a glorious church, holy and without blame before him in love, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. So shall we ever be with the Lord.

Then let us look into Christ's gospel, and trace the unsearchable riches of Jehovah's grace, so richly declared in the incarnation of the Son of his love. But there would be no everlasting gospel if the Word had not been made flesh; there would have been no Jesus Christ; there would have been no election of a people unto God, no adoption of children unto himself, no redemption, no reconciliation, no inheritance of eternal glory; there would have been no discovery of the love, mercy and grace of the eternal God

unto sinners of Adam's race. Jehovah, the Father, the Word and the Holy Ghost would be unknown. The love of God is in Christ Jesus our Lord. His mercy is shed abundantly upon us through Jesus Christ our Savior. His grace was given us and came unto us by Jesus Christ.

The purpose of God in embracing a people chosen unto himself to be holy and without blame before him in love comprehended the incarnation of his dear Son, for the election of his people was not apart from, but in Christ Jesus. Jesus Christ is the Head of the election of grace. Jehovah speaks of the Word made flesh: "Behold my servant, [he "took upon him the form of a servant, and was made in the likeness of men"] whom I uphold, mine elect, in whom my soul delighteth."—Isaiah xlii. 1.

"Ere angels fell, or time had birth,
Or God to being spake the earth,
In Christ, the Head, the saints were chose,
One glorious body to compose."

"When he [God] appointed the foundations of the earth: then was I by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men."—Prov. viii. 29, 30. The highest and greatest grace ever bestowed upon the creature was the election of "that holy thing," of the man Jesus, (who was conceived by the Holy Ghost in the womb of his mother, the virgin Mary,) unto union with the Word, who is God. This is bestowing the highest dignity, the most transcendent grace and blessedness upon the creature man, and is the most exalted view of the election of grace. Our Jesus Christ in all things hath the preeminence. In arriving at the peculiar signification of being chosen in him we are led to seek how and in what relationship are we chosen in Christ,

and yet new fields of delightful meditation will be open to us in considering what is the purpose and end of God in the church being chosen in Christ Jesus. The brethren, ("my brethren," saith Christ) the congregation, the church, are the body of Christ, the fullness of him who filleth all in all. "The husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body."—Eph. v. 23. In Christ as the Head and Husband the church was chosen, and in him blessed with all spiritual blessings in heavenly places. All other relationships (revealed in the Scriptures) subsisting between the Word made flesh and the church, are related to and proceed from this highest revelation of the oneness of Christ and his people. We are members of his body, of his flesh and of his bones. It is therefore comprehending him in his person as Jesus, the anointed, the incarnate Son of God, that he is styled the Firstborn, the preeminent One, the firstborn among many brethren, and his "fellows," his elect "companions" are designated "the church of the firstborn." As to what concerns believers in Christ, the utmost end of God in the election was to exalt unto him his chosen people to a higher glory and blessedness than was attainable in the creation of man; that is, that they should be one with incarnate Deity. This is the height of our exaltation and glory to which we are predestinated, according as the God and Father of our Lord Jesus Christ hath chosen us in him before the foundation of the world.

I have already dwelt upon the transcendent glory and grace of the union of the holy child Jesus with the person of the Son of God. In this he hath the preeminence above his fellows, and stands distinct in infinite exaltation. Though

the union of Jesus Christ in God transcends our union to God, (for no other creature save that "holy thing" that was conceived by the Holy Ghost in the womb of the virgin Mary hath such union with the Godhead) yet that union is the pattern of the union of the elect to our Lord Jesus Christ, the Word made flesh. "Ye are Christ's; and Christ is God's."—1 Cor. iii. 23. "Your life is hid with Christ in God."—Col. iii. 3. "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."—1 Cor. xi. 3. Will my language convey to you my meaning if I say that Jesus is in immediate union with God, and the elect church is mediately in union with God through our Lord Jesus Christ? The God-man, the Word made flesh, is the medium of our union with God. O lovely, adorable Jesus Christ, thou callest us, "My brethren," and we are called thy "fellows," and thou, Jesus, art the man that is "my fellow, saith the Lord of hosts." The Word made flesh is thus so meet to unbosom the bosom of Jehovah unto the chosen of Adam's race. He says, I will declare thy name unto my brethren, in the midst of the congregation will I sing praises unto thee. The only begotten Son is in the bosom of the Father, and declares him, pouring forth upon them into their hearts the love, the tender mercy and grace of God. Jesus said, "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. O to win Christ, that I might know him. (Phil. iii. 8-10.) Christ communicates himself unto his chosen by the formation of a new nature within them, quickening and transforming their souls, and thus they are

born again of incorruptible seed, by the Word of God, that liveth and abideth forever. This nature which is Christ's, his Spirit within us, is vital, animating, and in this nature the members of the body of Christ are taken into union, fellowship and communion with himself; and Christ beholding his people thus, recipients of his nature, his Spirit, moved and transformed in their souls thereby, they are all comely and desirable, and are joined unto him, and shall I say they have the earnest that he is vitally married unto them, and they are no more twain, but one? For he that is joined to the Lord is one spirit. (1 Cor. vi. 17.) "I in them." "I live; yet not I, but Christ liveth in me." "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 6. "The Spirit of adoption, whereby we cry, Abba, Father."—Romans viii. 15. If any poor sinner has the Spirit of Christ he is Christ's. He is his, not only as being possessed by him from eternity, by eternal election, in the everlasting covenant, not only his by eternal redemption, but he is Christ's by experimental nearness. That favored sinner has been apprehended by him, he is Christ's by love's conquest, drawn to himself by loving-kindness, and held a willing captive in his embrace. "I drew them with the cords of a man, [the man Christ Jesus] with the bands of love," and it is as quickened by his Spirit that we have that bitter and humiliating knowledge of our sinnership, and we are moved to contrition of heart to seek mercy, healing and salvation in him, even Jesus Christ, who is the Word made flesh, full of grace and truth. "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Ah, the body is indeed dead because of sin; we have to groan within

ourselves in the bondage of corruption. The child of God has the dreadful, abasing knowledge that his body, in all the five senses thereof, is corrupt, alienated from the life of God, and though he can say, "I delight in the law of God after the inward man," yet he has to say, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"—Romans vii. 22-24. But is there no hope for our mortal bodies? Must they go down into the dust and perish forever? No indeed. "Know ye not that your bodies are the members of Christ?" They are bought with a price, and are God's. Blessed be the Comforter, the Holy Ghost, who by the gospel hope of the resurrection of the dead moves us to earnest expectation that the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God, and in this sacred expectation we are waiting for the consummation of the adoption, even the redemption of the body. O this is most surely believed among us, that "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."—Romans viii. 11. In our faith we look for our Lord Jesus Christ from heaven, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. To the accomplishment of the salvation of his body, the church, it became the Son of God to be made like unto his brethren, (predestinated unto the adoption of children by Jesus Christ) that he

might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, and to make this atonement it was necessary that he should have a nature capable of obedience and capable of suffering. Though the price he gave for our ransom was great, for he gave himself an offering and a sacrifice, yet how willing was Jesus to die. When he came to the closing hours of his sufferings, though he was sore amazed and very heavy, and sweat great drops of blood, though in the midst of his strong crying and tears, in unfathomed agonies he cries, My soul is exceeding sorrowful, even unto death, will he cry to his Father to save him from this hour? No, for it was for this purpose he came unto this hour. As it was the will of the Father that he should suffer, bleed and die for the sins of the elect, he had no reluctancy. His meat was to do the will of him that sent him, and "the cup which my Father hath given me, shall I not drink it?" He willingly drank the cup; it came to him full, it passed from him empty. He drank it to the last bitter drop, and thus the cup passed from him. "Lo, I come to do thy will, O God."—Heb. x. 7. "I delight to do thy will."—Psalms xl. 8. Thus he came into the world for the redemption of his people. He said, "I have a baptism to be baptized with; and how am I straitened till it is accomplished!"—Luke xii. 50. Christ so freely, in love that knows no parallel, gave himself for the church. He did not fail, neither was he discouraged. When he stepped into the sorrows of death, and the pangs of hell gat hold of him, he did not draw back, he did not shrink, he hid not his face from shame and spitting. He was the ward, the shield of his church, he would not have her spit upon. Into

all abyssmal depths of woe he went to save us from our sins, and from the wrath to come. Repentance was hid from his eyes. Not a thought had our lovely, loving Christ of turning back from the accomplishment of the salvation of his people. O, if the Son of man, our Savior and Surety, knew what he smarted for, the Holy Spirit will have us know what we are pardoned for. Were all our sins on Jesus laid? Did he give himself a sacrifice to purge them away? How shall I then appreciate that blessedness of forgiveness unless I am made to know the enormity, the vileness and bitterness of my sins? Now consider this, for it is precious. When the Son of God became incarnate, and took into indissoluble union with his person our nature, was not this an act of infinite love? And when in those inexpressible acts of love the Son of God, made of a woman, being found in fashion as a man, humbled himself and became obedient even unto death, even the death of the cross. When thus in and through all the powers and attributes of that holy manhood such wondrous acts of love were wrought, it is still the love of the one and selfsame person, our precious Christ, God manifest in the flesh, Emmanuel. His acts are ever the acts of Deity. Thus in a glorious mystery in the gospel Christ's righteousness is called the righteousness of God, and his blood the blood of God. So when Christ poured out his soul unto death it was to abolish death, and bring life and immortality to light; it was to destroy him that had the power of death, that is, the devil, and to deliver his people. Christ is called, "Thine Holy One," having peculiar relation to the manhood of the Word made flesh, and when in all the humiliations of bearing our sins, enduring the cross, being made a curse for

us, and culminating in his, Jesus', death, "He gave up the ghost," and there lies the sacred body that was conceived in the womb, and born of the virgin Mary, and was crucified, in Joseph's new tomb. But he saw no corruption. During all the time that his sacred flesh hung upon the cross and lay in the tomb, no symptom, not the faintest taint of mortality was found therein. It could not be said, as it was said of Lazarus, "By this time he stinketh."—John xi. 39. His flesh was pure and sinless, incorruptible. "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."—Psalms xvi. 10. When Jesus said, "Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said."—John ii. 19-22. On the third day he arose from the dead, and was declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead. (Romans i. 4.) The Son of God, not by adoption, as the elect of mankind, but he is the Son of God in the eternal Godhead with the Father and the Holy Ghost. He showed himself alive after his passion by many infallible proofs, being seen of many forty days. God raised him up the third day, and showed him openly; not to all people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of

quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. (Acts x. 40-43.) The risen Jesus Christ was not a mere spirit with a phantom body, for when they were gathered together "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and an honeycomb. And he took it, and did eat before them."—Luke xxiv. 36-43. Jesus met Mary Magdalene and the other Mary, saying, "All hail. And they came and held him by the feet, and worshiped him."—Matt. xxviii. 9. The victory of Christ over death and the grave is so assuring. He hath the keys of death and hell. It is the assurance that our covenant Head, though he bore our iniquities and was made a curse for us, he has put away our sins, he has satisfied eternal justice, and the Holy Ghost testifying of Christ in our hearts, moving us by the power of his resurrection, we have a lively hope, our faith in our precious Christ is not in vain, and those who have fallen asleep in Jesus have not perished. For though by the first man came death, by the second man, the Lord from heaven, came the resurrection from the dead.

On the fortieth day after his resurrection he led some chosen disciples (who

were witnesses that he was risen again from the dead) out as far as Bethany, to be witnesses of his ascension into heaven. Jesus lifted up his hands and blessed them, and it came to pass while he blessed them he was parted from them and was carried up into heaven, and they worshiped him, and returned to Jerusalem with great joy. (Luke xxiv. 50-52.) God manifest in the flesh was received up into glory, whom the heavens must receive until the times of the restitution of all things. (Acts iii. 21.) He is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him. 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. He entered into his glory, and we see Jesus crowned with glory and honor. There reigns our Savior, from henceforth expecting till his enemies be made his footstool. He fulfills all those needful and comforting characters that he sustains unto his people. He is our High Priest, Mediator, Advocate. He entered heaven our Forerunner, and the ransomed church of God shall like himself all arrive in glory and dwell forever in heaven with him. The expectation of Christ and the church is one. He, the Redeemer, Husband and Head of the church upon his throne in glory is expecting his enemies to be made his footstool, and they, the members of his body, now upon the earth, in the earthly house of this tabernacle, do groan, being burdened, but they are so wrought by the operations of the Holy Ghost in their souls, so buoyed up by the precious hope of Christ's gospel, by the earnest of the Spirit in their hearts, that they live in earnest expectation of the glorious liberty of the adoption, its con-

summation, even the redemption of their mortal bodies from the bondage of corruption. Will the expectation of Christ and his church be cut off? Never. The immutability of God's counsel, the omnipotence, grace and love of the Father, the Word and the Holy Ghost in the new covenant are engaged to the accomplishment of the eternal purpose in Christ Jesus our Lord to give us "an expected end."

The apostles witnessed the ascension of Jesus into heaven, "and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven."—Acts i. 9–11. Though in the last days there shall be scoffers, walking after their own lusts, and out of their unbelieving hearts are saying, Where is the promise of his coming? (2 Peter iii. 4,) nevertheless the faith of God's elect embraces Christ's coming the second time without sin unto salvation. They are looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ. Their "conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 20, 21. And though now the church on earth experiences tribulation, thus the apostle speaks unto us: "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking

vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thess. i. 7–10. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. iv. 16, 17. "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. xv. 51–54. Our Lord Jesus Christ shall judge the quick and dead at his appearing and kingdom. (2 Tim. iv. 1.) "Because he [God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts xvii. 31. And when the elect of mankind (redeemed, regenerated and glorified, crowned with righteousness, with a crown of glory that fadeth not away,) shall be received up into glory, what language shall tell the

everlasting blessedness that shall be the portion of the church of the Firstborn? Our heart's expectation is:

“Forever to behold him shine,
For evermore 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 Godhead he displays
To all the saints in glory.”

O that sweet word “forever.” Then in sweet gratitude, in immortal love, in everlasting worship and service we shall dwell with Him: heirs of God and joint-heirs with Jesus Christ.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

PRINCETON, Ky., March 28, 1913.

DEAR BROTHER:—I received your kind and welcome letter just before I left Lakeland, Florida. I am now at my old home in Kentucky. Words are inadequate to express my feelings toward you for your kind regard for me. I feel to be less than the least of all. I have thought of you often since we were together, and have often spoken of you to our brethren, and would have written to you before this, but I knew that you were burdened with office work and many good letters containing glad tidings of great joy, much more agreeable and profitable than letters from me could be. I know that those who will live godly in Christ Jesus shall suffer persecution, especially those who speak forth the words of truth and soberness. It has been my desire to keep the identity of the church in view, and that is why I wrote you and sent the article cut from the paper. I know that the Lord has said, “Vengeance is mine; I will repay,” and our God doeth his will in the army of heaven and among the inhabitants of the earth; he knoweth the hearts and minds of all men. I have

been stigmatized as an “absoluter,” and accused of preaching infants to hell, and of making God the author of sin, and some have gone so far as to say I deny that we must be born again. May God have mercy upon them all, for they know not what they do. But I have had this one consolation, that the dear Lord has said, “Blessed are ye when men shall persecute you, and shall say all manner of evil against you falsely for my sake.” They hated me before they hated you, saith the Lord, so let us stand still and see the salvation of the Lord. I know that God puts down kings and sets up kings, and sets up the basest of men to rule over us. God rules and none can hinder. Let us therefore take heed to ourselves and to the doctrine, and continue in them, for the time has come when they will not endure sound doctrine, but are heaping to themselves teachers having itching ears, and are turned from the truth and turned unto fables. Thus the Scriptures are being fulfilled. Yea, they have turned back and limited the Holy One of Israel. Some are guilty of doing this in these days. May God open the eyes of their understanding, that they may be able to see the truth and forsake the error of their way.

I have received several letters of late from dear brethren, indorsing my article in the SIGNS upon predestination, for which I feel to thank God. I am glad that many of the saints do love a God of all power, and who doeth all things well. He has 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.” Like Jacob of old, they have to go leaning upon their staffs. They cannot walk alone, but must be led. They can neither will nor do of them-

selves, for it is God that must work in them both to will and to do, and they walk in the good works of Christ, and not in their own.

Dear brother Chick, your editorial in the SIGNS upon Psalms xvii. 15, has measured me up to perfection. I have ever held to that position, and have ever denounced every thought of obedience for reward, or for blessings, for in me there is no good thing. I have a desire to live perfect, but how can I, seeing that I am but mortal? My only hope is that when I awake with His likeness then shall I be satisfied. This is why I say that conditional time salvation is not the truth, for if I were now in the likeness of Christ I would possess the spirit of perfection, and could obtain all blessings by perfected obedience, even as Christ did, but the only hope I have of blessing of any kind is through my dear Lord's obedience, and not mine. His obedience has obtained for me all the blessing I have or ever expect to obtain. No doubt the self-righteous abhor this doctrine, for it cuts them off from reward for their obedience, but to me it is precious, and I love to speak of it, for it is my hope. But because I preach this I have been made to suffer from the persecutions of the self-righteous. Yea, I am killed all the day long. Yea, they seek my life to take it away, but the dear Lord has kept me and delivered me to this present hour, and I trust that he will yet deliver. Elder Ker in a Circular Letter for 1912 set forth a truth which is truly felt in the heart of every one who is taught of God. He wrote there, "Not one blessing will be omitted because of disobedience, and not one added because of obedience." I say, God bless brother Ker. I believe with all my heart that this is true, and I feel sure that the Lord put those words in

brother Ker's heart and gave him to write them, and some day I hope to grasp his hand and tell him that I love him for the truth's sake. O how glad I am to feel that our God is omnipotent. But as for poor me, I am the chief of sinners, not meet to be called a saint, always disobedient. What am I but a dead dog, that I should eat at my Master's table? O what love and mercy is this that I should possess a hope that God is mindful of me. His goodness and mercy have followed me all the days of my life. Now, dear brother Chick, pardon my foolish speech, yet let me say that I am overjoyed to know that our God rules, and that he has until this day reserved to himself a few who have not bowed the knee to the image of Baal, and who are not ashamed to declare to the world that our God is omniscient and immutable, regardless of men or devils. Yea, our God did determine, predestinate and decree before men were created to conform this poor, wretched sinner to the image of his holy and ever-righteous Son, our Lord Jesus Christ, and, dear brother, while "when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Yes, it is his work that saves us from being punished for our disobedience, because he makes intercession for us. Thus justice is satisfied, for our God accepts the obedience of Christ and forgives us our disobedience. Christ is our life, and so it is by grace that we receive all our blessings, and not by our obedience. Our God does not accept anything but perfect obedience, and there has never lived a man on earth who was perfect, save our Lord Jesus Christ. Not one of Adam's children was ever, is now, or ever shall be able to render perfect obedience in one single

thing while in this tabernacle of clay, for it is written, If we keep the whole law, and offend in one point, we are guilty of all. No one save the self-righteous could believe in receiving blessings for his own obedience. Does a man glorify God when he expects blessings for his own obedience? No, he rather glorifies himself, blasphemes the name of the Holy One of Israel, and puts Christ to an open shame. All who are taught of God are satisfied, and do trust in the imputed righteousness of Christ, and have no confidence in the flesh. Circumcision of the heart kills confidence in the flesh. Therefore said the apostle, "The body is dead because of sin; but the Spirit is life because of righteousness." "If any man have not the Spirit of Christ, he is none of his." But this body is the temple of the Holy Ghost, and has been bought with a price, and this price was the blood of Jesus, which cleanses from all sin, past, present and to come. I hope to see him as he is, and then I will be satisfied.

If you think this will prove of any comfort to the poor and afflicted, you may pass it on. May God bless you and yours. Write to me when you have time. I love to hear from you.

Yours unworthily,

C. K. HAINES.

MOODY, Ark., March 8, 1913.

DEAR BRETHREN AND SISTERS:—I have had a desire to write for some years, and have often written, but for some cause I could not send it to be published. I have felt much cast down, and have feared all was wrong with me, and that I was deceived, and feel so yet; if so, I do not want to deceive you, and beg you to be faithful, and if I pen that which is not according to God's word, it is because there is no light in me, cast it aside and all will be right with me.

I awoke about two o'clock last night with this Scripture in my mind, and I cannot get rid of it, so I was impressed to write to you, if so be, "As in water face answereth to face, so the heart of man to man." Proverbs xvi. 7, reads thus: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." This text has caused me to examine myself to see if I be in the faith, for if I know anything, without faith it is impossible to please God, and to please him, the Sovereign of all worlds, is my greatest desire, yet how to do that which is good I find not. Now if I am not mistaken, the faith I once had was just the reverse of this text, viz., when a man's ways please his enemies (those who oppose the truth) it maketh even his God to be at peace with him. Jesus is our pattern, our example to follow, and did he so live, so teach and preach as to make harmony and peace with the enemies of the truth and the powers of darkness? First, then, I must know who are my friends, and how am I to know them as my friends, and as the opposite of my enemies? Jesus is that friend that sticketh closer than a brother, for he loved us when we were yet in our sins; he loved us long before we had knowledge of God, being aliens from the commonwealth of Israel, when we rolled sin as a sweet morsel under our tongue, when in no sense could our ways be pleasing to God, and this love of Jesus was the fulfilling of the law, and by love and kindness he hath drawn us. As Jesus was our first Friend, being God manifest in the flesh, and has sent forth his servants as sheep among wolves, the true servant of God is our friend, for he will tell us the truth in God's word, and not try to delude or deceive us by subtlety and vain words and false worship, but will speak the

truth in Christ and lie not, and such is the church God set up that the gates of hell cannot prevail against it; it is the embodiment of friendship and love for all the poor, tempest-tossed and tried pilgrims and sojourners here on earth; it is our Father's house, our home and the home of our friends. How did the man who fell among thieves who robbed and beat him and left him half dead by the wayside know who was his friend, the one who showed mercy, the good Samaritan who bound up his wounds, put him on his own beast and took him to an inn and paid for his keeping, and told the host that if there was anything more he would pay at his coming? So God and his people are our friends, as set forth in the Scriptures. Our enemies are those who reject our King and his divine law, and first, we might say, Thine enemies are they of thine own house. We know the weakness and frailty of our flesh, and we soon learn by the Spirit to put no confidence in the flesh, for they that are in the flesh cannot please God. But in the church of the living God our worst enemies are. It does not hurt me for a nonprofessor or an idolater to strike me, but for one I love, as my mother, my father, my sister or my brother, there is a hurt not of the natural, but spiritual wound that makes the heart bleed, and makes me weep. O God, how deep and deadly the thrust, and yet to-day, dearly esteemed kindred, the greatest sorrow our church has comes in this way—men in sheep's clothing, wolves, beasts, as at Ephesus in Paul's day and time, of whom he was in jeopardy. Would it be more pleasing to our Savior for us to vacillate and change with every wind of doctrine, or to stand still and see the salvation of the Lord? God was well pleased with the sacrifice of his Son, and with his life and

ministry, and at his baptism the Spirit like a dove alighted upon him, and a voice said, This is my beloved Son, in whom I am well pleased. Then we have the assurance that our life, our ways, please the Lord, when we follow him in all the ordinances and order of his house, but rest assured there is displeasure when we remove the old landmarks and set aside the counsel of the Most High. If you desire the friendship of your enemies above the welfare of your Father's house you are deceived, and know not the truth. If you desire peace so much as to compromise with error, you are mistaken in your master, and your service is all vain. If you desire your own welfare above that of Zion, you have not yet attained to ways that please the Lord. God's people are willing to leave all and follow him, through evil as well as good report. We feel to know that our God works, and none can hinder; hinders, and none can work, and that he turns the hearts of kings as rivers of waters; that the rise and fall of nations are in his hand, and that all our enemies are in his hand, and that he not only conquered our own corrupt nature by his Spirit, but made us a willing people in the day of his power. He took Paul, the great enemy, and made him a consecrated worshiper, a willing, suffering servant, who resisted unto blood and died in full triumph of living faith, being put to death. I believe Paul was led by the Spirit, and his new life pleased our God. Dear brethren, I feel to be surrounded by wolves, by desperate, deadly enemies, some of whom bear the name of Primitive Baptists, and the thought often comes to me, What a battle! I once carried insurance, but was made to see it was wrong, and dropped it. I once belonged to the Missionary body, and was

ordained among them, but had to come out of Babylon. I once belonged to the Masonic order. I once got on the wrong side of what is to-day the Primitive Church, and was led out, I hope, like Lot from Sodom, and I feel I was made to see the Lamb's bride. For some months this Scripture was on my mind: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." I could not get the balance of the verse, and I did not hunt it up. One day after a severe battle with a delegated conference of more than a dozen men and three preachers, when they picked up excluded members and set up a church over the heads of all that body, not one of these delegates being a member of that church, on my way home that same Scripture came to me, also the balance of the verse: "not discerning the Lord's body," and right then and there was the second happiest time of my life. I was made to see the true church in direct opposition to the synagogue. So to-day, if I go among any people anywhere, and partake with them in their worship, and do not recognize them as the Lamb's bride, the true church, and I eat and drink, I indorse their disorder, I eat and drink condemnation to myself. While among the Missionaries I used to try to preach from that text, and would assert if we went to meeting at communion season, knowing we were guilty of some things we could not fellowship, and did not make a confession before communion, we ate and drank condemnation to ourselves. I had no use for the balance of the verse, but this had got to where there was no food in it to me. So, dear brethren and sisters, since I have seen the Lamb's bride, the true church, in direct opposition to all man-made institutions, I have been made to rejoice that I was led out from

delusion and disorder. I believe in the absolute, unlimited, unconditional predestination of all things. "Thou art Peter; [right] and upon this rock [truth] I will build my church; and the gates of hell shall not prevail against it." God's people have nothing to fear; victory is ours, through him that loved us and gave himself for us.

"Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy word."

A poor lost sheep, if not deceived, in a wilderness of wolves,

J. P. BAKER.

PINSONFORK, Ky., April 27, 1913.

ELDER H. C. KER—DEAR BROTHER:—I have read your editorial in the SIGNS OF THE TIMES for April 15th, on the subject or question, "Can a subject of grace commit suicide?" I say I have read your wonderful reply again and again with unusual comfort and gladness, because of its truth and clearness, or at least it seems so to me, so much so that I feel impressed to write you a few lines to let you know how well I enjoyed reading your view of the subject, although this feeble effort of mine will only be at best a very faint manifestation of my inward feelings and joy, for I cannot command words to express my feelings, therefore I am embarrassed to write you, yet I have decided in my mind to do so, feeling assured that you cannot expect anything more of me than a very feeble effort. The Scripture is clear and to the point that there is not a whit's difference, according to nature, between the sins of the elect and the nonelect, as Paul has so clearly shown in Ephesians ii. 1-3: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the

course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." That is, those whom God quickened, or made alive, were exactly like those whom he did not quicken, according to nature. Therefore there is no manner of sin that has been or ever will be committed by the nonelect but what has been committed by the elect, for they are precisely alike according to nature. Jesus said on one occasion, "All manner of sin and blasphemy shall be forgiven unto men."—Matt. xii. 31. Forasmuch then as all manner of sin and blasphemy is forgiven unto men, these men or people to whom all manner of sin has been and is forgiven, have committed all manner of sin and blasphemy, or it could not have been forgiven, and as Christ did not atone and put away the sins of any but his elect people, it seems clear to me, brother Ker, that it was and is the elect vessels of mercy to whom all manner of sin and blasphemy is forgiven. The Scriptures prove that the sins of the nonelect were not put away from them by the sacrifice of Christ, were not atoned for, hence are not forgiven. There is no doubt in my mind but what the transgression of one man, Adam, involved all the election of grace in all manner of sin, exactly as it did the nonelect, and that Christ by his atonement did make full, complete and ample satisfaction to the law of divine justice for all the sins of the election of grace in all their transgressions and their iniquities, and grace was given them in Christ Jesus before the world began, and that Christ their Surety

and covenant Head did bear all their sins in his own body on the tree of the cross, and put them away for ever and ever by the sacrifice of himself. Therefore this redeemed and justified family of God are all as clean and clear in his sight, through the righteousness and merits of their dear Redeemer and loving Savior, as though they never had sinned, hence without fault before God in love. The word which the Lord put in Balaam's mouth declared that "he [the Lord] hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel."—Num. xxiii. 21. This shows their scriptural existence in Christ, for in him we (the spiritual seed) live and move and have our being, are complete in Him who is the head of the family. Although these things are everlastingly and blessedly true, yet these atoned for and put away sins crop out and are manifested in the flesh of the elect and redeemed family of God while here in their time state, for they are condemned in their flesh, and are but Canaanite enemies left in their flesh to war with them for their good and God's declarative glory, and there is no doubt in my mind (yet I may be deceived) but what the Scriptures fully demonstrate the fact that Christ does so minutely and so savingly keep all the elect family that he never suffers one of them to commit a sin that he has not atoned for; all the sins that all the elect family of God ever have or ever will commit are atoned for sins; Jesus suffered for them, "gave himself for our sins, that he might deliver us from this present evil world."

Now in conclusion, I will say, in my humble judgment, that if any of God's elect family should ever sin so much as one sin that Christ did not atone for, or if even one of them should ever fail to act out or manifest so much as one sin

that Christ did suffer and atone for, it would prove a deficiency in the wisdom and knowledge of God, which cannot be; no, never, for Christ was delivered up to the law of divine justice by the determinate counsel and foreknowledge of God for our offenses and was raised again for our justification. Therefore being justified by faith, we have peace with God "through our Lord Jesus Christ, by whom we have now received the atonement.

I have written much more than I expected, and feel that I must ask your kind forbearance. Remember us when so favored of the Lord.

Yours in hope of eternal life through Christ,
W. J. MAY.

CAVE SPRING, Ky., March 14, 1913.

DEAR EDITORS:—Inclosed you will find a letter written by brother J. B. Jones, and it seems to me a rich letter to read, as it is a sermon in itself. I hope you will publish it that it may do others good, as it doth the upright in heart. We have just received a letter from our dear sister Underwood, of Arizona. The inclosed letter will do her good, if no one else, for it is from her old Kentucky home. All the preaching she has is from the SIGNS OF THE TIMES. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." For, said the apostle, we preach not ourselves, but Christ Jesus the Lord.

Yours in hope,

E. J. ANDERSON.

RUSSELLVILLE, Ky., March 1, 1913.

ELDER E. J. ANDERSON—DEAR BROTHER:—It may be that you will be surprised to receive a letter from me; but be that as it may, if you are like me in this re-

spect you have learned not to be surprised at anything that takes place in this life, very much at least. I am just recovering from a spell of sickness, which has confined me to the house and bed for about four weeks, but I am able now, through the mercy of God, to be up and to look after my little business affairs, for which I hope that I am thankful to him who is the Giver of every good and perfect gift. During my four weeks of sickness I did not see a soul of my faith to whom I could talk upon the subject of christian religion, the religion of our Lord and Savior Jesus Christ, so you may know from this that I have been restless and low down in spirit. There are people all around me who profess to know the Lord in the pardon of their sins, but in their walk and conversation they deny him; they have not a thus saith the Lord for what they advocate. There are too many conditions to be performed by the sinner in their profession to suit me. They tell me that sinners must make the first start in order that God may bless and save them in the kingdom of heaven, and if they do not do this they will be lost. They say that sinners must exercise faith in the Lord, repent of their sins, believe on the Lord and Savior Jesus Christ, and then they will be saved, if they are baptized. This is also very essential, as they claim. Brother Anderson, I have not so learned Christ, and such talk as that is of no comfort to me, neither do I believe that there is any encouragement in it for you or any other heaven-born soul, in whom is his Spirit. If we be indeed the children of God we know very well that faith is the fruit of the Spirit, and belongs to the believer in Christ, and we also have learned from experience and the word of God that no man can say that Jesus is the Lord but by the Holy Ghost. We

have also learned that Jesus has been exalted a Prince and a Savior to give repentance to Israel, therefore repentance also is the fruit of the Spirit, or the gift of God, which is the same thing in substance. This we cannot doubt, because it is the word of God, and these Scriptures knock the last prop out from under the conditionalist, and place him where he started, without foundation. Poor men! I had much rather be dependent upon One who has all power, for it is said of him that when he begins a good work he performs it unto the day of Jesus Christ, and all who are taught of God believe this. Now I will quote a little of the language of the Savior to unbelievers while he was here on earth. He said unto them, "Ye will not come to me, that ye might have life." I am persuaded that this is just as applicable to the unbeliever of this age of the world as it was to the Jews then. The question arises in the minds of some, Why would they not come to Christ? I know of no better way of answering this than to say, it was because they were dead in trespasses and in sins. They were in love with sin, and drank it down as an ox drinketh water. This the Scriptures teach us, and christian experience teaches the same thing. Now how can such characters ever come to Christ? The Savior again said, Ye cannot come unto me, except the Father which sent me draw you, and I will raise you up at the last day. In order for a sinner to come to Christ he must first be killed to the love of sin, and made alive to the love of holiness, by the application of the Spirit of God in the heart, then he has been made a willing character. "Thy people shall be willing in the day of thy power."

Brother Anderson, if I cannot be encouraged to build up my faith in God

by hearing men talk upon the subject of religion, the sooner they stop talking the better I like it. I told a Campbellite so not long ago, and he took me at my word and has not so much as named the subject since. My experience teaches me, and this is in harmony with the word of God, that to enter into the family of God we must be born again, born from above, and have the love of God shed abroad in the heart. This alone constitutes one a child of God. It is not what a man believes or advocates that makes him a child of God, but it is what the Lord does for him. Hear Paul's testimony upon this subject. He says, "Now abideth faith, hope, charity, these three, but the greatest of these is charity." To my mind charity signifies love here. Paul said if he gave all his goods to feed the poor, it would profit him nothing without charity. Yea, he also adds, If I give my body to be burned, this would advantage me nothing without charity. The conditionalist is not embraced in this at all.

Before I close I wish to speak of one thing that in my travels has been of more comfort to me than anything else, and that is my faith in God and in his Son Jesus Christ. During this last sickness, and, in fact, ever since I possessed a hope in Christ, my faith has never wavered in the God of my salvation. I believe him to be the same all-wise and unchangeable God to-day that he has ever been. I believe in his decrees, foreknowledge, predestination and purposes, and that he is an absolute sovereign. I believe that he made all things, and that without him was not anything made that was made. By him all things consist. He has all power. The powers that be are ordained of God. His power is unlimited, and he doeth his will in the army of heaven and among the inhabitants of the earth, and there is

none to stay his hand. I have all confidence in our God, and none in man if left to himself. This is my faith in him whom I try to worship. Like Paul, I can say that I have kept this faith, and I am encouraged to believe sometimes that this is the faith once delivered unto the saints, and if so, it will stand the test, and I have nothing to fear. Jesus said on one occasion to Simon, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." I feel that, like Peter, I am very often in the hands of Satan, and that were it not for the intercession of the dear Savior in my behalf my faith would fail, for I acknowledge that without him I can do nothing, and I am less than nothing, and vanity. Bless his holy name, he never leaves his people. He has promised to be with them in six troubles, and in the seventh he will not forsake them. This I understand to be unto death itself. Then the people of God have nothing to fear, for he will bring them off more than conquerors through him that loved them. Dear brother, in my travels I have found that God's people are not carried to heaven on flowery beds of ease; it is, as the Bible declares, through much tribulation that we enter the kingdom, and his people are chosen in the furnace of affliction. By the prophet God said, I leave in the midst of thee a poor and afflicted people, and they shall trust in the name of the Lord, and, dear brother, we have found it to be so. Like Peter, we have nowhere else to go. He alone it is who hath the words of eternal life. The Lord said to Peter again, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It is a consolation to have the wit-

ness in ourselves that this is so. We did not receive it of man, neither were we taught it by man, but it was revealed unto us by the Holy Spirit.

I have not written this to you because I thought you did not understand these things, but I have done it in order to relieve my mind. I wanted some one to talk to, and I could not think of any one by whom I would rather my views should be criticised than yourself. Now when at the throne of grace remember me. If you can glean any comfort from this, give to God all the glory.

As ever, yours in hope of eternal life,
J. B. JONES.

DUNCAN, Okla., Feb. 11, 1913.

DEAR EDITORS, BRETHREN AND SISTERS:—I will write you a line in thanks to you for your kindness in sending me the paper. Dear brethren, many thanks to you, for it comes to me as a sweet morsel from our Father's table. O what comfort to me to read after the brethren and sisters; their writing revives me and gives me hope that we have been taught in the school of Christ. When I hear them tell of their good meetings O how I long to be with them, but I know if it were the Lord's will I would be with them, for he has set my bounds and I cannot pass them, and it is not in man that walketh to direct his steps, but I hope the Lord will direct my way in peace and righteousness, for in him is all my help; in him is life and peace, and in him is everlasting strength. He has promised to be with his children alway; he will ordain peace for them, for he has wrought all their ways in them. My dear brethren, I feel to be a castaway in a weary land; as David said, I chatter, and mourn as the dove. Pray for me, for I know I am a sinner.

I write these few broken words in sweet remembrance of your kind favor. If a child, I am the least of all.

I will send you a letter from brother J. F. Beeman, which I have had a long time. It was so comforting to me I want to share it with the household of faith, for it tells of the precious things of our Lord and Savior. Surely he is one of the Lord's servants. May the Lord bless all his servants to the edifying of his children. Dear Lord, keep us in the way of peace. Please pardon this letter, and pray for me. From an old sinner alone in this world, yet not alone, for the Lord remembers me. My hope is in him.

Your sister in hope of immortal life beyond the grave,

NANCY CREEL.

HELENA, Okla., July 30, 1908.

NANCY CREEL—DEAR SISTER:—Your letter of the 14th inst. was greatly appreciated, and we felt as though it would have been a great privilege to take you by the hand as a token of our fellowship for you, but the distance bars us from that precious act, and faith alone lays hold on the things unseen, and we are made to contemplate the riches of God's kingdom, so rich that what we call immaterial things are most precious indeed. The things which are seen are temporal, but the things which are not seen are eternal. Peter said, Whom having not seen, ye love. Jesus said to Thomas, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."—John xx. 29. I have thought much along this line; that is, to believe on Jesus without having the opportunity of seeing him as he was seen in the days of his flesh. What a power faith must be in the hand of the Lord to compel sinners to believe

on the name of Jesus, especially so because poor mortals want everything verified to their natural senses.

"It breaks through flesh and sense,
And dwells in heavenly light."

Paul speaks of seeing the Lord as one born out of due time. Does not every awakened sinner by the eye of faith see Jesus as one born out of due time? When he appeared to you first in your experience were you looking for him just then? Was it not to you as one out of due time? Was not his coming unexpected? You had heard of him by reading the Scriptures; you had heard of him by the words of preachers, and no doubt some kind of thoughts had been in your mind as to what kind of being he was; that is, in power and mercy towards the children of men. But were you not disappointed in your estimate of his character when suddenly the cloud burst over your head and the dazzling rays of the Sun of Righteousness beamed forth to you in untold splendor? Was not the knowing of him by faith far in advance of all that had entered your mind previous to this? Your previous knowledge was obtained through the eye, ear and natural understanding; but the "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit," which he hath given unto us. Revelation. What a word! How different this is from man's teaching. The best worldly religionists will not admit that revelation is the groundwork of God's teaching. If we find one to admit that God reveals himself unto sinners in this modern age, he is sure to destroy our confidence in him by his claim of doing so much for himself and for a weak god. The revelation of God's Spirit teaches

poor sinners the greatness of our God in all things, so that they dare not boast of anything unless it be their sins which are red like crimson, and though they be as a stain that cannot be washed out, yet God says they shall be as wool, and white as snow.

Dear sister, I cannot write much more to-day, but I am glad that you have one in your town with whom you can take sweet counsel, and together you can sit in the fellowship of the Most High. I would like to visit your place; it is not so remote by railroad. Write when convenient.

As ever, in hope of immortality,

J. F. BEEMAN.

CORRESPONDING LETTERS.

The Baltimore Primitive Baptist Association, in session with the church at Black Rock, Baltimore Co., Md., May, 1913, to the associations and meetings with which we correspond.

DEAR BRETHREN AND SISTERS:—At this, the one hundred and twentieth annual session of this association, we are pleased to say that we have met your ministers and messengers and received your letters of love. The dear Lord has blessed us with favorable weather and good, kind brethren and friends. We feel to pray God's blessings upon them, and that he would raise them up as lively stones in that spiritual kingdom. We are glad to tell you that there has not come into our meeting any uncertain sound, but that everything has been in thorough accord with those famous principles laid down by our forefathers in this house eighty-one years ago. Now, dear ones, if these principles and this doctrine are dear to you, then we would exhort you as did Paul the Hebrews: "Forsake not the assembling of yourselves together." But let us that fear

the Lord speak often one to another. Let us bear this in mind, and attend our meetings, and thereby encourage our pastor and our brethren by our presence, for herein is your Father glorified, that you bear much fruit. We find many around this fold whom we believe desire the sincere milk of the word, but who have not yet obeyed their Lord's command. To these let us give encouragement and consolation.

Our next session is to be held with the church at Harford, Harford Co., Md., in May, 1914, where we hope to meet you and sing the sweet songs of Zion once more.

J. T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

The Delaware River Old School Baptist Association convened with the church at Hopewell, Mercer County, N. J., May 28th, 29th and 30th, 1913, to the associations and meetings with which we correspond, sendeth greeting and love in the Lord.

DEAR BRETHREN:—We are pleased to greet you in another session of our association. Our meeting has been harmonious and pleasant, every speaker giving God all the glory, and not man, for his wonderful works to the children of men. Your preachers have come to us with sound doctrine, and have preached the word in all fullness of the gospel, proclaiming salvation by grace, which is music to the poor sinner's ear.

It is our sweet privilege to announce to you that our next session is appointed to be held with the Kingwood Church, at Locktown, Hunterdon County, N. J., Wednesday, Thursday and Friday before the first Sunday in June, 1914, when and where we hope to again meet and receive your ministers and messengers.

F. A. CHICK, Moderator.

D. M. VOORHEES, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1913.

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EDITORS:

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

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

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EXODUS IX. 16.

"AND in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." (See also Romans ix. 17.)

These are the words of God, who created all things for himself, yea, even the wicked for the day of evil. They were spoken to Moses concerning Pharaoh, to whom Moses was commanded to declare them. Pharaoh was, like all mankind, a fallen man, a sinner dead in trespasses and sins, with a heart that knew not God, and that was set, as is the heart of every natural man, to do evil. He was placed in a position of power and authority over men, and could command their service. In this alone consisted the difference between him and the masses of all mankind. Naturally he was no better and no worse than hundreds of other rulers among men. His position made his ignorance of God and his opposition to his will more prominent than other men, but all other natural men were and are just as much the enemies of God as was he. All that Pharaoh did toward Israel was the result of alienation toward God and toward his people, just as all wickedness among all men is but the stream that flows from an alienated

heart. Now to this man God spake the words of the text. We learn from this language that our God has a purpose which he will certainly fulfill in wicked men. This God was especially the God of Israel; he so declares himself in many portions of the word, but he also is the God of all flesh. He not only rules in the hearts of his people, but he rules over all men alike. In his providence he appoints the steps of all his saints, and to them all his paths are mercy and truth. But he also appoints all the steps of his enemies. He works his sovereign will in the army of heaven and among the inhabitants of the earth. This God had decreed the existence of Israel, and had appointed the bounds of their times and of their habitation. Because of this, Israel had been preserved; preserved as they went down into Egypt, preserved while they dwelt there in bondage and preserved to this moment when these words were spoken. But no less true was it that the Egyptians had also been preserved as a nation through all their vicissitudes until this moment. Moses, the servant of God, had been raised up to fulfill the purpose of God, in becoming their leader and law-giver. But it was no less true that Pharaoh had been raised up, not to be a righteous man, a lover of God and of his commandments, but for the purpose of showing forth in another way the wisdom and power of God, which should be made manifest through his stubborn-heartedness and his wicked ways. God would see to it that the wrath of Pharaoh should praise him; that is, he would not suffer Pharaoh to go one step further in rebellion to him than he would overrule to his own glory. God never suffers all the wickedness of men to appear. He puts bounds around the tongue, the thought and the life of all

men. As Satan is represented in the word as being bound in a chain, so all the servants of Satan are also bound, and to their wickedness God says, Thus far shalt thou come, and no further.

Let us remember that in all this narrative our God is represented as dealing with Pharaoh as a natural man, or as one already sinful and depraved in heart. Nothing is said here as to whence Pharaoh derived his rebellious heart and mind. He appears in the history as an enemy of God and as an opponent of his will. How he came to be so is another thing, and if we find the answer to this last question we shall also find how it is that all men are by nature dead in sin, and children of wrath. The answer is, that by one man's transgression sin entered into the world, and death by sin. It is not ours to inquire how such a thing as sin came to be in existence. We are told how our first parents came to transgress, but we are not told how Satan came to be what he was, a liar a deceiver and murderer. He was so, and it is all pure speculation, and presumptuous speculation, too, to theorize as to how he came into being as the archenemy of God. All that any of us can ever know of the origin of sin is that it is the transgression of the law of God, and that through the temptation of the devil our first parents sinned and died. Since men are dead in sin, if God deals in any way with them he must deal with sinners. He does deal with the chosen objects of his mercy and choice in redemption, to the praise of his grace. He also deals with those who are not the objects of his love and choice, not indeed to the praise of his grace, but to the praise of his wisdom and power and justice, and so, as he causes wicked men to do in providence his will, though they mean it not so, he secures to himself

in all instances just the same result as he declares in the text he would secure in Pharaoh. After the wonders of grace have been manifested in giving divine or eternal life to sinners dead in sin, it does not seem strange that in their life, both inward and outward, afterward he should secure to himself fruit that must be to his praise; but it can never cease to be a wonder that he always causes that the wrath of wicked men shall in some way redound to his praise. His people desire to praise him in and by their whole life, but these enemies of his mean it not so, yet such is his infinite wisdom that their most fiendish plots against him and against his law are only made to mock their rage, and to abase them, while God is in all these things glorified, and his name lifted on high. Pharaoh raged against the Lord, but how vain his rage. How doubly vain, since his rage was to be turned, not to the reproach of the Almighty, but to his praise and to make his power known. In his people, Israel, was weakness which made manifest his power to save, while in Pharaoh was rebellion which only gave occasion to display his power to overthrow all the plans of his foes, and to make what they intended for evil to result in good. Because Pharaoh did not know God's will, and because he was striving to fulfill his own will, he did fulfill the will of God. "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth."

We learn from this narrative, as well as from other portions of the word, that men cannot see, and do not purpose that the will or purpose of God shall be done, even when fulfilling his purpose. A notable instance of this truth is recorded

in Isaiah, chapter ten. On account of the transgressions of Israel the Lord declared through his prophet that he would send against them in chastisement the Assyrian, who should be the rod of his anger, and the indignation of the Lord should be the staff in His hand, and these Assyrian hosts should spoil his people, and tread them down like mire in the streets. Nevertheless the Assyrian should not mean to fulfill the will of God in so doing, but his thought should be to destroy and cut off nations not a few. Thus the pride and rage of the Assyrian should work out the purpose of God in the chastisement of his people. Because the Assyrian meant evil, and not to do the will of God, he was also condemned in his doing, but through it all the Lord glorified himself. We do not recall how many times the Lord declares wicked nations or men to be his sword, or his rod, to correct his erring Israel, yet these heathen kings and nations meant not to be doing the will of God, and indeed did not believe in him or acknowledge him to be God, and it was true of them that just because they did not know God they did his will. It was also because those who betrayed and crucified the Lord of glory did not know him that they fulfilled the purpose of God in so betraying and crucifying him. There is a notable statement in the thirteenth chapter of the Acts covering this very ground: "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him." (See also Luke xxiii. 34; Acts iii. 7; 1 Cor. ii. 8.) Notice the statement of the inspired apostle is that because they did not know God's will concerning his Son they did his will in condemning

the just One; and indeed it must have been so, because Jesus must be betrayed and die, else no sinner ever could be redeemed, and it is inconceivable that any humble sinner who had come to trust in the Lord, and to love him, ever could have wrought this awful work, this greatest and vilest of all sins. All this is in full harmony with the conduct of Pharaoh toward the children of Israel. God had raised him up to do the things which he did toward Israel, but this Pharaoh did not know, and because he did not know he went on in the appointed way until the God of Israel was finally glorified at the Red Sea in saving his people, and overthrowing the hosts of Egypt in the sea.

We learn from the narrative of Israel's deliverance from Egypt that though Pharaoh with an evil heart did work out the glory of God by unwittingly fulfilling the purpose of God, (his stubbornness and rebellion against God giving occasion for the display of divine power and wisdom) yet he was judged to be none the less guilty, and was brought at last to destruction with his armed hosts in the Red Sea. As the children of Israel well sang, The Lord hath triumphed gloriously; he hath overthrown the horse and his rider into the sea. Paul bears clear testimony to all that we have here been saying; his words are, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing

formed say to him that formed it, Why hast thou made me thus? Hath not the potter power [right] over the clay, of the same lump to make one vessel unto honor and another unto dishonor? 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?" The word "fitted" here is literally "made up." Pharaoh was one of these vessels of wrath. He was by his fallen, unrenewed nature fitted to destruction. The fact that he manifested his rebellion against God so long was not because he was any worse than others who are not suffered to go so far in outward rebellion, but the wonderful truth is that our God can and does make use of the wrath of man, and causes it to fulfill his decrees, and the faith of his children, seeing this, rejoices in it, and glorifies his wisdom and power in it. The stream flows just where the Lord cuts the channel for it, and does not go save where he does cut the channel, but its filthiness is none the less filthy, and thus the heart of man is none the less evil, and man is none the less condemned because he is but fulfilling the everlasting purpose of God, and it is the consolation of his children in every age and every circumstance that over it all and in it all their God reigns, and therefore no weapon formed against them shall prosper, and every tongue that shall rise in judgment against them they shall condemn.

We will close these reflections by adding a few thoughts with regard to the words, "Have I raised thee up." If it be asked, Does this mean that the Lord gave him existence? or does it mean that the Lord gave him a place of kingly power and authority? or does it mean that Pharaoh had triumphed over some dynasty that had occupied the throne before him?

as some who have studied deeply the history of those times have thought, there can be but one answer to any or all these questions, viz., that for the end named, viz., the showing forth of his power and glory, God had raised up Pharaoh in all these ways, and this means that just as surely as it was the purpose of God from the beginning that Moses should be his servant, to lead Israel out of the house of their bondage, so sure was it that he also had determined before time that this man Pharaoh should be born, and should come to the place of ruler of Egypt, and should be the occasion of the display of the many manifestations of the power of God, in sending the ten plagues upon Egypt, until his people should have gone forth in triumph. By all these truths we learn what the prophet once learned for himself: "That the way of man is not in himself: it is not in man that walketh to direct his steps." How true the words of the poet:

"Through all the various shifting scenes
Of life's mistaken ill or good,
Thy hand, O God, conducts unseen
The beautiful vicissitude."

And how true these other words:

"Thy ways, O God, with wise design
Are framed upon thy throne above,
And every dark and bending line
Meets in the centre of thy love."

C.

NOTICE.

WE expect preaching in the Old School Baptist meetinghouse in Woburn, Mass., the fifth Sunday in June (29th), at the usual hours, by Elders J. M. Fenton and H. C. Ker. We cordially invite all who can to meet with us.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

CIRCULAR LETTERS.

(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 28th, 29th and 30th, 1913, to the churches whose messengers we are, send greeting.

BELOVED BRETHREN:—In this, our Circular Letter, we will call your attention to the ninetieth Psalm. This Psalm is “a prayer of Moses, the man of God,” in which he declares the truth and doctrine of God concerning the eternal existence of his people in Christ, the Lord’s work in bringing them into manifestation, their experience of suffering under the wrath of God, their sense of condemnation by the holy law of God during the legal dispensation, and their longing desires and supplications to see the glorious work of God in their salvation. “Lord, thou hast been our dwelling-place in all generations.” This does not limit the dwelling of the Lord’s people in him to the beginning of time, for Moses distinctly declares that it was “before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou God,” (hast been our dwelling-place) omitting the italicized word “art.” So it is declared elsewhere that the Lord’s children were chosen in him before the foundation of the world.”

“Thou turnest man to destruction; and sayest, Return, ye children of men.” This is thus acknowledged to be the work of the Lord, and of him alone, to bring his people to a knowledge of their lost condition, as sinners justly condemned by the holy law of God, and thus to begin the good work of grace in their hearts. No man can know his condition as a just-

ly condemned sinner until the Lord shows it to him, and shows him that destruction attends and results from all his own works, and when the appointed time comes to show salvation to that poor soul it is the Lord alone who can say, “Return.” He that begins this good work in his people is the same one who performs it, the eternal God. Time is not reckoned by him as it is by us. Jesus is the same yesterday, to-day and forever. “For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood.” That is, the men who live in the years that are flowing by are carried away by them as with a flood, and nothing is left of all their numbers, and greatness, and grandeur; hardly a remembrance as of a dream. “They are as a sleep;” those whose work, and tumult, and great activities, occupy these swiftly moving years, are as a sleep which lasted but as a watch in the night. “They are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled.” These are the men whom the Lord has turned to destruction, showing them the sure destruction of all their vain hopes, which rest upon the righteousness of the law, and to whom he now says, “Return, ye children of men.” They cannot return; for “thou hast set our iniquities before thee, our secret sins in the light of thy countenance.” This is the work of the law, by which is the knowledge of sin. When the law enters the conscience the offence abounds. All our efforts to satisfy the just demands of the law are vain. “All our days,” while under the law, “are passed away in thy wrath: we spend our years as a tale that

is told." We must remember that this is not true of a child of God whose sins have been forgiven, and whose hope is in the Lord; neither is it true of one who has not been quickened by divine life, but whose hope is in his own works of righteousness. It is only true of those who have been made to see themselves as sinners in the sight of God, and have not yet been given a view of Jesus as their Righteousness. These are under the law, and all of their days are passed away in God's wrath. They are at work constantly trying to find a way in which they can clothe themselves with a righteousness which will be acceptable to the Lord; but this hope is always vain, it can never bring one into the favor of God.

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away." This natural strength is not followed by success and gladness, but by sorrow. In natural things our labor is successful, but in spiritual things the one who labors to satisfy the law labors in vain. Though we live to be fourscore, and though we rise up early to our work, and sit up late in our efforts to accomplish our deliverance from the bondage of the law, still is our strength labor and sorrow, for that strength is soon cut off, and we fly away.

"Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath." "The fear of the Lord is to hate evil," therefore the fear of the Lord is the beginning of wisdom. In beginning a work of grace the Lord puts his fear in the heart, as he says, "I will put my fear in their hearts, that they shall not depart from me." If one hates a thing he will try to get away from it. The more we hate evil the more bitterly

will we feel the wrath of God on account of it. "Even according to thy fear, so is thy wrath."

Now prayer begins, and supplication. As power to work fails, so the spirit of prayer is felt in the soul, though it is with groanings which cannot be uttered. Such a soul is hungering for righteousness. There is a cry felt in the heart that we may have mercy and forgiveness, and that we may be put into the right way. We want to be pure. Moses, the man of God, tells us our own desire: "So teach us to number our days, that we may apply our hearts unto wisdom." Nothing will satisfy us now but true heavenly wisdom and righteousness, and we continue to cry: "Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days."

While under the law all his days, and while representing the law and administering it to the people, yet Moses was looking, as from Pisgah's top, into the promised land of the gospel. Everything in the legal dispensation had a gospel meaning, and all the things pertaining to that dispensation were patterns and types and shadows and figures of things in the gospel heavens, and those whose faith was in lively exercise, as was that of Moses, could see glorious things in the legal types, and Moses could sing as he stood before Israel for the last time: "Give ear, O ye heavens, and I will speak." He could see all the glories of the gospel church by the power of faith, and could see that which makes His people glad, and the cry of every redeemed soul is, "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil." For it is ever true that as the af-

fiction, so is the gladness; as is the feeling sense of God's wrath against sin, so is the joy on account of the great mercy and rich grace which are manifest in the forgiveness of our sins.

"From all our afflictions His glory shall spring,
And the deeper our sorrows the louder we'll sing."

We have been trying our own strength long in vain. Our works can be of no avail, for they are from a sinful source. A bad tree cannot bring forth good fruit, nor a corrupt fountain send forth clear water. So the cry is, "Let thy work appear unto thy servants, and thy glory unto their children." That is a good day when we are privileged to see the Lord's works. O how sweet those works are; how restful to our weary souls. There is no beauty like the beauty they present; no glory like the glory of the Lord. "Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

We did not know that Moses understood our case and our wants so well. What holy men of old desired is thus expressed. They desired and searched diligently to know what, and what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ and the glory that should follow. It was shown to them that not unto themselves, but unto us these things were spoken. They desired and longed for the time when the true spiritual meaning of their works should be established upon them. This was done when the gospel kingdom arrived, and the doctrine and order of the gospel church established. And now the Lord's people in the gospel dispensation desire that their works in the church may be established upon them. They want to know and feel the deep, true

meaning of all the sweet order and ordinances and doctrine of the church, as they try to walk in those good works which God hath before ordained that they should walk in. They pray that the work of their hands may be established upon them, and that so they may "walk with God."

F. A. CHICK, Moderator.

D. M. VOORHEES, Clerk.

(Written by Elder H. C. Ker.)

The Warwick Old School Baptist Association, in session with the New Vernon Church, New Vernon, N. Y., June 4th, 5th and 6th, 1913, to the churches composing the same sends love in the Lord.

DEAR BRETHREN:—In our Circular Letter it is our custom to call attention either to some point of doctrine, or the order of the house of God, that those of our correspondence may know where we stand upon such things. In this day, when there seems to be such a falling away in many sections of our land, it is good that the few left who trust in the name of the Lord should, as witnesses of his grace, declare from the housetop the unsearchable riches in Christ Jesus. Hence we shall call your attention to Eph. i. 7, which reads as follows: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." It seems to have been the delight of the apostles to sound forth the power of God in the wonders of salvation to guilty sinners, and in no uncertain language Paul in this letter to the Ephesians declares how and why sinners are saved. So clear has he made it that it seems almost impossible even for a natural man to continue in utter darkness after reading his declarations, yet such is the case, and hence it is proven that the natural man receiveth

not the things of the Spirit of God, because they are spiritually discerned. After the address of this letter to the Ephesians the apostle praises the God and Father of our Lord Jesus Christ for having blessed us with all spiritual blessings in heavenly places in Christ, and as the reason for the gracious work he 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, to the praise of the glory of his grace." Therefore what we are as subjects of salvation is according to the choice and predestination of God, without will or effort on our part. God's choice of his people and their predestination unto the adoption of children by Jesus Christ was because of his love for them, and that they should be to the praise of the glory of his grace. When Adam transgressed God's law all his posterity, elect and nonelect, sinned in him, hence were under the curse of the law. If God predestinated his people unto salvation, to the praise of his grace, it was absolutely necessary that sin enter the world, or there could have been neither salvation nor grace in this wonderful sense. Transgression and death by sin did not turn God's love for his people to hatred, but he loved them still, and just as well as though sin had not entered the world. This shows how and why it is that God loves sinners. Now the sheep having trespassed were held by the law until the debt should be paid, and none but a near kinsman could redeem them. Four thousand years while the Elder Brother tarried they were held captive by the law, but his coming was sure, it being according to the purpose of the

Father, and at last their redemption drew near: Christ came, claimed the sheep, paid the debt and delivered them from bondage, leading captivity captive, therefore Paul said, "In whom we have redemption through his blood." Yes, the blood of our Elder Brother redeemed us from sin and all iniquity and presented us before God without blame in love, according to the riches of his grace. This is the doctrine that we as an association have held and loved to these many years, and we gladly confess that it is our only hope of life and salvation, and we desire to be kept in it by the power of God to the end, after which to enter the fullness of glory and peace, that inheritance reserved in heaven for all who love him in truth and sincerity. Amen.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

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Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

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E. B. Ault, Texas, \$1.25; A. F. Jones, Ga., \$1.00; Sarah Gandy, N. J., \$1.00.

OBITUARY NOTICES.

Nell Blue, an aged and respected citizen of Muirkirk, Ontario, Canada, passed away at his home April 27th, 1913, in his 81st year. Mr. Blue had been in poor health for some time, yet able to be around until a few days before his death. He was married to Jane McIntyre Nov. 6th, 1862, and to that union were born two children, a son and a daughter, Mrs. A. Love, who died about ten years ago, leaving James T. Blue, the son and only child, who resides in Muirkirk, Ontario. It was the Lord's will to take Mrs. Blue from her dear companion last July, and since bereft of his dear and lifelong companion he had been filled with sorrow, and longed for the time to come when he could enter into the fullness of that rest which he had a foretaste of here. Mr. Blue was a man deeply exercised in his mind upon spiritual things; one who possessed sterling qualities, loved mercy, dealt justly and walked uprightly. His exercises began when but a mere boy, and it is said of him regarding his exercises of mind that in the days of Elder McColl many a time his boyish face would be wet with tears while listening to the gospel as proclaimed by the Lord's servant, and without question the preached word found lodgment in his heart. His conversation through life was such as becomes a follower of the blessed Lord. Although not a member of the visible church, we have every reason to believe him to be a member of the body of Christ. His delight was in talking of the things of the kingdom, showing that in old age, while the outward man was perishing, the inward man was being renewed day by day. His whole mind seemed absorbed in the welfare of the church and in bearing the gospel preached. His house was always open for the reception of his kindred in Christ, and many are they who have enjoyed his fireside and shared the blessings which a bountiful Providence had bestowed upon him.

His funeral was held from his late residence, and was largely attended by friends and relatives, which testified to the high esteem in which Mr. Blue was held. Burial was in Duart Cemetery. The writer tried, with such ability as the Lord was pleased to give, to comfort the friends, using as a text Rev. xiv. 13. May the Lord bless all who mourn.

ALSO,

Deacon James Huntley departed this life March 24th, 1913, at the home of his daughter, Union Grove, N. Y., in the 80th year of his age. Brother Huntley united with the Andes Church April 19th, 1874, and was baptized by the late Elder J. D. Hubbell. He faithfully served the Andes Church as deacon for many years, and was especially gifted in speaking and in prayer. He also served the church as clerk. His life was well adorned with uprightness, and he was faithful in the discharge of his duties toward

the church. He was blessed with a meek and humble spirit, always esteeming others better than himself. His death came very suddenly, although he had been failing in health for some time. We feel assured he is at rest.

His funeral was held at the home of his daughter; burial in the Union Grove Cemetery. He leaves a large circle of friends and several children, beside the church, to mourn their loss. May the Lord comfort all who mourn the loss of so noble a man.

ALSO,

Albert Hitt died at the home of his daughter, in Griffins Corners, N. Y., May 5th, 1913, in the 84th year of his age. Brother Hitt was received in the fellowship of the Andes Church April 20th, and baptized by Elder J. D. Hubbell, being one of six baptized on the same date. Brother Hitt moved to Griffins Corners some years ago, and had been able to attend the meetings but very little since moving from Union Grove, where he formerly resided. He was well established in the doctrine of grace, and loved to see one walk according to their profession. While living in Union Grove he was a very active member, and shared his hospitable home with his brethren. He leaves two sons and one daughter, beside a large circle of friends and relatives, together with the church, to mourn their loss.

His funeral was held at the home of his daughter, in Griffins Corners, conducted by the writer; the burial was in the Fleischmanns cemetery. May the Lord bless the mourning ones with a reconciled mind, is my prayer.

J. B. SLAUSON.

It has become my painful duty to chronicle the death of my dear wife, **Mary Ann York Stephens**. She was born in Tallapoosa Co., Ala., Jan. 29th, 1849, and died at her home in De Leon, Comanche Co., Texas, April 7th, 1913, making her stay on earth 64 years, 2 months and 8 days. Her first marriage was to W. H. Partain, in Morgan Co., Ala., in 1871. To that union were born four children: H. W., F. M. and W. H. Partain, and one daughter, Mrs. Myrtle Plemmons, all of whom are living. Her second marriage was to S. N. Stephens, in 1883, in Morgan Co., Ala. To that union two children were born, the first dying in infancy, the younger, J. P. Stephens, of De Leon, living. She professed a hope in Christ in early girlhood, and joined the Missionary Baptists, but in the year 1889, together with her husband, joined the Primitive Baptist Church, in Perry Co., Ark., and in 1890 came with the family to Texas, where she spent the remainder of her days on earth. We were not surprised when death came, only the end was nearer than we expected. Her health had been failing for two years, because of a bronchial cough which became complicated with asthma. She had gone to her lovely daughter's home, whose hus-

band is a physician, and remained three weeks in hope of recuperating, but her mind seemed to be directed back to her home, where she died. She came just one week before death relieved her. The day after she returned home she seemed stouter and more cheerful than usual, but the third day she began to get weak, and gradually weakened and failed until Monday morning at 8 o'clock she peacefully and quietly, as if going to sleep, passed out of this sinful world into that blessed celestial where all is peace and happiness. Her children were all with her except two, and O how hard it was to stand by and watch her sweet face while her life was ebbing away. She was truly a minister's wife, always ready to shoulder the responsibilities of the family, and often when I would speak of not filling my appointment because of her feeble health, she would say, "Go on, they will be disappointed if you do not go; I will make out all right."

The day after she died we carried her remains to the Clairette Cemetery, where a large concourse of friends and relatives met us at the station, and all assembled at the Primitive Baptist meetinghouse in Clairette, where Elder J. C. Kilgore spoke words of comfort to us all from Eccl. vii. 1, after which her remains were quietly laid to rest in the Clairette Cemetery to await the resurrection morn, when all the blood-washed throng will come forth in the image of Jesus and will ever be with the Lord.

S. N. STEPHENS.

BLUM, Texas.

K. R. Chancellor, our aged brother, died Nov. 24th, 1912, seven miles east of Fairfield, Texas, aged 82 years, 9 months and 13 days. He was born in Wilcox Co., Ala., Feb. 11th, 1830, emigrated to Texas and settled on a farm in Freestone County in 1852, where he resided until his death. He was said to be the oldest pioneer citizen in the county. Brother Chancellor was never married. He was a man of strong constitution, retaining his health until about a year previous to his death, when he was attacked with la grippe. Our brother entertained a hope in the forgiveness of his sins, and his acceptance in the Lamb, and was made reconciled to the will of God, at which time a serious inquiry arose in his mind concerning the gospel church. He searched the inspired word of truth for thirty-five years in an honest and earnest endeavor to locate the true church, the Lord alone leading him step by step to see the footprints of the flock, and after hearing the doctrine expounded in its fullness and beauty recognized the Old School Baptist to be the new testament church of Christ, and feeling a desire to cast his lot among this poor and afflicted people, he united with Union Church, of the Primitive or Predestinarian Baptists of Big Creek Association, and was baptized by Elder Benjamin Young in 1895, and lived a con-

sistent, exemplary member until called to the church triumphant, to dwell with the glorified saints in heaven. He was punctual in filling his seat at church until failing health deterred him. He was always a peacemaker, yet uncompromising with error; the Bible was his only rule of practice. He loved and was edified by reading the SIGNS OF THE TIMES, and enjoyed the consolations of the preached gospel in its purity. Three sisters and one brother survive him. Elder I. W. Bowers married his youngest sister, all living peacefully together in the same house for nineteen or twenty years. His church, relatives and friends will keenly feel their loss. He was buried in the Union Church Cemetery, there to await the great resurrection morning.

Funeral services were conducted by Elder Bowers, using the hymn, "While sorrows encompass me round," and the text so appropriate for the occasion, 2 Cor. v. 1. The Lord bless and sanctify this sad dispensation of his providence to the good of all the bereaved and to his own glory, is the sincere desire of the writer.

ASA HOWARD.

KELLER, Texas, May 26, 1913.

Welton Leachman Fergerson, son of Josiah and Frances Fergerson, was born in Fauquier Co., Va., Oct. 9th, 1850, died April 13th, 1913, making his stay on earth 62 years, 6 months and 4 days. He was married to Miss Mary C. Walk, Dec. 20th, 1876. To that union were born five children: Welton L., Angie F., Mary E., Herbert W. and Raymond K., of which two preceded him to the tomb. He leaves a widow, one daughter and two sons to mourn their loss. We should not mourn for him, for we feel our loss is his eternal gain, and we should be comforted by his expressions of faith. He was a man of usefulness, serving the people as magistrate in Loudoun County for years, and was ever ready to assist in meting out justice according to the laws of Virginia to his fellow-men. He attended the services of the Old School Baptist Church to hear the truth, and often expressed his appreciation of the same. He expressed to the writer in his last illness that he was willing to go at the bidding of the Lord. He was conscious until a few hours of the end, and gave full directions as to his business, and requested Elder C. W. Vaughn to attend his funeral.

C. W. VAUGHN.

It becomes my sad duty to announce the death of our beloved brother, **Dr. S. M. Carlton**. Brother Carlton was born Oct. 1st, 1830, and died April 2nd, 1913, being 82 years, 6 months and 1 day old. He united with Siloam Church, in the city of Henderson, Rusk Co., Texas, July 1st, 1883, and was baptized by Elder James Holcomb. He lived a worthy member of the Old School Baptist Church to the day of his death, and we believe that he died in the tri-

umph of a living faith, and is gone to that rest which remains to the people of God. Dr. Carlton was a good physician and surgeon, and practiced medicine over fifty years, and it was never too cold or too dark for him to go and relieve the afflicted. Brother Carlton was not a preacher, but gave public Bible lectures, and was an able defender of the doctrine of the Old School Baptists. He was an able writer, and wrote several books. He told me several times that he wanted me to preach his funeral. His two sons telephoned for me when he died, and I tried to preach, using the text in the book of Job: "If a man die, shall he live again?" The body was laid to rest in the cemetery at Thornton, Texas.

SOLON GIPSON.

W. J. Hawk departed this life March 25th, 1913. He was born in Florida, Dec. 3rd, 1858, came to Texas in 1882 and joined the Missionary Baptists about 1885. He was married to Mattie Dykes July 7th, 1886, to which union were born ten children, two of whom died in infancy. One is married, Mrs. M. J. Culpepper. The widow and eight children are left to mourn the sad loss of a companion and father, which vacancy can only be filled with the presence of all-wise God, who doeth what is best and never makes a mistake. If we could but be reconciled to his will, but our minds are so hard to control. He became dissatisfied with his religion, and went to hear an Old Baptist preach. He said when he came home he could not see how they could preach so ably if they did not have it written down. He united with the Old School Baptists in 1893. He said if ever he was born again it was after he left the Missionaries. He was a firm believer in the predestination of all things and salvation by grace. During the twenty years of his membership he never missed a meeting if he could go. He often would go fifteen miles Saturday and Sunday. He suffered severely the last two years of his life. He said Christ had to suffer, too. When he was restless the boys would sing his favorite hymns and he would become quiet. I often console myself in thinking of God's messages being so consoling to him, and can rest assured he is at rest.

One of his favorite ministers, Elder J. B. Bowden, preached his funeral and sang hymn 1251, as requested, and two others. There is a sadness to us who are left behind that never can be healed, but we have hope of meeting him again where we shall all have a new body and be like Christ, and know no parting.

Written by his loving wife,

M. S. HAWK.

Walter H. Lane, son of Moses and Mary Lane, was born in Henderson Co., Ky., March 7th, 1851, died at his home near New Carlisle, Ohio, Feb. 12th, 1913, aged 61 years, 11 months and 5 days. I am not ad-

vised at what time or to whom he was married. He united with the Nettle Creek Primitive Baptist Church, in Ohio, and was baptized Oct. 15th, 1894, by Elder T. C. Williams. He was quiet and unassuming in manner, a firm believer in the doctrine of salvation by grace, loved to meet with the brethren and join in singing praises to the Lord, whom he hoped had called him out of darkness into his marvellous light, and to hear the unsearchable riches of Christ proclaimed by the servants of the Lord. His sufferings he bore with patience, and said family ties bind and we all cling to life, yet the Lord's will must be done. He willingly submitted to the call of the Savior. Thus he passed away in the triumph of faith, and we believe he is now resting on the banks of deliverance. In his death the church has lost a devoted member, the community an upright citizen and his bereft widow a true and faithful husband, but we indulge a hope that when done with the turmoil of life we may die in peace and dwell with Christ, where shines one eternal day.

Funeral services were conducted by Elder Carnell, after which his body was consigned to the silent tomb in the cemetery at New Carlisle, where he will be safe from all the storms and tempests.

F. M. MAUCK.

MEMORIALS.

THE Old School Baptist Church of Schoharie, N. Y., at its regular meeting held May 24th, 1913, voted that the removal by death of our beloved and much esteemed brother in Christ, **Deacon John A. Morse**, calls forth our most sincere regret, yet we sorrow not as those having no hope, believing that for him to die is gain; and while he will be sadly missed in our meetings, we feel to say that the Lord gave and the Lord hath taken but his own. We desire to extend our sympathy to the family in their bereavement, and that this resolution be placed on our Minutes and a copy sent to the SIGNS OF THE TIMES.

GEORGE A. MIERS, Church Clerk.

MEETINGS.

THE Old School Baptist Church at Schoharie, N. Y., Providence permitting, will hold a two days meeting June 21st and 22nd, 1913. We invite all ministering brethren, members and interested friends of our faith and order who can, to come. Those coming to Howes Cave will be met if a card is sent to Geo. A. Miers, Schoharie, N. Y. Those coming to Schoharie write sister Helen Kinney, Schoharie, N. Y.

GEO. A. MIERS.

THE Siloam Association of Oregon and Washington will meet at Nesika, Lewis Co., Wash., commencing on Friday before the second Sunday in

August, 1913. Those coming by rail will take the Tacoma & Eastern at Tacoma, Wash., and go to Morton, where they will be met with teams and conveyed to the place of meeting. All are cordially invited to attend.

SONORA A. HESS, Clerk of Association.

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OLIVER P. SPEIRS, Church Clerk.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81.

MIDDLETOWN, N. Y., JULY 1, 1913.

NO. 13.

CORRESPONDENCE.

2 TIMOTHY II. 20, 21.

“BUT in a great house there are not only vessels of gold and silver, but also of wood and earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work.”

In dreams, and meditations following, during the night just past, the passage just quoted came into my mind, and things that I never saw before, as to its meaning, seemed to be unfolded to my vision. Some of these things, if I may be so enabled, I feel impressed now to pen down.

In my dream I seemed to be in an assembly, which was at least religiously inclined, if they had not gathered for the purpose of worship. Some one in the gathering had a tract, written in somewhat sympathetic style, and relating a story of how an irreligious boy became “converted” by falling in company with and coming under the influence of another boy who was religious. A man who seemed to be a leader in their works and worship said to me in substance: Is not this convincing? meaning, of course, that it was convincing argument against my position, that all their efforts to bring

dead sinners to life and into a saved relationship with Jesus were futile. I answered by merely asking him if he thought that all men who talked and wrote on such things told the truth and were sincere in teaching as they did. He seemed to think that, with few exceptions, they were honest and sincere in their claims and pretensions. Then the thought occurred, This is one reason why so many follow those teachers whose doctrines dishonor God, because they deny the teaching of the Scriptures and at the same time profess great reverence for them. Every theory that represents God as mutable and subject to influences dishonors him, and every theory that represents Jesus Christ as only a partial Savior and dependent upon men and their works, as to the outcome of his work to redeem, dishonors him. My mind finally reverted to the fact that those characters whose theories were God-dishonoring, who rejected the truth, and served “not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple,” were identified with the visible church of Jesus Christ, at least at times, even in the apostles' day. Then the Scripture at the head

of this article came into my mind, with some of the following reflections. Where is, or ever has been, a greater house than the church of the Lord Jesus Christ? Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. xvi. 18. The apostle Paul writes to Timothy: "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—1 Tim. iii. 14. This great house is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Now every man who builds a house, and is able to build and furnish according to his own liking, does so, and every vessel in and about the house, whether gold or silver, wood or earth, is for a use, and does not enter the house against the owner's will or wish, but there is a use and purpose for each, whether it is a vessel to honor or to dishonor. Judas was numbered among the apostles: "Have I not chosen you twelve, and one of you is a devil?" said Jesus. There was a "must needs be" for Judas. "It must needs be that offences come; but woe to that man by whom the offence cometh."—Matt. xviii. 7. To the Corinthians the apostle Paul said: "For there must be also heresies among you, that they which are approved may be made manifest among you." Jesus, the great builder of his house, has asserted that "the gates of hell shall not prevail against it." Who knows better how to provide to secure this end than the Builder? "Hath not the potter power [and the right] over the clay, of the same lump to make one vessel unto honor and another unto dis-

honor?" Two facts we do well to keep in mind here: first, the Builder has the right to build and furnish his home as he sees proper, and this he does. Second, no vessel of dishonor within nor without the house shall hinder the object or prevent the success of the Builder. "The gates of hell shall not prevail against it." When one turns away from the truth, which always honors the Builder, and substitutes therefor a false theory, which always dishonors the Builder, he proves himself to be a vessel unto dishonor. It was needful for such a man as Timothy to purge himself from such, also their "profane and vain babblings," that he should "be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." Commencing with the fifteenth verse of the second chapter of second Timothy, we find what gives rise to our text. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness: and their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." Then follows the text. Hymenæus and Philetus must then have been vessels of dishonor in this great house, as are all others who oppose the truth as taught in the inspired word. What the apostle had taught concerning the resurrection of the dead they were opposing. They taught that the resurrection had past already,

They must have been very insidious in their teachings, for Paul said their word will eat as doth a canker. I judge that they taught that when Jesus arose that was the last and final resurrection, hence the resurrection was past. But Paul taught that "if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Cor. xv. 16-20. If we would know what the apostle meant by "slept" in this last verse, we have but to turn back to the sixth verse of this same chapter. In speaking of those who saw the Savior after his resurrection he said: "After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." If Jesus became "the firstfruits of them that slept," then it is sure that those who sleep must be raised up as he was. This was a very important point of the doctrine with the apostle, which if proven untrue would disprove all else for which he contended, or make it of no worth. Beginning with the twelfth verse of this same fifteenth chapter he says: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is not Christ risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not." When the

enemies of Paul had arraigned him before Felix the governor, in his defence he said: "But this I confess unto thee, that after the manner which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts xxiv. 14, 15. These enemies of Paul evidently did not believe his testimony concerning the resurrection of Christ, but allowed that there should be a resurrection of the dead, both of the just and the unjust. Paul taught this doctrine as one of comfort, and so said to his brethren, the Thessalonians: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Then further showing how that the Lord Jesus himself shall descend from heaven, and "the dead in Christ shall rise first," and how "we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord," says, "Wherefore comfort one another with these words."—1 Thess. iv. 13-18. The apostle does not teach that we shall be raised from the dead natural, or any more bear the image of the earthy, but on the contrary, "As we have borne the image of the earthy, we shall also bear the image of the heavenly. * * * Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall

be changed." When all this shall have taken place, "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?"—See 1 Cor. xv. 49-56. When Jesus arose from the dead and ascended up on high he had finished the work his Father gave him to do, which was the salvation of his people, the complete redemption of his bride from all sin and transgression, which includes their being quickened by divine life, the Holy Spirit, from their death in trespasses and sin, their calling out from the world and establishment as the church, their full and complete justification, resurrection and housing home in glory. Nothing has ever or can be added to or taken from his work. All that has or is now being or ever will be done is but the development of the eternal purpose of him who worketh all things after the counsel of his own will. All the promises of God in him are yea, and in him amen to the glory of God by us. God is not slack concerning his promise as some men count slackness, but is able and faithful to do according to his promises. So all his children shall be quickened, called out and separated unto his love and service, his church established upon the rock of eternal ages, and though all earthly ties and relationships must be dissolved, and his saints go down in death, they shall be raised again incorruptible and finally housed home in glory with Jesus, their Redeemer and King. All this must be accomplished to fulfill the promise of God in Christ, and to make sure and certain in its application the finished work of redemption in the person of our blessed Lord and Savior Jesus Christ.

H. B. JONES.

WINNSBORO, Texas, April, 1913.

SOUTHAMPTON, Pa.

DEAR EDITORS:—I am sending this rich communication from a beloved, tried, yet highly blessed sister. I will copy a portion of a letter which accompanied it.

BESSIE DURAND.

BRANTFORD, Ontario.

MISS BESSIE DURAND—DEAR CHRISTIAN FRIEND:—No doubt you will remember asking me, when I was visiting with you, to write my experience. It has been on my mind more or less ever since. I tried to forget all about it, as I did not feel that I could write for publication, and if I did I might deceive the Lord's people, and I feel that would be a serious matter. I tried to ask the Lord to direct me. Several times when I have heard preaching something within me was saying, You have experienced that, you can write; and so it went on until at last I felt that I could resist no longer, so one evening when I was in the house alone on the 10th of December, I had to commence to write for relief, and I have been writing a little whenever opportunity offered. I know you will find it very imperfect, but I will send it for your careful examination, and do whatever you think best with it. May the Lord bless thee, and cause his face to shine upon thee, and give thee peace, is my sincere wish.

As the dear Lord may enable me, and bring to my remembrance, I will try to write a few things which I hope he has taught me by his divine grace.

When I was about thirteen years of age my sister, Mrs. Doyle, was living with an aunt about four miles distant from our home, and she used to walk to the chapel to hear Mr. Jull nearly every Sunday. I used to wonder what he said that would make her walk so far. So

one Sunday I thought I would listen, and in so doing I was made to feel that I was a sinner in God's sight. I cannot remember anything special that he said, as it seemed to come to me gradually. I thought how wicked I had been to sit there and talk, which I often had done with my little friends. I remembered one Sunday when he stopped during his discourse and said, "I do wish you little girls would stop talking." I also thought of many other things I knew I had done wrong, and felt how wicked I had been, and was afraid that if I should die God would send me to hell. When we were children mother taught us all to say a little prayer, but now this was not enough for me. I was obliged to cry, "God be merciful to me a sinner," and, Lord, save, I perish. I knew God would be just to send me to everlasting woe, but O, would he? or would he have mercy on my soul? These were my anxious thoughts from time to time. Sometimes through the week I would feel very much troubled, and then on Sunday Mr. Jull would point out my case so fully in his sermon that I wondered how he knew what I felt; but as I had told no one, it would cause me to hope a little in God's mercy. One Sunday he took for his text: "Turn you to the strong hold, ye prisoners of hope," and he pointed out those cases so clearly and beautifully that really I could say that I had a good hope through grace. At another time his text was: "One thing I know, that, whereas I was blind, now I see." He described that so sweetly that I could say with the poor man, "That whereas I was blind, now I see." "Create in me a clean heart, O God; and renew a right spirit within me." The hymns commencing, "'Tis a point I long to know," and, "Shew me some token, Lord, for good," were the language of

my heart. It seemed to be my constant desire that it might be proven to me more fully if I were a child of God.

"Lord, decide the doubtful case,
Thou who art thy people's Sun;
Shine upon thy work of grace,
If it be indeed begun."

I remember in speaking once of God's dear people he pointed out the different characters and the way they were led, and I felt that I could not come in anywhere until he came to those that thought upon His name; and O, he did bring that in so sweetly that it made my heart rejoice. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." How good it was to hear him on those words. It made me feel I had a good hope through grace. The dear Lord was pleased to bless me in this way at times, and at other times I would be sent empty away. I went on in this way for two years or more, then in God's providence I was moved away to Maidstone for three months. While there I heard the gospel preached, but it was not experimental. I then became troubled, thinking I could not be one of God's children, as I could see no evidence, and felt to say with the hymn:

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

I did not have such deep soul trouble as some, and this troubled me. But this passage gave me comfort at times: "We know that we have passed from death unto life, because we love the brethren." I loved to be in their company. My sister, Bertha, and I had often walked quite a distance with them after leaving the chapel on purpose to hear them talk on the good things of the kingdom, for the things were so precious to us. I had a little Testament I used to carry in my

pocket, and when I thought no one saw me I would take it out and read, hoping that God would apply some word to my soul. One Sunday soon after my return from Maidstone Mr. Jull took for his text Hebrews xi. 16: "But now they desire a better country," &c. The words seemed good to me as he read them, for I knew that was my desire and chief concern. I felt he was preaching to me all the time. It seemed to establish, strengthen and settle me, and I felt I could say, My Lord and my God. I was happy, and from that time felt a great desire to be baptized, but O, was it the Lord's will? Would he permit one so unworthy to follow him through such a solemn ordinance? I sought earnestly for some proof. When mother would set me sewing in one room while she was working in the next I would take out my Testament and read, and in my heart was asking the Lord to bless some portion to my soul, if it were his will that I should be baptized, and as I read I came to these words: "For even hereunto were ye called: for Christ also suffered for us, leaving us an example, that ye should follow his steps." As soon as I read them, such great joy filled my whole being that I could have sung aloud, but I had not told mother any of these exercises. I felt this must be of the Lord, for I never could create such a feeling within me. Now I had a desire to tell some one, but who should I tell? My love grew stronger towards God's dear people, and the desire to follow him in the ordinances, and felt that I must tell it. On Sunday a dear man of God, a deacon in the church, was talking with me and asked me if I loved these things. I could not refrain from telling him my desire. I wanted to "tell to sinners round what a dear Savior I had found."

I felt like singing all the time. I could say with Moses, I choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Mr. Ashdown was pleased when I told him, and he told Mr. Jull that he had a little visit with me, and that it was with fear and trembling that I talked with him. A church meeting was called to decide my case, but when I went before them I could say but few words. I was told to step out a few minutes, and I thought they would not accept me; how could they when I had nothing to say? When I was called in Mr. Jull told me I was accepted as a candidate for baptism. I was surprised, yet so glad. The dear Lord permitted this unworthy worm to follow him through that solemn ordinance April 24th, 1870. I was happy all the time, and felt I could suffer anything for Jesus' sake. They sang the hymn, "Jesus, and shall it ever be, a mortal man ashamed of thee?" I felt I could sing every word with my whole heart. I was sixteen years old at that time. In 1875 mother and her family came to Canada, and two years later I was married. I have had many trials and severe afflictions, both of body and mind. The first few years of our married life we were in very poor circumstances, and I would often wonder where the scene would end; but God did not forsake me. Such passages as these would often come to my mind: "The Lord will provide." "He knoweth them that are his," which comforted me and helped me to put my trust in him. Five children were born to us, but God saw fit to take two of them to himself, which was a great trial. But he did not leave me comfortless, he permitted me to have my dear mother with me. One of them was taken when a year old, and the other one four years

and five months. The evening after this little one was gone my mother was sitting in the room with me. She was very quiet, and appeared to be thinking. After awhile she asked me to get pencil and paper and write some verses which had come to her mind. They were about my two dear little ones. I was astonished, and yet it seemed so sweet, and made me feel that God must surely be with us. I think the verses were published in the SIGNS. After this when trials came I would wonder what it was all for, and at one time these words came with power and sweetness to my mind: All to make us sick of self and fond of Him. Then I felt I could bear it all.

In May, 1887, after we had buried our two children, the way was made for me to go to the Baptist meeting at Dunwich with mother and sister Bertha. It was such a blessing to me, as I had not been to a true gospel meeting since coming to Canada. Elder Biggs and Elder Wyman were there, and they preached beautifully. I enjoyed it very much, and it was so good to meet with the Lord's people again and to see how they loved each other and how loth they were to part.

In 1888 our youngest daughter was born, and while she was quite young I became very ill and had to keep my bed. My mind was very dark, and I could see no evidence of being a child of grace. I feared that what I thought I had experienced was all imagination. My distress of mind and body was very great, and I tried to ask the Lord if I were really his to appear for my relief, for I felt I was sinking beneath it all. At length he did appear, bless his holy name. The words came sweetly and distinctly to my mind, The kingdom of heaven is at hand. In a moment all my doubts and fears were gone, and I could see all the way the

dear Lord had led me, and felt if I were able I could have written it all down. In about a year after this I was taken sick again, and was so low-spirited it seemed to me that my lot was more than I could bear. My sickness and trouble of mind were so distressing I could sleep but little. One night while feeling so cast down I fell asleep and dreamed I was standing at a door looking up, and saw the wall of a building, and a picture hung on it of God in the three persons, and a motto underneath with these words: "Rejoice in God." I awoke so doing, and could have sung aloud had I been alone, but I surely sang in my heart. Bless his dear name for his wonderful mercy unto me, and I so undeserving. I feel I never could have held on my way without these supports. Several times after this when troubles came I have been so tempted and tried I have wondered if there is a God, and if so, why does he permit all these things to be? O, if I could only feel that it were the Lord's will that I should walk this thorny way I could bear it patiently, and I would be willing to suffer for his sake; but I think he often sees fit to keep us in the dark for our own good and for his glory.

My mother was a great sufferer for many years from rheumatism, and the last few years she was in bed most of the time, and almost helpless. She bore it with wonderful patience. She was of a lovely and quiet disposition, and God gave her submission to his holy will most of the time. She would say to me, when speaking of her suffering, "It is all right, Emma; God has ordered that it should be this way." She loved to have us read hymns to her, and as she listened there was a happy expression on her face. As I was alone with her a little while the

last Christmas she was with us she said to me: "I shall not be here another Christmas." When asked if she would like Elder Durand to attend her funeral her face lighted up so quickly, and she said, "Yes, I would." Although very ill, we did not think the end was so near. Two days later she passed peacefully away to be forever with the Lord. My brother sent for Elder Durand, and we were so glad he could come, for he spoke in a very comforting manner on that sad occasion from Psalms xc. 16. (Her experience was published in the SIGNS in February, 1895.)

In August, 1907, Elder Lefferts came to Canada to preach. He spoke from the words about the poor man at the pool of Bethesda, and I felt he was preaching to me all the time. While he was speaking I felt I was being healed, that I could take up my bed and walk, that I could take up my cross and rejoice in the God of my salvation. For a long time after this I was happy, and could say I was glad I had been afflicted. Several times when I have been rejoicing, lines of poetry came to my mind that expressed just what I felt, and I believe they were given me of the Lord, as I am not gifted in that way at all. I could now see all the way the dear Lord had led me. I had never expressed to any one my suffering, so I did not tell them of my joy. But one day I was reading an article in the *Gospel Standard* headed, "The dying thief." The Lord had manifested himself to this poor man in a wonderful way, and he had never told any one. Then when he came to his dying bed it was a great trouble to him, saying he had robbed God of his glory, so called himself the dying thief. I thought of this a great deal, and as the Lord had proven himself so merciful, longsuffering to my

unworthy self, I would also be robbing him of his glory if I did not tell any one. So I sent the verses that I felt had been given me to Elder Lefferts, and also to you, as I had written to you a few times before. As time went on I found the Canaanite still dwelt in the land, and I was prone to wander from the God I desired to love; I was made to see my sinfulness, and had to cry out, Can God dwell here? I feared I was deceived after all. I wondered if it was the condition of my health that had brought about the many changes that I had felt. That same week Elder Fenton came to Brantford. When I heard he was coming I felt I could not go, as I was too sinful to meet with those dear people, yet I could not stay away. His text was Zech. xiii. 1. I felt he was preaching to me all the time. He opened up this Scripture in a beautiful way, so that I was again enabled to rejoice in the God of my salvation.

Early in the year 1910 I had a great desire to visit in the States. I prayed if it were the Lord's will a way might be made for me. I had received kind invitations from my sister in Tarrytown and the late Mrs. Durand, but I could not see the way. But now my desire was so strong that I asked the Lord to make a way, and felt in my heart that he would. I had not told any one my wish. In the spring I was ill again, and very poorly for some weeks, and once when I went to see my physician he said, "You have some friends in the States, have you not?" When I told him I had he said, "I would like to have you go there; it would do you more good than any medicine I could give you, and stay away not less than two months." He told my husband the same, and he said I was to go. My children were delighted, think-

ing the change would benefit me. I left home on the 11th of June, and visited my sister, Mrs. Blake. She and her family did everything for my comfort; but after awhile my mind grew dark again. One Sunday near the end of June my sister took me to New York to hear Elder McConnell preach. We were late getting there, and when we went in the first words I heard were: "I will bring the third part through the fire." O how good that did sound to me, and he went on to show how many ways the Lord tried his people, and how many doubts and fears they had as to whether their religion was genuine, and he spoke of the love that binds them together, so different from any other love. His discourse was most beautiful to me, and a love went out from my heart to them all, and I said within myself, They all speak the same language. Early in the month of July I went to Warwick to visit at Elder Lefferts', where sister Bertha was staying. Sometimes in the evening Elder Lefferts was led to talk on spiritual things. The first time, he spoke from the words, "And made us sit together in heavenly places in Christ Jesus." While talking he seemed to enter into and bring to remembrance the sweetness I felt when the dear Lord was pleased to set me at liberty under the sermon Mr. Jull preached from the words, "But now they desire a better country," &c. At another time he seemed to enter into what I had experienced, and I thought, How wonderful that he should be led to speak in that way when I had told him nothing about it. When I went to meeting on Sunday I could enjoy what I heard, and did not feel a pain while I was there. Those lines that were given me often came to my mind with much sweetness, and did all the time I was in the States: "I'll be

thy Shepherd, Husband, Friend, and thy Physician, too." I felt Jesus was my Physician every time I was blessed with the privilege of hearing the things of the Lord's kingdom spoken of. I felt, O how good this Physician is to me, and I not worthy of the least of his mercies. All the dear friends that I met were so kind that sometimes I would be quite overcome. One night in bed I was thinking of all the kindness I was receiving from God's people, and these words came with sweetness to my mind: O bless the Lord for his goodness, and for his wonderful works to the children of men. Then I thought again, How wonderful that Elder Lefferts was led to speak of the things I had experienced, and the words came, Leading you into all truth. O, I thought, it surely must be all of the Lord; it must be God that has brought me here, and these words came so sweetly: It is the Lord, let him do what seemeth him good. My very soul was filled with praise to his holy name. Then it occurred to me that this must be the fulfillment of my dream: heaven in two parts, the church being the first part. This is the church, and I was brought here without any effort of my own, nothing but a strong desire to come; I was helpless in the matter; the orders were given and it was done.

While at Elder Lefferts Mrs. Durand sent a kind invitation for sister and me to visit them. Accordingly we went, and they all received us very kindly. They did not seem like strangers to me at all, and I felt certain I was with the Lord's people. I felt nearly all the time, How good the Lord is to me, to make a way for me to be with and enjoy the company of his dear flock. I had some very sweet times while in that pleasant home, and also with some of the dear ones I was

favored to visit. I enjoyed very much hearing Elder Durand preach the first Sunday morning I was there. He spoke beautifully, and his words were so comforting. It was sweet to me to notice the true love and fellowship that prevailed among them. How good and how pleasant for brethren to dwell together in unity. I felt as I did at Elder McConnell's meeting: They all speak the same language, the language of Zion, love flowing from heart to heart. "How sweet, how heavenly is the place with Christ within the doors." While at Elder Lefferts he proposed that sister Bertha and I attend with him a five days meeting in Virginia. "I was glad when they said unto me, Let us go into the house of the Lord," for such it proved to be. Both Elder Fenton and Lefferts were there. My sister and I felt that we had a feast of fat things. I saw the same love prevailing there as in the other churches. I was indeed in "another country," and it seemed so to me in a twofold sense. These words flowed through my mind: "If such the sweetness of the streams, what must the fountain be?" And, "'Tis a heaven below, the Redeemer to know." A lady came before the church and was received for baptism, the first I had witnessed in the Old School Baptist faith. I also saw Elder Durand baptize a lady at Southampton on our return, a sweet and solemn scene to behold. I also was favored with a very pleasant visit with Elder and Mrs. Coulter and Elder and Mrs. Ker at their homes. Thus the Lord bestowed upon me some of the choicest blessings, praise be to his holy name.

I still have doubts and fears on account of my sinful heart, but some way since I had those verses given me, and a way made for me to visit the true church,

I cannot lose sight of them; they seem to stand out as a landmark in my path, and I cannot help thinking the Lord put them there. O may he ever help me to trust him where I cannot trace him, making me submissive to all his holy will concerning me, for without him I can do nothing, and his name shall have the praise.

Unworthily,

EMMA SMITH.

SULLIVAN, Ark., April 10, 1913.

BELOVED BROTHER CHICK:—Again this morning I find my mind taken up in talking with you. I can think of no better way than to write to you, for I find no one here to talk to of the wonderful and glorious works of God, therefore I am forced to write to a few of my people in far distant places. I do not wish to crowd out better matter, nor am I writing to have my name placed in the beloved paper, the SIGNS, but I know of no other way to communicate with my kindred, and I hope the cause is the love of God. This love is manifested to the children of God here in time, though it was in the beginning with God.

I have been meditating upon the deliverance of the children of Israel when they were led by the hand of Moses to the Red Sea. The enemy was at their back, and the sea was before them, so that they could not go either way. If they turned back the enemy would swallow them up, and if they ventured into the sea the waters would destroy them. What could they do? What a terrible position they were in. Then we hear Moses say, "Stand still, and see the salvation of the Lord." This command was with power, and they stood still. Then Moses with the rod smote the waters, and, behold, the waters divided and they crossed on dry ground, and their

enemies were destroyed. This is a beautiful type of the way in which the dear children of God are led even in this age of the world. When we go just as far as we can in our works, and come to the end of all things, we are made by the mighty hand of God to stand still and see the salvation of the Lord. As long as we are working for salvation we cannot see the salvation of the Lord. We must stand still to see his salvation. Then is revealed the work of deliverance from our dead works, and our heart is made to cry out, "Salvation is of the Lord." Dear brethren, the enemy is always at our back, and the blessed Savior is at the front, to lead and guide us, and to hold us up by the right hand of his power, for his own arm brings salvation, and he is the only deliverance of his people, and he is their Priest, their Savior and the fountain of life, the spring of all their joys, and when he delivers us he always gives us a song to sing, and no other can sing that song; it is a song of praise to his blessed name, who saved and called us with that holy calling which is in Christ Jesus. You, dear brethren, can remember when you were delivered from that burden of sin and you sang a song that you could not sing before. He delivers us from all our trials. If it were not so we would soon sink in deep waters of woe. How can our hope be lost when he loves us?

There is another thing that is in my mind much of late, and if it is not asking too much of you, dear brother, I wish to see your views upon this Scripture: The ransomed of the Lord shall return and come to Zion, &c. I hope the reason I ask this is to know the truth as it is in Jesus. It seems plain to me that they could not return to a place where they had never been, and neither can we thirst

for something of which we have not already tasted. There are some other Scriptures that I hope to see your views upon. "And greater works than these shall he do; because I go unto my Father." I cannot express all that I see in the wonderful works of God. I do much enjoy reading your editorials; you express what I see. I do not think you have ever written upon any subject but what I have seen it just as you expressed it, therefore I feel to write to you because we see so much alike in the beautiful things of God. Your views upon the doctrine of predestination are just as I see the matter, but I cannot explain it as I would like to do. So many seem to me to make foolish expressions upon that subject. Although I realize my many sins, and am made to weep and mourn on account of my wrongdoing and shortcomings, I feel assured that all was predestinated, yet the sin is mine. Somewhat I know, when they sin will claim it was predestinated, and it seems that they have no sorrow for their sins upon that ground. But, dear brother, I do not see this as they see it. I see it as it seems to me Joseph's brethren did. They were very sorrowful for their sin, which yet had been but the fulfilling of the purpose of God. I do sin and come short of the glory of God, and grieve because of it. Dear brother, your mild and loving way of speaking encouragingly to the little flock gives me great confidence that you are a servant set apart for that purpose, to feed the flock of the Father's pasture. Also with you, I want to name brother Ker, and many other dear ones who write through the columns of the SIGNS. It all is edifying to the saints. Many times when I read their dear letters I feel as though I want to see them, and grasp their hands. I think of dear

brother Beebe, now sleeping, and I rejoice in reading from his pen, and many times am made to say in my heart, While he is dead, he yet is speaking, and still lives in the hearts of his dear brethren, who have the witness within to testify to the truth as it is in Jesus. I believe, dear ones, that when your bodies lie low in the dust your works will follow you, as was written of some of old.

But I am not writing as I set out to do. We are many miles apart, but I have you in my heart, and ask that you each and every one will pray for me. There is no church near of my faith, and it truly seems I am away from home among strangers to the cause of Christ. It almost breaks my heart when the time for meeting comes, and I can almost see the dear ones and hear their songs, and when I try to sing my poor heart overflows, so that I cannot sing, yet I believe that I have found his promises sweet, and he comforts me in many ways, even in the lonely places. Let me say to all, Prize the privilege of gathering together, and forsake not the assembling of yourselves together, as the manner of some is. Remember there are some who have not this blessed privilege. I receive letters from different ones, and this is a great pleasure to me. I have received letters from brother Benson, of Delaware, and from brother Jones and others, which have done me much good. Some I have never seen in this life, yet they all tell the same story of Jesus, and bring good news to the hungry soul. Dear ones, I send this as a token of love, and to express my desire to know the truth. I am unlearned and very weak in spirit, but my desire is to follow in the footsteps of my blessed Jesus. I desire to be like him. Here we know in part and see in part, but there we shall see him as he is,

and be like him. It is the Father's good will to give us the kingdom. May the Lord still give you of his Spirit to feed the little ones in the future as in the past. Remember it is written, If we give a cup of cold water to a disciple in the name of a disciple we shall receive a disciple's reward. Please correct all mistakes.

From your sister,

ELLA DAVIS.

TOUCHET, Wash., April 20, 1913.

DEAR BROTHER:—The last number of the SIGNS is at hand, and I have been reading the many good letters from the brethren. Your editorial in response to sister Wellman was so rich, and full of the good things of the kingdom, that I feel a desire to join with you in your joy in these blessed promises which were so clearly brought out by you as you wrote upon the subject. My mind is called to the record of John upon the same subject. (1 John i. 3.) It seems to me that John here enters into the secret chambers of the heart and mind with the same message which your editorial bore, and we are not left to guess why John bore such a message. There is an idea in the minds of many people that if the message of the gospel does not awaken the dead sinner to life there can be no use in any one so frequently declaring the gospel. Now if they could be blest with the spirit of understanding, and read this message of John, I believe that every one who has been called by grace could respond to what John has said. I will quote the message, third verse: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." John's purpose in declaring the

gospel was that those to whom he wrote might have fellowship with him, and then he assures them that his fellowship is with the Father and the Son, and to have fellowship with John is to be one with him, and in union with him to have fellowship with the Father and the Son. Fellowship and love are one, or are so closely connected that they cannot be separated. Paul, speaking of this fellowship, said, I am persuaded that nothing shall be able to separate us from the love of God. God is love, and he that loveth is begotten of God. John tells us that this fellowship is wrought in us by the love of God shed abroad in the heart, and the result is that we love him and all those who are one with him. Our God makes this love manifest to us in his Son, our Lord Jesus Christ. For "God was in Christ, reconciling the world unto himself." One said, "Behold," when he saw God tabernacling in the flesh. Paul said, "Great is the mystery of godliness: God was manifest in the flesh," and John records the words of Jesus himself that he was in the beginning with God, and that he was God. To Philip the Savior said, Hast thou been so long time with me, Philip, and hast not known me? He that hath seen me hath seen the Father. I and my Father are one. Through these wonderful declarations of the Scripture we see the glory of this fellowship revealed. Jesus said, I in you, and you in me, and I in the Father. Thus we are new creatures in Christ Jesus, and all things are ours, and we are Christ's, and Christ is God's. No wonder that John said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." John said, That which we have seen and heard declare we unto you. These two

things belong to the senses of men. We see the lightning and we hear the thunder, we know these things because we have seen the one and heard the other. In the mouth of two or three witnesses every word shall be established, and John also here brings in a third witness. We have not only seen and heard, but we have also handled of the word of life. Thus we can now bear testimony of this life, and this is to the end that you may have fellowship with us, and that you may love us in Christ, for this is the evidence that we are passed from death unto life. One of old, beholding the beauty of this fellowship, said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" that is, in oneness, or fellowship. Now that we may mutually enjoy this goodness, we tell one another of this Word of life which we have seen, and this life is declared to be the light of men. It is this light which shows us the great depth of our corruption by sin, and it is this light which shows us the glory of God in the face of Jesus Christ. It is this light which enables us to behold Zion a peaceful habitation, and we also by this light hear the voice of God, even under the cloud, when despondent and perplexed with the vexations of this life, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." All this we see and hear and declare, to the end that ye may have fellowship with us, and this which our eyes have seen and our ears have heard and our hands have handled of the word of life assures us that our fellowship is with the Father and with his Son Jesus Christ. John further declares that if we walk in the light we have fellowship with one another, and the blood of Jesus Christ his Son cleanseth us from all sin. O how true all this seemed while reading

the sweet communications and your editorial in the last SIGNS. How my heart did run out in love and sweet fellowship to you all, who are strangers to me in the flesh. I have never seen any of you, nor seen your walk with the natural eye, but as I read my soul said, Behold, how beautiful upon the mountains are the feet of those who preach the gospel of peace, and bring glad tidings of great joy. Behold, what manner of love is this that reaches out to the ends of the earth, and embraces Zion, the city of our solemnities, in our affections, and joins in the heavenly song, joying and glorying in Jesus, our great Shepherd and our great sheepfold.

I must now stop, lest I weary you. But I hope you will pardon me for this intrusion. Whenever a new number of the SIGNS comes, and I begin to read it, I want to write to every correspondent and tell them what great comfort it is to me to read their articles. May God bless you both as editors in your labors, with the publishers and correspondents, for Jesus' sake. Amen.

Yours in a glorious hope of life and immortality beyond this vale of tears,
J. T. BARNES.

LOGAN, Ohio, March 5, 1913.

DEAR EDITORS:—I have had the sweet privilege of reading your paper the past year, and have often wished that I were so situated that I could give you a word of encouragement. You surely have remained steadfast in that faith which is founded upon the Rock, which was rejected by the builders. Paul, in writing to the church at Rome, says, "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." The way some people regard sound Baptist doctrine reminds me of children taking vermifuge. Any one who has ever smelled it knows that it is not pleasant to the taste, so something must be added to make it more pleasant to the taste. But this will nearly always destroy much, at least, of its effectiveness. So with sound doctrine; some will accept it very well if you allow them to add something by which to serve their own lusts, but it is a little too strong for them to take it as the Bible teaches it, but add a little conditional time salvation and limited predestination and to them it is then all right. But our God says, I have declared "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." If there is any limitation to this I fail to see it. He said also, I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more. Again he said, They that are whole need not a physician. I dislike much to see division among brethren. How delightful it would be if all could see eye to eye; but when ministers go so far as to say that they would as soon fellowship Methodists or Arminians as those who believe in the predestination of all things, it seems to me to be time to mark them, as Paul has directed, and perhaps avoid them. They are certainly endeavoring to cause divisions. I heartily indorse what brother J. M. Fenton said in the SIGNS of Feb. 1st, with regard to our views upon points of doctrine. They must be gained by a personal experience of them by those who have felt the need of them. Those who feel the need of salvation by grace

will hardly give over to the self-works plan. Paul in writing to the Hebrews said, "For when for the time ye ought to be teachers, ye have need that one teach you again what be the first principles of the oracles of God." If they had been clear there would have been no need of this second teaching; there would have been no need to feed them with milk any longer. But Paul further said, "Meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." I heard a person once say that good and evil, as used here, referred to our walk in life. But if you will read on you will find that it refers to sound and unsound doctrine, and the expression, "Those who by reason of use," refers to those who had a personal experience of these questions in their hearts. This may seem like a rude form of expression, but look, for example, at Peter's denial of his Lord. I feel from my own experience that I have often done the same thing, and under far less strenuous circumstances. To my mind predestination and election go hand in hand, and no Arminian will accept either. If all things were not predestinated, then some things must have been left to chance, and all chance work is Arminian in its nature. They teach that every one has a chance to be saved if he will only avail himself of it, and I think that all people in a state of nature believe this doctrine of chance, but with God all is certain, as he has decreed before the foundation of the world. I was once a believer in the doctrine of chance, and thought I could reform myself and please God at any time I saw fit; in fact, I thought I would not have many things to repent of, but when God showed me my condition as he saw me I

was ten thousand talents in debt and had nothing to pay, and I was made to realize that if I were saved at all it must be through the sovereign grace of God and the mercy of Christ, and O what joy was mine when he first spoke peace to my soul. I thought that I never should suffer again, but several years have passed away since I received this hope and I still have to implore his mercy and forgiveness, for the old man, self, is constantly pushing up, and he causes me many heartaches. God alone knows all our weakness, and what a blessed privilege to be able to turn to him for comfort in all our afflictions, and to be made to realize that without him we can do nothing good, no, not even have one good thought. Some say that these questions should be avoided, but Paul says that we are to declare the whole counsel of God, and this cannot be done without giving God all the power and glory, and this cannot be done without declaring the predestination of all things. For my part I am glad to have a complete Savior who can save to the uttermost. Let his presence be withdrawn for a moment and we are at once given over to Satan's wiles. But let us remember that our blessed Savior has bruised the serpent's head. Let us also remember that he is the Door into the sheepfold, and that it is by him we go in and out and find pasture; he alone can speak peace to our souls. It was prophesied of old that perilous times should come, and false teachers should creep in unawares, but let us always contend for the doctrine once delivered unto the saints. May God strengthen and help you fight the battle for the truth in the future as you have so well done in the past, is the prayer of one who feels to be one of the least of all the brethren.

Now if anything has here been said amiss, please cast over it the mantle of charity.

Your brother, D. W. FUNK.

LAMONTE, Mo., April 28, 1913.

DEAR BRETHREN:—I am sending you the letter of this dear young sister for your disposal. I have not her direct consent to send it for publication, but feel sure that it will be satisfactory to her. It will speak for itself. Could I write as I would, I would like to say something relative to the SIGNS as a standard paper among us. I think it is ably edited, and is as nearly a faithful standard of what has always been advocated as Old School Baptist faith and doctrine as can be found anywhere. This is the doctrine of the Bible, and it has always been advocated by the dear church of God. The SIGNS has been a constant companion of our fireside almost from my earliest recollection, and we have many early volumes of it filed away, and by comparing it as then edited and as edited now we find no change in it. It has always been, as it is now, firm upon the great principles of the doctrine of the Bible, yet at no time abusive toward others in defence of the doctrine. It has denied from time to time either advocating or believing that God is so connected with sin as to be the author of it, or in any way the cause of sin, and it has been stated from time to time by the editors that they could have no fellowship with the individual who would say that he had sinned because God had made him sin.

But I just wanted to express my love for the SIGNS and the excellent way in which it is edited. May grace still sus-

tain the editors and the many able correspondents in this glorious work.

In hope of eternal life,

J. A. TEAGUE.

HARRISONVILLE, Mo., April 20, 1913.

DEAR BROTHER TEAGUE AND WIFE:—I have been wanting to write you since the meeting, but I am so unworthy, still the impression has been so strong to write that I will try this evening, and do the best I can. I have asked myself several times this week when I thought about writing, Why is it that I want to write, when I have nothing worth writing? I love much to read your letters, they are comforting to me. You spoke of my letter to you being good and comforting. I am glad you found comfort in it, if there was any, but it caused me to shed tears, for I could not think of one word I wrote that would be comforting to any one.

I have subscribed for the SIGNS OF THE TIMES, and have received four numbers, and find it a good paper, and the contents are sweet and comforting to me, and mamma also. The last number is laden with beautiful reading, especially the article on Exodus xii. 1, 2: "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you." At first when I read this Scripture I could not comprehend the full meaning of it, but when I read the article the meaning came to me plainly, and I was made to think back to the time when I first received a hope, that that month was the beginning of months to me, and the first month of the year to me, and a sweet month it was. Brother Teague, the above is the way the understanding came to me while reading it,

and I received much comfort from it.

We had a good meeting last Saturday and Sunday; very many did not get out, because the roads were so bad. Sister Dobson did not come either day, as one of her daughters-in-law was very sick, not expected to live, and since then she has passed beyond this life. Mamma was not able to go again, on account of rheumatism. Papa and I went both days, and stayed for evening meeting Saturday. Brother Hall preached three good sermons. He said he would try and make arrangements so that he could be here at the May meeting. I hope it will be good weather, so mamma can go. I want to go to Kansas City this week and be at the regular meeting Sunday in the city. I intend to visit with brother Ogle if I go. I would be glad if he could come to the May meeting, and I hope that dear brother Fisher can be there.

Brother Teague, it will be a year this next meeting since I came to the church, and I have received many blessings, but have had times of gloom and sorrow. I have never regretted the step I took, although I do not feel fit to be among such good people, but I would not give up what little hope I have for anything, if I have any. Sometimes I get so low that I think there is nothing in all this anyway, and why do I grieve? But soon I feel the love creeping into my heart again for the dear people of God, for I love them with all my heart, and soon I am singing praises unto him, and O, if I could just stay happy like that all the time I would never grieve; but we are not promised these happy seasons all the time. It is well that we do not have them all the time, for we would not know how to appreciate them so well. After we have a long, dark season, and almost give up in despair, then when the bright

side comes with its blessings how our hearts do go out in appreciation to Him who is the maker of all things, from the smallest insect to the largest things of this wide world. Sometimes I look on a little insect with comfort, and think the Lord has power over its life the same as over you or me. How sweet it is to believe this, and it gives me much comfort. When anything terrible happens I am made to know it has taken place for some purpose, and was fixed to come to pass.

Well, brother Teague, I have written along here, and every word is as unworthy as I am, for they came from my own unworthy heart. This is at your disposal when you read it, burn it if you wish. I hope to see you at the meeting, and well I would love to see you all. I closed my school Friday, and had a dinner in the schoolyard. I think I shall go to the Normal again this summer. Love to one and all, and may the grace of God be with you all.

I remain your unworthy sister in hope of eternal life,

MABEL URQUHART.

LIBERTY, Ind., May 11, 1913.

ELDER S. H. DURAND—DEAR BROTHER:—I have just read with interest and comfort your article in the SIGNS on the one hundred and thirty-ninth Psalm. How sweet it is to fall in company, as we are traveling a lonely road, with one who can enter into our feelings and experiences. For a little while, at least, we can have a companion in joy or tribulation, as it may be, yet how often it is that the one thus comforting us vanishes from us (carried away by the Spirit into other experiences) and we see them no more for a time. I have been for months traveling, apparently, alone in a dark way, with no certain knowledge as to

where the road will lead me, or my business there, and have had many doubts, fears and mischievous thoughts while in this way. Many temptations are in the way, and I sometimes find myself on the brink of infidelity; my soul has been much "disquieted within me," and I would say, If the Lord be with me why does he not reveal himself to me? Or if he be truly God, why does he not remember Zion for his own name's sake? I have had some comfort in the language of the poor man who sought the healing of his son, (Mark ix. 24,) who "said with tears, Lord, I believe; help thou mine unbelief." His son had suffered from childhood, medical skill had failed, the disciples to whom he had appealed had failed; it looked like a hopeless case, and the poor man had nothing to base a hope on but his faith in Christ, and this faith was so obscured by doubts that he confessed it with a reserve and a prayer that the Lord would help his unbelief. Thus all things seem against me, yet deeper, higher and broader than all else is that abiding faith that God is able and will in his own time and way help me. The flesh of itself cannot have faith, neither can it destroy that faith that exists in the new man. Peter in the flesh denied Christ, but in spirit he said, "Lord, thou knowest all things; thou knowest that I love thee." I take comfort in such texts, because they remind me that in myself there is manifest these two contradictory principles: belief and unbelief. It is the flesh lusting against the Spirit, and the Spirit against the flesh, so that I cannot do the things that I would.

I often reflect with pleasure on my visit to the eastern associations. Your meetings this year will soon be at hand, and I trust they will be in peace.

Remember me to sister Bessie and Mildred, whom I have learned to love in the Lord. Wife and I have not been very well the past winter and spring. We would be pleased to have a letter from you.

Your brother, I hope,

W. N. THARP.

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."

Jesus spoke these words to Nicodemus, a ruler of the Jews. The Jews looked for their King, who should come and reign in righteousness, and Nicodemus was exercised in mind, looking for its consummation. Jesus spake as never man spake, and declared the things that were of God. The apostle John said, "God is love." We see the love of God manifested in his mercy toward us and in sending rain and snow upon the earth, that it may bring forth and bud and give seed to the sower and bread to the eater, and feed every living creature that God made. God's love is shown in his wise provision for all his creation upon the earth and in the world, but Jesus spoke to Nicodemus of a love of God that reached beyond these earthly blessings. God's love was to the world in his elect people, and they were by nature of the earth earthy, and of the world in Adam, and God so loved the world, that is, he loved them and all the world in them that goes to make up their earthly existence. Jesus would have Nicodemus to know that God did not confine his love to his elect as spiritual, but as of the earth. We might readily see how God would love that which was holy, spiritual, and not under condemnation, but the love of God extends beyond and embraces all that is of the world in his peo-

ple. In this we see the eternal, everlasting love of God displayed. As the poet says:

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love."

God's love was eternal and everlasting toward his people even before their creation in Adam, and Jesus declared this to Nicodemus. The love of God is manifested in the gift of his only begotten Son for the sins of his people. We who have an only son can measure in a faint way what this gift is. God's love is beyond depth, height, length or breadth, and yet it pleased the Father to bruise him and put him to grief. He was crucified by wicked hands, an acceptable sacrifice unto God. No other offering would answer or cleanse from sin. So we see the love of God to the world in the gift of his Son. "That whosoever believeth in him;" not whoever will believe in him, for it is not conditional, that we may or may not believe in him. Belief, spiritually, is wrought in God's people, for we believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead. One is not a believer in the Lord until he is raised from the dead. The evidence that Jesus is come is that the dead are raised up, &c. "You hath he quickened, who were dead in trespasses and sins." When one is risen with Christ that one believes in the resurrection of the dead, and of the body, and agrees with Paul, that there shall be a resurrection of the dead, both of the just and the unjust. Jesus said to the apostles, "Ye believe in God, believe also in me." His word was spirit and life, and the apostles believed by virtue of his word in them, for it is the voice of the Son of God that the dead hear and live; his voice is the power whereby they believe. Jesus said

of these that they should not perish. They who have come to believe in Jesus can testify that they have not perished; the storms have been very tempestuous and the waves have been high, but they still live, because Jesus lives. Jesus was the salvation of the apostles when they were upon the waves, and came with the comforting words, "It is I; be not afraid." So every one can testify to a deliverance from death, hell and the grave by his mighty power and love.

J. M. FENTON.

PHILADELPHIA, Pa., June 7, 1913.

FLORENCE STATION, Ky., Jan. 30, 1885.

DEAR BRETHREN:—I am going to try in my weakness to give a short sketch of my travel, as I hope, from nature to grace.

It was in the year 1857 I felt myself a wicked sinner in the sight of God, and became seriously interested in my lost and ruined condition, in which I beheld myself. My thought was, If it were in my power to get religion, I would do all in my power. So I went to church regularly and sought to get relief there, but the more I went, the worse was my condition. I went on thus, trying to pray, and daily sinking, as it seemed to me, until I concluded I had sinned away my day of grace, and there was no grace for one so wicked as I felt myself to be. My wife, my little children, nor any other person on earth, was any comfort to me; I wanted to be alone, for I thought surely there was no one like me. Finally I gave up, knowing in my mind I was lost and ruined, and felt it was just. I should spend my days a mourner, and I tried to reconcile myself that my condemnation was just. I wandered in this darkness until the year 1859, when in an unexpected way, and unexpected time, I trust,

my sin and condemnation were removed. I was driving a team by myself, with my head cast down, feeling I had no comfort on earth or in heaven, and all in an instant I heard, or seemed to hear, a voice saying, When I am with you why are you lonely? This tongue of clay has never found words to adequately express my feelings at that moment; for when I looked toward the heavens the sky was illuminated with a brightness I never have beheld since, and all things, even the trees and birds, seemed to be praising God on high, and I was so light I felt I could almost fly. I stopped my team and thought I could freely kiss the mother earth in thanks for the goodness of my Redeemer. My burden was gone, and I thought my troubles were ended, but alas, it was not many moments before the thought came, Perhaps you are deceived. While I was so happy I wanted to see old brother Darnell, or some one to talk with, but when these doubts came to me I would think I would not tell any one. When I got home I doubted it so much that I would not tell my companion, but I was very anxious to hear preaching, and thought I knew I loved the brethren, but did not want them to know it. I went to preaching very often, thinking I would talk to the church, but I could not think I was worthy, or that they would have me as one of their number. It was thus until the year 1874, when I went to meeting the fourth Sunday in September (as I was deprived of the opportunity on Saturday) with no thought of offering myself to the church, when as if by magic power it came into my mind so forcibly I could hardly wait for them to proclaim the door of the church open. I was received, and baptized by Elder T. F. Harrison, where I have tried to serve as one of

God's little ones; for it seems to me if one I surely must be the least of all, and I often wonder how the brethren have borne with my unworthiness.

Now I have told what I hope the Lord has done for me, and will close.

I remain your brother in love,

SAMUEL CROSS.

(See obituary on page 413.)

CHICAGO, ILL., Jan. 20, 1913.

DEAR EDITORS:—I am on my way to the far west, and would like you to publish in the SIGNS my new address, so the brethren can write to me, and should there be any brethren of the Predestinarian Old School Baptist denomination in my locality I would like to hear from them, as well as from my old and dear brethren from Ohio and Indiana. During the last three weeks of my stay here I have had the pleasure of visiting three yearly meetings in Ohio: the old Cæsar's Creek Church, in Greene Co., Ohio, in company with Elder Jackson, of Galion, and had a very pleasant meeting indeed. From there we went to the Pleasant Hill Church, near Delaware, Ohio, which church I have served for fourteen years as pastor. From there we went to the Providence Church, in Darke County, where I met Elder N. Peters and several members of other churches. The Beulah Church, of Cleveland, I visited some time ago, and had the pleasure of the company of brother Cross and sister Barker to my home church and bade them all good-by. Little did I realize (when I first contemplated my move to Idaho) the love and fellowship which existed between us here until the last meeting came. Good-by was said with many tears, but believing that our God rules in the army of heaven and among the inhabitants of the earth, and that all things work to-

gether for good to them that love God, and feeling there is something for me beyond the Rockies, I feel to say, Lord, lead on; guide us in the strait and narrow way; keep us humble, and at thy feet; make our duty plain before us, that we may finish our course with joy.

I ask you all when in your devotion to think of me, and pray that I may be kept faithful. Now, brethren, write to me, and address my mail to George L. Weaver, Filer, Idaho.

Yours in hope of a blessed resurrection, when we shall see Him as he is,

GEORGE L. WEAVER.

HERNDON, Va., May 20, 1913.

DEAR BROTHER KER:—I want you to allow me to say a few words to you in regard to the letter of mine published in the SIGNS of May 15th, 1913. I felt somewhat mortified after I had mailed it to you, for I felt that I had left out many things I had desired to speak of in the letter, and for that reason I felt mortified. All the "blessed" that Christ spake of in his sermon on the mount are so securely linked together that one cannot well speak from one verse without bringing in some of the following verses which state they are blessed. Jesus spoke of the poor in spirit; they are the same ones that hunger and thirst after righteousness. If one is financially poor and destitute on this earth he longs for something to satisfy his hunger and thirst, and it is in like manner we are made to hunger and thirst after righteousness, and Jesus said all such shall be filled. Where then shall we look for this righteousness to satisfy our hunger and thirst? We cannot look for it in the world, neither can we look for it in ourselves, but must look to Jesus, who is our righteousness, and when he appears we are

filled. One of old said, "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore." I feel this way when I attempt to write a letter, and am sure of getting into deep water, and unless the Lord holds me up I am sure to sink. I felt that way when I wrote my last letter to the dear editors of the SIGNS; I felt that I was sinking fast, and had to cut my letter short.

I am about well of my cold, but still afflicted with throat trouble.

Please excuse me for calling your attention to the things I have written about, and believe me to be your well-wisher and a lover of the SIGNS, and I beg to thank you, brother Ker, for your sympathy in my affliction.

Your brother, I hope, in Christ,

JOHN F. OLIVER.

[It is not an unusual thing for those who write or speak of the wonders of grace to feel that the best things are left unsaid, but it does not always so appear to those who read or hear. We are sure that no one noticed any shortage in brother Oliver's letter, to which he refers. We enjoy his letters, and wish he would write oftener.—K.]

SHARPSBURG, Ky., March 26, 1913.

DEAR BRETHREN:—You will find inclosed check for our dear family paper, which we have been taking about fifty years. Although it has been changed in form, we feel there has been no change in doctrine. It comes laden with such able articles from dear brethren from all parts of the land; we feel of late how good they are, and hope they may still write on, for their writings are comforting to the poor of the flock; and may the editors also continue their labors to our comfort, for, like many others, we hardly ever hear the doctrine preached. We

are many miles from any Old School Baptist Church.

I only intended to send my subscription, it being past due.

Your brother,

T. J. RATLIFF.

CARD OF THANKS.

I WAS born on the fourteenth day of May, 1842, in Fauquier County, Virginia, consequently May 14th, 1913, was the seventy-first anniversary of my birthday, which was kindly remembered by a large number of my friends with letters, cards and other tokens of remembrance and expressions of good will, and I take this method of conveying to them, one and all, my heartfelt thanks, and to express my appreciation of the kindness and love expressed in their letters and cards, of which there were seventy-one, just the number of my years. There was also inclosed in the letters tokens to the amount of fifty-seven dollars in money. I feel to say, Truly the Lord is good in raising up to poor unworthy me so many kind and loving friends, for which I know I can never thank and praise him sufficiently.

Your loving brother and sincere friend,
A. B. FRANCIS.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

CORRESPONDING LETTERS.

The churches composing the Warwick Old School Baptist Association, in session with the New Vernon Church, New Vernon, N. Y., June 4th, 5th and 6th, 1913, to the churches and associations with which we correspond send greeting.

DEARLY BELOVED IN THE LORD:—Once more have we been blessed of the Lord in being gathered together in associational capacity, and the session just concluding has been harmonious and profitable in every sense. Your messengers have communicated good things, and the gospel of the grace of God has been the theme of all the preaching, and has comforted our hearts in the assurance of hope in the mercy of God. Our churches are dwelling in peace, and mutual interest in each other's welfare is so keen that we have the assurance of having all things in common and being of one mind concerning the order of God's house. We regret the absence of some of your ministers and messengers, and hope that our next meeting, appointed to be held with the Middletown and Wallkill Church, in Middletown, N. Y., next year, at the usual time, will be more largely attended.

Assuring you of our unabating love and fellowship, and desiring your prosperity and peace and the continuance of your correspondence, we are, in faith and hope, yours in the Lord.

H. C. KER, Moderator.

JOHN McCONNELL, Clerk.

NO MORE LARGE HYMN BOOKS.

WE are very sorry to announce that the supply of our large Hymn Books is exhausted, and we will not be able to fill any more orders for same, but can furnish any number or binding of the small Hymn Books.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1913.

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 PETER III. 19.

DEAR BROTHER CHICK :—If it be the Lord's will, I would like for you to give through the SIGNS your views upon the Scripture in 1 Peter iii. 19: "By which also he went and preached unto the spirits in prison."

Your sister in Christ,

(MRS.) R. G. AKERS.

WILLIAMSON, W. Va., March 8, 1913.

We hope that our sister will excuse our delay in responding to her request, as the delay has not been because of indifference to the request, but has arisen from other causes.

For a long time our mind has been settled as regards some things connected with the text suggested, and these thoughts we feel willing to present as clearly as we can.

First, we will say that there is here no reference to the Romish doctrine of purgatory, nor any proof of the theory that our blessed Lord, after his crucifixion and before his resurrection, while his body lay in the tomb and he himself was in paradise, went to those then dead and preached to them his gospel, thus giving to them, as it is asserted by this same Romish church, another chance to believe, repent and be saved. If indeed our Savior did thus go and preach to the dead whose spirits were in an intermediate

state between hell and heaven, that preaching could not be thought to be limited to those who lived at the time of the flood and were drowned in its waters, as the text asserts, but must have been to all men, of all ages, from the creation down to the time when Jesus died upon the cross. But the connection of the text expressly declares that this preaching was to those who were disobedient before the time of the flood, during the one hundred and twenty years in which Noah was preparing the ark. Nothing is intimated regarding those generations which lived previous to this time of one hundred and twenty years, nor concerning the many generations between the flood and the death of the blessed Master. The truth is that the language of the text has no reference to anything that Jesus did after his crucifixion and before his resurrection from the dead. We know that his body was laid in Joseph's new tomb, and that it arose from the dead and came forth out of the tomb the third day, and we know that while his body lay in the tomb he was in paradise, as he declared to the dying thief should be the case with both of them. Paradise is not an intermediate state between this world and either hell or heaven; on the contrary, the testimony of Paul in 2 Corinthians, twelfth chapter, is that paradise and the third heaven are one and the same place or state. Surely we may dismiss this theory of the Romish church without further comment.

The expression in the text, "spirits in prison," is not a solitary one in the Scriptures. Reference to other places in the word in which similar language is used will, we think, throw light upon it. In Isaiah xlii. 7, we read, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness

out of the prison house." As will be seen by carefully considering the connection here, the reference is also to the Savior and to his work of redemption from sin and death, which constitute a veritable prison house, and are felt to be so by all who have been redeemed. So also in Isaiah xlix. 9, it is said concerning this same work of redemption, "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves." In Isaiah lxi. 1, it is written, as being embraced in the preaching of the Savior, that he should declare the opening of the prison to them that are bound. In Zechariah ix. 11, it is written, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." We have referred to these portions of the word to show that, sometimes at least, the word "prison" and the word "prisoners" are used figuratively, to set forth the condition of the Lord's chosen people, either in affliction or in the bondage of sin and condemnation. From these Scriptures it appears to us that we shall not be doing violence to the text in 1 Peter if we understand it in the same way; that is, it is a figurative presentation of the condition of those to whom Noah preached righteousness in the days when he was preparing the ark, wherein eight souls were saved by water. The language of the text has no reference to any such thing as a work of preaching, accomplished by the dear Redeemer while his body lay in the tomb, but to that preaching which through his Spirit was proclaimed by Noah in the days before the flood.

The language immediately preceding this nineteenth verse seems to bear out this view of the subject: "Being put to death in the flesh, but quickened by the

Spirit." It ought to be noticed that the preposition "by" may also be translated "in," and so would read, Quickened in the Spirit. This Spirit evidently is the Spirit of God, the Holy Ghost, which shall also quicken our mortal bodies, as his body was quickened. By the Holy Spirit working in his disciples all through the gospel time Jesus has been preaching his own gospel, so also by the same Spirit he preached to the antediluvians by the words of Noah, and in all the prophets afterward until his coming the Spirit wrought, testifying of the sufferings of Christ and the glory that should follow. It was not a solitary and strange work of the blessed Lord then when he preached to those who lived just before the flood, but, in all ages and everywhere Jesus has been proclaiming the truth by the tongues of men. He has done this by the Spirit of God dwelling in men and causing them to long to speak that their souls might be refreshed.

But it may be questioned, Why then does Peter here refer especially to this one time and this one generation of men? If our blessed Lord through the Spirit has been preaching to prisoners in all generations, why single out this one generation? It appears to us that the reason is found clearly set forth in the connection. In verse eighteen the apostle declares the great truth of the atonement, saying, "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." Through his atoning sacrifice he has brought all his people through the waters of judgment safely, as the ark bore eight souls safely through that judgment which destroyed the ungodly world. This was the most striking instance of the judgment of God against the ungodly that the world ever saw. Instances of his judgment of ungodly men are record-

ed elsewhere in the Scriptures, as, for instance, Pharaoh and his hosts at the Red Sea, the destruction of those who offered strange fire and the declarations of the Savior concerning the final destruction of Jerusalem, which were so completely fulfilled less than a generation afterward; but none of these equaled this overwhelming of the whole world by the waters of the flood, and in all these last named judgments, while some were destroyed others were saved. So here Noah and his family were saved by the ark, while all the world perished. It seems to us that this was the one especial reason why Peter refers to this one instance of the preaching of the Redeemer through the Spirit. Let us notice besides this that nothing is said about the effect of this preaching of Noah by the apostle, but the narrative in Genesis shows clearly that it produced no effect upon the ungodly; Noah and his family alone knew and received the truth, and were saved from death. The same thing has been true of the preaching of the gospel ever since. The burden of that preaching has been that all men are sinners, and that the judgment of God rests upon all men, for that they have sinned, and that all sinners shall perish, and that in Christ alone is salvation. But as it was in the days of Noah, so now, no one pays any heed to this save such as are possessed of faith as was Noah and his household. Thus by preaching the line is drawn which separates the living from the dead; those who are not of God do not hear it, while those who are of God do hear it.

Let it be noticed that the spirits in prison are said to have been disobedient. Noah and his family were not disobedient, because faith wrought in them obedience in preparing the ark, and the preaching through the Spirit by Noah

did not produce obedience in the disobedient. Preaching is not intended to this end. Preaching produces an effect upon the men of faith, in that they hear it gladly and are stirred up by it to more rejoicing in Christ, and to a remembrance of his commandments. But at no time has preaching ever wrought the love of God in one where it did not exist before. It has indeed at times stirred up hatred, so that men have gnashed with their teeth upon those who preached to them, but by it has no man ever come to delight in that which he did not delight in before; and so we do not read that through the preaching before the flood by Noah any one included in this term, the disobedient, ever came to a belief in the impending doom, nor to any sorrow for their sins, nor to any desire to share in the building of the ark, nor to enter therein. On the contrary, they went right on in their careless, wicked ways until the flood came and they perished. Yet this gospel of the ark, and the salvation that was in it, was preached then in the hearing of all men by Noah, both by word and deed, and, no doubt, many knew that it was his faith that the judgment of God should one day fall upon the ungodly, while those who were of faith should not perish. Men do not love the truth of God, the truth of salvation by grace, salvation provided by the Lord, any better to-day than they did then. It is preached in their hearing, but as then, so now, they walk onward still in their disobedience, and will continue to do so until they also shall perish.

One thing further we desire to call attention to. The apostle says that they were saved by water, not from water, but by it. They were indeed saved from the water of the flood by the ark, but the apostle here declares that in a figure they

were saved by water. The waters of the flood wrought a complete separation between Noah and his family and the ungodly world in which he and they lived. This was a salvation from all that association with ungodly men which had been such a grief to the hearts of Noah and his family. But let it be remembered that there would have been no salvation to Noah by the water had there not been in his heart before the flood a salvation wrought by the Spirit of God, which separated him in desire and in spirit from the ungodliness of the world around him. Now the water of the flood separates him outwardly from that from which he had been separated long before in spirit. The waters of the flood would not have wrought any salvation for him at all had Noah come over on this side of the flood with the same evil heart that was his before his call by grace, and which now dwelt in all the wicked who perished. Now the apostle says that "the like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." The waters of the flood, which saved Noah from outward contact with the ungodly world about him, were a figure of that salvation which had been already wrought in his heart from the love of sinful things unto holiness. So also is baptism a figure unto all who are saved by the grace of God now. By the water of baptism we declare that we have been separated from our old sinful lives, and from all the ungodly of the world. We are buried in the figure of baptism as though we were dead to the former life, and have become separated from those who do not love and serve God, and in a figure we are raised

up into a new life, even the life of God in Christ. But baptism would be a lying figure to us were we not already separated in heart and in spirit from the world. This inward separation God does work in all his elect when they are effectually called by grace, and he commands all such as experience this salvation to testify to this work by the figure of baptism, and this figure of baptism is appropriate and suitable, because in it is signified both a death and burial and a resurrection, and he who is dead and buried and has risen again lives in another state altogether. Such an one is as completely separated from his former life as was Noah before the flood in feeling and desire, and by baptism he becomes outwardly separated from his old companionships and associations, as was Noah and his family by the waters of the flood. There is then a salvation to the living in Zion, and to none others, in baptism. This salvation is not, as the apostle expressly says, the putting away of the filth of the flesh, which is sin, for nothing is really filthy but sin. There is no regeneration, no atonement, no cleansing of guilt from the sinner in baptism, as Romanists and others vainly teach; baptism is simply the answer of a conscience already made good, through atoning blood applied by the Spirit. This means that in baptism we confess what the blessed Lord has already done for us. Baptism is the "amen" which believers render to the gracious work of God in their salvation. By it believers declare that they hope in the atonement wrought by the death and resurrection of Jesus, and believe that the Spirit of God has wrought out in them the fruits of salvation, so that they now are living the life of the Spirit through faith in the Son of God. C.

CIRCULAR LETTERS.

(Written by Elder B. E. Cabbage.)

The Delaware Association, in session with the church at Cow Marsh, Kent Co., Del., May 21st, 22nd and 23rd, 1913, to the churches and associations with which we correspond sendeth greeting.

DEAR BRETHREN:—We desire to declare in this Circular Letter the testimony of God's power to save, and of the wonderful riches of his grace and the beauty of his holiness, God sending his own Son Jesus Christ in the flesh manifest to Israel, his people (the church) his omnipotent power to do whatsoever he wills. Therefore we find the army of heaven and the inhabitants of the earth, all things in the earth and under the earth, heaven itself, and all the hosts of them, in perfect conformity to the will and purpose of a just and holy God, who is unlimited in power, might and dominion, and of whose wisdom, knowledge, grace, truth and mercy there is no end. Who can testify of God's power to save like unto the elect lady, (the church) or that poor supplicant at the throne of grace asking God's mercy, who has found comfort in the coming of Jesus with healing in his wings? Who can tell of God's power to save and testify of this salvation but those who are the lost sheep of the house of Israel, those who were lost, but now are found? These are they who were blind, but now see, by the grace of God and the efficacy of Christ's blood, that what they are they are by the power of God to save them from the law of sin and unrighteousness. Therefore, brethren, in your testimony of God's power to save, and of the riches of his grace, you are speaking the things you do know and testifying the things you have seen; you are telling the whole truth, ascribing the honor and praise to

Him to whom all honor and praise is due. How wonderful then is the riches of God's grace, that his people should be given by faith to behold the everlasting arm of God round and about the church, the new covenant, Christ the Head over all things to the church; to be given to know and feel our nothingness and need of wisdom and knowledge and grace, yet to be furnished from time to time with the graciousness of divine favor, not because of our own merits, but because of our need of grace and the goodness of God's love of his people through Christ, who is made unto you wisdom, righteousness, sanctification and redemption, the fountain of God's love burst forth, wherein we see the beauty of God's holiness. He loved you when you were without merit, yet in your sins, and called you with an holy calling, that you should stand blameless before him in love by the righteousness of Christ, the Mediator of the new covenant, the whole order of things changed, your sins and unrighteousness remembered against you no more forever, transgression and disobedience credited in full by the obedience of Christ, unholiness turned away from Israel and dethroned by the coming of her King in the beauty of his holiness, who in love reigns in the hearts of his people. Therefore all blessings in church relations, the fellowship of the saints and the guidance of the Holy Spirit, emanate from the great Head of the church, who has all power in heaven and in earth to save all them that come unto him by the Father. Therefore, brethren, may we stand in this circle of love and fellowship and declare the praise of our risen Lord, and unite in naming him King of kings and Lord of lords over all things to the church, now and evermore. Amen.

B. E. CUBBAGE, Moderator.
P. M. SHERWOOD, Clerk.

MARRIAGES.

By Elder A. B. Francis, June 18th, 1913, at the residence of the bride's father, Mr. Wm. Laws, near Wango, Md., Elmer Francis Hastings and Miss Agnes Belle Laws, both of Wicomico Co., Md.

OBITUARY NOTICES.

Mrs. Abbie E. Weeks, of Gardiner, Maine, died May 27th, 1913, aged 52 years and 10 months. Our sister was the beloved wife of brother Will Weeks. To that union was born one son. As wife and mother she was, as our brother Will expresses it, "pure gold," and sore in truth is their bereavement. Our sister united with the Church at South Gardiner in September, 1895, and was baptized by the writer. Her religion was not a lip religion, for she was of a quiet disposition. She was a good listener to gospel preaching and conversation among the brethren upon the things of God. Several conversations that I was privileged to have with her, especially during the last years of her life, showed that she was very graciously taught in the deep things of God, and that they were her chief concern. Her bodily health had been declining for some time, and when the time of her departure arrived she was sitting in her chair, as well, apparently, as she had been for some time; she leaned her head on one side and in a few minutes breathed her last, and her soul took its departure to be with Christ, which is far better.

At her funeral the writer preached from the words of Abigail to David: "The soul of my lord shall be bound in the bundle of life with the Lord thy God."—1 Samuel xxv. 29. Her body was conveyed to the cemetery, there to await the resurrection at the last day with the likeness of the glorious body of our Lord Jesus Christ. The bereaved husband and son have the sympathy of all who know them. May the Lord graciously comfort them. The little flock, the church at South Gardiner, sigh over the removal from our midst of another one whom we loved in the truth, yet we sorrow not as those who have no hope.

ALSO,

Miles Cunningham, of Whitefield, Maine, departed this life May 31st, 1913, aged 83 years and 6 months. Our brother united with the church at Whitefield, Maine, in September, 1878, and was baptized by Elder F. A. Chick. Our brother was one who ever manifested his soul's sacred pleasure in the gospel of Christ, and loved the conversation and companionship of the household of faith. Many times during the past twenty years the Whitefield Church assembled for worship in his house. In conversation upon his hope in the Lord Jesus and love unto the saints it was ever with deep emotions that he testified his

faith in the Savior. Unto you that believe, he is precious. This was verily so with our brother. The gracious Lord carried our brother and our dear sister Cunningham through all the burden and trials of their pilgrimage, and they proved that word to be true, "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." Our brother's physical strength had been gradually diminishing for several years, but the Lord has released his spirit from the mortal tabernacle. He leaves to mourn their loss our sister, his wife, his daughter and granddaughter. May the Lord sanctify their bereavement unto them.

At his funeral the writer preached from the words: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it."—Rev. xxi. 23, 24.

FREDERICK W. KEENE.

Mrs. Laura Tubbs Culpepper was born July 1st, 1870, died May 22nd, 1913, making her stay on earth 42 years, 10 months and 21 days. She professed a hope in Jesus in early life, and united with the Primitive Baptist Church in Lavaca Co., Texas, in the year 1890. She was married to brother Louis Culpepper, Jan. 17th, 1894. To that union were born ten children, of which two preceded her to the grave. Sister Laura was a kind christian woman, a loving mother and a true and loving wife. She was loved by all who knew her, and was ready at all times to render assistance to those in need. She loved the Primitive Baptists, and stood firm and unmovable in the doctrine of salvation by sovereign grace. She had been afflicted many years with heart trouble, but lately other afflictions set in and an operation seemed necessary. She was taken to the hospital, but lived only a few moments.

The writer was called to conduct the funeral services, and reached their home the 23rd, went with a large company of friends and relatives to the Riddleville Cemetery, where a large number of friends were gathered. I tried in much weakness to speak words of comfort to the grief-stricken husband, children, relatives and friends from 1 Cor. xv. 49, and Romans v. 12, after which her body was laid in the grave to await the resurrection of the dead. As she has borne the image of the earthly, so also shall she bear the image of the heavenly. She died in full triumph of living faith. She had enjoyed a good hope through grace, turning neither to the right nor left, but lived and died in the love of the doctrine of grace from start to finish, having no confidence in the flesh. We would say to the bereaved ones that are left behind, Do not weep for her as those who have no hope, for she is only asleep in the arms of her Savior, in whom she so long trusted. It will not be long be-

fore the call will come and each of us shall lie down in sleep, only to awake in the morning of the resurrection, when this mortal shall have put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. Weep not, dear children, your mother is asleep. She will not be disturbed, but shall sleep until Jesus shall come with the voice of the archangel.

Sister Laura sat up in bed the morning of the day she died and wrote some letters, some of which will appear later if we can get them.

J. B. BOWDEN.

Samuel Cross was born in Davidson Co., N. C., Jan. 15th, 1828, and moved with his parents when in childhood to Marshall Co., Ky. He was married at the age of twenty-five years to Miss Nancy A. Park, Dec. 15th, 1853, and to that union were born nine children, three boys and six girls, three of whom, together with their mother, preceded him to the grave, she having died in 1872, at the age of 41 years and 7 months. In the year 1880 he was again married, to Miss Emeline Austin, of Graves Co., and to that union were born five children, three boys and two girls. He was deprived of his last companion only two months before his death, she having died Nov. 8th, 1912, at the age of 68 years, 1 month and 15 days. Brother Cross moved from Marshall Co. to Graves Co., and settled in the northern part, where he reared his family. He joined the Old School Baptist Church at Mt. Pleasant, in Graves Co., in the year 1874. He was ever a faithful member, and so long as able he was always present with his church. He was much devoted to the cause of his Master, and his house was ever open to his brethren and friends. For several years before his death he was afflicted, and became almost helpless before the end came. Notwithstanding his bodily afflictions his mind remained strong and firm. He often spoke of his hope of a better world, and often rejoiced in the thought of the finished work of salvation through Jesus. He fell asleep at the home of his daughter, Mrs. Susan Galloway, Jan. 7th, 1913, at the age of 84 years, 7 months and 23 days. His remains were laid to rest at Mt. Pleasant, the first and only church he was ever a member of, there to await the call from on high, when he shall come forth with the image of the blessed Jesus to see him as he is and ever be with him, where no suffering and death will come.

Written at the request of his children.

J. M. PERKINS.

William Barnes departed this life Feb. 17th, 1913. He was born March 12th, 1835. He was an orderly, quiet, firm Old Baptist. He joined the church Aug. 17th, 1880, was ordained deacon July 20th, 1881. He was faithful in every walk of life. "Be thou faith-

ful unto death, and I will give thee a crown of life." I believe he received that crown. He left to mourn his death two sons and one daughter by his first wife. He had no children by his second wife, who was Miss Bettie Jones, now living in Guthrie, Ky. She was a faithful companion, and did all she could for his comfort, but God called him home, where we all hope to go when the Lord says, Come. He was a Confederate soldier, joining the army in the fall of 1861 and serving until the spring of 1865. He was always ready and willing to attend his church meetings. If brother Barnes was not at Red River Association we knew that sickness prevented him. To his widow and children who mourn his departure I would say, Weep not for husband and father, he is now better off than we are. There is no more sorrow, no more pain, no more trouble, all is glorious peace. When this earthly house of our tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens. The battle will be fought and the victory won through our Lord Jesus Christ. Brethren and sisters of Red River Association, let us not sorrow as those who have no hope, for if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. May God's rich grace keep us all in the way of truth until he comes.

J. K. WOMACK.

Robert F. Morris was born in Worcester Co., Md., Jan. 18th, 1851, and departed this life May 11th, 1913, aged 62 years, 3 months and 24 days. He was the eldest son of our late brother John L. Morris, who was for many years a prominent and active member of the church at Nassaongo, Wicomico Co., Md. The subject of this notice was married to Rosa L. Tilghman, Jan. 28th, 1879. He and his wife were both baptized by Elder T. M. Poulson, June 26th, 1897, at Nassaongo, and he was an active, useful member and faithful deacon to the day of his death. He was a true and faithful husband, a kind father, a good citizen and a true friend. What more can be said to the credit of any man? But his hope of salvation did not rest on these virtues, but solely and absolutely on the atonement which our Lord Jesus Christ made by the shedding of his blood for sinners. He was a firm believer in the precious doctrine of salvation by grace alone through the effectual offering of Jesus Christ once for all, by which he forever perfected all them that are sanctified; also in personal and unconditional election, the absolute sovereignty of God, predestination of all things, effectual calling, preservation of the saints through grace to glory and the resurrection of the bodies of the saints from their graves. Brother Morris had been enjoying good health up to the time of his death. That morning he arose about his usual time and fell to the floor of his bedroom and died in a short time,

without regaining consciousness. He leaves a disconsolate widow, who feels that what the Lord does is right, but feels very lonely, as there was true companionship between them, both in temporal and spiritual things; also two sons and two daughters, several brothers and sisters and a large connection of relatives and friends, by whom he was highly esteemed; but most of all is the loss felt in the church, but their loss is his everlasting gain. May the Lord sustain and support the bereaved companion and children and comfort all who mourn.

A. B. FRANCIS.

Anderson Bray, of Locktown, N. J., died Friday, June 6th, 1913, aged 86 years, 6 months and 1 day. He had been in very poor health for many years, but was in bed only about a week before he passed away. Although he suffered greatly at times, yet he bore his suffering with patience. He always had some kind word of comfort for his family. He often would say, I am ready to go any time, but willing to wait God's time. Death came suddenly; the last words he uttered were, "This is death to me." Mr. Bray was born on the farm where he died. I was personally acquainted with Mr. Bray, and am well satisfied that he was a subject of God's saving grace. I have spoken in his house several times, and he always expressed complete satisfaction with what I said. I have not the least doubt but that he is now in glory. He leaves a lonely widow and two daughters, with friends, to mourn, but not without hope. God bless all who mourn with grace.

Elder Fenton preached from Hebrews ix. 27, 28, and sang Mr. Bray's favorite piece, "Death is only a dream," to the comfort of the friends. He was buried in Sandy Ridge Cemetery.

D. M. VAIL.

Ella Gay Poling, daughter of John and Celia Poling, departed this life April 11th, 1913, aged 21 years, 10 months and 24 days. She was a kind and affectionate child, and was loved by all who knew her. She had never joined the church, but gave evidence of a hope in Christ. She will be sadly missed, as she was the only child they had at home. She leaves father and mother, one sister, two brothers and two half-brothers, with many friends, to mourn their loss. May God comfort the aged parents and enable them to say, Though cast down, not forsaken.

ELISABETH PHILLIPS.

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

Mrs. C. Schade, N. Y., \$1.00.

MEETINGS.

THE Red River Association will be held with the church called Tykes Grove, four and one-half miles east of Cedar Hill, Robertson Co., Tenn., on the L. & N. R. R., the second Sunday, and Saturday before, in August, 1913. All sound Predestinarian Baptists are welcome.

E. J. ANDERSON, Moderator.

THE Siloam Association of Oregon and Washington will meet at Nesika, Lewis Co., Wash., commencing on Friday before the second Sunday in August, 1913. Those coming by rail will take the Tacoma & Eastern at Tacoma, Wash., and go to Morton, where they will be met with teams and conveyed to the place of meeting. All are cordially invited to attend.

SONORA A. HESS, Clerk of Association.

THE Hazel Creek Association of Regular Predestinarian Baptists will meet with Spring Creek Church, near Stahl, Adair Co., Mo., in her fifty-ninth annual session, on Wednesday after the fourth Sunday in August, 1913, and continue the two following days. The passenger train from the east that leaves Kirksville at 10:22 a. m. will be met at both Novinger and Stahl on Tuesday. The same train will be met Wednesday at Stahl. Also the train from the west, due at Stahl at 5:45 a. m. will be met at Stahl Wednesday. A cordial invitation is extended to all who believe in a God that is able to do his will without the aid of man.

S. B. JONES, Moderator.

H. C. CATE, Clerk.

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SYLVESTER HASSELL.

WILLIAMSTON, N. C.

I find the postage on my book, "Day unto Day," to America is 9 pence (18 cents), and I thought it would be 6 pence, or at most 7 pence. I think on consideration, as the expense of publication has been very heavy, notwithstanding a most encouraging sale, I had better say I will send to any of your readers the half calf gilt edge edition for 5 shillings (\$1.20), or the cloth edition for 4 shillings (96 cents) postage free.

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ELDER S. HASSELL.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81. MIDDLETOWN, N. Y., JULY 15, 1913. NO. 14.

CORRESPONDENCE.

AVONDALE, Ala., June 11, 1913.

DEAR EDITORS:—I am in receipt of a letter from brother L. D. Seals, of Van-leer, Tenn., who seems to be confused over my article in the SIGNS of May 15th, current volume. He asks me several questions, which he wishes me to answer either privately or through the SIGNS, and as it is probable that others are like brother Seals, I feel that it might be best to reply through the SIGNS, as I am desirous of being understood, both in writing and preaching, and my religious views are always public property. If I know my heart, my object both in writing and preaching is not to confuse, but to edify and comfort.

Brother Seals wants me first to “more fully explain” what I mean by dividing the Bible into “three parts.” I will say, first, that there is a division in the “word of truth,” for Paul admonished Timothy to “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” The word of truth, I think, is the Scriptures. There is a division between the law and the gospel; there is a

division between the works of the flesh and the fruit of the Spirit; a division between the carnal mind and the spiritual mind; between the old man and the new man; between the outward man and the inner man; between the flesh and the Spirit; between obedience and disobedience; between the church and the world, and I might go on, but this will suffice. It seems to me very plain that some Scriptures are doctrinal, some experimental and some practical, and all are profitable for doctrine, reproof, correction and instruction in righteousness, that the man of God might be perfect, thoroughly furnished unto every good work.

Brother Seals wants to know what I mean by saying “doctrinal.” Do I mean to say that God’s little children do not experience the doctrine of God? In reply to this I will say that my understanding of the Scriptures, as well as my own individual experience, is that God’s children do not learn the doctrine in their first experience. What I mean by “doctrine” is the fundamental principles of salvation, such as election, predestination, effectual calling, efficacy of the atonement of Christ, final preservation of the saints to glory, &c. In our first

experience we only rejoice in the fact that we know there has been a change wrought in our hearts by some power above our own. We know that we are not as we once were, old things have passed away, and, behold, all things have become new, and we find ourselves hungering and thirsting after righteousness. Still at this time we may be like the blind man, only "see men as trees walking," or we may say like another, Lord, who is he, that I might believe on him? We are now only babes in Christ, and as to doctrine (or even of the knowledge of Christ as our Savior) we have to learn these things line upon line, precept upon precept, here a little and there a little, step by step, and all these things come to us as we travel along through life's pilgrimage, by searching the Scriptures, by hearing the gospel, by afflictions and otherwise. I do not believe that the Lord reveals these things to his people independently of the gospel; that is what the gospel is for, to give knowledge of salvation; to teach and instruct those who are born of the Spirit of God in the doctrine and faith of Christ; to instruct them in the way of the Lord more perfectly, &c., until they all come into the union of the faith, unto a perfect man in Christ, &c. When I first obtained a hope in Christ I knew nothing about doctrine. I had some ideas about election, but they were ideas that I have long since ignored, and I will here say that I learned but little about doctrine until I read the first volume of Elder Gilbert Beebe's Editorials, and that was six or seven years after I had united with the Primitive Baptists. I will add that I am by no means a graduate yet. Look at the thousands of the Lord's regenerated people now in the world who have no correct knowledge of the doctrine of God our

Savior. I know the Scriptures say, "All thy children shall be taught of the Lord; and great shall be the peace of thy children," but I do not understand this teaching to all come at once, or all of it to come in the same way.

Brother Seals wants to know if I mean to say that the experience of God's children is outside the doctrine, and what I mean by saying "practical." In reply to this I will say that all these three things are inseparably connected, and all belong to the same class of people, but that we do not learn them all at the same time. Paul said to some that "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." It seems that these were "forgetful hearers;" had forgotten that they had been purged from their old sins, &c. They had let slip the things that they had heard.

Brother Seals wants to know if the doctrine is one thing, experience another, and practical godliness another. To this I reply, Yes. But it seems to me that I have already answered these three questions.

Brother Seals asks again, Can a man that is being led by the Spirit of the all-wise God neglect his great salvation? To this I reply, Not while being led by the Spirit of God. But it seems to me that neither the church as a body, nor the individual members are at all times led by the Spirit of God. It seems to me (judging from the conduct of individual members and the turmoil and confusion which get into the churches sometimes) that the devil gets into the church and brethren sometimes act in a way that indicates that they are being led by the spirit of the wicked one, instead of the Spirit of God. I do not believe that a

child of God can so neglect his salvation as to forfeit eternal life in Christ. Salvation is something we obtain here in this life, and either enjoy or neglect in a measure according to our conduct and appreciation of it. "Behold, now is the accepted time; behold, now is the day of salvation." The apostle said, "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." He also said, "There is, therefore, now no condemnation to them which are in Christ Jesus," but he immediately added, To them "who walk not after the flesh, but after the Spirit." Is it not a fact that God's people sometimes walk after the flesh, rather than after the Spirit? And when thus walking after the flesh do they not experience condemnation? The truth of the matter is that while the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death, we are under law to Christ, and "he that hath my commandments, and keepeth them, he it is that loveth me." We are no more under the law, but under grace. The doctrine of election and predestination does not release the people of God from their obligations to the Lord and to each other, and every transgression and disobedience is sure to receive a just recompense of reward here in this world.

Next, brother Seals wants to know this: Can a man who has been taught by God's grace to deny ungodliness and worldly lusts, can that man thus taught live in ungodliness? Would a man thus taught be considered a man of grace? I know that the apostle said, "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 evil world." To my mind the word "should" here implies an obligation, and it does not imply an impossibility of living ungodly, and some of the Lord's people do (to some extent at least) live ungodly and unrighteous lives, but at such times they are living after the flesh, and not after the Spirit, and are doing despite unto the Spirit of grace. Why all these admonitions and warnings if it were not possible for the people of God to go astray? I have only to refer to my own experience to know that these things are true, or else I am no child of grace, and am deceived in the whole matter.

Brother Seals wants to know if the child of God is kept by God's power, and if so, does he follow after ungodliness? Yes, the Scriptures say we are "kept by the power of God through faith unto salvation, ready to be revealed in the last time," and notwithstanding the waywardness, imperfections and unrighteousness of the Lord's people, the Lord will keep them by his power, deliver them from the wrath to come, and finally safely house them all in heaven. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Brother Seals wants to know if it is the child of God that cannot do the things that he would. Why of course it is, and it is this same child of God that sometimes does the things he should not do. No man is perfect in the flesh. Neither the flesh nor the carnal mind is changed in the new birth, hence the warfare, but Paul said, I keep under my body, and bring it into subjection, &c. There is a continual warfare between the flesh and the Spirit, and sometimes we give way to the flesh, and then we are sure to go wrong, but (manifestly) as

many as are led by the Spirit of God they are the sons of God.

Brother Seals' last question is, "If God leads his children by his Spirit, does he not lead them anywhere and everywhere he wants them to go? If not, why not?" To this I say, Yes, he leads them anywhere and everywhere he wants them to go, and when thus led by his Spirit we do anything and everything he wants us to do, but when left to ourselves, and living after the flesh, we do anything and everything, or at least follow such a course as is not sanctioned by the word of God.

I believe I have now about covered all the ground brother Seals has assigned me, but of course much more might be said. I admit that the brother has given me some knotty questions to answer, but a ten year old child could ask questions that Paul himself could not answer if he were here, and Peter said that Paul had written some things hard to be understood. I have replied to these questions the best I can, and have tried to answer in the light of divine truth.

In afflictions and tribulations,

H. J. REDD.

PINE BLUFF, N. C., March 12, 1913.

MY DEAR BROTHER KER:—Inclosed I send you a copy of a fiftieth wedding anniversary letter which I wrote and sent to Elder P. D. Gold and wife on the anniversary of their wedding day, and if you think it worthy of a place in the SIGNS, you are at liberty to publish it.

Affectionately,

GEORGE D. CONKLIN.

PINE BLUFF, N. C., January 23, 1913.

ELDER AND MRS. P. D. GOLD—MY BELOVED BROTHER AND MY DEAR SISTER:—Fifty years ago yesterday, be-

fore the ceremony was performed which made you husband and wife, you sang in the deep recesses of your joyfully enraptured souls, if you did not sing with your pleasant voices, the following beautiful and very appropriate lines:

"With garlands be the altar crowned,
The shrine of love's devotion,
The festal flowers be strewn around,
Swell high with joy's emotion.

Let every heart with joy now beat,
While former vows we now repeat;
We pledge, we pledge our mutual love,
Which time no more can sever,
For with that sacred band above
We hope to meet forever."

And then when your solemn vows were lawfully witnessed upon the shores of time, and were solemnly recorded in the courts of heaven, and were now ready to be acknowledged by the courts of earth, in the same joyfully solemn manner you were ready to sing again the following appropriate lines:

"Before the eyes that watched our youth,
The hearts of our communion,
Before the friends we've loved in truth
Joined in a sacred union,
Without a doubt or single cloud
We'll swell the joyful strain more loud;
We've pledged, we've pledged our mutual love,
Which time no more can sever,
For with that sacred band above
We hope to meet forever."

The fiftieth anniversary of your wedding day is a fit occasion to call up in sweet remembrance the loving-kindness and superintending care of a covenant-keeping God in joining your loving hearts together in such a sacred union as has been a mutual solace to you while making your pilgrimage journey for fifty years. It is also a very pleasant and suitable occasion upon which to recall some of the cherished reminiscences of life through which thus far you have passed, and it affords you an agreeable opportunity to speak of some of the dear,

familiar faces of friends whom you have seen, together with some of the comfortable and pleasant moments spent with them in conversation, which now loom up brightly and sweetly before you as you now in memory turn over some of the silent pages of the past forty or fifty years.

In the bright and happy morning of your espousal, while looking forward with pleasant and hopeful anticipations to the future, I presume that you hardly expected your youthful lives to be prolonged to see the fiftieth anniversary of your wedding day, and to have the pleasure and comfort afforded you of witnessing and enjoying its pleasant festivities under such highly favorable circumstances as I suppose it was your privilege and joy to have through the kind smiles of an overruling and merciful Providence, and by the approving kindness of your heavenly Father, who has so tenderly and lovingly watched over you and yours through an eventful life, with an eye single to his declarative glory, and to your unspeakable joy and happiness. His providential and fatherly care over you both, his dear children, was most signally displayed in bringing you out of the dominion of mystery, Babylon, with a high hand and outstretched arm, when in your experience you had been brought to that sorrowful place in which you could not sing the Lord's songs, which had now become so sweet to your inmost souls, even while yet in that strange land, and he removed all the unpleasant obstacles out of your way and gave you a very welcome place in his beloved Zion, and qualified you, my beloved brother, in an eminent degree to fill the important place which he in his eternal mind so graciously designed from the ancients of eternity that

you should fill, and he gave you the sweetest message that it was ever the comforting privilege of poor mortals to declare to his dear chosen people. For fifty, perhaps sixty, years, my beloved brother, you have stood upon Zion's walls, where you were set according to the eternal counsel of God, and have been declaring to her favored inhabitants, according to the commandment of your Lord and Savior, the comforting, cheering and soul-inspiring news that Zion's warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins, and while during all these years it has been such a sweet theme to you to thus speak comfortingly to Jerusalem, and to cry unto her such highly important and glorious news, yet there have no doubt been many intervals of time in your life when you have been led to seriously doubt your vital interest in your Savior's pardoning blood, and also you, no doubt, have been many times led to call in question the marvelous and gracious dealings of the Lord with you in calling you as a valiant soldier in Israel to stand upon his walls and declare his glorious truth, with which he was pleased in his infinite wisdom and boundless love to make you so fully acquainted, and to give you such a sweet relish for and taste of, and out of the abundance of your heart at times you have no doubt felt seriously to inquire of the Lord as did David, "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?" Did you, my beloved brother, ever get lower in your mind than that? Well, let us hear David again, when he had a little sunshine and was again

cheerily ushered into the presence of the Lord manifestly: "In thee, O Lord, do I put my trust; let me never be put to confusion." Again he said, "O God, thou hast taught me from my youth;" and he has also graciously and lovingly taught you, my brother. "And hitherto have I declared thy wonderful works," again said David, and this also has been your sweet privilege to his glory and to the great comfort of your dear and beloved kindred in Christ and dear, interested friends. David prayed, "Now also when I am old and grayheaded, O God, forsake me not, until I have shewed thy strength unto this generation, and thy power to every one that is to come." Again, he said, "O God, who is like unto thee! Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shall bring me up again from the depths of the earth."

"His love in times past forbids us to think
That he'll leave us at last in sorrow to sink."

It is sometimes the pleasure of the Lord to hide his face from his dear servants, as well as from all his poor and afflicted people, and then they must mourn. But

"Anon the clouds depart,
The winds and waters cease,
While sweetly o'er their gladdened hearts
Expands the bow of peace."

"Though clouds his face obscure,
And dangers threaten loud,
Jehovah's covenant is sure,
His bow is in the cloud."

These inward trials and experiences in which the Lord schools his dear servants and his dear people are for their good, as you, I have not the least doubt, believe. Summing them all up the apostle Paul says of them, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the

things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

"How trying the process by which we are brought
To bow to the will of the Lord;
What care he bestows; yea, what wisdom and love
Are seen in his dealings, while making us prove
That 'tis well to pass under the rod.

He knows that when all things go smoothly along,
We recline on the wilderness sod,
And therefore he chooses by crosses and woes
To make us pass under the rod.

O discipline painful, yet needful, that we
May certainly wait on our God;
If necessity drove not, we seldom should go,
And much less his presence and Spirit should know,
If we did not pass under the rod."

Now, my dearly beloved brother, knowing that you have been such a true and tried witness of your dear Redeemer, and having so comfortingly, clearly, boldly and unhesitatingly declared the glorious truth of God, which has been so comforting to you, as well as to your dear kindred in Christ all these many years, and that with humble boldness which is so becoming in a dear, tried sentinel upon the walls of Zion, you have continued to labor to the present time, I do not doubt that now you, with your dear life-partner, are permitted to wait patiently, and with peaceful and firm resignation, for the display of your heavenly Father's will and pleasure concerning you both. I kindly hope and trust that when the last rolling billow of time with each of you shall dash and break upon the heavenly shore of the eternal world, it shall be your crowning joy to know that the many earthly conflicts and the painful experiences through which you have been called to pass are now about to be exchanged for the blissful and unalloyed happiness that is beyond the confines of time; and while I firmly believe that your now imprisoned spirits will then be released from these cold tenements of clay,

and be joyfully wafted upon heavenly breezes to the unclouded regions of immortal glory, your dust will be carefully and tenderly confided to the narrow earthly cavern for safe keeping, until the glorious morning of the resurrection, when it will triumphantly and gloriously arise at the voice of the archangel and the trump of God, when the Lord himself shall descend from heaven with a shout to awaken the dead.

"Asleep in Jesus, peaceful rest,
Whose waking is supremely blessed;
No fear, no woe, shall dim that hour,
Which manifests the Savior's power."

Now, my dear brother and sister, in bringing this very lengthy fiftieth anniversary wedding day letter to a close, I feel to tenderly and lovingly say that we realize the solemn hour of dissolving nature with you draws every day nearer, and at the longest it will be but a little while when the sweet voice of your heavenly Lover will fall gently, I trust, upon your listening ears, and in the tenderest, loveliest and sweetest accents of the dear Savior's love you will hear the comforting words, "Child, your Father calls, come home."

"Away from sorrow, toil and pain,
Away from worldly loss and gain,
From all temptation, tears and care,
My home is there, my home is there."

It would have been one of the greatest of earthly pleasures to me could I have been with you upon this anniversary, but I was with you in spirit. I trust, my dear brother and sister, you had a lovely time, and that it all was of great comfort to you, as well as to each dear member of your loved family circle, both those living under your roof and those having homes of their own. I presume they were all gathered together on this pleasant festive occasion, and that the loving smiles of the dear Redeemer were pleas-

antly and comfortingly felt by you both, and by all who were so highly favored as to be of the happy number present.

With warmest and unswerving love, I remain your brother in hope,

GEORGE D. CONKLIN.

[OUR dear sister Gold has been called home since the fiftieth anniversary, and we deeply sympathize with brother Gold.—K.]

HORTON, Kansas, March 22, 1913.

DEAR BRETHREN EDITORS—Inclosed I send you a letter from sister Mary Ellison, which I received some time ago; if you see proper, please give it a place in the SIGNS.

Your sister in hope,

NANCY S. SIMMONS.

OKLAHOMA, Kansas, Feb. 27, 1913.

DEAR GRANDMOTHER:—I ought to have written you before now, to tell you that the two bundles of papers reached me all right, and that they have been a source of much pleasure to me, although I have not read them all as yet. I thank you more than I can tell. When I read after some of the gifted writers I feel like saying that no men can work the work they do except God be with them. Sometimes I think that some one excels them all, and then it is another that carries my mind away from my lowly, sinful self. Then there are the little letters from the poor, weak ones, like myself, and I feel such a kinship for them that I would love to take my pen and write to them all, telling them how much I appreciate them, and to bear testimony to my belief of the truth as it is in Jesus. But it is not in me to write like others, yet in my simple way I would like to tell you of some precious thoughts which have been of much comfort to me this winter.

I feel to hope that they were given me from the source of every good and perfect gift.

I was writing to dear old sister Wiley, of Oklahoma, yesterday. She is, like you and me and many others, situated so that she seldom gets to meeting, and I tried to tell her some thoughts that I have had on the name of the Lord in connection with this text: "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." I trust that it is the blood of Christ which brings me into a sacred nearness to these people and that causes my thoughts to be so often with them. When deprived of the privilege of meeting with them how comforting it is to think that the book of remembrance was written, not only for those who speak often one to another, but also for those who think upon his name. O if I could only clothe the thoughts that are sometimes given me with language adequate to express the beauty and loveliness I see now and then in his glorious name, I would like to publish it to the ends of the earth, for unto me, even me, who am less than the least of all saints, is grace and mercy so abundantly given that for a small moment I am enabled to look away from self, and to think upon the Name that is more glorious than any name that is named, and to feebly hope that I am one of those for whom the book of remembrance was written.

So many of the poor and afflicted writers in the SIGNS complain that they never get to hear preaching, but this complaining shows that they are of those who think upon that dear Name. This is the Rock upon which we build our

hopes of rest and peace after the weary toils of this sorrowful life are over. In the third chapter of Exodus he calls himself by different names. He bade Moses tell the children of Israel when they should ask him who had sent him to them, that "I AM hath sent me unto you." He said, "I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them." He had heard the groanings of his chosen people, and remembered his covenant with them, and he said, I will take you unto me for a people, and ye shall know that I am the Lord God. It appears that all these names are uttered in demonstration of his wonderful power and majesty, but I always feel a special wistfulness, inquiry and awe when I think upon his name: "Jehovah." I fear that he is not known to me by that name; it seems that it must mean something sublimely awful, yet when he calls himself by that name, just before he gives such precious promises of deliverance from their miserable bondage, it must mean that though filled with awful majesty and power, he is also tenderly compassionate to his afflicted and poor people. But "such knowledge is too wonderful for me; it is high, I cannot attain unto it." His name is indeed "Wonderful." His name "I Am" is very significant. "I am that I am." Not one thing to-day and something else to-morrow. "I am that I am." "I am God." "I change not." I am the same yesterday, to-day and to-morrow. Therefore his people may depend upon and safely trust in him, he will not fail nor be discouraged. He said, I the Lord have spoken, I will also bring it to pass; my counsel shall stand, and I will do all my pleasure. He can never be frustrated

or turned about by men or devils. The wicked are his sword, he uses them to execute his vengeance, to pour out his wrath upon the wickedness of the earth, which is indeed great. For the Lord most high is terrible. Who is like unto the God of Jeshurun, who rideth upon the heavens in our help, and in his excellency on the sky? He said, It is I, fearful in praises, doing wonders. Great indeed is the Lord, and greatly to be praised. His name is also called Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. There are times in the experience of his saints when the significance of one or more of these names is applicable to their peculiar state of mind, but all pertain to his infinite attributes of perfection and holiness. How I would like to hear some one who is able to do business in deep waters take up each one of these dread and awful names and expound their meaning, and draw out the sweetness and comfort of each one. It would surely be honey out of the rock and oil out of the flinty rock. Take this one name, "The Almighty God;" how my heart thrills with ecstasy and admiration as I think of when he first appears to his people by that name, when they are under the cruel bondage of the taskmaster, sin, and it seems as if there is no eye to pity and no arm to save from this hideous thralldom, then truly it is a God of almighty power alone who could bring deliverance, then help must be laid upon One who is mighty, then the bondage is broken, and the poor burden-bearer is given rest and peace. Now he receives the garment of peace for the spirit of heaviness and goes on his way rejoicing.

"But 'tis not long before they feel
Their happy souls begin to reel."

Snares and pitfalls are on every hand.

"Ten thousand baits the foe prepares
To catch the wandering heart,
And seldom do we see the snares
Before we feel the smart."

Now whither for help shall I fly? Listen, poor, tried child: "Like as a father pitieth his children, so the Lord pitieth them that fear him." Like a father! O to whom could we more willingly and gladly turn in time of need for help than to a loving, pitying father? And the everlasting Father supports us in all our troubles, and will not forsake us.

Take the name, "The Prince of Peace." It is said, Lord, thou wilt ordain peace for us. But in the weary turmoils through which we must pass in the journey of life it does seem at times that peace and comfort are nowhere to be found. But when Satan appears to stop up our path and fill us with fears, God's people triumph by faith.

"He cannot take from us,
Though oft he has tried,
This heart-cheering promise,
The Lord will provide."

The God of peace shall bruise Satan shortly under your feet. He shall give you the peace of God, which passeth all understanding, then you realize indeed that he is the God of peace. He is King of Salem which is King of peace. Then let us be of good comfort, and live in peace, and the God of love and peace shall be with us. He is our Prophet, Priest and King; he is our Lawgiver and Judge; he is our Daystar, the Sun of Righteousness. O think of the wonderful meaning encouched in the manifold names of our God and Savior. As our Prophet he foreknew all things, and by inspiration in his servants he foretold all that was necessary for his people to know, and all that was written aforetime was written for our learning and for our instruction in righteousness. As a Priest

he made atonement for us, and by the one offering perfected them that are sanctified. Whatsoever he does is done forever, and nothing can be put to it or taken from it. Isaiah in the year that King Uzziah died saw the Lord high and lifted up, and his train filled the temple. All for whom our great High Priest made atonement and perfected forever compose that train, and it fills the temple. There will be no room for any other train, such as the Missionary train, or Sunday School train, for his train fills the temple. Nothing can be added to it, nor anything taken from it; not one will be left out.

"How would the powers of darkness boast
If but one praying soul be lost!"

But it will not be so. Let not your heart be troubled, neither let it be afraid. He declares that nothing shall be able to pluck one of the little ones out of his hand. Every one of that train can prayerfully and trustfully say,

"But I have trusted in thy grace,
And I shall yet behold thy face."

He shall never fail nor be discouraged, he shall see of the travail of his soul, and shall be satisfied. As a King he is all-powerful, and works all things after the counsel of his own will, and none can say to him, What doest thou? He is the blessed and only Potentate; he is the only Lawgiver, and as Judge he declares that his law is perfect.

Again, he is called "Counsellor." He does not need a mission board of learned theologians with which to consult, but he says, I, even I, am he, and beside me there is no Savior. Now unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings. He is the Word of God. "In the beginning was the Word, and the Word was with God, and the Word was God," and the Word was made flesh and came and

dwelt among us. Thus his name is also "Immanuel," God with us. He took not on him the nature of angels, but a body was prepared him, and he partook of flesh and blood, and was made like unto his brethren, that he might be touched with the feeling of their infirmities, and be able to succor them that are tempted. His life is our example, and his death our only hope. He was made like unto his brethren, yet without sin. Without sin, and yet he was a man of sorrows and acquainted with grief. He was bowed under the load of the sins of his people, which he bare in his own body, and for them he died; he was derided, insulted and slain. In agony he cried to his Father, If it be possible, let this cup pass from me. For this hour came I into the world, and then he said, "Thy will be done."

"He dies, the Friend of sinners dies,
See Salem's daughters weep around;
A solemn darkness veils the skies,
A shudder, trembling shakes the ground.

Come, saints, and drop a tear or two,
For him who groaned beneath your load;
He shed ten thousand drops for you,
Ten thousand drops of richest blood.

Here's love and grief beyond degree,
The Lord of glory dies for me,
But O what sudden joys we see,
Jesus the dead revives again.

The rising God forsakes the tomb,
The tomb in vain forbids him rise,
Cherubic legions guard him home,
And shout him welcome to the skies."

He is risen with healing in his wings and is exalted a Prince and a Savior, and is set down forever at the right hand of God, where he ever liveth to make intercession for us. Then let not our hearts be troubled, nothing shall ever separate us from his love. He pleads for his people at his Father's right hand. Whatsoever he doeth it shall be forever. His work is finished, the redemption of their souls is

precious, and it ceaseth forever. There remaineth no more sacrifice for sins; nothing more is required. The great Judge's decision is that the law is satisfied. And now what doth God require of thee, O man, but to do justly, love mercy and walk humbly with thy God?

Sometimes I think that one of the most precious names by which he is called is, "The Lord our righteousness." O does not that cover all our shortcomings? All our righteousness, which is but filthy rags, is taken from us, and the righteousness of the Most High is our righteousness. For their righteousness is of me, saith the Lord.

"And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him," and he was clothed in filthy garments. So will it be declared of us whenever we try to clothe ourselves with the filthy garments of our own righteousness. We will have the same opposer that Joshua had: Satan will be right by us. But it was commanded to take away the filthy garments, and to clothe him with a change of raiment, and so they set a fair mitre upon his head, and clothed him with garments. Now what kind of company is he in? And the angel of the Lord stood by, Satan was rebuked, and Joshua was a brand plucked out of the fire.

"My filthy rags are laid aside,
He clothed me as becomes his bride;
Himself bestows my wedding dress,
A robe of perfect righteousness."

And now, O glorious consummation of heavenly bliss, as a further token of love for the bride whom he hath clothed with his own robe of righteousness, he gives her to bear his own adorable name, and proclaims to all ages to come, This is the name whereby she shall be called, The Lord our righteousness. "Let us be glad

and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." What shall we then say to these things? If God be for us who can be against us? O that we could at all times praise the Lord for his goodness, and his wonderful works to the children of men, until we shall fully see him as the Alpha and Omega, and behold upon his vesture and upon his thigh the name written, King of kings and Lord of lords.

Dear grandmother, and I hope I can say, sister in Christ, these are some of my thoughts. I have had many interruptions in writing, and have but poorly expressed what I have desired to say. My hope in the name of the dear Savior is all that sustains me in my life of loneliness and sorrow. I go sorrowing, and yet rejoicing in the name of Christ. I try to walk worthy of the vocation wherewith I hope I am called, but I have to look to the heavenly Bridegroom for all my fine linen. He promised to supply all our need. I feel my need of the righteousness of saints to be very great indeed. I hope I am one for whom the book of remembrance was written, yet I feel so keenly my unworthiness in and of myself that I tremble and fear that it cannot possibly be that I am included in that bloodwashed throng. But this I do know, if ever I was embraced in that number I will never be left out.

I know that you read many good articles and that I ought not to intrude upon you with my lengthy letter, but you are often in my thoughts, and I felt that I would like to write this to you. If it wearies you, do not read it. You know so much of what my troubles have been and the

lonesome path that I trust you will overlook and excuse this long letter.

I remain as ever, I hope, your sister in the hope of a better life,

MARY ELLISON.

NEW YORK, N. Y., Feb. 7, 1912.

ELDER S. H. DURAND—DEAR FATHER IN ISRAEL:—For such I esteem you. I feel to be the least in my Father's kingdom, if one at all. "O wretched man that I am! who shall deliver me from the body of this death?" This language is in a measure expressive of my condition of late. I know not why, but it appears that it has been my lot to pass through low places, and at times I feel to be in the very belly of hell, and the miserable state in which I am cannot be described. If I could only be assured that it is the light of God our Savior shining in the dark recesses of my wicked heart and making manifest its vileness, teaching me to know the corruption of my nature, there might be some consolation in the thought that the fires of hell are burnings of God's love to prepare me for his kingdom here on earth, and bring me to eat the crumbs that fall from the Master's table. Surely if I am to be given a place among his people I must needs be refined as gold is refined, and tried in the fiery furnace of affliction, doubts and fears. I sometimes consider the process through which gold in its crude state has to pass before it can come forth pure, and when my eyes are opened to see myself in the true light, I am made to hope that God is leading me and teaching me to know him as the only true God. I feel to be a pilgrim in a strange land, an outcast in the land of Assyria, but here is where I am made to call upon him to have mercy on me, a sinner. The language of Jesus as recorded in the fifth

chapter of Matthew is very precious to me at times. He says, "Blessed are the poor in spirit: for their's is the kingdom of heaven." I certainly feel to be of that class. "Blessed are they that mourn: for they shall be comforted." I hope my mourning is of the kind that is known in Zion. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." If I know my heart, I do hunger and thirst after His righteousness. "Blessed are the pure in heart: for they shall see God." Here, dear brother, I seem to be cut off, for when I turn my eyes within I am made to cry, "Unclean, unclean," but my prayer to God is that he will create within me a pure heart; that he will take away the heart of stone; that he will cause the meditations of my heart to be of him and his glorious kingdom; that he will undertake for me, else I must fail. A few nights ago I was reading this Scripture: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." I felt to know that our Savior was addressing his disciples, for verily a dead sinner could not knock, and I was brought to the point that I was made to call upon him to deliver me from that horrible pit of despair. I was so cast down in my feelings that I was hoping for some manifestation that his mercy had not clean gone forever. Upon reaching my office the next morning I found such a good letter from an esteemed brother in the Lord that I was built up and made to praise God, from whom all blessings flow. Ah, dear brother, there are times when he bestows his love and mercy upon this poor worm of the dust in such large measures that I

am crushed and am made to praise him with unutterable language. Why should he bestow his boundless grace upon such a wretch as I am, is something I cannot answer, except that he will have mercy on whom he will have mercy.

I meant to tell you what a feast of fat things I received while reading your article in the April 15th, 1910, SIGNS, under the head, "The Virtuous Woman." I just read it this last week, and the article which follows, by Elder Badger, was very, very good. When I read such writings from the pens of the dear fathers in Israel I am made to feel that I know nothing as I ought to know. I hope I am grateful to my Lord for such wonderful gifts as he has given his people. Surely it is all of the Lord, and his mercy shall endure forever. Sometimes I hope I am given to sit down with Abraham, Isaac and Jacob in the kingdom of heaven and drink from that living Fountain. What a glorious sight to see God's children coming from the east and the west, north and south, all rejoicing with joy unspeakable and proclaiming, "Salvation is of the Lord." This ground is holy ground, and man cannot stand in his own shoes or works. The poet has beautifully expressed it in these words:

"Not the labors of my hands
Can fulfill thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and thou alone."

So it is by grace we are saved, and it is with loving-kindness that he draws us and brings us to know that it cannot be in any other way, and though we may be led through the fiery furnace, may be cast into a den of lions or thrown overboard into the sea, his grace is sufficient to keep us for the glorifying of himself.

We are told that Joseph was a fruitful bough, so then we see he has a purpose in what he does, and while we may not understand at times, and may never, yet we are to remember that we are only vessels of clay in His hand.

Last Sunday at our conference meeting I was endeavoring to comprehend something of the inscrutable wisdom which drew the wondrous plan of salvation, and of his mercy to poor sinners, and I was made to say, I am nothing, and less than nothing. Brother McConnell asked me to say something, but the thought came, What are you, that you should speak to the children of the living God? I refused to say anything, but, dear ones, I wanted to ask you all to pray for me. Surely

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

Brother Durand, I had something else on my mind to write about, but it is late, and this is getting to be a long letter. I felt a desire to write you, and so have complied. May the Lord direct my steps, is my prayer.

With best love for you and your dear ones, I am yours in a precious hope,
R. LESTER DODSON.

ST. JOSEPH, Mo., April 30, 1913.

DEAR BROTHER CHICK:—I am writing for information as to the right application of Matthew v. 30: "And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." I have long had the opinion that while this language of our Savior is for the instruction personally of all his followers, it was not intended for a rule of church discipline; that is, Peter was not instructed to cut off John in case he

gave offense, but Peter was here instructed that in case his own feet led him astray, led him, for instance, into the company of drunkards and murderers, it would be better for him (Peter) to cut off his own feet. To my mind the fifth, sixth and seventh chapters are filled with personal instructions to believers as to how they should keep each his own members in subjection, and as to his conduct toward all men. The beginning of the fifth chapter reads, "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying." I think that you are in a position to know the views held generally by Baptists upon that subject. Again, in the prayer which he taught them, they were to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Has that prayer been answered? Did not his kingdom come upon the day of Pentecost? Is not his will done in earth, as it is in heaven? It seems to me that many Baptists are becoming blinded to the truth in all its purity. Many of them contend for predestination and the sovereignty of God in a limited degree, but cannot endure to think of him as an absolute sovereign, or an absolute monarch, who doeth his will in heaven and in earth. In the days of Peter many were carried away by his dissimulation. Thus it is also to-day. I also have been carried about by this error. Jesus taught, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." So it would seem that it would be some of his servants who should break his commandments and teach error. I think that the church sometimes may make mistakes in surgery, taking the directions for personal

amputation and applying them to their brethren. If we take the beam out of our own eye perhaps we shall discover no mote in our brother's eye. The evidence with me grows day by day that it is not in man that walketh to direct his steps. I do realize at times that I am kept by the power of God through faith unto salvation, ready to be revealed in the last time. We are assured that this is the last time. It will not be long to wait until we shall know even as we are known.

With love and best wishes, a little brother,

M. F. CULVER.

[It has long been our mind that the view of brother Culver regarding plucking out the eye, or cutting off the hand, is the correct one. We do not think that the Savior's words relate to what we generally call church discipline, neither does the Savior mean that literally the eye is to be plucked out or the hand cut off. Some fanatics in the past have thought so, and have acted upon their view literally, but to pluck out the eye will not destroy the lust within, to cut off the hand will not take away the desire after the evil that the hand may do. The meaning of the dear Redeemer, as it appears to us, is that no matter how dear anything may seem to us, or how needful it may appear to be, if that thing tends to lead us astray from the footsteps of the Master or the commandments of God, it is to be cast away from us, even though it may seem needful or innocent in itself. We are to hate that which interferes with our walking in the way of the Lord. It is in this sense that we are to hate father and mother, &c., if we would be disciples of the Lord. It is our mind, as it is our brother's, that these three chapters relate to each disciple personally rather than to public church

discipline. It must be remembered that the church, in her visibility, was not set up until the day of Pentecost. So also the prayer which the Lord taught his disciples has seemed to us to relate to personal needs and desires. Those to whom has been given a heavenly mind will desire that the will of God should be done in all times and in all places, in earth as well as in heaven. Chiefly such ones will desire that the will of God should be wrought out in their own selves, and by their own selves. They can be satisfied with nothing less than this, so they will not be satisfied while in this imperfect state, but will always be praying that God's will may be done in them and by them, but the perfect fulfillment will not be until they awake with his likeness. We think that the suggestions of our brother are well worthy of earnest consideration by us all. We know that very many brethren stand in doubt regarding the word "absolute," as applied to God's sovereignty and predestination. For ourself, we seldom use the word "absolute," not because we object to it, but because it seems needless to use it. It is sure that all that is embraced in the predestination of God is fixed and sure and settled, and that is all the word "absolute" means. Our predestination is as sure as we can make it, but we are feeble, finite creatures, and therefore our predestination often fails to be realized. But it cannot be that there shall be failure with the omnipotent and unchanging God, and to say that there cannot be failure in his predestination is to say that it is absolute, and God's predestination must cover and embrace all things, else there are domains where he does not reign, and who will dare say that he does not rule everywhere?—C.]

FAIRMONT, W. Va., April 11, 1913.

DEAR EDITORS:—I will try to write for the SIGNS OF THE TIMES, but as I am an unlearned person in many things you need not expect much; but still there is one thing I hope I know something about, and that is the great plan of salvation of God our Savior. The great plan of salvation, where did it originate? Did it spring from mortal man? No. Did it spring from the hills? No. Then where did it come from? Let us see. Jonah said, "Salvation is of the Lord," and it is true. It is vain for us to look to the hills for salvation, for salvation cometh not from the hills. I hope this is what I have been taught to know. This is one thing that is taught to God's children. All thy children shall be taught of God, and great shall be the peace of thy children in righteousness. Then salvation is of the Lord indeed. God is a God of salvation and love; man is a creature full of pride, enmity and hatred against the salvation of God; he does not love God, neither his salvation, but is at enmity against God; his carnal mind is not subject to the law of God, neither indeed can be. Now for man to think he can make his peace with God is vain, because he is enmity against him, and his carnal mind cannot be subject to his law. Again, salvation is the gift of God; he gives salvation to his people. We do not get it by labor, nor for something we do, but God gives it free to us. Salvation! what a joyful sound! "Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." Who is it that is going to show

them this salvation? It is the Lord, who is the author of salvation. What were the children of Israel commanded to do? Was it commanded of them to go to work and perform some good thing? O no, that was not the command; it was to stand still and hold their peace and see what the Lord was going to do for them. He was going to fight for them and to show them his salvation, and all this was to the children of Israel, not to any other people, and this was not to make them children, but they were children already, so he sendeth his Spirit into his children's hearts, crying, Abba, Father; not to make them sons, but because they are sons. God has his own time and day to do his work and to show his salvation to spiritual Israel. "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." We are able to sing this song, it is in the land of Judah. Christ came from the tribe of Judah, so we sing this song in Christ. We rejoice in him, he is our song, he has redeemed us by his precious blood out of every kindred, people and nation. O how sweet is this song to God's children. "We have a strong city." Already have it; we do not go to build it. Ye are a city set on a hill, said Christ to his disciples. Christ built his church, and the gates of hell cannot prevail against it, for it is a strong city. The enemy cannot beat down this salvation of walls and bulwarks; O no, it is all of God, and man is the partaker of it when God gives it to him. Abraham saw the day of the Lord: "Your father Abraham rejoiced to see my day: and he saw it, and was glad."—John viii. 56. David said, "Salvation belongeth unto the Lord." "That I may shew forth all thy praise in the gates of the daughter of

Zion: I will rejoice in thy salvation." "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages."—Isaiah xlix. 8. God is high and lofty, his kingdom is an everlasting kingdom; it is not left to other people. Unto you it is given to know the mysteries of the kingdom, said Christ to his disciples, but unto them on the other hand it is not given, not left to others. He saves his people with an everlasting salvation. Christ thanked his Father that these things were hid from the wise and prudent, but revealed unto babes. Even so, Father, for so it seemed good in thy sight. So man is blind, he cannot see the right way; he knows not the way to the city; he must be brought by a way he knew not.

I will close. Do with this as you please. Correct all mistakes if printed.

Your unworthy brother,

JAMES W. LINN.

LANHAM, W. Va., Jan. 15, 1913.

DEAR BROTHER CHICK:—You will find inclosed a letter to me from sister Pultz, which I feel would be interesting to all of like precious faith. Her spiritual mind leads her beside the still waters and causes her to lie down in the green pastures of God's never-ending love, there to muse on the sovereignty of our eternal God.

J. W. McCLANAHAN.

WHEELING, W. Va., Dec. 5, 1912.

ELDER J. W. McCLANAHAN—DEAR BROTHER:—I feel impressed to write you again. My mind often goes out in love and fellowship for our sent ministers. I love to meditate on the important fact

that you are chosen and qualified and sent of our blessed Lord. Ye are the salt of the earth. We hope that it is the Spirit of our Lord which gives the saltiness to the salt. I know that you all must fully realize this every time you go forth to preach and to teach in his dear name. How good and gracious the Lord is; he not only comforts his chosen through the word, but comforts those who proclaim it. Dear brother, I hardly know what it is that I want to say to you. There is a felt need in my heart for the comfort of your fellowship and christian sympathy, yet I cannot as yet express what this need is, but I am glad to believe that God knows and can direct my mind into it. Since you were last here I have been led about, and, I do hope, instructed in the righteous dealing of our just and holy God. I have been led in ways that revealed my total depravity. I have seen myself all vile and all vain. I read sister McKinney's letter to Elder Chick in the last number of the SIGNS. She says she is so tempted and tried, so weak and helpless, she must continually call upon God for mercy to her, a sinner. It is her cry in the night and in the morning, and often when in company in her heart she is crying to God to be merciful to her. As I read her words my tears flowed; she was telling my own feelings. I thought of the many times this cry goes out from a despairing heart. Sometimes I wonder if I know anything at all about the character or the divine attributes of our God. I have lately questioned if it were all hearsay with me. My very soul cries out for a closer walk with God, a calm and heavenly frame; a light to shine upon the road that leads me to the Lamb. I would suppose that a close walk with God would be a joyous and happy walk, a calm and heavenly

frame, yet we are taught that in the world we shall have tribulation, but in him peace. It is true there is peace in believing that he is our Savior, and that his blood cleanses us from all sin in his sight or his righteousness, but our trouble is that we want to be clean in our own sight.

I have been reading "Grace Abounding," by Bunyan. I awoke this morning, and the first thing I became conscious of was my nothingness. I had dreamed that as I lay on my bed sick a minister stood in the room preaching. I could not recall a word he said in his sermon, but distinctly remembered that he had stopped in his sermon and came and placed my head more comfortably on my pillow. After I awoke and mused upon this dream I felt that I was all vanity; I thought not of spiritual things, but could be well pleased with personal kindness. Then these words came suddenly: "It is not in man that walketh to direct his steps," and I remember that it is said, A good man's steps are ordered of the Lord. As I tried to understand this I thought of you; you seemed to come into my mind with comfort. I recalled that I had started to write this letter to you last Thursday; this is now the 11th. I felt cast down and helpless in every way. As I said, I began to read Bunyan's experience, and found my own, especially in these words of his: "There fell upon me a great cloud of darkness, which did so hide me from the things of God and Christ that I was as if I had never seen or known them in my life. I was also so overrun in my soul with a senseless, heartless frame of spirit that I could not feel my soul to move or stir after grace and life by Christ." But he was delivered from this condition by the application of these words: "I must go to Jesus."

He asked his wife if there ever was such Scripture. She could not tell. Then as he sat musing Hebrews xii. 22, came suddenly into his mind, and he was filled with joy. As I read this I said, O that our blessed Lord would so manifest himself to me. I then turned to his call to the ministry, and read on to where he expresses his belief in his gift in these words: "And I thank God he gave unto me some measure of bowels and pity for their souls." As I read those words my tears began to flow; I thought I began to understand now that I was starving for spiritual food, and I thought of the Master's words to Peter: Feed my sheep; feed my lambs. This brought to remembrance what Elder Durand had once written in a letter to me: he felt discouraged at times, and almost doubted his call to the ministry; he would feel like giving it up altogether, but again when he heard the bleating of the lambs, and saw the hungry looks—I read no further for awhile, my tears blinded me so; I wept a long time; his words touched the tenderest spot in my heart. As I write I am blinded by tears. I have not a soul to speak to about such things, my only resource is that of pen and ink. Often Saturdays and Sundays I watch the clock for the time of our usual appointments. I think of our ministers standing before their flock. I am thankful to tell you that there have been times when you were as an earnest prayer to God in my lonely heart that he would be your mouth and wisdom. Then would come the desire that you might remember me when you prayed, not audibly, but in your heart, but I know that God alone can give me a place among you. It is in his name only that I would dare ask a place in his congregation. As I view myself I would have to stand afar off and continu-

ally cry, Unclean, unclean. I love to think of our blessed Savior when the poor leper came kneeling at his feet, saying, Lord, if thou wilt thou canst make me clean; and he put forth his hand and touched him, saying, I will, be thou clean. Although the poor leper was unclean, he touched him with his hand. This portion has been made sweet to my soul; I have been permitted to view much of our Lord's graciousness in it. Also, when the centurian came to him about his servant, he said, I will come and heal him. I have many times lingered long, looking at and reading over again and again these gracious words; they are as a fountain of graciousness; not so much the words, but the Source from which they proceed. I sometimes think that he does adorn his words or sayings with a portion of his own gracious majesty. There have been a few times when the name "Jesus" has seemed to sparkle and radiate into my heart until I could not take my eyes off from it; I wanted to clasp it to my heart and wear it always. Another word has been graven in my heart deeply and tenderly, it is the name "saints." Once a friend asked me in writing why I applied that name to the Old School Baptists, as she did not think there were any on earth worthy to be called by that name. I wrote in reply that I had been impressed to call them that from the way the name had appealed to me whenever I came across it in the New Testament; as often as I saw the word I seemed to be chained to it, as if it laid hold of me and all of our people and embraced us. Not until it had fastened itself to me did I ever claim it for our church. I told her that we were called to be saints, and our gracious Master gave me Scripture to prove it to her. I know not whether she was convinced or

not, but she has never mentioned the matter since. There was a time when the subject of the new birth, or regeneration, seemed very obnoxious to my husband. The thought that we should claim that the word of God or the Scriptures could only be rightly understood by the direct revelation of God was hateful to him. I seldom ever spoke of those things in his presence, but one day as we sat at the dinner meal it was brought up, I know not how, but with it came his usual anger. I cannot tell what happened, or how I came to open my mouth and speak the words that were given me from the Scripture. I seemed to lose sight of myself altogether in my zeal to defend these truths. I lost all sense of fear, and spoke, I am sure, as I never spoke before or since. When I had finished, and came to myself, I felt that I had spoken in an unusually loud voice, and I was at once reminded of Elizabeth when the virgin Mary visited her. My husband sat looking at me pleasantly, when I had thought he would be furious at my boldness. From that time on he has never contradicted those things, and when he hears the worldly-wise telling of their work for Jesus he tells them that they know nothing about religion, and cannot know unless they have been born again. He has asked several of them to come to our house and hear me explain it to them, but as yet not one of them has accepted his invitation. Surely the Lord used me to convince him of the necessity of the new birth, but whether he would be pleased to use me to such purpose again I know not. From that day to this my husband respects my views, and he respects our doctrine and our people. He is usually willing for me to sit and write

hour after hour, and is ever willing to accommodate any of our ministers with a place to preach if they should come to Wheeling. He says he cannot understand why our people cannot have a church here as well as at other places. He does not fully realize that it takes a few members to organize a church. As I view the people of this city the outlook is discouraging for members of the body of Christ here.

Dear brother, I must draw to a close. I had not thought to write to such length. If you should visit your son in Belair please come and spend all the time you can with us; I would feel it a great blessing to have you under our roof. My health is worse than when you were here before; I would fear to venture away from home, at least to try to walk any distance. My heart is so very weak the doctor says it is liable to stop altogether at any time. I do not feel at all affrighted at this near approach of death. It is not that I feel fit to die, but the sting of death has been taken away. For many years, even after becoming a member of the church, death was a terror to me; I thought of the time of dissolution with mortal dread, but now when I find that this has all been removed I do feel my heart glow in thankfulness to God. I am at this time able to be up all day, and I do a little light housework. My husband is in his usual health. I hope you and your good wife are blessed with health and are in the comfort of the Holy Spirit. Write if you should feel inclined.

With warmest regard for yourself and wife and family, I am your unworthy sister,

FLORENCE PULTZ.

GOD'S WITNESSES.

DEAR BRETHREN:—Though I have never seen you, I love you for the comforting messages you send out to the children of God, and I send you this imperfect article. I try to write but seldom. Do with it as seems best to you.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.”

—Acts i. 8. These words were spoken by the Savior the last time he met with his disciples before his ascension to glory. The thought that is in this is as to the witnesses of Jesus Christ testifying of his truth. An acceptable witness must be one who knows the truth of what he affirms. The disciples were to bear testimony unto the truth that Jesus had taught them. I think that all the Lord's dear children are to be witnesses for him. As to be a competent witness one must know the things of which he testifies, so the witnesses for Christ must have an experimental knowledge of him. The disciples were to testify of him. Jesus imparted the knowledge of himself to them, so that they were qualified to bear testimony to the truth. While he was teaching his disciples there was a large number of people who saw him and heard him talk of his wondrous doctrine, who saw many of his wonderful miracles performed, and still they did not know him as the Son of God. They saw him only as the son of Joseph and Mary, living with his parents in that mean little village of Nazareth, and they asked, Can anything good come out of Nazareth? So that what the unbelieving Jews saw and heard did not qualify them to be competent witnesses as to who Jesus really was. Jesus said unto his disciples,

Unto you it is given to know the mysteries of the kingdom, but unto them it is not given. A mystery is defined to be something that is hidden from view. There must be a revelation of that mystery to the soul before the sinner can understand the plan of salvation. By the inward teaching of the Spirit is this mystery revealed to him which had been hidden for ages and from generations, as Paul declares, but is now made manifest to his saints. That mystery embraced the eternal Sonship of Jesus Christ, the Son of God and the Savior of sinners. The fountain of his cleansing blood is that which cleanses them from all sin. As they continue to grow in knowledge they see that this comes to them through electing love, and that God had chosen them in Christ before the foundation of the world. Now how wonderful this all appears to one who receives this revelation. Sometimes they are compelled to exclaim, Can it be possible that this wonderful choice embraces such a sinner as I feel myself to be? But to them faith is given to embrace the dear Savior; then all is well with the soul, joy takes the place of sorrow, and the soul rises to embrace its dearest Lord, then there enters into the soul sweet spiritual rest. How unspeakably precious is that peace or rest. I humbly hope this poor sinner experienced that joy and peace more than fifty years ago. I could not tell how great and glorious that peace was, but every one to whom this peace has been revealed knows something of its glory and power. Such characters are competent witnesses for the Lord; they know of that of which they testify. If we are faithful to our God and Savior we will be found lifting our voices in defence of his truth; we will, with no uncertain sound, declare that our God is

sovereign, and that he does his pleasure. We shall declare that Jesus is a complete Savior, that salvation is by grace alone, and not by works of righteousness which we have done. Such testimony may bring to us loss of friends, and our names may be cast out as evil by the world that despises this doctrine, but God will be our friend, and that is far better than all the praise of the world; so let us be steadfast, unmovable, always abounding in the work of the Lord.

Dear brethren and sisters, readers of that faithful witness, the SIGNS, I submit these imperfect thoughts to you. I will close by giving a few words uttered by a lady who lay dying, and which I read in her obituary. Testifying on her dying bed to a friend by her side, she said: "Is this dying? Why, this is beautiful. You need never be afraid to die." Was not that blessed testimony?

E. S. CULY.

FRANKLIN, Ohio, June 1, 1913.

CLAY, La., May 1, 1913.

DEAR BRETHREN EDITORS:—I am sending you the narrative of the experience of sister Lula Richard, with whom I have been acquainted for seven or eight years. She was a Missionary Baptist until a few years ago, and hated the Primitive Baptist doctrine. But, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." If you see fit you may publish this in the SIGNS; I leave it to your judgment. I receive the SIGNS regularly, and greatly enjoy reading it. I also hand it to sister Richard, and it seems to be a great comfort to her.

This is from one of the least of God's saints, if one at all,

J. R. CHANDLER.

CLAY, La., April 30, 1913.

DEAR BRETHREN:—By request of a brother I will try to relate some of my experience as best I can, and trust, that God will so direct my mind that I may write the truth. To begin, I will say that from early childhood I had serious thoughts about dying, so when about fourteen years of age I united with the Missionary Baptists at Ellerslie, Ga. I was satisfied, and thought I was a christian, and really was as good as I wanted to be, and lived in that state of mind for about fourteen years. In the summer of 1908 I found myself in an awful condition before God. I felt to be the vilest and most corrupt being on earth, but I had no idea then that it was the Lord working within me. I tried to go to God in prayer, but it seemed that every word I would utter fell to the ground, and in my feelings instead of getting better I was becoming worse all the time. I felt my doom was sealed, and that eternal destruction was my portion, and O the despair of my soul. The thought of being banished from the presence of the blessed Son of God to all eternity into everlasting misery and woe was awful indeed. One day I was feeling so badly that it seemed I could not live. I thought I would try to pray once more, but feared that it would do no good, but I just must do something; and when upon my knees trying to pray, begging God for mercy, I heard a voice saying, There is yet hope, and where despair and misery were but a few moments before, now there was happiness and perfect peace. I felt that this was the voice of the blessed Son of God that had spoken peace to my soul, and it seemed that I wanted to sing praises to my God forever. I could say, like Ruth, Entreat me not to leave thee, or to return from following after thee. But after

awhile doubts and fears began to spring up in my mind, and I would think, Surely one so pure and holy as Jesus would not stoop so low as to even think of one so corrupt as I; it seemed too much for me to claim. At times after this I would feel that I was in the light, and would have a season of rejoicing. Time went on, and I began to have a desire and, I trust, an impression from the Lord to go to the church and live with God's people. I believe the Lord showed me that there was no food for me in the Missionary ranks, but I did not know where to go. Then I chanced to be in company with Elder J. R. Chandler, and I related to him my experience. He said that just such as I would find a welcome with them, and be gladly received. I must say his words gave me more comfort than anything I had ever heard since, as I trust, Jesus spoke peace to my soul. I had never been to a Primitive Baptist meeting, so the first opportunity I had I went, and when the door of the church was opened for the reception of members I offered myself to them for membership, although feeling unworthy, and tried to tell them my experience, and was received. That was on Saturday before the third Sunday in March of the present year. On Sunday I listened to the most powerful sermon I had ever heard, from the pastor, Elder Chandler. It seemed that all he said was directly to me, and I rejoiced. It seemed that I could feel the very presence of the Lord in our midst. The weather not being suitable, I was not baptized until the third Sunday in April. It was a beautiful morning as we all gathered at the baptismal waters, and I was baptized in the fellowship of Ephesus Church, Lincoln Parish, La., by the pastor, Elder Chandler. As I stepped into the water all the cares of this world

seemed to be taken away, and I believe that I found joy in obeying the command of our blessed Savior; but since then I have been in the dark most of the time, and wonder if I did right, as every one seems to be so much better than I am.

If you think this worthy of publication you may publish it, but if not, all will be right with me. I greatly enjoy reading the dear SIGNS OF THE TIMES; it is a great comfort to me. I will say to the dear kindred in Christ, Write on, for you greatly comfort many of the weary pilgrims in this world of sin and sorrow.

From a sinner saved by grace and mercy, if saved at all,

LULA RICHARD.

FLEMINGTON, New Jersey.

DEAR ELDER KER:—Somehow I feel drawn to write a few lines to my kindred (I hope) at New Vernon, and to all who were gathered there from different parts of the country. I was very glad to be there with them, and as I gazed around the meetinghouse I saw some faces whose names I could not recall, yet they looked pleasant to me, and I thought that we were all one in spirit, even though we knew not each other's name. The meetinghouse being small, I heard better than usual, and wonderful things I heard, and was highly entertained. I think I was as near being satisfied as it is possible to be in this world. Dear friends, it had been so long since I had a crumb from the Master's table that I was hungry, and so the food was sweet to my taste, and I thoroughly enjoyed it. I thought how good was our Lord to give me, even me, a taste of this heavenly manna. I felt very humble and altogether unworthy of his notice, yet it seemed good in his sight to give me a crumb. The Lord gave the food to his undershepherds to distribute

among the sheep, as he did when on earth. I desire to thank all the dear brethren at New Vernon for their kindness to me in every way; I appreciate it with all my heart, and would love to return it. I fully believe that it was a pleasure to them, and that they felt it was "more blessed to give than to receive." I felt we were all one family, and that it made no difference where our home on earth was, we would eventually arrive at the home our Lord had gone to prepare for us, and so we would ever dwell together and be with our Lord for evermore; no more parting. I desire to thank the undershepherds, but I know they do not want me to, because they, as I do, believe the ability is of the great Shepherd of all, still I want them to know that their words to me were the "joyful sound," and I thank them for the effort to make me hear. Dear friends, it is my desire to love this great Shepherd above everything here below or in heaven above, and to honor him and glorify him in every way and at all times, and to find him the chiefest among ten thousand and the One altogether lovely, and my all in all. I felt sad when the hour of parting came, but thought it would not be for long, because "we nightly pitch our moving tent a day's march nearer home," and soon we would all meet there to part no more. O I hope I may meet there with you. Dear friends, since my return home I am lonely and feel to be a stranger; I do not understand the language, it is a foreign tongue. There is none here of my faith (I think there is one) so I feel to be alone indeed. I hear things said against my Lord (because speaking against this doctrine is speaking against him, for is he not the founder of it?) and it hurts me very much to hear it; and more than all because I once said

hard things against it myself. This way is not one that we would choose ourselves, because we never could find it. I am sorry that I once hated this doctrine of our Lord, but he drew me and I followed on, and now it is my greatest comfort, because he revealed the truth, and the things I once hated I now love, and whereas I was once blind now I see.

I desire to say to my dear brethren at Hopewell that I was glad to meet so many of you at the association, and hope to meet you again some time during the summer, the Lord willing.

Dear Elder Ker, on account of my pastor's feebleness I am sending these lines to you, and if you think they will do to publish in the SIGNS you may do so. I desire to thank the dear friends who were so kind, and thought that instead of writing to them personally I would write to all in one letter and publish it in the SIGNS. If you do not think the letter worthy you may throw it in the waste-basket and it will be all right.

I hope this may find you and sister Ker in the best of health.

Sincerely, but unworthily,

MARY E. FISHER.

FREDERICKTOWN, Mo., Dec. 6, 1912.

DEAR EDITORS:—I would like to write and tell you how much I enjoy reading the SIGNS OF THE TIMES, as I have heard no preaching for about fourteen years, only what I get through my papers. I am quite deaf now and could not hear preaching if we had a preacher. I have often wondered why people rather believe a lie than the truth, but it is no wonder when we think of our mother Eve in the garden of Eden; she believed a lie instead of God.

With love for the truth as it is in Jesus,

VIRGINIA F. HOLLADAY.

HENDRIX, Okla., May 11, 1913.

DEAR BRETHREN:—Inclosed you will find two dollars, for which please send us the SIGNS OF THE TIMES. We are here in Oklahoma, where we do not hear preaching, and if there are any Old School Baptists in this country we do not know where to find them. I think there are a few, for some one sent me the paper to read, and I know it must have been an Old School Baptist or he would not have the SIGNS, for it advocates the doctrine that the Baptists have taught as far back as I can remember. I wish the brethren would write us and let us know if we can find any preaching near us.

(MRS.) MALISSA CLAY.

CALVERT CITY, Ky., Feb. 4, 1913.

DEAR EDITORS:—Inclosed you will find a money order for two dollars, to pay for the SIGNS OF THE TIMES for the year 1913. I have received three copies of the SIGNS since brother Perkins stopped the *Gospel News*, which I have been taking ever since he began publishing it. My time for the *Gospel News* expires March 1st, and I do not want to miss a copy of the SIGNS. I am seventy-seven years old, and live so far from the church I hardly ever get to hear any preaching, and I find comfort in reading my papers. I firmly believe the doctrine taught in the SIGNS, and hope to be able to read it as long as I live. May the Lord bless and be with you for evermore, is the prayer of your sister in hope,

ELIZA A. PHELPS.

PALO ALTO, Cal., Jan. 9, 1913.

DEAR EDITORS:—My time for the renewal of my subscription for the SIGNS OF THE TIMES is past due, so find inclosed two dollars for another year. I do not want to miss one number, as they are so

full of love and truth. The letters are of much comfort to me, for darkness surrounds me most of the time. I often feel that the Lord has forsaken me, and at the same time I know I do not deserve anything good from him. I want to say that the SIGNS is getting better all the time, if possible. I hope the writers may be permitted to continue in strength and grace, that they may be able to help the little weak ones like myself.

Yours in hope,

FLORENCE SCHROEDER.

GRANITE, Okla., Feb. 22, 1913.

DEAR BRETHREN:—I have had so much to look after that I have neglected my paper, the SIGNS OF THE TIMES, and that is the only bell I have to follow the flock by. I was raised and taught to despise the Old Baptists by Missionary people, and was driven through misfortunes and downfalls to what was termed "the wild west," among the Indians. I have been here over twenty-five years, but do not want to lose the flock yet. As the writers in the SIGNS are the only people I ever read after who explain Scripture the way I understand it, I want my subscription set forward another year.

JACK IRWIN.

FIRST VOLUME OF EDITORIALS EXHAUSTED.

As our supply of the first volume of Editorials is exhausted, we will be unable to fill any more orders for them, but have quite a number of the second volume left, which we are closing out at seventy-five cents each. As neither of these volumes was electrotyped, we will not be able to supply either volume after what is left of the second volume is disposed of. Address all orders to

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EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1913.

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.

BRIEF REPLIES TO REQUESTS FOR VIEWS.

DEAR BROTHER IN CHRIST:—If you feel like it, and have the time to do so, I would greatly appreciate an exposition from your pen of Paul's language as found in Philippians i. 15-18, particularly the eighteenth verse.

Your unworthy brother in hope,

J. H. McDONALD.

PUYALLUP, Wash., May 31, 1913.

Beginning at the twelfth verse in this chapter, it will be noted that the apostle refers to his afflictions, which here mean his captivity and imprisonment at Rome, and which had come upon him solely because he preached Jesus Christ as the only Savior, and declared that there was no salvation in Jewish rites nor in any heathen gods. Of these, his persecutions, his brethren at Philippi had heard evidently, and because of this they would naturally be sad and oppressed. Now Paul, out of his captivity, writes to them not to be greatly troubled at these things which had befallen him, and in verses thirteen and fourteen he gives good reasons why they ought not to be troubled, but rather rejoice. He says that his bonds are manifest in the palace of Cæsar, and in all other places as well. But mark, it is his bonds in Christ. Thousands of other men were in bonds

as well as he, and their bonds were also known more or less in the palace and among all other men. Some were criminals, and some were imprisoned as traitors. But while their bonds testified of their crimes, the bonds of Paul testified of Christ, whom he preached, and for whose sake he suffered this imprisonment. This also was known in the palace and among all other men. Now since in his captivity Christ was magnified, and his name set forth among men, Paul rejoiced, and he exhorted his brethren at Philippi to do the same. If Christ was glorified in him when he was free, that was well indeed, but if by his imprisonment and suffering Christ should be still more magnified, that also was well. It was to be rejoiced over, and not be an occasion of sorrow. How completely Paul was swallowed up in the one desire to glorify the Lord, whether it should be by life or by death, and this he would have to be the feeling of all his brethren; and more than this, he declares that many of the brethren, beholding his bonds, had become much more bold themselves in testifying of Christ. Surely all this ought to strengthen and console his brethren who sorrowed because they had heard of his bondage and imprisonment.

He proceeds in the next verses to speak of two ways in which Christ is preached, or rather, of two motives which actuate those who set forth his name, and to many minds there has seemed to be a difficulty in what follows, yet after all the language seems clear. Some, he said, preach Christ, even of envy and strife, supposing to add affliction to my bonds, while the others preach Christ of good will, knowing that I am set for the defense of the gospel. It is inconceivable that he should mean here that any of the brethren in Christ should

preach Christ of envy and strife, or that they should desire to so set forth Christ as to add to the sufferings of Paul. Brethren in Christ, who loved him and his ministers, would preach Christ of good will, good will to the cause, and to him the apostle of the Lord. Those who preached Christ thinking to add afflictions to his bonds, it seems clear to us were the enemies of Paul and of the gospel among the Jews, his accusers at Rome, who went about in their envy and strife endeavoring to create still further prejudice and ill will against him, by proclaiming everywhere that he professed to be the servant of Christ who had been crucified and who, they would say, claimed to be a king, thus being a traitor to Caesar at Rome. This was their aim. But Paul declares that he is still glad that Christ is preached, even though the motive of these men was evil. It might well be that some who were inquiring after the way of life would hear what these false accusers said, and even in their malignant testimony God would preserve some portion of truth, which falling upon the ears of these inquirers would arrest their attention, and so bring them to inquire still further concerning this man Paul and his doctrine, and so these inquirers would be brought to hear more clearly the testimony of Paul himself, and come to find in the Christ whom he preached all that their souls desired, and thus the rage of men would be overruled to the glory of Christ and the good of those who were seeking after the truth. Thus these evil men should work out the purposes of God, under his overruling power, though they meant it not so. In verses eighteen and nineteen Paul sums the matter up, and declares that he is glad that whether in pretense or in truth Christ is preached, and therein he declares

that he rejoiced and would rejoice. He could well rejoice in the testimony to Christ of those who love him, both for their sake and for the sake of the cause in general, and he could well rejoice to bear additional bonds through the rage of his and the Lord's adversaries, if the end should be that the name of Christ should in this way be also magnified. He declares that in every way Christ was magnified. Nothing else mattered if this end was attained.

OUR brother, Wilson Brock, of Covin, Ala., in a letter dated February 9th, 1913, asks that we say something through the SIGNS upon the words found in Hebrews i. 14, which read thus: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

If the Scriptures assert anything plainly it is the truth that there is an order of beings higher than men, and invisible to men, who are called angels. Many appearances of these higher beings are recorded in the Scriptures of the Old Testament. It would extend these remarks to a length altogether unreasonable to call up all the places in the Old Testament in which angels are named, so we will just instance a few as we pass on. Two angels appeared to Abraham on the plains of Mamre. An angel appeared to Manoah and his wife, and ascended in a flame of fire out of their sight. An angel stood over against Joshua, saying that he was the captain of the hosts of the Lord. There is no evidence that these, and many other instances, were appearances of the Lord Jesus Christ, as some have thought. Indeed, in those instances where two or more angels appeared this could not be the case, and it is in no place said that the Lord Jesus Christ ever appeared to

men until the fullness of time came, when he took upon him the seed of Abraham, and was found in fashion as a man. In all these appearances of angels some message from God was brought to those to whom they appeared, so that the words of the text were abundantly justified by the records of the Old Testament. In the New Testament frequent references to angels are also found. An angel announced the birth of the promised Savior to Mary, his mother. Angels came and ministered to the blessed Redeemer after the temptation in the wilderness. An angel appeared to the disciples after his ascension, as they stood gazing up into heaven, saying that this same Jesus should come again. Angels were at the tomb of the Savior when the disciples came to it at the first. It is needless perhaps to refer to other instances of the coming of angels while the Savior was in the flesh, and in the New Testament, as well as the Old, the recorded appearing of angels was always to deliver some message, or to minister in some way to men. The text to which our brother has called attention only, as it were, sums up all that is declared concerning angels in the whole Bible. The theme of this chapter is the exaltation and glorifying of the Son of God and the Son of man, and the apostle declares that he is exalted higher than the angels. He has a more excellent name than they. He was begotten of God, which is not true of the angels. To the angels he has not said, Thou art my son; and of the Son he said, Let all the angels of God worship him; while angels are only ministers of his; but to the Son he has said, Thy throne, O God, is forever and ever; and to the angels he has not said at any time, Sit thou on my right hand, until I make thine enemies thy footstool. Thus our

blessed Lord is exalted far above not only men, but above all angels. In the text the apostle declares that angels, all of them, are servants of our blessed Lord to the church, so that these highest of all created intelligences minister to the chosen heirs of promise. How great the love of God to poor, sinful men, which not only gave his Son to die for his chosen, but also bestowed upon them the ministration of the angelic host as well, and from these words of the apostle, as well as from the fact that angels ministered to the blessed Son of God in the days of his flesh, we must rejoice to believe that angels also now do minister to the redeemed of the Lord effectually and comfortingly, although in ways past our comprehension.

PLATTSBURG, Mo., Jan. 21, 1913.

ELDER F. A. CHICK—DEAR FRIEND:—As a reader of the SIGNS I would like your opinion as to what was the condition of Adam before the fall, and afterwards. Please answer through the SIGNS.

S. H. MCWILLIAMS.

As will be noticed, this request has been by us for the past six months. Our delay in replying has not arisen out of any indifference to the request of our friend, but because of our stay at the hospital, and our slowly recovering strength since then, and because we have a great many such requests on hand, some of which are still unanswered. Besides, it is often the case that we do not feel to have any special understanding of Scriptures referred to us, and cannot undertake to write about that which does not seem clear to our own mind. We hope that all will believe that we are never indifferent when such requests come to us.

Now, as regards the above question, we will say, first of all, that our mere opinion can be of no worth regarding this or any

other scriptural truth. No one can ever know anything more about this matter than is declared in the Scriptures, and so we will here call attention to some things that are said in them. First, it is said that man was created out of the dust of the ground, therefore he was a creature, and not a son of God, and was of the earth, and not from heaven. It is also said that he was made upright, and he was pronounced by his Creator to be good. He was not sinful, neither was he spiritual. Of him in contrast with the second Adam, the Lord Jesus Christ, it is said that he was made a living soul, while the second Adam was a quickening Spirit. He was natural, while the second Adam was the Lord from heaven. Very many inferences have been drawn from these truths, and from what men have thought was right and reasonable concerning Adam before he fell, but inferences are not plain Bible statements, and may have truth in them, and may not as well. Many brethren have thought it right to say that he was made "able to stand, but liable to fall." We know that he was made upright, and that he did fall. But it is nowhere in the word said that he was made able to stand, neither is the language used in the Scriptures that he was liable to fall. Both these statements are only the conclusions which seem reasonable to some men. But the things which we have written above are the plain statements of the Bible, and we have felt satisfied with them, and have not felt very much interested in discussions about what at best can only be the speculations of finite men.

The Scriptures also declare some things plainly as to the condition of Adam and all his family after the fall. To quote all

they say of this matter would fill a dozen columns, and we can only refer to a few of them here. He was the subject of death after the fall. He was driven out of the garden in Eden, and could never enter that blessed abode afterwards because the flaming sword was in the way. He was to eat his bread in the sweat of his face, and must contend against briars and thorns to do so. He was alienated from God by wicked works. He was dead in trespasses and sins. He had now become an enemy to God. He was under condemnation, and the curse of the broken law abided against him. When it is said that he was dead in sin all that is written in the first two chapters of Romans concerning mankind is involved. God now was not in all his thoughts. His feet became swift to shed blood. His heart had now become a cage of unclean birds, among whom dwelt not one clean bird. These things, and hundreds of others of a similar character, do the Scriptures say of him as regards his condition after the fall. It is of no use to add any more to the above. We will refer to one concluding thought, viz., that in this fallen condition there was no power or desire left in him by which he could attain to righteousness again, and so we are shut up to the truth that if redeemed at all unto God, it must be by an act of sovereign grace working according to divine power, and so we have the testimony of the word of God that there is out of this foul mass of mankind an election of grace who are redeemed and who shall inherit the world of glory, while the rest of mankind are in justice left to the everlasting punishment which the dear Savior declared was their portion.

CORRESPONDING LETTERS.

The Delaware Association, now in session with the Cow Marsh Church, to the sister churches and the associations with which we correspond, greeting.

DEARLY BELOVED:—In the favor and mercy of the gracious Master we have been blessed to mingle together again in love and fellowship. Your messages and messengers have come laden with the glad tidings of salvation by grace alone through the atoning blood of our Lord and Savior Jesus Christ, and the response has been, It is good to be here.

Our next session is appointed to be held with the Salem Church, at Philadelphia, Pa., in May, 1914, when and where we hope to receive your messages and hear your messengers again.

B. E. CUBBAGE, Moderator.

P. M. SHERWOOD, Clerk.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

MARRIAGES.

By Elder S. H. Durand, June 19th, 1913, at the home of the bride's mother, Philadelphia, Pa., Arlington Lee Davis and Marion Willard Trego.

By Elder F. A. Chick, at his residence, Saturday p. m., March 29th, 1913, George M. Conner and Mrs. Mary D. Brewster, both of Hopewell, N. J.

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

G. C. Jordan, Ark., \$1.00; Mary Maddock, Ont., \$1.00.

OBITUARY NOTICES.

William Hastings departed this life March 26th, 1913, at his home near Fruitland, Wicomico Co., Md. I have not the date of his birth, but suppose he was about 70 years of age. He was married Sept. 15th, 1867, and five children were the fruit of that union, two sons and three daughters. Three daughters, one son and his lonely and broken-hearted widow survive him, together with three brothers, one sister and the church, of which he was a faithful and humble member. He was entangled with other religious ideas for several years, but was brought to see that he was not in his Father's house and with his people, and in his inquiries he was soon shown the house that Wisdom builded, with her seven pillars shining, and he was soon attracted by her beauty, and he and his dear companion came to the church at Nassaongo, near Salisbury, March 28th, 1886, and were gladly and unanimously received, and baptized by the writer, and he adorned the profession until the day of his death. His seat is now vacant, but whenever he was not in his seat we felt sad, knowing that something was the matter.

His body was taken to the meetinghouse at Nassaongo, and Elder A. B. Francis preached a most wonderful and comforting sermon, which did us all good, assisted by the writer. His body was then consigned to the earth from whence it came, in the little cemetery beside the meetinghouse, to rest until the great day when the trump of God shall sound and the archangel's voice is heard, then shall it come forth in its immortal beauty. I would say to sister Hastings that she has my heartfelt sympathy, as I am under that same cloud myself. May the Lord bless the family and the church in his own peculiar way, to his own glory.

T. M. POULSON.

My dear uncle, **William Robinson**, died at his home near Forest Hill, Md., June 11th, 1913, aged 76 years. His wife, to whom he was married in early life, was Margaret Varnes, who preceded him to the tomb about five months. Their son and only child, John W. Robinson, feels to be bereaved indeed in being called to part with both mother and father in so short a time. May the God of the fatherless be his stay and comfort. Uncle William was not a member of the visible church, but he left every evidence of having been with Jesus and learned of him. His constant theme during the last few months of his life was the love and mercy and goodness of God. Such perfect trust and sweet reconciliation to the will of the Lord I never before witnessed. Though a great sufferer from cancer of the face, yet he never complained, and seldom spoke of his bodily ailments unless questioned about them. Once, some months before the end, he said to me: "If it were the Lord's

will I should be glad to go now, for I am weary; but if it is his will that I shall stay and suffer longer, then I am willing to stay and suffer, for I know there is some wise purpose in it." He talked much of how the goodness and protecting care of God had followed him all his life, shielding him from a thousand dangers, seen and unseen. "And now," he said, "seeing that I have received nothing but good from the hand of the Lord during my whole life, shall I repine because he now lays his afflicting hand upon me for a little season? God forbid that I should do so. Even this affliction has proven a blessing to me, and I would have nothing different if I could." I never talked with one who had a clearer view of the plan of salvation by grace alone, without the aid of the creature. In self he could see nothing but sin, and no Savior but one who saves to the uttermost could be of any help to him. Sometimes when talking of these things his face would light up with what appeared to me a halo of glory, which was very wonderful, and I would think, Surely the Lord is in this place. Besides the son, he leaves to mourn their loss one grandson, one brother and one sister, a large number of nieces and nephews, together with the whole community in which he lived, where he was held in high esteem. We miss beyond expression the dear uncle and aunt with whom we have for so many years held sweet intercourse, but desire to bow in humble submission to the will of God.

On the 13th day of June his body was laid to rest beside that of his wife in the Methodist cemetery at Forest Hill, the Methodist minister officiating.

JENNIE GRAYTON.

FOREST HILL, Md.

Benjamin W. Mace, of Colwyn, Delaware Co., Pa., died Tuesday, June 17th, 1913, aged 49 years. Coming in contact with a live electric wire while on a ladder sixteen feet above the ground, he was fatally shocked by the powerful current and crushed by the fall, dying three hours after the accident. Mr. Mace was the beloved son of the late John, and Catherine Mace, members of the well known Woolford family, of the eastern shore of Maryland. He was highly esteemed and loved in the community where he lived, and by all who knew him. He was not a member of the church of our faith and order, but his sympathies and his interest were with us. He leaves a loving wife, one child, his mother, one sister and three brothers, with a number of other relatives and friends, to mourn their loss.

Funeral services were held at his late residence Thursday evening. The writer read and spoke from the forty-sixth Psalm, and on Friday his body was laid away in the cemetery at Rosemont, N. J.

We know not the day or the hour of our appointed departure from the scenes of this life.

B. F. COULTER.

MEETINGS.

The Red River Association will be held with the church called Tykes Grove, four and one-half miles east of Cedar Hill, Robertson Co., Tenn., on the L. & N. R. R., the second Sunday, and Saturday before, in August, 1913. All sound Predestinarian Baptists are welcome.

E. J. ANDERSON, Moderator.

The Siloam Association of Oregon and Washington will meet at Nesika, Lewis Co., Wash., commencing on Friday before the second Sunday in August, 1913. Those coming by rail will take the Tacoma & Eastern at Tacoma, Wash., and go to Morton, where they will be met with teams and conveyed to the place of meeting. All are cordially invited to attend.

SONORA A. HESS, Clerk of Association.

The Hazel Creek Association of Regular Predestinarian Baptists will meet with Spring Creek Church, near Stahl, Adair Co., Mo., in her fifty-ninth annual session, on Wednesday after the fourth Sunday in August, 1913, and continue the two following days. The passenger train from the east that leaves Kirksville at 10:22 a. m. will be met at both Novinger and Stahl on Tuesday. The same train will be met Wednesday at Stahl. Also the train from the west, due at Stahl at 5:45 a. m. will be met at Stahl Wednesday. A cordial invitation is extended to all who believe in a God that is able to do his will without the aid of man.

S. B. JONES, Moderator.

H. C. CATE, Clerk.

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SYLVESTER HASSELL.

WILLIAMSTON, N. C.

I find the postage on my book, "Day unto Day," to America is 9 pence (18 cents), and I thought it would be 6 pence, or at most 7 pence. I think on consideration, as the expense of publication has been very heavy, notwithstanding a most encouraging sale, I had better say I will send to any of your readers the half calf gilt edge edition for 5 shillings (\$1.20), or the cloth edition for 4 shillings (96 cents) postage free.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81. MIDDLETOWN, N. Y., AUGUST 1, 1913. NO. 15.

CORRESPONDENCE.

SOUTHAMPTON, Pa., May 20, 1913.

DEAR KINDRED IN A PRECIOUS HOPE:—Here are some extracts from letters of sister Martha Young, of De Winton, Alberta. It is with much hesitancy that she has consented to have anything from her pen appear in print, but I feel there are some who will be glad to hear from her, some perhaps who have passed through the same trials and are far away from their kindred in Christ. She is the granddaughter of Elder Thomas McColl, whom I was favored to hear preach the unsearchable riches of Christ many years ago, and I well remember the enjoyment of it. Surely it was a feast, as well as my visit with his daughter, Mrs. Mary McCollum, who, with many other loved ones, has long since entered into rest. It seems to me a great blessing to have mediums of correspondence, such as the SIGNS and *Landmark*, so that those most isolated and far from the assemblies of the saints can meet with them in communion, by winging words of love and sweet fellowship and in receiving responses in the same manner. We can but feel a tender sympathy for those so far removed

from dear ones united in this most sacred tie, and often a message of love will seem to shorten the great distance and soothe the longing, sorrowing heart.

Affectionately,

BESSIE DURAND.

DE WINTON, Alberta, Aug. 18, 1911.

MISS BESSIE DURAND—MY DEAR SISTER:—Your letter came a short time ago, and I was much pleased to have those few lines from you. I seem to have known you since quite a child. I remember seeing you with my dear Aunt Mary when you were in Canada, and I think I have loved you ever since. I have always enjoyed your writings in the SIGNS. My dear father used to say I was much like his sister Mary. O, if I could but feel that I am as good as she, but I often feel there is nothing good in me; I cannot even think a good thought. I often feel very lonely, and to be so far away from the dear brethren and sisters is to me a great trial. We have been here ten years, and have not yet found a person who believes as we do. We are surely as a sparrow alone upon the housetop. My dear sister, I do thank you for writing to me; I feel to be such a poor

creature, unworthy of notice. But there is one part of the Scriptures that I can get hope from; it is this: Marvel not, my brethren, if the world hate you. We know we have passed from death unto life, because we love the brethren. O how rejoiced I would be if we had some of them near us. But we believe there is ever a watchful eye over us, if we truly belong to the Lord's people, and we hope he will keep us in the right path.

February, 1912.—Your very welcome letter was gladly received, and I was so rejoiced to get it that if I could have taken wings and flown away to see you and hear dear Elder Durand preach the truth once more how gladly would I have done so. But O, the things of this time state take up so much of our attention; I often wish it were different; but we do feel there is One who knows us altogether, and will do everything for the best. It would never have been my wish to leave my home and people; but we often have to do things not to our mind for our dear families' sake, and indeed we have much to be thankful for, as we have all had a fair measure of health since coming here, and also it is easier for our family to get along in this world. But O, my dear sister, there is always something missing to me in this far away country; I can never be altogether satisfied.

You asked me how I was led to know the truth. Now the question comes home to me, Do I know the truth? or have I been raised up in that way, and that is why I love it so? It seems to me that from a child, when father would have us all reading the Scriptures every Sunday evening, that I could see there was a chosen people plainly written about, and also I seemed to feel that the dear old members of the church were such good

people. How I did like to get in a corner and listen to them talk. But I was grown up before I was troubled to know if I ever could be worthy to be with the people I so dearly loved.

I will tell you of a time I was made glad. It was when there was a great storm raging. I felt very terrified, thinking that every minute would be my last, and if taken then there would be no hope for me, as I was such a great sinner it was only what I deserved, when a dear voice said, O so plainly, "Not a single shaft can hit till the God of love sees fit." O how strongly I felt these words, and my fear was all gone; nothing could disturb me then for a time. After awhile I began to wonder if those words were part of a hymn, as I did not remember ever seeing them. I took Gadsby's hymn-book, and as I opened it these were the first words that met my eyes. I felt that was most wonderful; surely it did seem that way to me. Dear sister, I am so glad these words are left for us to read: We know we have passed from death unto life, because we love the brethren. They seem at times to be what my hope is founded on. I wish I could see you instead of writing. I cannot write like others, and I feel very unworthy of your letters, but I can never tell you how good it is to get them. I hope you are well, and that sister Durand is improving; it is so hard to have our loved ones suffer. Give my love to Elder Durand. I hope, if it is the Lord's will, to again hear him preach the truth I hope I love.

March 28, 1913.—How pleased I am to know that you have again so kindly remembered me in my far away home, but as you say, although our bodies are many miles apart, our minds can meet in sweet companionship. I have had many changes, and sometimes wonder if I truly know

anything of what I have professed. I remember a great longing to be made good enough to be with the people I so dearly loved. O, I thought the ordinance of baptism so lovely when I would see it, and the faces of the dear ones would seem to shine, and how I longed to be as they were. It was while listening to a sermon by Elder Vail that I felt I could not stay away longer. His text was in Ruth: "Entreat me not to leave thee," &c. Elder Pollard had one Sunday to preach before our May meeting, so I said to myself, If I hear him to my comfort at that time I will ask a place among those I love at that meeting. Now, my dear sister, it really seemed that everything he said was for me, and O how I longed to tell him so at that time; but it was not until Monday's meeting that I was given strength to go in and tell them a little of what I felt, and they kindly gave me a place among them. Three weeks after that I was baptized by the late dear Elder Pollard. It was in the year 1894. I feel if I am one of the Lord's little ones I have been brought along differently from many, not quite so low, but certainly where I could do nothing to save myself. We all felt it very much to leave our old home, but I prayed to be resigned to the Lord's will. I felt that he was able to change the plans that were being laid, and I desire to be thankful that he has prospered us more than I feel we deserve. If it were only his will to send a few of his dear people this way, so that we could meet together as they do in Winnipeg, how glad we would be, but the Lord knows what is best for us all. We feel it a blessing to have the Bible and the SIGNS, and many good books that our dear parents loved to read, and I have some that my dear grandfather McColl treasured greatly.

My husband was over twenty before he ever heard the truth that is so dear to me, and now I think he loves it as well as I. He once heard dear Elder Beebe preach when he was in Canada, and it was a "joyful sound" to him. This is a comfort to me, and I think that our sons also know the truth, and this also causes a feeling of thankfulness.

Now, my dear sister in hope, I have written you this just to see if you could love and hold fellowship for me. I would love to write as some of the dear ones do, but the ability was not given me.

April 22.—Your kind letter has just come to me, and I am so glad to receive it. I had been thinking of you to-day, and wondering how you were keeping in health, and also if you had received my last letter, and if you would think it worth answering. I feel to be weakness itself. When I try to do good, evil is continually with me. What I wrote was only for your own eyes. I would like to write to the dear ones through the SIGNS some time, if the Lord would guide my pen and bring back the days of my first love.

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

How our dear sister Eliza McDonald's experience in the last SIGNS brings to mind the days that are past. She tells so much of my feelings better than I possibly could myself. I hear they are having very pleasant meetings in our church at home. How I long to be there with them. If the dear Lord would only see fit to send a pastor to look after the flock there how I would rejoice. When I get your kind letters how I long to see you, but if we never meet again in this world of sorrow we hope to meet in a better world, where there is no more parting, but where all is joy and peace.

You asked me if I ever read dear Aunt Mary's experience. No, I did not, but would be so glad to. We came across Grandfather McColl's experience not long since in an old number of the SIGNS; I think it was in 1861. I cannot remember the time when I did not like to read the SIGNS. I read the obituaries first, and how I hope my last days may be like some of whom I read.

I will close by asking you to read hymn 820 (Beebe's collection).

Now with love to you and dear Elder Durand and sister Mildred, I am, I hope, your sister,

MARTHA YOUNG.

WOODSTOCK, Ontario, March, 1913.

DEAR BROTHER KER:—Inclosed you will find a letter which I received from sister Eliza McDonald a short time ago, and as I felt much interest and satisfaction in reading it I thought it would also be of interest to the readers of the SIGNS. To me it was wonderful, as is indeed true of every one who is a partaker of the grace that is in Christ Jesus, but the ability and liberty to tell in such a clear manner of the wonderful working of the grace of God in the heart are not given to every one, and her understanding of the truth is also clear and wonderful, and I felt I was indeed favored in having her write to me, telling* of the exercises of her mind. I, with many others of the church, had long looked for her to come home to the church and tell the old and yet ever new sweet story of redeeming grace and dying love. But as the poet says,

"The appointed time rolls on apace,
Not to propose, but call by grace,
To leave the hateful ways of sin,
Turn to the fold and enter in."

How good it seemed to me to hear her tell of her fears lest she should bring re-

proach upon the cause. As long as that fear remains in her heart it gives the best evidence that she will be kept by the power of God from so doing; those who see no danger are they who fall. How true it is that God has an appointed time for his children to enter into the fold, and that all the desires or persuasions of men or angels can neither hasten nor hinder the purpose of God. Jesus said to his disciples, Your time is always, but my time is not now.

The meeting was very sweet and pleasant, from all I have heard, but I did not get there; that also was appointed, yet I do not want to excuse myself for not going. I fully intended doing so, but was hindered the last moment. Sister McWilliams, who united with the church at that time, I was told did not want to go because you were not there. But she went, and her time, too, had come, and she heard with such delight that she could not stay away, but was forced by love to tell her exercises to the church, and was gladly received. I have heard that her experience was like a heaven below, she was so filled with love, joy and peace. How wonderful are the works of God. We have been mourning because the church seemed cold, barren and unfruitful, and because we had no pastor to lead us, forgetting that the Lord is our great Shepherd and Pastor, who blesses and none can reverse it, who withholds and none can bless; no, not the ablest minister in the world. O how forgetful we are of the source of all our blessings. We look to this, that and the other one for help, forgetting that our help is in the most high God. O may we ever be kept looking to him, and not to man. We do much desire a pastor, feeling our need of one, but may we look to God and not to man. The Lord says in Jeremiah iii. 15,

I will give you pastors after mine own heart. The Savior said to his disciples, Pray ye therefore the Lord of the harvest, that he would send forth laborers into his vineyard, and it is to the Lord we must look, and not to ourselves or to man.

But I did not intend to write as I have when I began. I just thought I would say a few words about our dear sister's letter. I hope you will pardon me for taking your time. We are both well and send love to you and to sister Ker.

Your unworthy brother,
ROBERT SCATES.

APPIN, Ontario, March 3, 1913.

MY DEAR MR. SCATES:—We were very glad to receive your good letter. I have felt that the love and sweet fellowship which the church expressed for me is much more than I deserve. I felt on Monday of the meeting that the church could very well go on without me, but O how could I go on without the church? I felt to say, "There my best friends, my kindred, dwell, there God my Savior reigns." I had never seen the church in such beauty before. I had, as you know, been raised among Old School Baptists, and had always liked them, and for some years have felt a peculiar love for them that I did not have for other people, but never did I feel as I did that morning. On Saturday as Elder Coulter was speaking he told of the golden candlesticks, that they were of pure gold, without any alloy, and they held the candle so that it could not fall one way or the other; so the love of God shed abroad in the hearts of his people holds them. I felt to say, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the

Lamb." The words came to my mind, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." I thought I could say with John, "I saw a city," and surely she was the fairest among the daughters. As I listened to that beautiful discourse I thought of Ruth, and how Boaz commanded that handfuls should be left for her to glean on purpose. So it seemed surely that handfuls had been left for me, and I felt to say,

"Thy love hath still its ancient power;
No word from thee can fruitless fall."

How often I have wished that I might have lived on earth when Christ was here. I have felt that if I could but touch the hem of his garment. There seems much beauty in the words, Thy faith hath made thee whole. It was not in touching the hem of his garment, but because that poor woman felt in her heart to say, Lord, if thou wilt thou canst make me whole. That faith was of God. How often have I wished in my heart that I had faith even as a grain of mustard seed. Once, as I was thinking of the church, the words came to my mind:

"Abraham to unknown countries led,
By faith obeyed the Lord."

I was wondering if I would be kept from the world if God should ever grant me the strength to go to the church, and I thought, What would I say to my own relatives, or to my old associates? I thought that I should perhaps be ashamed to meet them, and there were O so many things in that way. Then the above quoted stanzas came, but I had no faith, I was so fearful lest he should not keep me. On Sunday morning of the meeting I was thinking of all these things, when the words came, And all these things shall be added unto thee. Then it seemed

that I felt willing to trust him, and in a moment I thought of the communion, and I felt, How could I ever dare to take any part in that sacred ordinance? I thought of the words, As often as ye do this, do it in remembrance of me. Again, Except ye eat the flesh and drink the blood of the Son of man, &c. I felt very unworthy, when the words came and were made sweet to me, And all these things shall be added unto thee. Again, As thy days, so shall thy strength be. As I went out of the meetinghouse that morning the words came to my mind, There shall ye taste unmingled joy and dwell in perfect peace. Still then I did not think of going to the church at that meeting. But Sunday night I never shall forget; as some said, I felt surely it was a night to be remembered. It was surely a night to be remembered when in the land of Egypt the Lord passed over and saw the blood of the lamb sprinkled upon the doorposts. I felt in my heart that same sweet experience, and I felt that it was not of myself, but alone the blood of the Lamb. I was made to go back over many years, and I felt to say I was all undone, and not one stone was left upon another. Since the meeting I have thought often of the baptism of your niece, Mrs. Jones; to me it was a very beautiful baptism. O the feeling of loneliness that filled my heart. I remember as she came up out of the water how happy she looked, and how the church seemed so happy to receive her, and such a separation between the church and the world. Such a feeling of loneliness filled my heart. I felt that I was not with the world, and much less with the church, and I shall never forget that hour of loneliness and sorrow. The next morning as I was passing that place on the way to the meeting, my mind went back

to it all again, and the words came, This is the way, walk ye in it. I looked around to see if any one had spoken to me. Some months after that I was in London, at Mrs. Davey's, and that night I dreamed I was back again at that baptism. My heart was just as lonely and burdened as at the time of that meeting, and I saw again the church standing there ready to receive with joy Mrs. Jones as she came up out of the water. I did not envy her that sweet joy, but I wondered in my heart if it ever would be mine, when the words came, Child, thy Father calls, come home. I felt willing to leave all at that moment, and follow him through evil as well as good report. But alas, how soon I was made to go back to the world again. Since the meeting I have felt the beauty of the words, When the fullness of the time had come. I have thought of the children of Israel, and how they came to the Red Sea, the enemy behind, the mountains on either hand and the sea in front; they must stand still, and how they murmured and complained, and longed to be back in the land of Egypt; and how they said to Moses, Why hast thou brought us thus far to cast us off? How often I had felt that way, and felt to cry,

"Lord, decide the doubtful case;
Thou who art thy people's Sun,
Shine upon thy work of grace,
If indeed it be begun."

Once the words came to my mind with much sweetness, They also serve who only stand and wait. But he speaks and it is done. Surely the Lord is not slack concerning his promise. At another time the words came to me with great power, Weeping may endure for a night, but joy cometh in the morning. I would grow impatient, and would wonder if the morning would ever come to me. It is true there had been times.

when I had felt a sweet calm and rest, but never had experienced real joy. Still sometimes I could feel the beauty of the words, If the vision tarry, wait for it. But surely that Sunday night I was made to rejoice in the Lord, and on Monday when I was received I felt to say, My cup runneth over. I felt to sing, He hath brought me to his banqueting-house, and his banner over me is love, and O how safe when underneath are his everlasting arms, and round about us are the walls of salvation. I know that in my flesh dwells no good thing. Since the meeting I have been made to feel that no man can keep alive his own soul, and that it is not in man that walketh to direct his steps. O that I might be kept so that I may never bring reproach upon the church or his cause. I know that he can keep me, and O that I might just lie at his feet. If I be but the smallest pebble among the stones of his building, or even a doorkeeper in the house of the Lord, it is more than I deserve. It is only by his blood that I am saved, and I feel to say, By the grace of God I am what I am. O how I wish I could make you understand how I feel. In him I every beauty view. Surely his church is altogether lovely, and the fairest among the daughters. O that I could but praise his name, but at best mine is but a lisping, stammering tongue. I feel to say again and again that the half has never been told.

I feel that what I have written will seem but as the prattle of a little child to you, but may you look on it with an eye to pity rather than to blame. We have Aunt Clara and Aunt Lish with us just now. I have felt loath to leave them to come to the store to work, for I feel that with them there is a union and compan-

ionship that is not to be found in the world.

Please pardon all I have written amiss. Pray for me, that I may be kept, and if you can feel to write me, I should be glad to hear from you.

Unworthily yours,

ELIZA McDONALD.

GARRETT'S BEND, W. Va., April 9, 1913.

DEAR BRETHREN EDITORS:—I have thus addressed you, though I feel unworthy to claim such a precious hope in Jesus. The liberty or freedom of God's people has been dwelling upon my mind for several days, and to-day, while it is raining, I thought I would try to write some of the things that have been on my mind. May it please God to direct my mind in writing, for I am not able to write anything profitable of myself.

In the first place, I wish to tell something of the God in whom I believe. I hope that I believe in Israel's God, who is but One. He declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. This God declares that his counsel standeth forever, and the thoughts of his heart to all generations. And, "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand." He is God, who forms the light and creates the darkness, who makes peace and creates evil, and says, I the Lord do all these things. He is all-powerful and above all law. He says by the mouth of the prophet, I am the potter and ye are the clay. By the mouth of Paul the same God said, Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? He says to his people, "Fear not; for I am with thee: I

will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory."

But now I will try to get to my subject; first, however, I wish to give a few of my thoughts upon the clay of the same lump. "Faith cometh by hearing, and hearing by the word of God." This word of God is our Lord Jesus Christ. I hope that it is through this faith that I can see myself a lump of clay, a vessel made unto dishonor, for I know that in me, that is, in my flesh, dwelleth no good thing. But hath not the Potter power over the clay of the same lump? Yes, so he declares, and I hope that it has pleased God to make within this poor lump of clay a vessel unto honor. I understand that this vessel of honor is not under the law, but the vessel unto dishonor is under the law. Christ was made of a woman, made under the law, to redeem them that were under the law. Let me call attention here to Paul's admonition to the Galatian brethren: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." I am not trying to tell something that has not been seen by the eye of faith, for I believe that many of the Lord's people who in past ages have passed away from this world have had great comfort in this admonition, and many to-day have comfort in the same, by seeing that while they themselves are not able to keep this just and holy law, Jesus for them has kept it. There was a time in our life when we tried to keep the law for righteousness, but when it pleased God to re-

veal his Son to us at once we saw that we were guilty of the whole law, and that our condemnation under it was just, for we were rebellious sinners before God. We were sinners even when trying to keep the law for righteousness before God. There is but One who is able to keep that law, and to fulfill it, and that One is Jesus Christ. If we trust in our own selves to keep the law we seek to make gods of ourselves. But there is no man in the earth or on the sea who is really keeping the law of righteousness in any part of it. This is because the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be. The carnal mind belongs to every man, for all men are brutish; therefore we conclude that a man is justified by faith, without the deeds of the law. The sting of death is sin, and the strength of sin is the law. Who is it that in his right mind does not dread death? Our great Redeemer dreaded death, but he redeemed his people from under the curse of the law, being made a curse for them. Now then if the Son has made us free we are free indeed. This is not by works of righteousness which we have done, but by the grace given us in Christ Jesus before the world began. "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." "What shall we say then that Abraham our father [the father of all the faithful] as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God." Neither can we glory before God for any good works, for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, and I believe that

every one thus created in him will walk just as God hath before ordained. Christ will not build again that which he hath destroyed, and he is the end of the law for righteousness to every one that believeth. It is written, He taketh away the first that he may establish the second. He has taken the first away, which was the law, and has established the second, which is the gospel. He said, After those days I will write my laws in their hearts, and put them in their minds, and I will be unto them a God, and they shall be unto me a people. There are here no ifs or buts. There is no building again of the things which he destroyed. He says, I the Lord change not, therefore ye sons of Jacob are not consumed. The promise made to Abraham that he should have a seed, and that all nations should be blessed in that seed, is sure. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." It is not then by works of righteousness which we have done. Then, ye children of Abraham, who worship God in spirit, have no confidence in the flesh, ye elect people of God, who were chosen in Christ Jesus before the world began, fear not, for it is your Father's good pleasure to give you the kingdom. Then let us remember the admonition of the apostle to stand fast in the liberty wherewith Christ hath made us free, and not be again entangled with the yoke of bondage. Let us not call to our brethren to go back under this yoke of bondage. Every man is guilty of the whole law in Adam, but is freed in Christ. If we see a man do something contrary to the law of God in Adam, we need not judge him, for if we judge we judge after the flesh, and the command is, Judge not, for with what judgment ye judge shall ye be judged.

For while I judge a brother by the law, he can see himself that I am guilty of the law, and he would not need a spy-glass to see that I was guilty, and neither would I need such a glass to see that I was guilty, if the Spirit of truth is in me, which shows every man that he is guilty of the whole law, that every month might be stopped, and all the world become guilty before God. Then why do the heathen rage, and the people imagine a vain thing? Our hope is that God hath given us the spirit to contend earnestly for the faith once delivered unto the saints. Let no one imagine that we say, Let us do evil that good may come. While I believe that salvation is absolutely free, without the works of the creature, I yet try to treat men right. I aim to be honest with all men, and to help those who have need of help. This is not to be seen of men, nor to have wherewith to glory before God, as though I had done some great thing toward keeping the law of righteousness, for I am guilty of the whole law, and cannot perform one act of obedience under it, neither do I want to trust in myself as being able to perform any good. It is written, Cursed is man that trusteth in man, or maketh flesh his arm. Jeremiah said, I know, O Lord, that the way of man is not in himself; it is not in man that walketh to direct his steps. Let us not make the prophet of God a liar by saying that man is able to direct his steps. It is written, Let God be true, and every man a liar.

I will now close this poorly written letter, leaving it to your judgment as to what shall be done with it.

A sinner saved by grace, if saved at all,

W. C. PENNINGTON.

NASHVILLE, Tenn., April 2, 1913.

DEAR BRETHREN EDITORS:—I have just received and read the SIGNS. The "Fragments" written by Elder Durand manifested such humility of feeling and trust in God to direct his mind what to say, and manifested no confidence in the flesh, that it all seemed good, and proved a consolation to me as I read it. The letter from Edward O. Wiles, of New Zealand, was also very good, and I was reminded as I read it that it is said that God has a people in every nation, kindred tongue and people. The brother writes that in his country the Arminian doctrine that man will not let God save him is preached. I feel thankful to God, as I hope and believe, for his declaration that his chosen ones are all sealed with the blood of Christ in the everlasting covenant of grace. The letter from Elder H. B. Jones was also good and instructive to the household of faith. There is certainly nothing gained by controversy with reference to the vital truths of the Bible. Those who have been truly taught in the revealed will of God, and who have a hope of immortal life, should deny self in all things, trusting in God to direct their steps. Our sufficiency is of God. This being so, let us not hurt a brother's feelings just because we cannot see eye to eye, but let us admonish all to be quiet and submissive to the will of God in all things, and by so doing there will no controversy arise, nor the putting up bars of fellowship. As long as the truth of God is so much controverted by men the true followers of the meek and lowly Lamb of God must mourn on account of the disorders that are in the house of God. The children of Israel had similar trials; they murmured and limited the God of glory. The church of God is passing through the same trials now, but

this is in fulfillment of the Scripture. Paul has declared that all things work together for good to them that love God, who are the called according to his purpose.

I trust that my mind has been directed in writing the above by the Spirit of God. This is my only hope for eternal life. I send, by permission of the writer, a letter, desiring that it be published in the SIGNS.

Your brother in hope,

O. B. HICKERSON.

THORNTON, Texas, Jan. 20, 1913.

DEAR BROTHER HICKERSON:—I am in receipt of your welcome letter, calling my attention to my neglect in answering your former letter, and my excuse is that I have not been well, and did not feel like writing. My mind is not at all times in a condition to write to the brethren upon the grand subject of Christ's spiritual kingdom; in fact, I feel too small to attempt to write upon such a grand and sublime subject, which however often engages my thoughts, but one of my highest ambitions is to defend the doctrine of the New Testament as it is held and taught by Primitive Baptists. Now if you have the patience to bear with me in my weak manner of defense, I will give you some thoughts with regard to the building of the tower of Babel. Man's self-volition self-aggrandizement and free agency were the base and foundation upon which the ancient Babel was built. The vision of the builders was so obtuse and limited that they could not see the spiritual kingdom of God with their natural intelligence. God had given to but few of the ancient people of that time spiritual understanding of this spiritual kingdom. He had given a few prophets and their followers to see this, hence the remainder of the people

were more or less worshippers of idols, such as golden calves, Baal, Diana and other devices called gods. They decided to build themselves a tower upon which they could reach heaven, and this was by their own volition and power of will, and they designed thus to establish forever their own aggrandizement, and so claim part at least of the glory of their own salvation. This has been the theory and effort of unregenerate men in all ages of the world's history. The world is now full of Babel builders. They are at work with all the energy that their carnal minds can muster to build a tower that will reach to heaven by their own efforts, that they may have whereof to boast. "And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded." Instead of building with stone, just as the builders of the temple under Solomon rejected the stone which afterward became the chief stone of the corner, which was a type of Christ, they also rejected this material for brick, the manufacture of men, and instead of using cement they used slime. This slime is the type of man's filthy, carnal religion based upon his own self-righteousness and will. This is now known in the popular religious world as "man's free agency." Brick is also limited in duration, while stone, representative of Christ, will last forever. But like all the tower builders of both ancient and modern times, they said, And let us make a name. This name means arrogance

and self-aggrandizement. This name is antagonistic to the character and name of the meek and lowly Jesus, and of his humble followers. But when the Lord came down to see the city and the tower he said, "The people is one, and they have all one language." Now when the work had progressed as far as the Lord had purposed it should, he confounded their language. Modern tower builders are using the same language, but they are using it under different names. They are also using the same spurious material and instrumentalities. They are still using brick, which typifies our natural selves with all our pride, arrogance and self-emulation. Their highest ambition is to excel in quality and superiority, attended with their own efforts to attain to exalted positions. They seek to embellish their self-made towers with the slime of carnal reason and self-volition, known among their workmen as free agency. They do not recognize nor confess the power of God to bestow his promises, mercies and graces upon them, only as a compensation for building towers to heaven, and they look for his blessing to be commensurate with their efforts to win his favor, and expect to be rewarded with eternal glory in heaven for what they have done here upon earth. But the tower that was built in the annals of eternity before the world was fashioned, was formulated in God's eternal purpose, and consummated by the holy Trinity, and erected by the God of heaven. Its capstone, as the symbolic stone which was rejected by the builders of Solomon's temple, is the Christ of God. This tower of God was built of stones which were everlasting, and they were put together and cemented with the mortar of God's omnipotent power, mercy and grace, and they will

endure forever. It is written, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." This kingdom was not to be left to other people, but it is presided over, ruled and controlled by our Lord Jesus Christ, who is King of kings and Lord of lords. This kingdom does not need to be supplemented nor assisted by the towers or kingdoms made or embellished by men. His kingdom will ultimately break in pieces and consume all the towers and kingdoms of this world, or false churches set up and idolized by men to make for themselves a name which will immortalize them in the estimation of their fellowmen. The builders of this Babel tower were not satisfied with the slow process of God, they therefore organized a company, possibly of rich stockholders, under the auspices and directions of some earthly king, to assist God in bringing them safely to heaven. But at the proper time, God confounded their language, and all their self-aggrandizement, volition and free agency came to naught. In like manner, and at God's own appointed time, all modern towers and inventions of men by which they think to climb to heaven, which now infest the world, will be broken in pieces and consumed by the kingdom of our blessed Savior, and he will say to these builders of false churches, Depart from me, ye that work iniquity. He set up his spiritual kingdom in the days of these false kingdoms. His kingdom is strictly a spiritual kingdom; it will stand forever, and will finally consume all earthly kingdoms that have ever been or that will ever be erected by the devices of men, who have sought out

many inventions to establish their own self-righteousness, that they may make for themselves a great name, and share in the glory of their own salvation, and that of others as well.

Yours in the faith of God's elect,

S. M. CARLTON.

[SINCE writing the above, brother Carlton has been called home. His obituary will be found on page 381, current volume.—ED.]

HICKMAN, Ky., Feb. 9, 1913.

DEAR BRETHREN EDITORS:—I have a letter written by Elder J. B. Bowden, of Falls City, Texas, which I have read and reread with much pleasure, and I have the privilege of sending it to you to dispose of as you deem best. I notice that brother Bowden adds the title "Elder" to my name, which is not correct, as I have never been ordained. It is true that I have been trying to preach Jesus the way, the truth and the life, and I desire to say as Paul said to his brethren: "For I determined not to know anything among you, save Jesus Christ, and him crucified," but I have never felt worthy to be called a minister, and never have felt worthy to tell any one who never knew it that I had ever tried to preach.

Your humble brother, if one at all,

L. T. HEATH.

FALLS CITY, Texas, Jan. 26, 1913.

ELDER L. T. HEATH—DEAR BROTHER:—Your most welcome and loving letter came yesterday, and I was very glad to receive it. Yes, it did come as a surprise, more especially to think that you, an old soldier of the cross, could see fit to write to such a weak and unprofitable servant as I am, if indeed it be right to call me by so great a name as servant.

If I have ever reached to any real service to the great God, I know that it has been by grace. Paul once said, For by the grace of God I am what I am. That is, if I am a child of Jehovah, it is by grace. If I have ever preached Christ and him crucified, as the way, truth and life, that also is by grace, and in the same light and in the same way I determined to know nothing among God's humble poor save Jesus, and him crucified. I sometimes feel to say that I rejoice in Christ Jesus, and have no confidence in the flesh. Paul said, We are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

Dear brother, you spoke of nearing your seventy-fifth milestone on the road of time. I believe you can truly say that you have found the merit of the flesh to be a complete failure. This was the experience of the apostle. He said in his letter to the Galatians that he was above many in his own nation, and profited in the Jews' religion above many who were his equals in his own nation. He was more especially zealous of the traditions of the fathers, "but when it pleased God," he says, "who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."—Gal. i. 14-16. He had no use for the law school, the Sunday School or any other school, and he never referred to Gamaliel as authority; neither did he go to the oldest apostles, but he went where Jesus sent him. The flesh said, Go to Damascus, but Jesus said, Go to Arabia and then to Damascus, and immediately he went to Arabia. No wonder he could say, I have no confidence in the flesh. In the com-

mand of Jesus is power. No wonder he could say, By the grace of God I am what I am, and that this grace was bestowed upon him, and that he labored more abundantly than they all. Yet he said, Not I, but the grace of God which was with me. No wonder he could say, 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. Paul was sent to the Gentile world, which was never included in the covenant of the law, as a light and as a pattern, God giving like experience to Paul with them. Paul being a Jew, the Lord appeared to him in the day. So the angel appeared to Cornelius in a vision also in the day, and Cornelius sent for Peter as he was commanded, and Peter went and preached Jesus unto him, and to his household, and though Gentiles, the Holy Ghost was poured out upon them and they glorified God. Thus it is with every one of the objects of mercy. Every subject of God's kingdom shall be taught of God, and great shall be their peace. This is "the word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.)" To Timothy Paul said, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come [it is here now] when they will not endure sound doctrine." You have witnessed the truth of this prophecy, but, dear brother, still contend for the faith which was once delivered unto the saints; neglect not the gift which is in you.

Well, I will now close. I have written as much as you will want to read at one time. This is the regular day of meeting at my home church. We had very good attendance both Saturday and to-

day. This leaves all as well as usual, and I hope that you are all well also. Write me again when you have time.

Your unworthy brother,

J. B. BOWDEN.

FALLS CITY, Texas, April 16, 1913.

DEAR EDITORS:—I send you a letter from brother L. T. Heath, to publish in the SIGNS if you in your judgment think it all right. Brother Heath is a humble, orderly Baptist. Though very old, he has never turned aside to the right or the left, and is one who fears God.

Your brother,

J. B. BOWDEN.

HICKMAN, Ky., March 25, 1913.

ELDER J. B. BOWDEN—DEAR BROTHER:—Through the tender mercy of God my unprofitable life is still spared, and I am yet among the living awaiting the summons to depart and be at rest, if I am one among the chosen in Christ. I received your precious letter in answer to mine sent to you, and after reading and rereading sent it to the editors of the SIGNS, as you gave me permission to do. You spoke of sending my letter to them if I did not object. Well, my letters seem to me to be very imperfect, but when they reach you they are yours to dispose of as you think best. I know my imperfections and my inability to speak comfortingly to any of God's humble poor, and if I am not guided by the Spirit of truth I must fall, as there is no soundness in me. The flesh is very weak, although the spirit is willing, and the carnal mind is not subject to the law of God, neither indeed can be, and that is why we need the Spirit to guide us to know the truth as it is in Jesus. Sometimes, my dear brother, I fear I have never known that truth, and have not

the Spirit of Christ, and if we have not the Spirit we are not his; but I have a little hope that Jesus has put my sins away, and that they will not be remembered against me in the day when the elect of God shall be safely housed in heaven. My dear brother, I have been shut up most of the winter, and feel lonely and desolate, still I feel at times that God has been mindful of me, and has not forgotten to be gracious. Why this is so I cannot tell, but at times the Scriptures seem to open to my understanding, and I am made to rejoice, at least for a short time, when the Scriptures seem revealed more clearly to me than at our regular meetings; but I always feel my weakness so much at all times. It seems to me that surely my preaching brethren are all furnished with a text, and have great revelation and understanding given them, and can speak with much comfort to the humble poor, and to the honor and glory of God, so much better than I can, that I fear I have never been called of God and sent, and how can we preach except we be sent?

Dear brother, I would love to talk with you once more as we did at your house. I have been made to think of the poor woman who had spent her all with physicians, and was no better, and felt if she could but touch the hem of Christ's garment she would be whole. Christ said, Inasmuch as ye have done it unto one of these little ones of mine, ye have done it unto me. So, my dear brother, how careful we ought to be not to offend one of these little ones, but be kind and bear each other's burdens, being ready to forgive, and not say, I cannot fellowship this or that one. Let us first get the mote out of our own eye, then we can clearly see to remove the beam from our

brother's eye. If our brother offends us, let us go to him in meekness and loving-kindness and tell him his fault, and treat him tenderly, and thus gain our brother. If we deal in this way with our brethren, esteeming each better than ourself, we more strictly follow the example of our Lord and Savior Jesus Christ, and sit now at the feet of the brethren in humbleness and love.

Well, dear brother, I fear I will weary you with my long letter to no profit. I have not written to my satisfaction, but have given a few thoughts as they have occurred to me. I hope you will throw the mantle of charity over my imperfections and remember me at the throne of grace when it is well with you.

Your humble servant in the bond of peace, as I hope,

L. T. HEATH.

ROLAND PARK, Md., July 7, 1913.

DEAR BROTHER CHICK:—I am writing to send you the letter which you wrote to our association, addressed to brother Kessler, with the request that it be published in the SIGNS, with brother Kessler's answer. Some of the members at Black Rock make this request.

Your brother in hope,

J. T. ROWE.

HOPEWELL, N. J., May 7, 1913.

DEAR BROTHER KESSLER:—The time for the association is drawing near, and as I shall not be able to be with you I feel like writing you a few lines, which I should be glad to have read to the congregation some time during the meetings, as a token of my fond remembrance of you all, with whom I have met so many times at these gatherings in the past. I think that I have not failed to be with the sessions of the Baltimore Association

for forty-five years, until now. I know well that it is God's will that it should be so now, and I know that his will is wise and right. I do not feel to rebel, even in feeling, against his will now, but still it is a great grief to me not to share in your meetings this year also.

I am improving steadily, and feel well, but it is not yet safe for me to exert myself very much, and will not be until the wound is thoroughly healed. I went to the hospital March 31st, and returned home May 2nd. I was favored greatly in many ways while gone from home. I was kept from the first from much anxiety or distress of mind, and while in the hospital was favored with great peace of mind at times. The dear friends were exceeding kind to me. My wife was permitted to be with me every day, and almost all day, which was a great comfort to us both. I received many letters from dear friends, tokens of remembrance and affection, all of which comforted me and helped to pass away lonely hours. In all these ways, and in a thousand other ways, the Lord was good to me. I feel that I ought to praise him more than I have ever been able to. The Lord knows my heart, and I hope he sees in it some little gratitude and praise to him.

I find a great desire in my heart for the peace and comfort of your association. It has been in all these years since I came to Hopewell a great satisfaction that the churches I used to serve have had the same gospel preached to them that I in weakness for twenty-eight years tried to proclaim among you. If there is any difference between myself and your present pastor, Elder Rowe, I have never known it. I rejoice in this, because I believe I did preach the truth of the gospel to you, and it would be a source of great grief to me did I think

that now you were hearing any different gospel. I found consolation in the preaching of it, and there was in all those twenty-eight years great consolation to me that you received the word, not as my word, but as it was indeed the word of God. I pray God that the sound which began to go forth at Black Rock eighty years ago may be still heard there. May it be so that for many years to come there shall still arise among you many who shall love and believe the same things, for in these strong principles of doctrine alone is there strength and consolation to poor, needy and condemned sinners. What could such sinners do without salvation by sovereign grace? I trust that the presence and good will of Him who dwelt in the bush may abide in your meetings. I hope that some of you may feel to remember me at the throne of grace. Though away from you in body, my heart always goes out to you in love and gratitude. How good you all were to me for many years.

Elder Ker wrote me some little time ago that he would not be with you this year. Some of you will have business with the SIGNS, and as neither of us will be there to attend to it, I will suggest that you ask Elder Rowe to receive your subscriptions for us, or in our stead.

Now, brethren, farewell. With love in the Lord, I remain as ever your brother in the gospel,

F. A. CHICK.

BUTLER, Md., May 23, 1913.

DEAR BROTHER CHICK:—Your kind and much esteemed letter of May 7th was received, and I would have answered it sooner, but thought I would wait until after the association. Then, as you know

perhaps, brother Gladding, from Baltimore, who was staying with us during the association, was taken very ill on Wednesday of the meeting, and died at six twenty p. m. of the twenty-second, at our home. We cannot express how much we all missed you, and what a great comfort your loving letter was to all of us. It did not satisfy the people to hear it read, for they came to me to get it to read for themselves; in fact, it was on the go nearly all the time. The church passed a resolution expressing their appreciation of your kind remembrance. You can imagine how much we missed you and your preaching, but your comforting letter made up in some measure for what we missed by your absence, but it certainly seemed very strange not to have you and Elder Durand with us. We had a fine meeting, and the preaching was good, and I think that it reached the hearts of some. Mr. Holloway and wife, from Newark, Md., attended the association, and from what he writes to me since I think he was pricked in the heart. I attended, as you know, the association at Snow Hill last fall, and stayed with them. They promised me they would come to our association, and so they came with Dr. and sister Warren. They said they were much pleased with the association, and their trip in general. We had quite a large attendance at our all day meeting on Sunday, and two very good sermons from Elder Rowe. We hope your wound has healed, and that you have fully recovered from your trouble. Kindly remember us to sister Chick and the rest of your family.

With loving affection from a poor, needy sinner, and yet, as I hope, brother,
PETER KESSLER.

WHEELING, W. Va., May 3, 1913.

DEAR BRETHREN:—I am sending this letter from sister McKinney. It has been of special comfort to me, and I believe will comfort others. Please give it a place in our good family paper if you think best.

Your unworthy sister in hope,
FLORENCE PULTZ.

OTTAWA, Kansas, March 16, 1913.

MRS. FLORENCE PULTZ—VERY DEAR SISTER:—Your precious letter was received some time ago, and the long delay has not been because of neglect, or indifference, or lack of thought, but because of what I can describe in no better way than helplessness. When I would think of writing I would soon be overcome by weakness, not physical, but mental. I have been troubled so much of late with a fear of having said things amiss in some of my letters that I can only speak of things which I hope have been revealed to me. I was going to ask if it might not all be imagination, when I was stopped, and was made to say, No, I know it is not, but I am often fearful that I know these things only as Balaam knew them. I am so full of sin my whole nature is corrupt. Truly the warfare is continual. My desire to do what is right in the sight of God at all times is just as strong as the will of the flesh is to do evil continually. I desire to serve the Lord, but through the weakness of the flesh I fail miserably. I am not speaking of desiring to take part with the world; it has lost all charms for me. My daily life is what troubles me. My weakness or helplessness is ever before me. In myself there is no way of escape. How fervently I must look to the Savior, who alone is able to keep me from falling, but he does not do it, so I

am daily transgressing and daily repenting. Often I feel to give up in despair, and if I could I suppose I would. I have an intense love for the people of God. O, I cannot tell you how my poor heart aches; yes, the intense longing causes pain, actual pain. When I read their letters in the SIGNS or receive a letter from some dear one, I then feel I cannot bear the separation much longer, but then I must wait on the Lord to open the way. After reading your last letter you seemed so near to me that I clasped it between my hands, when the thought came, I must not do this, and it was instantly followed by this explanation: It is not her you are worshiping, it is the Spirit in her you love; it is because she has magnified the Lord. A short time afterward these words were brought to my mind, and I hope my understanding opened to their meaning: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. Instantly I could see this was the experience of every child of God. Do they not desire to magnify the Lord in all they do and say, and does not their spirit rejoice in God their Savior? Surely they have been brought to know that he is God, and beside him there is no Savior. He is the first and the last, the beginning and the end. O yes, they do rejoice to hear him exalted above every name that is named. They do not want to give his glory to another, or his praise to graven images.

I want to tell you of another like experience which comforted me very much. I had been grieving over sin in the body, and was ready to believe there was no sorrow like unto my sorrow; away down deep in my heart I felt to be a justly condemned sinner, yet I did not know what to do. The children were confined to the room with colds, my husband was

lying on the bed suffering from a cold, it was raining outside, and to me it was a dark and cloudy day within. As I sat reading the first volume of editorials by Elder Beebe, I turned to the text, "Grieve not the Holy Spirit." Like lightning came the words, It is the Holy Spirit in you that is grieved. I wondered why I could not keep from sin when it caused such great grief. I had not read a word of the editorial, not even the text. I sat for a little while as one stunned, it was so sudden. I had thought of it as an unenlightened one would, as grieving the Lord. I wish you could read Elder Beebe's explanation of the whole text: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. iv. 30. If you have not the book, and desire me to, I will write it out and send it to you.

I hope you are feeling better than when you last wrote me. I was sending in my subscription to the SIGNS when your letter was received, and so I sent it along, for it was too full of experience and trials and deliverances by the way for me to keep hid. I felt sure you would not object, for your letters comfort many. I am glad sister Creel was comforted by your prayer; it was on my mind a long time before I sent it. I want to tell you, dear sister, that your prayer has certainly been answered in regard to my feasting upon the editorials and letters in the SIGNS. Is it not wonderful? To me it is a miracle, that not one number, but every number, not one letter, but every letter, I am permitted to see the Lord's work in them all; they tell me all things that ever I did, here a little and there a little. None of them fail to ascribe all power, honor, wisdom and glory to God. I often think what a delightful company it would be to me in which to spend the

rest of my life. I think of dear Elder Durand walking thirty miles in less than three-quarters of a day to hear Elder Gilbert Beebe preach in a barn. Often my heart swells with emotion in thinking of it. I can imagine his feelings as he walked along. What a mingling of love, joy and hope must have been in his heart. The words of the prophet seem appropriate here: They shall run and not be weary, they shall walk and not faint. The dear Lord has promised never to leave nor forsake his children. O, there is such a fear in my heart the most of the time that I shall never see him as he is and be like him. I feel that I just could not live knowing that in this world only I have hope in Christ. Sometimes it is hard to walk by faith.

Some one or other of us has been ailing since Christmas. The children get better of their colds then take fresh ones. I shall be longing to hear from you, yet I do not want you to inconvenience yourself to write to me. Your letters are always welcome; your tender solicitations for me always touch me deeply. I feel so alone and forsaken, yet the dear Lord often remembers me in great mercy.

Your loving sister,

ANNA MCKINNEY.

KELLER, Texas, Feb. 14, 1913.

DEAR EDITORS:—I am sending you a precious letter written by sister Stevenson, of Whitt, Texas, giving a sketch of her recent visit to Alabama to see her afflicted sister. Knowing sister Stevenson and her husband as I do, and have for over a score of years, I do not hesitate to comply with her request, and after a careful perusal I now forward her letter, which manifests the spirit of meekness and lowliness, for publication in the dear SIGNS. Very often have I gone to

the pleasant home of this sister, and she and her husband have entertained me with gladness, and to my great joy we have conversed upon the subject of the christian religion, and of our hopes and prospects of the glorious world beyond this transitory time state. She and her husband are both true friends and subscribers of the SIGNS, as is also her sister in Alabama. The spirit of her communication is so similar to her chaste conversation that it has cheered and comforted me. Paul said, When I am weak then am I strong. May Almighty God bless and prosper the editors and publishers of the SIGNS, both temporally and spiritually, is my desire.

Yours in hope of a blessed life beyond, through the grace and mercy of our Lord and Savior Jesus Christ,

ASA HOWARD.

WHITT, Texas, Dec. 26, 1912.

DEAR BROTHER HOWARD:—I feel much like trying to write you this morning, as it has been so long since we heard from you. We hope that you are well, and enjoying the many blessings that none save an all-wise God can bestow upon his dear children, who are unable of themselves to even think a good thought. I want to tell you how we have been blessed this fall. The good Lord blessed us with the privilege of making a visit to Alabama to see my only sister, whom I had not seen for thirty-nine years. She was very poorly with cancer in her breast, and sent for me to come and see her, as she was not expected to live long. At that time I could not see how we could go, not knowing how our crop would turn out, but thanks be to God's holy name, as time rolled on our crop kept opening, and turned out so well that we had a full sufficiency to enable us to

go and see her dear face, which I had so longed to see. Brother Howard, no tongue can tell the real joy of our trip, and the untold joy we found in being together. My sister is a strong Primitive Baptist, both in faith and practice. To our surprise, on Saturday after we arrived there my husband and nephew went to their church meeting, and there heard my sister's oldest son preach the unsearchable riches of Christ. They brought another minister and his wife back home with them, and sister and myself had the pleasure of sitting and listening to the sweet sound of the gospel preached by a brother whose name I cannot recall at present, and by my nephew, Joseph Sieber. How many dear old faces I was permitted to see, and our old home, and the family graveyard where my brother was buried seventy years ago, and the place where I first went to school. Brother Howard, you do not know how thankful I felt. I never can tell it. As my sister said, it was good for poor, unworthy me. My sister was so strengthened by our visit that she was able to go with us to see all of her dear children. There are five of them, and of all of them a mother might well feel proud. My dear sister is a subscriber of the SIGNS OF THE TIMES, and she fully enjoys the doctrine which is taught therein. You may think that I am beside myself, writing all this to you, but be that as it may, I felt that I wanted to tell you about some of these great blessings which the dear Lord has bestowed upon us, and of the time of rejoicing with my dear sister. If I never meet her again on this earth I have a hope that we shall meet around the throne, where parting will be no more. The parting again was hard, yet it is sweet to think that some day we will meet around the throne of God, and

praise him for evermore, where no pain or parting will ever be known.

I will send you this badly written letter, and if it seems fit in your judgment to give to the readers of the SIGNS, you may send it to our family paper. I know you are competent to judge of that, and you know how weak and ignorant I am.

Your unworthy sister,

(MRS.) R. S. H. STEVENSON.

MANASSAS, Va., July 4, 1913.

DEAR BROTHER CHICK:—Your excellent letter of the second instant came duly to hand, and so stirred up my mind that I must make the effort to reply in some sort. First, it takes me in memory back to childhood and early youth very vividly, and to my early acquaintance with your father and mother, whom now I can seem to see before me. You will excuse a pencil I know, for I am too weak and nervous to use a pen. I am very glad of the improved condition of your health. While our youth seems a sweet tie of memory, the Spirit of the Master breathes so sweetly in what you wrote that it touches my poor, broken heart, and brings me very near you in spirit.

I return sister Wright's letter, as you requested; I have received several such letters from her; she is very gifted in writing.

Now, as for my health, I am suffering much from my stomach and nerves; so much so that I cannot see any one much of my time, nor can I talk much with any one. I live on malted milk and barley water mostly; sometimes I eat a little oat meal. I was taken sick on the first Sunday in February, and from that time until about one month ago I remember nothing, only once in awhile a glimpse of some little thing will occur to me. God has been very good to me. The grave

has seemed at times the sweetest resting-place in the world, and I cannot tell you how I have longed for it, but I soon think of the most faithful and loving wife a man can have, and for her sake I am willing to live and try to get well again, but I have longed to quietly lie beside my first wife at Mt. Zion; rest is what I craved, and I crave it yet. The resurrection appears, and the change that takes place when the dust returns to the earth, and the spirit to God who gave it. Eternity is a vast, incomprehensible thought to me, I can only remember the vision I had of it eight years ago, when I had my second attack of the grippe. I saw heaven's high dome like a magnificent crystal dome, indescribable; it seemed a crystalization even more brilliant than anything I ever saw or could imagine. It was full of people I knew, but I could see none of them. Then it was open at the top, but what appeared so wonderful to me, there was an inclosed way up to it. It appeared the color of light blood. Something impressed me with the name of Hannah, my sister. You will remember she died such a triumphant death at my home in Warwick. I thought that she was ascending to join the people in this wonderful dome. Was not that a strange vision? I have no doubt that she is at rest, everlasting rest, in Jesus, who suffered and who is the bread of life, of which I hope I sometimes partake. I could tell you much of the travel of my mind, but I refrain. I hope you may continue to gain strength. I am grieved to hear of the illness of brother Yard; I love him. But why should we grieve at the departure of the saints? They have entered into the rest prepared for the weary.

Did you ever hear my mother sing,

"A poor, wayfaring man of grief
Hath often passed me on the way;

He sued so humbly for relief
 That I could never answer nay.
 Once, when my scanty meal was spread,
 He entered, not a word he spoke,
 Just perishing for want of bread,
 I gave him all. He blessed and broke "?

It was founded upon the journey of our Savior to Emmans, and is a most beautiful thing. We see him feeding his disciples after his resurrection. The subject is inexhaustible. I long to preach it to the dear wayfarers yet in this tiresome world. My dear wife joins me in much love to you and your dear family.

I am yours in the sweetest of bonds,
 J. N. BADGER.

[WE are sure that our brethren in general will be glad to read these extracts from a letter written by Elder J. N. Badger to us a little while ago. All will be glad to know that he has somewhat recovered from his illness, and all will rejoice that the favor of the Lord was shown him so signally. In all these past years his ministry has been blessed to many. In many ways no one among all our brethren has been nearer to ourself than he has been. His father, Elder John A. Badger, baptized our father at North Anson, Maine. Both his father and himself were sometimes visitors at our father's home when we were but a youth. It was our privilege to witness his baptism at Jay, Maine, about one month after our own baptism at North Berwick, Maine, and five years later it was ordered in providence that he should be present and take part in our ordination to the ministry, he having been ordained about one month previous. At our ordination he named the closing hymn, beginning, "Am I a soldier of the cross?" Thus we have been close together in many ways, though not often meeting in these later years. We have written these things, thinking they might

prove interesting to some of our readers. May God continue his blessing to our dear brother, and if it be his holy will enable him to again preach the gospel of the Son of God.—C]

MERCER HOSPITAL, TRENTON, N. J., June 19, 1913.

DEAR PASTOR AND BRETHREN AT HOPEWELL:—I hardly dare to address you in this way, because for nine days after I was hurt I was sure that I possessed no real true religion. I had my thoughts and my Bible, and the strongest words had no comfort for me. Not since the days of old, when Adam was being killed in me, had things looked so dark to my mind, and it seemed sure to me that I was nothing more than an infidel, and that I had never been anything else, and this proved it. It seemed as if I had been believing upon "ifs" and "ands" and "whys," instead of God's eternal "shalls" and "wills," and his unchangeable decrees. The pain in my broken limb, the bruises all over my body and the darkness of my mind seemed to keep me in "Doubting Castle" all that time. I would try to think of Paul and Silas down in the inner prison, with their feet made fast in the stocks. I was here tied down to my bed, but I could not sing. Then I would think of John the Baptist in prison, and craved the message that was sent to him by the Savior, but the word did not come to me. My family at home and the cares of the farm seemed to add more darkness to my mind; truly I had sunk deep in the miry clay. The Psalms, the book of Job, and Romans, did me no good. I knew that these books of the word of God had comforted me before, and why not now? I could not tell, except that I had nothing but head religion, and when comfort and joy left me and trouble took its place my

faith was gone and I was yet in my sins. But, my dear pastor, "Behind a frowning providence he hides a smiling face." Last Tuesday morning the words of the dear Savior to unbelieving Thomas came to me: "Be not faithless, but believing." They had crossed my mind a few times before, but not to break the bars of darkness. Poor Thomas could now believe without feeling the prints of the nails in the Savior's hands, or putting his hand into the Savior's side, and now poor, doubting Will was broken down in tears of belief, and broken loose from his darkness, and felt to thank the dear Redeemer for all that had happened to him, knowing that God is too good to be unkind, and too wise to err. I then felt that through whatever way this had happened, it was not contrary to the will of God, and that in some way or other the Lord would provide. Now I could thank him for the rod of affliction. I could thank the doctors and nurses for their skill and their attendance, and all my kindred in the flesh who had gone to my home and helped my wife with our three little boys, with the work on the farm, and also could thank the kind neighbors who have so willingly given a helping hand. Truly I am now an object of mercy in the hand of the Lord, and I feel to-day that he will never leave me nor forsake me, but that he will in his own way provide for all my needs.

Dear Elder Chick, the little sermon you wrote me, and the three hymns which you numbered, seemed to confirm that faith under affliction in which I have been resting for the past few days. Hymn 116 is good. Mother spoke of it in her letter to me. Number 901 is another that has done me much good.

Now use your judgment about reading this to the church. I would like them to hear from me, if you think that they would derive any comfort from what I have written.

With love to all, your brother in hope,
WM. T. YARD.

IMPORTANT NOTICE.

To comply with the postal law, we are again obliged to revise our list, and have to drop subscribers who are in arrears. If we discontinue any who want the paper continued, and who expect to be able to remit soon, if they will send us word, stating when they will pay, we shall be glad to await their convenience, as the law allows us to continue subscribers who promise to pay for the paper. There are many from whom we cannot hear, and do not know that they are receiving the paper, although we have requested them to write us. Just a card to us would save us much time and expense, and is surely very little to ask of subscribers who are in arrears.

This is not a matter of choice with us, but is an order of the postal authorities, so of course we are compelled to comply with it. If any who are in arrears fail to receive the SIGNS after this number, they will know we have had to take their names from our list, but if any wish the paper continued, and will send what is due us on their subscription, or send us word when they will be able to pay, we will gladly continue sending the paper.

Address all letters and make all money orders and checks payable to

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

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1913.

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

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

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

*All letters for this paper should be ad-
dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***ISAIAH XXXV. 10; JOHN XIV. 12.**

SISTER Ella Davis, of Sullivan, Ark., has expressed a wish that we say something upon the words found in Isaiah xxxv. 10: "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." She has also asked our views upon John xiv. 12: "And greater works than these shall he do; because I go unto my Father."

With regard to the first Scripture, it seems to us that we can say but little that has not been said many times by the servants of God concerning it. We suppose that there is hardly any one who has been called to preach the gospel who has not found great delight in calling attention to this text, perhaps many times, in their preaching, and there are but few of the children of God who have not been at times encouraged by this language; still we will in a brief way call attention to what seems to us to be the general meaning of it.

In the first place, a careful reading of the connection, going back to several of the preceding chapters, will show that the direct reference in the promises of

the text is to the return of Israel from the seventy years' captivity in Babylon. In various places in the word the sorrows of that people during that bondage are depicted, and then their joy in being returned again to their own land. See Psalm cxxxvii. for an expression of their oppression and sadness in their captivity, and Psalm cxxvi. for a description of their gladness when delivered and restored to their own land. Space and time would not allow us to quote from this prophecy of Isaiah all that relates to these two things. Israel was delivered over to this captivity because of their idolatries and other transgressions of the law of their God. Our God made use of the heathen as his sword to chastise his children. The heathen meant it not so, but rather thought to destroy Israel and exalt themselves, but God used them, as he has used wicked men in all ages, to accomplish his purposes of wisdom and grace toward his erring people, that they might be chastised, and being chastised, be brought to repentance. The dealing of God with national Israel, and with heathen nations in connection with them providentially, is but a sample of his dealings with all nations in his providence. At the same time they are a type of his dealings with his spiritual Israel in this gospel dispensation. The wrath of man against him and against his people shall always redound to his praise and to their good, and that measure of wrath which would not thus redound to his praise and their good he restrains, or does not suffer to come into active deeds and words. What a consolation there is here to his humble people when the enemies of God and truth rage against them. So Paul rejoiced that his imprisonment at Rome had abounded to the glory of God, and to the strengthening of other

weak-hearted saints. He bade the brethren at Philippi to also cease from their sorrow because he was a prisoner, upon the same ground. All this does not lessen the wickedness of men, nor cause that they shall escape judgment, for while exactly fulfilling the purposes of God they do not mean it that way. In the text to which our attention is called, the Lord by the prophet encourages his chastised people with the assurance that his judgments for their transgressions are not to be against them forever. His intent was that through the chastisement they should be humbled and brought to repentance both of heart and life, and when this gracious result had been wrought in them he would restore them again to their own land; then they should come again to Israel with weeping and supplications. Weeping for sin, and supplicating for future favor and more evidences of forgiveness, and to be kept from again departing from his commandments; but in this weeping and supplication there would still be wonderful joy that they should again behold their own land, and dwell once more under their own vine and fig tree, and once more engage in the service and worship of God at Jerusalem. This is the substance of the meaning of the text, as it appears to us. This text does not relate to their first call to be his people in Abraham, neither does it relate to the first bringing of them out of the bondage of Egypt through the wilderness to the land of Canaan. The word "return" shows this, for one cannot return to a place from which he has not departed, and one cannot depart from a place until he has been in that place. They had been brought, after leaving Egypt, to this land of promise, and had been taken away from it to dwell as captives in Babylon, but now a

return is promised, and the return is sure, for the Lord says they shall return. What power there is in the "I wills" and "you shalls" of the word of God. God's shalls and wills are not as the shalls and wills of his creatures, liable to fail because of our ignorance or weakness. There is no ignorance or weakness in him, therefore it is sure that all his wills and shalls shall find perfect fulfillment. From all this it is our mind that this text in its application to the experiences of the children of God spiritually does not apply especially to the first call by grace, by which they are brought to know him in the salvation of their souls through Jesus Christ, but to daily restorations from bondage, often brought upon them because of their transgressions day by day. So David prayed, "Restore unto me the joy of thy salvation." He had experienced the salvation of the Lord, and that salvation still held good, but the joy of it had been lost through his transgression in the case of his chief captain and his wife, Uriah and Bathsheba. Therefore he did not pray, Restore unto me thy salvation, but only "the joy" of it. Likewise David in the twenty-third Psalm declares, "He restoreth my soul." There are soul-wanderings often, but blessed be the name of the Lord, he never suffers that soul which he has bought with so great a price to wander to perdition, but restores it, and restores it again, as often as it departs. "He restoreth my soul." It seems to us impossible that we could in any way make the language of the text plainer than it is in itself. These all when restored come to Zion with songs and everlasting joy upon their heads, rather than the former sackcloth and ashes, and obtain joy and gladness, and sorrow and sighing do flee away. What words could add to the clearness of this

testimony? We are persuaded that our sister knows for herself just what this all means, and no doubt she feels that she cannot describe the gladness of such experiences. It is all better felt than expressed.

The whole verse to which sister Davis has called attention in John xiv. 12, reads as follows: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." We know that these words are true, because they were spoken by that One who is truth itself, yet there have been many questions in the minds of those who hold the word of God in reverence as to just what their signification might be. To what do they apply? Since there have been such questionings in the minds of the most spiritual and able of the Lord's servants, we feel that it becomes us to speak with care and humility of them. In what we may here write we cannot pretend to cover the ground, or to bring out all their meaning, and we feel to write rather in the way of suggestion. It seems to us that the thoughts which we have do apply to these words, but yet we do not feel that our thoughts cover the ground at all. Jesus had appealed to his works in the verses preceding as being full proof of his having come from God, and calls upon his disciples to believe him for his works' sake, also he appealed to his words, as well as his works. No mere earthly man had ever done as he had done, or spoken as he had spoken. There was power and authority in his words that no man ever had before, not even the chiefest of the prophets, and his works exceeded all that had ever been done before. Both his works and words must have been of God. By his words

we think that he means both the matter and the manner of his teaching. No one had ever spoken forth divine things so fully or so clearly as he had done. He had spoken as never man spake, both as regards what he taught and the way in which he taught. It is our mind that by his works he includes the miracles which he wrought from time to time, and not only this, but he includes all his works of love and of mercy, all which showed forth his grace and goodness, his forgiveness of sins, his consolations ministered to the hearts of the distressed, the preaching with power of his own gospel; all these things and whatever else he did to the children of men are to be included in his works, yet he declared that it was expedient for his disciples that he should go away in order that the Holy Comforter might come, and the work of the Holy Spirit should exceed all that he had done in the flesh, for the Spirit should take of the things which were his and show them unto them. Jesus indeed ministered comfort and healing to the bodies of many, but beyond this he ministered consolations that should never end. Those healed of diseases should one day sicken again and die. Those to whom their dead were restored should again be called to see them depart in death. All these wonderful works were but for a time. So also the present help which his presence afforded should give place, perhaps to-morrow, to sorrow again. They must not rest in these things, for one day he should go away from them and they should then have sorrow, and their hope that he was the Messiah, who should redeem Israel literally, would perish, but through the Spirit they should by his resurrection be begotten again unto a lively hope which could never die. The works which Jesus wrought in the days

of his flesh were truly great, greater than had ever been known on earth before; but there remained still greater works to be wrought when he should have gone to his Father, "for," said he, "my Father is greater than I." His glory on earth was dimmed by the flesh in which he dwelt. Once that flesh was transfigured before them, and now and then some words that he spoke, some work that he did, afforded them glimpses of his divine glory, but for the most part that glory was veiled. When he should have gone to his Father this would be no longer true; his Father was greater than he, and he now would be forever with the Father, and glorified with the glory which he had with the Father before the world was. In the text he declares that the works that he had done his disciples should do also, and that they should do still greater works beside. It is given to his disciples now to minister to the needy as he ministered to them. For a time after his resurrection the power to work miracles in his name was theirs. This power extended to raising the dead, as is twice recorded of the disciples in the Acts. They healed the sick, as did he; they were able to speak comfortingly to the afflicted, as did he. Thus they did the works that he did, by his Spirit which dwelt with them and in them. It seems to us that these things related mostly to the present and temporal welfare of those who received the blessings of his ministry. But there are greater things than these, and these greater things should his disciples do, because he should be with the Father. Now the full glory of the spiritual world should appear in the ministry of his servants; greater mercies than these temporal ones should be ministered by them in his name. There would be in the minds of those to whom he was speaking

the remembrance of the sick healed, the infirm lifted up, the lepers healed, the lame leaping and rejoicing in recovered strength, and beside, those awful occasions when he had at a word broken the bars of death and restored life again to the dead. But the blessed Master assured them that though he must go away, yea, because he was going away, they should work even greater works than all these. It is our thought concerning this, that all that has been going on by way of the ministry of the word in the church ever since his resurrection from the dead are, all of them, greater works than all that he had done in the flesh. To comfort and bring healing to a wounded soul, to build up in the most holy faith, to encourage the weak and halting ones, to hold out the hope that takes hold upon eternity to the suffering and dying, to be able to so preach the word of God that his people are convicted of sin, righteousness and judgment by the Spirit, that the despairing are given to hear of Jesus, the blessed Savior, and to look to him for all they need, for all that belongs to salvation in short, is to do greater works than any of these miracles upon the bodies of men, and all this has the blessed Master bestowed upon his dear servants as the ministers of righteousness, as shepherds under the chief Shepherd.

We leave these reflections with our readers; they are but suggestions, and we are sure present but a few gleanings from this wide field of truth, yet these things seem to us to be in line with the dear Savior's meaning in the text. All these greater works do his servants do, because he has given to them the Spirit of truth, and because through that Spirit he dwells in them and does the works in them first.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

SOLOMON'S SONG IV. 16.

DEAR ELDER:—There is a friend here who begs an explanation of Songs iv. 16: "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out." Is the north wind the law, and the south the gospel? Or does God bring his children again under the law of sin and death, after they can say by faith, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"? This friend has lately come out of a great storm, wherein his soul reeled and staggered, and he was at his wit's end. He thought God had brought the law to bear again upon him, and this storm was the law. Now he appeals to you as a father in Israel, hoping that you will instruct him according to the wisdom given to you. By complying with his request you will greatly oblige one whom I believe is a dear brother.

F. E.

LONGWOOD, C. W., November, 1865.

It will afford us great pleasure to comply with the request of our tried and tempest-tossed friend, and if anything we may say shall serve to relieve, enlighten or comfort him, perhaps the same may also be interesting to our readers generally. We will first give our views on the text proposed, and then offer some remarks on the peculiar trials of our friend and his conflict with the law. Among the many beautiful figures employed by the Holy Spirit in this Song of songs, illustrative of the spiritual things of the kingdom of our Lord Jesus Christ, the church is compared to a garden, and the Spirit's operations on the church to make her fruitful are compared to the north and south winds blowing upon a garden of spices and causing their delicious odors to flow out. We have not understood the north wind to represent the law of sin and death, from the power of which Christ has redeemed his church, nor the south wind to designate the gospel in distinction from the law, although the figures might not be wholly inappro-

priate, if so designed, but in the general application of the wind in the Scriptures it is used to represent the Spirit of God. As in John iii. 8: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." So also on the day of Pentecost, when that day had fully come, and the disciples were all with one accord in one place: "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting."—Acts ii. 1, 2. There are many particulars in which the wind is emblematic of the Spirit. First, it is invisible; no mortal eye has ever seen the wind, nor can the Spirit of God, or any of the things of the Spirit, be seen or known but by its own revelation, as the natural sun in the heavens can only be seen by its own light. All the flaming torches or gas lights which nature can afford or art devise cannot aid our vision to see that glorious orb, the fountain and fullness of light; just so the lights of nature, art and science fail to reveal to us the Spirit, and the things of the Spirit, which are only spiritually discerned. Second, its power can be felt by those whose eyes cannot see the wind. So the power of the Spirit is felt by every one who is born of it, but whence it came, or whither it goeth, none can see. Third, the wind is sovereign in its course, it bloweth where it listeth. Not all the power of kings and potentates of the earth can change its course. So it is with the Spirit of our God, it can never be diverted from its course, or varied in the least from the execution of its immutable purpose. Fourth, the wind is also irresistible in its power. The towering cedars and the sturdy oaks bow their majestic heads

submissive to its might. Thus the Spirit is omnipotent and irresistible in all its operations, it brings down the lofty imaginations of men, and subdues every power in the children of God to the obedience of faith. The north and the south winds are the same wind, though they blow from opposite points of the compass. It is the wind that bloweth, whether it blow from north or south, and it would be absurd for us to say, because the south wind is warm, and the north is cold, that it is therefore not the same wind. The christian, led by the Spirit into the wilderness, where Jesus was led, fasting for forty tedious days and nights, to be tempted of the devil, and to be severely tempted concerning his relation to God, by the tempter's cruel, If thou be the Son, or, If thou be a child of God, may feel so chilled and benumbed by the trial as to doubt seriously whether he were led to the dreary wilderness by the same Spirit that had led him to Jordan's banks, or to Zion's open gates, but we are told that our Leader was led by the Spirit into the wilderness to be tempted of the devil. It was the same Spirit of the Lord God which was upon him, and which descended upon him at his baptism like a dove, which led him to that dreadful scene of conflict in the wilderness, and as followers of the Lamb we must be led by the Spirit through conflicts, darkness, tribulations, persecutions and many a fasting wilderness conflict with a tempting devil; how else are we to be his followers? If we suffer with him, we shall also be partakers with him of his glory.

But the figure of the north and south wind has a still more forcible and appropriate application when considered as applied in our text to its effects upon a garden. The church of Christ is the

garden, as the figure is used throughout this delightful song, and the members of Christ are the pleasant plants, the graces, or fruits of the Spirit abiding in the saints are the spices which flow out. The figure is so applied in the verses preceding our text: "A garden inclosed is my sister, my spouse." None but the bride, the Lamb's wife, is ever so addressed by him. He calls his church his love, his dove, his undefiled, and he also calls her his sister and his spouse, and as a sister and spouse she is a garden inclosed; and he says to her, "Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon; with all trees of frankincense, myrrh and aloes, with all the chief spices: a fountain of gardens, a well of living waters, and streams from Lebanon." The church is the garden of the Lord, and by the pen of the prophet, Isaiah lxi., he says he is anointed with the Spirit of the Lord God to preach glad tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. The trees of this garden are those who bear the characteristics named, the meek, broken-hearted, captives, prisoners, mourners, mourning in Zion, and oppressed with the spirit of heaviness; for the most bruised plants exhale the sweetest odor. But they are in Zion; that is, in the gar-

den of the Lord, and are there known as trees which the Lord himself has planted. These comprise all the people of Zion to whom God has said, Isaiah ix., "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." Who else has the power or right to plant in the Lord's garden? Jesus has said, Every plant that my Father has not planted shall be rooted up. The good seed are the children of the kingdom, and he that sowed them is the Son of man. The garden then clearly is the church of Christ, and the plants, as trees of righteousness, are the children of the kingdom, whom God has planted there, in a soil which he has provided and prepared, in a garden which he has inclosed, and around which he himself is a wall of fire, and the glory in the midst. Those who are familiar with the figure know that for the growth of plants or trees something more is required than the inclosure, the prepared soil and the planting of trees and plants. To flourish, a garden must be well watered; this garden cannot lack for moisture, for she is a fountain sealed, a spring shut up; she is a well of living water, and streams from Lebanon.

"And all the springs of Zion flow,
To make this young plantation grow."

The genial rays of the sun and the dews of the night are abundantly supplied. Upon all these plants in Zion the Sun of Righteousness has arisen with healing in his wings, and his Spirit, like precious ointment, descends as the dew of Hermon descended upon the mountains of Zion, where God commanded the blessing, even life for evermore. Still, in nature the watered garden, supplied with sun and shade, requires the north and the south wind, for the following reasons: first,

the soft south winds are necessary to start the sap, the life or vitality, up from the root, that it may be diffused to all the branches, swelling the buds and opening the blossoms, as also to mature and ripen the fruit in its season, and the north winds are required when the autumn rolls around, and the fruits are gathered, to send back the sap into the roots, and the wintry blasts of north winds to so shake the trees as to cause their roots to take deeper and wider hold upon the soil by which they are to be nourished and supplied. Indeed, it would be hard to tell which is more essential to the trees, the north or the south wind. Certainly the application of this figure to the dealings of the Spirit with the saints is very easy. Should the winds of the Spirit only operate on us experimentally in its soft south breath, like zephyrs from a sunny clime, the plants would always be shooting upward, tall and spindling, and for want of sufficient root they would become top-heavy, and bear very little if any fruit; to take root downward, and bear fruit upward, requires the action of both the north and the south wind. Now mark the christian who is never chilled with the northern blasts; he has no winter, no severe trials, temptations, doubts or fears, is he able to succor the tried and tempted of the saints? He is a stranger to their complaints. Peter must needs be sifted as wheat before he could comfort his brethren, and our dear Redeemer himself, as the Captain of our salvation, was made perfect through suffering; he knoweth how to succor them that are tempted, having been tempted in all points as they are. For such an high priest becomes us who is easily touched with the feeling of our infirmities. Our health, vigor, fruitfulness and well-being all require that we shall have

our trials as well as joys, downs as well as ups, seed-time as well as harvest, north winds as well as our south winds, cold as well as melting seasons, for we must drink our wine with our milk, and eat our honeycomb with our honey, our bitter herbs with our passover Lamb.

(To be continued.)

OBITUARY NOTICES.

Sarah E. Hunt Ford was born in Muskingum Co., Ohio, Oct. 16th, 1846, and died at her home at Seneca, Kansas, June 21st, 1913, aged 66 years, 8 months and 5 days. She was married to Elder Joseph Ford Aug. 16th, 1868, and came with her husband to Seneca, Kansas, the following October, settling on a farm, where they continued to live until five years ago, when they left the farm and moved to town. She was the mother of three daughters and two sons, all married, and all at her bedside when her spirit left its tenement of clay to go to God who gave it. Her illness dates from Oct. 21st, 1912, and was diagnosed as organic heart trouble. She never united with any religious order, but her meek, retiring and quiet disposition and strong attachment to her husband, children and home, for and to whom she devoted every energy of her whole being, and many other tokens so often strewed as flowers along life's pathway, have left an abiding hope in the minds and hearts of her loved ones that she had passed from death unto life.

The funeral services were held June 23rd, at the home, in Seneca, conducted by the writer, and the burial was in the cemetery at Seneca, Kansas. May the Lord reconcile and comfort our dear brother and the sons and daughters and all who are bereaved by her death.

SMITH KETCHUM.

CHESTER, Nehr., July 10, 1913.

Allie Varnes, daughter of John and Rachel Wesley, was born March 1st, 1866, and died June 26th, 1913, at her home near Cramers, Ill. She was married to Ezra Doty Varnes, Jr., Dec. 24th, 1888. She leaves a devoted husband, four children, two brothers and four sisters, besides a host of relatives and friends, to mourn her absence, but we mourn not as those without hope, for we feel that she has entered into the joys of the Lord Jesus Christ. Sister Allie joined Harmony Church of Predestinarian Baptists, near Elmwood, Ill., and was baptized by Elder Smith Ketchum in May, 1885, and remained a faithful and devoted member until death.

Funeral services were conducted by Mr. B. Y. George, of Elmwood, Ill., who spoke words of com-

fort to the sorrowing ones, after which that which was mortal was laid away in the cemetery at Farmington, Ill., there to await the final summons.

J. L. THURSTON.

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

Mrs. Harriet Underwood, Ariz., \$2.00; Mrs. D. S. Slawson, N. Y., \$1.00.

M E E T I N G S .

THE Red River Association will be held with the church called Tykes Grove, four and one-half miles east of Cedar Hill, Robertson Co., Tenn., on the L. & N. R. R., the second Sunday, and Saturday before, in August, 1913. All sound Predestinarian Baptists are welcome.

E. J. ANDERSON, Moderator.

THE Siloam Association of Oregon and Washington will meet at Nesika, Lewis Co., Wash., commencing on Friday before the second Sunday in August, 1913. Those coming by rail will take the Tacoma & Eastern at Tacoma, Wash., and go to Morton, where they will be met with teams and conveyed to the place of meeting. All are cordially invited to attend.

SONORA A. HESS, Clerk of Association.

THE Hazel Creek Association of Regular Predestinarian Baptists will meet with Spring Creek Church, near Stahl, Adair Co., Mo., in her fifty-ninth annual session, on Wednesday after the fourth Sunday in August, 1913, and continue the two following days. The passenger train from the east that leaves Kirksville at 10:22 a. m. will be met at both Novinger and Stahl on Tuesday. The same train will be met Wednesday at Stahl. Also the train from the west, due at Stahl at 5:45 a. m. will be met at Stahl Wednesday. A cordial invitation is extended to all who believe in a God that is able to do his will without the aid of man.

S. B. JONES, Moderator.

H. C. CATE, Clerk.

THE Maine Conference, the Lord willing, will assemble with the Old School Baptist Church at North Berwick, York Co., Maine, on August 29th, 30th and 31st, 1913. We shall be very glad to have any who love our Lord Jesus Christ come and visit us. Any who come will be met at the railway station on Thursday, August 28th.

FREDERICK W. KEENE.

THE original West Tennessee Association of the Regular Old School or Primitive Baptists, will meet with the University Street Church, in Nashville, Tenn., to begin on Saturday before the second Sunday in September, 1913. All who believe in salvation alone being by and through the grace of God, are invited to attend this association. Take car at Union Station, to Transfer Station, then take Fairfield car and get off at Hazle St., and walk south five or six doors to University St. meetinghouse.

V. G. SEALS.

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THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

I find the postage on my book, "Day unto Day," to America is 9 pence (18 cents), and I thought it would be 6 pence, or at most 7 pence. I think on consideration, as the expense of publication has been very heavy, notwithstanding a most encouraging sale, I had better say I will send to any of your readers the half calf gilt edge edition for 5 shillings (\$1.20), or the cloth edition for 4 shillings (96 cents) postage free.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

ELIJAH AND ELISHA.

BROTHER Boaz, of Kentucky, has requested that I write upon some of the things recorded in the first and second chapters of 2 Kings. In doing so I may not touch upon the matters that are in the mind of brother Boaz, for certain points may appear in a certain subject to one person which may not appear to another. I think from what brother Boaz has said, and the Scriptures which he has cited, that there is a chain of thought in his mind upon which he could write better than any one whose mind has not been exercised upon those certain points, but such thoughts as I have I will try to present as best I can.

The subject contained in the first chapter deals with the matter of Ahaziah, that king of Israel who served Baal and worshiped him, and who fell down between a lattice and was sick, and who sent messengers to inquire of Baalzebub, the god of Ekron, whether he should recover from this sickness. “But the angel of the Lord said to Elijah, the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them,

Is it not because there is not a God in Israel that ye go to inquire of Baalzebub?” The narrative that follows sets forth that when Elijah met the messengers of the king he said unto them as the angel had commanded, and that the messengers returned to the king, and when the king inquired why they had returned, they informed him, There came a man to meet us, and he said so and so unto us, and he also told us that thou shouldest not come down from that bed of sickness, but should die. At this information and declaration concerning his affliction the king inquired of them what manner of man it was who met them and told them these things. They answered that he was a hairy man, and girded with a girdle of leather about the loins. To this description we find a parallel in the raiment of John the Baptist that it would be well for us to note; but I will speak of this later, if it be given me to do so. When the king heard of the raiment of the man who met them, he said, It is Elijah, the Tishbite. From this we would understand that the king knew Elijah, and I feel sure that he did, or at least knew of him, for it was this same prophet who had prophesied against Israel when

the present king's father, Ahab, was king in Israel, for Elijah prophesied to King Ahab, as we find in the seventeenth chapter of 1 Kings, that there should not be dew nor rain for these years, but according to his word, and after this the Lord told Elijah to hide himself by the brook Cherith, that is before Jordan, and told him that he should drink of the brook and that ravens should feed him. After a time, as we read, the brook dried up, because of the great drought in all the land; then the Lord told him to arise and go to Zarephath, which belonged to Zidon, and also told him that he had commanded a woman there to feed him. Then the narrative relates how the prophet went to this city and there found a woman gathering sticks to bake the last bit of meal, and afterwards she expected to die of the famine, both she and her son. Then the prophet asked her to bake him a cake first, and the narrative relates how the barrel of meal and the cruse of oil did not fail. There is also the history of the death of this child, and of the restoration of his soul to him through the prophet's crying unto the Lord to let the soul come again into the child. The history of the return of the soul of the child would not make very good soul-sleeping doctrine. Then the woman, after the child had been presented to her alive again, said, Now I know that thou art a man of God. Now all the time in which the prophet dwelt at the brook and with this widow was the three and one-half years of the famine which had come upon the land, as the prophet had declared. During all that time the king had searched in every province to find Elijah, but had found him not. But it now came to pass that in the third year the word of the Lord came to the prophet, and told him to go

and show himself unto Ahab, and that he would send rain upon the earth, and Elijah did so, and there was a sore famine upon the land. Then we are told that Elijah met the king, and the king said unto him, Art thou he that troubleth Israel? How often when suffering due chastisement for our idolatry we put the blame upon some one else, little thinking that the affliction is from the hand of the Lord for our idolatry and disobedience, and we accuse the Lord's prophets, or servants, of being they who trouble Israel, when it is we ourselves who trouble Israel. This narrative of the dealing of God with Israel also presents to us how the Lord proved to Ahab and his Baal prophets, after the famine was ready to cease, who were indeed the Lord's true prophets. We read of the prophets of Baal building their altar, and placing their offerings upon it, to see which the Lord would answer by fire, and thus the proof was made plain that Elijah was indeed the Lord's prophet. The history informs us that all the prophets of Baal were put to death by the order of Elijah, and that the rains came. Then the king told his wife, Jezebel, how Elijah had slain all their prophets. Then Jezebel sent a messenger to Elijah, saying, The gods do so to me, and more also, if I make not thy life like one of them by tomorrow about this time. We are then told how Elijah, after he had heard this, fled for his life, and went to Beersheba, and left his servant there, and then went a day's journey into the wilderness, and came to a juniper tree, and sat down and asked that he might die. As he lay there and slept an angel touched him and said, Arise and eat. The angel did this the second time, and the prophet arose and did eat, for there was a cake baked on the coals, and a cruse of water at his head.

I have gone over much of the narrative concerning this wonderful prophet of the Lord, but now I wish to leave much of this history and speak of the carefulness of the Lord toward his prophet, and of how he was protected and fed in the most miraculous way, showing that the eye of the Lord is always over his servants. The chief gloom of the prophet was when he saw the departure of his people after Baal. Then he prayed to God against Israel, saying, "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." It seems that the prophet had given up, and felt that all was lost, that all had gone astray. This is one of the crosses which the true servants of God are sometimes called to bear. They sometimes with great sorrow see the brethren whom they have served so long a time go after strange doctrine, and they stand alone with none to fellowship them, and feel that they would rather die. Like the old prophet, they, as it were, almost have to flee for their lives. The whole body of the brethren turn against them, and would rather that they would not trouble them with their presence or their preaching. The apostle Paul experienced the same sort of departure of his brethren. At one time he said to them they were willing to have plucked out their eyes for him, but now they had become his enemies. Now after Elijah had eaten what the Lord had prepared for him he went in the strength of that meat forty days and forty nights, until he reached the mount of God in Horeb.

Now some other things in the life of this prophet I wish to notice. After the Lord had passed before the prophet by a great and strong wind, which rent the mountain, and broke in pieces the rocks

before the Lord, and (it is said) the Lord was not in all this; and then after the wind an earthquake, and the Lord was not in the earthquake; and after this a fire, and the Lord was not in the fire; then there was a still small voice, and Elijah wrapped himself in his mantle and went and stood in the mouth of the cave. The sight was too great, the power of God was more than the prophet could look upon. Now the Lord told Elijah to go and anoint Hazael over Syria and to anoint Jehu over Israel. The saints of God must look with wonder, seeing here that the Lord had more use for Elijah than men might have thought in anointing even wicked kings, showing that the Scriptures are true which declare that the Lord raiseth up kings and giveth the kingdoms to whom he will. Also Elijah must anoint Elisha to be prophet in his stead. Thus we see that Elisha received the spirit of Elijah. But there is one other thing I wish to speak of at this time. When Elisha met Hazael, whom the king of Syria had sent to meet the prophet, to inquire of him whether the king should recover, he began to weep. Hazael asked why he wept, and Elisha replied: "Because I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and thou shalt dash their children. Then Hazael said to Elisha, Is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou shalt be king over Syria." Hazael was surprised that he should be thought capable of such heinous crimes, but when he became king of Syria we read that he did unto Israel just the things that the prophet had declared. See 2 Kings, twelfth chapter, and also tenth chapter. Thus we see

this great prophecy fulfilled. Also when Ahab found Elijah as he was going to take possession of the vineyard of Naboth, after his wife Jezebel had put Naboth to death, Elijah said to him, The Lord hath said at the same place where the dogs licked the blood of Naboth shall dogs lick thy blood. This prophecy we see in 1 Kings xxi. 19, and the fulfillment we see recorded in 2 Kings xxii. 38. The prophet also declared that the dogs should eat Jezebel by the wall of Jezreel, and this was also fulfilled. See 2 Kings ix. In this same chapter in which Elijah foretold the death of Ahab and Jezebel he also foretold the death of all Ahab's posterity. This prophecy, and all the particulars pertaining to it, we find recorded and fulfilled in 2 Kings x. All this shows how minutely God brings the things to pass that he has declared by his servants. Elijah and Elisha were two great men in Israel, and they were called men of God. Each of these prophets foretold future events to be fulfilled, sometimes by the wickedness of men and kings, sometimes by the virtues of men and kings. This certainly shows that he has a certain positive prescience of future acts of men, both of virtuous things and of vicious things, both of their wicked practices and of their righteous practices. But I will not stop to point out all the prophecies spoken by these two prophets, what I have cited is sufficient to show forth the mighty works of God. I know that honest brethren seem to see a great difference between God's certain foreknowledge of the good and evil practices of men. They seem to take some comfort in the thought that God foreknows all things, but that his foreknowledge of all things is quite different from his decreeing all things. They think that he is much less the author of sin if he

foreknows it, while if he decrees all things, that would make him the author of sin. My answer to all such brethren is that such a position only needs a little puncturing to show how thin a screen they have hidden behind. First and foremost, I do not for a moment believe that God is the author of sin in decreeing all. If God is infinite in wisdom, as the Scriptures declare, and has a certain foreknowledge (which is infallible) of all things, we must acknowledge that when God made man and placed him in the garden of Eden, he also knew that Satan would cause Adam and Eve to sin, and thus ruin the whole human family. I say that God certainly knew when he made man and placed him in the garden that he would fall, and we must also acknowledge that our God had all power to keep sin and Satan out of the garden, and out of the world, and could as easily have prevented all that which has caused wickedness in the world, and if any blame could be predicated of God in predestinating the entrance of sin, there would be as much blame in allowing it to enter, seeing that he could have prevented it. Were I to place my child in a field, knowing that there was a lion loose in that field, and knew at the same time that that lion would destroy my child, would I be excusable because I could say I did not predestinate that the lion should destroy my child? I think the whole world would hold me just as guilty of the death of my child as though I had decreed that the lion should destroy it. So the decree that placed man in the garden and made him subject to temptation, which some brethren excuse themselves from believing, no more makes our God the author of sin than their view of his foreknowledge would do. They believe that when God made man and placed him in

the garden he knew that Satan would tempt him and overcome him, and so bring sin and death into the world, but seem to think that such a course would be less likely to make God the author of sin. Now I say that in the case of a man doing this he would be considered just as guilty as though he had directly purposed it all; but in neither case is God the author of sin. God, for wise and holy purposes and most gracious ends, decreed all things that come to pass, having at the same time his wise plan, whereby his Son, our Lord Jesus Christ, became as a lamb slain, even before the foundation of the world, for the sin which Satan brought in, and his people were chosen in him before the foundation of the world, that they should be holy and without blame before him. In love, and the law which was given to Adam entered, that the offence might abound, that where sin had reigned unto death, even so might grace reign unto eternal life through Jesus Christ our Lord. Here Paul would say that sin abounded that grace might abound, and as by the disobedience of one many were made sinners, so by the obedience of One many should be made righteous. Paul here has given the reason why it was in the decree of God that sin should enter into the world, and Satan alone was its author. I believe that our God had gracious ends in view when he loosed Satan in the garden of Eden, or, in other words, when he did not keep Satan out of the garden, although he knew all that Satan would do; and so our God is not the author of sin, whether he decreed the work of Satan, or whether he merely foreknew it all, and so planned the death of his Son for sin before the world was.

I will leave this for the examination of the brethren, and examine some more of the Scriptures which brother Boaz has cited. We read in Malachi, last chapter, where the prophet is foretelling the judgments to be meted out to the people of the first covenant: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This Elijah that was to come before that great and dreadful day I understand to be John the Baptist, the forerunner of Christ, and the great and dreadful day of the Lord was the time of the destruction of Jerusalem. The people said, Why do the Scriptures say that Elias must first come? Then Jesus said, Elias has already come, and they have done unto him whatsoever they listed. Then he said that John was Elias. I referred to the testimony given to the king that Elijah was a hairy man, with a girdle of leather about his loins. Now when John came preaching in the wilderness he is said to have worn a raiment of camel's hair, and a leathern girdle about his loins. I trust that we can see in John just what Christ said: Elias has already come. Malachi wrote: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple." Thus we see the similarity between these two, Elias and John, for John came in the spirit and power of Elias, and Jesus said that among the prophets there had not arisen any greater than John the Baptist, and there was no greater prophet in Israel than Elijah. In the transfiguration the same Elias was

present talking with him, and also Moses was with them. John was born six months before the Lord, and was sent before him preaching the baptism of repentance for the remission of sins; hence he was preparing the way of the Lord, and making ready a people prepared of the Lord. The Lord prepared them, but John in his ministry made them ready. John began the work of the ministry of the gospel, and baptized our Lord, and said, "He must increase, but I must decrease." That is, I must step aside for him who is greater; my work is done. When John baptized the Savior it seems that he had attained to the height of his ministry, and then must decrease. His doubts and fears when shut up in prison were similar to those of Elijah when he sat down under the juniper tree to die, as Jezebel had threatened his life, and Israel had killed the prophets of the Lord and had digged down his altars, and John sent messengers to Christ to ask, Art thou he that should come, or look we for another? John's great faith had become weak and he wanted another assurance. Thus we see that both Elijah and John had their dark seasons. I have wondered how the spirit of Elijah could rest upon Elisha, and how John could come in the spirit and power of Elias. Here we see the two Eliases, wearing the same raiment, and both called Elias, and also see the same Elias in the transfiguration.

I trust that brother Boaz may gain something from what I have written, and that others may be led to inquire of the Scriptures how these things are, and how the great purposes of God run through both the Old and New Testaments.

Your brother,

NEWTON PETERS.

PORTLAND, Ind., June, 1913.

HOPEWELL, N. J., July 5, 1913.

DEAR BRETHREN EDITORS:—I have just finished reading the last number of the SIGNS. How good it is to read the different messages from the north, south, east and west, all speaking of the same truths, love, joy, peace and the long-suffering of God. They do not speak as with the tongue of men or of angels, but all declare the testimony of God, and all contend for the foundation that is sure. They are not like the foolish man, who built his house upon a sandy foundation, but like the wise man, who built his house upon a solid foundation. The one went down, but the other stood firm, not being shaken by the wind and storm. The world to-day stands as the foolish man did, delighting in pleasure, seeking things that are to no profit, rather than the things which do not perish with the using, but are from everlasting to everlasting. "Love not the world, neither the things that are in the world." The foolishness of God is wiser than the wisdom of the world. We love to praise him for his wonderful works to the children of men. Men claim to do wonderful things in the way of inventions; they do not think of Him who gave them the mind for the inventions. They claim to go into all the world and preach the gospel, but the gospel is not the declarations of men, but it is the testimony of God. It is good news and glad tidings of great joy, and the fruit of the Spirit is love, joy and peace.

The apostle said: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." "If God be for us, who can be against us?" "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or fam-

ine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us." Paul said: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Also, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." The blessed Lord declares that all that the Father hath given him shall come unto him, and that he that cometh unto him he will in no wise cast out. For he said, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Our heavenly Father will supply all our needs, and he is not slack concerning his promise, and it is a faithful saying, that if we be dead with him we shall also live with him: and if we deny him, yet he remaineth faithful, he cannot deny himself. He also said, "No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day." And, "They shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Yet "no man hath seen the Father, save he which is of God, he hath seen the Father." "He that believeth on me hath everlasting life." He said again, "I am that bread of life." "I am the living bread which came down from heaven: if

any man eat of this bread, he shall live for ever." And, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Many of the disciples when they heard this went back and said, "This is an hard saying, who can hear it?" Now "when Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? * * * It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. * * * No man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him." Thus it was fulfilled that they that are whole need not a physician, but they that are sick; these need the great Healer of all ills. Were not the great miracles he did wonderful? He opened the eyes of the blind, made the lame walk, healed the leprous, telling Peter and the other disciples where to cast their nets after fishing all night and catching nothing. Then they marveled at his wonderful works in stilling the winds and saying to the waves, Be still, and there was a great calm. Cannot we trust such a Savior? We will praise him for all that is past, and trust him for all that is to come. Peter denied the Lord thrice, but afterwards he was made to say, Thou knowest all things, thou knowest that I love thee. Jesus is the chief corner stone, for it is said, "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be diso-

bedient, the stone which the builders disallowed, the same is made the head of the corner." Peter testified, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." The Lord has said, I will be merciful to their transgressions, and their sins I will remember no more forever. What a blessing to have so merciful a Father. I think often of the beautiful hymn:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

This faith was that which kept the lions from hurting Daniel, and this faith saved Jonah from the great deep, and the three children from the fiery furnace. The Lord our God in the midst of us is mighty, and he will save. "I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it: and God doeth it that men should fear before him. That which hath been is now; and that which is to be hath already been." Peter, as a natural man, could not walk upon the waters of the great deep, and was made to cry, Lord, save, I perish. We are nothing, and less than nothing in ourselves. Man is as the grass, as the flower of the field, which springeth up in the morning, but the wind bloweth over it and it is gone, and the place that once knew us knoweth us no more forever. Our Savior said, The wind bloweth where it listeth, and thou hearest the sound thereof, but know not whence it cometh, nor whither it goeth; so is every one that is born of the Spirit. Nicodemus could not understand how a man could be born

when he was old, but the Savior said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." But Nicodemus answered, and said, "How can these things be?" Jesus said unto him, "Art thou a master of Israel, and knoweth not these things? * * * We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" John the Baptist said of the dear Redeemer, "He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthy, and speaketh of the earth: he that cometh from heaven is above all." Our God is merciful, he will not chide, neither will he keep his anger forever, and as high as the heavens are above the earth, so great is his mercy to them that fear him, and he has promised never to leave nor forsake one of his little ones. He said, "When thou passest through the waters I will be with thee, when thou passest through the rivers they shall not overwhelm thee." This Savior died and rose again for our justification, therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. Dear brethren, my race is almost run; at the end will I be able to say, I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have kept the faith; henceforth there is a crown of righteousness laid up for me, and for all them that love his appearing? May we be at the end enabled to say, The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord, is my prayer.

From an unworthy brother in hope,
DAVID L. BLACKWELL.

WEISER, Idaho, July 5, 1913.

ELDER H. C. KER—DEAR BROTHER:—
It has been quite awhile since I wrote you, and it has not been because I have been busy, for I have sat in the house the last fifteen months, and have done no work, neither have I attended the churches that I am trying to serve as pastor, but have been going through (to me) a long trial of deep anxiety, trouble and fear, without much, if any, hope. My wife was taken sick a year ago the 16th of last March. She was very ill from the first, and has continued so up to the present time, and at present has to be fed. Now maybe I better correct an expression I have used, and say I have been busy. The doctors give me no hope, and say the end may come any time. Under these conditions I have had much worry, and have not always been able to say, "Thy will be done," neither can I always say that all things work together for good, &c., unless I mark out my little hope, and just say I am not one of the called, and much of the time it seems it would be only right for me to not claim an interest in the blood of Christ, for the way I have traveled has been dark indeed, yet I feel sure the Lord knoweth the way I take, and if I could but know I should come forth as gold, all would be well, but this I can only have a little hope for. Many times my wife prays for release from these sufferings, begging if there is rest for her that she may have it. At such times, dear brother, my heart is heavy, and I find myself between two desires, one to restore her to health, the other, "Thy will be done," but my cry is, Lord, hasten to our help. O Lord, undertake for us. Be with us; do not leave nor forsake us, for we are helpless, we are clay. Be merciful to us. O where is the boasted

strength of man? He has failed me. I have tried man's wisdom. Since she was first taken sick (thirteen years ago) with stomach trouble, I have tried twenty-one doctors, and they have failed me; the case has grown no better, and O, if they fail where help is so badly needed in natural things, how far short must they come in spiritual things. If man cannot cure a sick person naturally, how can he give a person spiritually dead, life? It is the Spirit that quickeneth, the flesh profiteth nothing. This is just what we Baptists out here believe. Circumcision profiteth nothing. What, the very right to keep the law does not profit? No, for the outward form of worship is not accepted, but one must worship in spirit and in truth, for God seeks such to worship him. Could we, do you think, with all the sincerity the natural man could possess, render service to God? No, the natural man receiveth not the things of the Spirit of God. If he cannot receive them, how can he do them? They are foolishness to him, and the unregenerate have eyes, but cannot see; ears, but cannot hear spiritual things. How would one approach them to cause them to act in that way? Their condition is bad indeed, for they have no life. A living man may have eyes and not see, and yet there are ways to make things known to him; so with a deaf man, but O, a dead man, how can we instruct him? My brother, there is a way, a high way, and I do rejoice that it is not in men's hands. O no, we are content to leave this work alone to Him who speaks and it is done. Lazarus, come forth, and he came forth bound. This shows to me that when the King of kings speaks he needs not man's assistance. Lazarus came forth; he was dead, now he is alive, but he is not a free agent: "Loose him, and let him go."

Even so Saul had to be led. Glorious thought, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Lazarus came forth bound hand and foot; God called him, and brought him forth. I think every one of God's dear children has come the same way. The first thing they see is their awful load of sin, then they go mourning, viewing the Savior in his holiness, themselves as sinners without help, with certain doom before them, but, glorious news, let the prisoner go, there is a Ransom; yes, loose him and let him go. Jesus on the cross paid his debt; he has been redeemed, not with corruptible things, as money, but with the precious blood of Christ. He is one of the elect, chosen, predestinated, for whom Christ died, and by the one offering He forever perfected them that are sanctified. This is alone the work of God; he asks help of none; his own arm brought salvation; he doeth his will in the army of heaven and among the inhabitants of the earth. If he desires the salvation of a man he (God) will accomplish it, for whatsoever his soul desireth, that he doeth. Glorious thought, God works and none can hinder, nor say, What doest thou? and he will bring all for whom Christ died off more than conquerors.

Dear brother, I only thought to write you a line that you might know how I am, and that I still cling to my little hope, with a few scattering assurances that it is not vain, for if I am not altogether mistaken, sometimes the blessed Lord comes to me and enables me to say, All is well.

Yours in hope of a better resurrection,
T. E. ATTEBERY.

[We deeply sympathize with our brother and his wife in their sore affliction, and sincerely hope that the Lord may bless them.—K.]

“THIS IS A GREAT MYSTERY.”

WHAT is a great mystery? Christ and the church; the wonderful Head and the redeemed body; he, who is the chiefest among ten thousand, or standard-bearer, and she that cometh up out of the wilderness, leaning upon her Husband and Elder Brother. Mystery means something that has not been, and cannot be, explained. It is something beyond human comprehension when applied to godliness. “Without controversy [admitted as a real fact by all the children of God after being taught the weakness of the flesh by the Spirit] great is the mystery of godliness.” In the sense in which Paul speaks to Timothy, godliness, or that which pertains to God and his house, shall always remain a mystery with the wisest of the saints while remaining in the flesh, for now we know in part only, now we see through a glass darkly. But when we consider the great work of the Spirit in making known to our understanding what the Lord has done for us, we may say with Paul in 1 Cor. ii. 7: “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.” In this sense the mystery of God is revealed unto us, but not unto the world; that is, all that is necessary for us to know while on earth is revealed to us, but these things are not revealed unto the “princes of this world.” God hath revealed them unto us by his Spirit. Had the princes of this world this knowledge—the knowledge and power to believe on Jesus—they would not have crucified the Lord of glory. But it was determined that his blood must be shed, and these princes in their ignorance did what was determined beforehand should be done. Personally, they were not excused from penalty because of their ig-

norance. Now this of itself is a mystery to mortals, and they are apt to question the right of Jehovah to foreordain and raise up men to murder his own Son. He came into the world to die a violent death in the prime of manhood, but not by his own hand, nor by his Father's hand, but by the hands of sinful men ordained for the very act. For, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Without this suffering there could not have been any redemption, and this suffering was not self-imposed, but brought on by his enemies; nevertheless the work of the enemies of Christ and the church was only fulfilling the purpose of God and fulfilling the word of prophecy. If brethren can truthfully say that there is no mystery in these things I must say that I certainly differ with them. To me they are so deep that when I think on them praise of itself goes out to the Most High, and I cannot restrain it. This may be the fear of the Lord, for the fear of the Lord is the beginning of wisdom, and at that time he will show his covenant. The wonders of God's way, the wonders of God's love for sinners, the wonders of Christ's relationship with mortals, the wonders of redemption, the wonders of his almighty power, and the wonders of his way in revealing himself to puny worms of the dust, cause me to want to say: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." He is the Rock, firm and secure, his work is perfect; all his ways are judgment. He is the God of truth; he is God, without iniquity, just and right is he.

"God was manifest in the flesh." Who on earth can explain how this could be? Even angels desire to look into this great

mystery, but they cannot. The most that we can know about this mystery is that of his name, Immanuel, which indicates to our understanding something of his great mysterious power, wisdom and relationship with the children of men, which means by interpretation, "God with us." How sublime and uplifting are these three words: "God with us." What words can bring more cheer and comfort to us in any time of trial than these? We were unable to reach up to him, but he in mercy came down and did more than man can conceive could be done: he was made flesh. He took part of the same flesh with us, yet he was no sinner, he was holy, harmless and separate from sinners. He was made to be sin for his people, yet he sinned not. This is a great mystery. As I am thinking about this grand and great mystery to-day, it seems to my mind that only the glory of immortality will cause the mists to be lifted from our eyes that we may behold the beautiful wonders of all the mysterious ways that the Lord has led us through while we were on earth, trembling before him because of his greatness, while our poverty was made so plain to us that we were forced to cry in anguish of soul, Unclean, unclean.

"God with us." O what nearness is this, O what condescension is this, O what kind of a seeming of equality is this, O what a familiarity with the Elder Brother. All this melts our iron nature to flow as water, and molds us firmly to praise his name and to have a holy desire to worship none except God, who rideth upon the wings of the wind. We feel to know that there is none like unto him, because we are so firmly molded by his invisible power to desire none but the supreme God as our God and Deliverer.

"God with us." To me it is mysteri-

ous, though I believe the interpretation. Thoughts on these things daily do not make them less mysterious. A reader of the SIGNS writes me that there is no mystery to him about these things, and that if I would visit him he would show me that there was no mystery about them. I feel safe in saying that I would rather take the word of the apostle Paul than the word of any uninspired man.

I submit this to the editors, and then, if passed along, to the readers of the SIGNS.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., May 12, 1913.

SANTA CRUZ, Cal., June 23, 1913.

DEAR BROTHER CHICK:—This is Sunday, and I have been very happy this morning, thinking of God's goodness and mercy. Then I began to think of those who would assemble themselves in his name, and how much I wished that I could be with them. Then the thought came, too, of your good letter, received so long ago, and I felt reproved for delaying so long in answering it, yet I know that so many write you who are better taught, and who can express themselves to far greater advantage. God's people all tell the same story, but to some there has been given a greater talent in that line. If I have been made fit for anything except to love him and his people, and to desire their companionship and comradeship, I do not know what it is. I am all alone, save the occasional presence of the blessed Redeemer. I grope in darkness, but not in unbelief, and I pray for him to guide me, that I may not stray, and to guard me lest I be devoured by the adversary. I still believe that he is able to save to the uttermost, and that he

does his will concerning us, and I am thankful for it. If I am saved it is by and through that which he purposed before the foundation of the world. I have had no part or lot in it, save to receive. If it be his will that I should not be numbered among his people he is the same just and good God. I am as nothing when I think of all that he is. I sometimes marvel that he loved the world enough to give his Son, in whom he was well pleased, to die for them that believe. Lord, do I believe? Am I not a poor, guilty, condemned sinner, who sometimes hopes that I shall one day participate in all that he has prepared for his people? Dear Lord, make my faith stronger, and quicken me spiritually, that my unbelief may be helped, and that I may walk closer to thee. I look on my right hand, and on my left, and behold thee not. I call often when there is no answer. But it must be that the shadow of this world intervenes, for thou hast promised to answer all who call upon thee aright. Thou changest not; from everlasting to everlasting thou art God, and thy redeemed ones are safe, whether thou hidest thy face or whether thou art one in their midst. I thank him to-day for all the way in which he has led me, and I feel to trust him to the end of life's journey. To whom else could I go? Where else would I find help in time of need, save in the merit of his dear Son? How can we be lost if we are heirs of his promise? I wander in mind away from all that he has said and done for us, and I get worn and weary, and well-nigh despair because my sins are weighing me down and the law of God hangs heavily over me; but when I can get no further, and can do no more, I am led again to the banqueting-house, where the banner over me is love and salvation

by grace, and where once more I remember that my sins have been washed away and my iniquities blotted out, and that the law has been but a schoolmaster to bring me to Christ. All the real happiness I know is when I am present with the Lord. All that causes me to mourn and doubt is that which I see in myself, and the greatest encouragement I receive from the brethren is when I hear them tell of their weakness and unworthiness. I have especially in mind now Elder Badger, and brethren Long and Oliver, and one or two others, whose names I have forgotten, of the Frying Pan Church; their remarks and writings are food and drink to my soul. I have thought to write and tell them so, but have been hindered by inability to write as I would like. Brother Chick, I look upon you, and upon all others who have been called to declare the things taught in the Scriptures, as being far above me in goodness, as high above me as the heavens are in knowledge, and as able exponents of God's revealed word. I remember all with whom I met, and can never render praise enough to him for so great a privilege. Here the weather is all that one could desire, and I wish that those who live in countries which are intensely hot or cold had the opportunity of spending a year with us, yet I do not know why, for they would return to their home dissatisfied, and if some should be Primitive Baptists they would be so lonesome here that they would want to return to those who know the joyful sound, to those who have tasted of his grace, to those who esteem one day in his courts as better than a thousand, and more than climate or all the world.

I hope this may find you and family well, the cause in which you labor prospering, and may He be mindful of

each of you until he cometh to make up his jewels. I have hoped that we might meet again, but the state of my husband's health seems to preclude all possibility of this, but if in that house not made with hands, that mansion prepared for his people, we may live forever with the Lord, all that we have hoped and prayed for will be realized, and we will be happy for ever and ever. When you ask of him who giveth liberally and upbraideth not, remember me. I hesitate to write anything for your perusal, but I do not hesitate nor forget to ask God to pour out his richest blessings upon you. I enjoyed your last letter, and was especially interested where you told of the different texts selected before arriving at the place of meeting, only to find after getting there that they were no longer with you. But how good God was to you when one approved by the Master was given you, for he gave you great liberty, and his people were comforted. I have thought of the sweetest things to say to you, and to others, only to find that when the opportunity for writing came I could not recall them. Sweet things did I say? Yes, because I was in the spirit, and they were given me by the Lord himself.

I read in the SIGNS that you and brother Badger had been sick, and I was sorry. I would have been sorry that any of his servants should have suffered, or that they had been kept from their appointments, but if you and brother Badger seem a little nearer and dearer God knows why, and you will understand it. The difference is a feeling born from above, and increased by your tender, loving ministrations. I am glad that both of you are better once more, and my prayer is that you may both be spared yet a long time to comfort and edify those who hear you. We need, or at

least it seems to me so, more to-day than ever before, every one whom he has called and qualified for that purpose. If ever the sheep needed undershepherds, if ever watchmen upon the towers were necessary, the time is at hand. There is such a confusion of tongues, such a variety of beliefs, such a denial of the God who created them, such wickedness in high places, that our little band needs to be renewed day by day, not alone by the Author and Finisher of our faith, but by that reproof, correction, example and the preached word of those whom he has made overseers of the flock. With all their shortcomings they still stand out before me as the one great proof of the wisdom, the truth and the fulfillment of all that has been declared in the word concerning his people. There is a oneness with them, a humility, a greater reverence for God and a more thorough searching of self than is to be found elsewhere, and I admit this to his honor and glory, knowing that it is not of him that runneth, but of God that sheweth mercy.

I am quite well, also the rest of the family, except my husband. I remember the meeting at which I had the privilege of meeting you and so many able exponents of God's revealed word; I remember it all.

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

B. E. WRIGHT.

GAINESVILLE, Ga., April 11, 1913.

DEAR EDITORS:—I left my home in Montgomery, Ala., on the fifth instant for a visit to my only daughter and child, Mrs. H. J. Pearce, she being the wife of the president of the large female college here, and now having some extra leisure on my hands, I feel drawn to write something in comfort to the Lord's

children, I trust by the blessed Spirit. The Missionary Baptists of this city have a very fine church-building, costing something like seventy-five thousand dollars, and they now are carrying on in this great temple what is called a revival. It is typical; just the sort that Babylon glories in. Every year, and sometimes oftener, they put on all steam and make a great ado saving souls. They have an evangelist from Missouri, who is about as full of the urgent spirit as any one that I ever saw, crying and laughing anecdotes, and the general hurrah mannerism included, and I have seen and heard many of the tribe. He shouts forth their doctrine of works twice a day, and proceeds to gather in his recruits every meeting. I notice among these recruits some whom they converted in past revivals, and most likely a lot of them will have to be converted another year. To my mind a more superlative farce could not be palmed off on thinking beings. Time was when Missionary Baptists would have recoiled at such folly, that was long ago. But falling bodies increase in momentum in their downward rush. They are now at the bottom, mingling lovingly with "falling from grace," &c. But, bless the Lord, his people are neither surprised nor made to complain at Babylon's antics, for they know that these are also among the "all things" that are working toward the highest good, the great output of all good, for them that love God. Yesterday as I sat in their church-building gallery, and looked over the large audience, made up of Baptists, Methodists, Presbyterians and unbridled sinners, I could but wonder how many of God's children, the real wheat, were submerged in this great mass of chaff. I felt that there were a few poor sinful lambs there.

How my heart went out to them. How I wished that they could hear the truth from one of God's ministers. Brethren, this false doctrine, sometimes called the do and live doctrine, with great emphasis upon the word "do," is unthinkably repugnant to the children of God. It is so dishonoring to God, it is so unspeakably false, it flies irreverently, and, I may say, impudently, in the face of God's word, which teaches everywhere in its sacred pages that salvation is wholly of the Lord. It is not of works of men, nor angels, nor other beings, earthly or celestial, but of the Lord, and yet men calling themselves preachers, evangelists and workers, go about the land crying to the people to get to work, save their souls, save their families and friends, save sinners. But they say to me when I make bold to refute this false doctrine, Does not the Book say that Christ tasted death for every man? Does not Paul tell Timothy, God would have all men to be saved and to come unto the knowledge of the truth? And, This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. Now these, and some other Scriptures of similar import, being superficially read (and the world can read only superficially) seem to lend color to Babylon's contention that all men will be saved, or that all men might be saved, if they try. I say these Scriptures seem to do this. God's people who know God, and who hear the voice of the true Shepherd, and who have the law of God put into their hearts and into their minds, never take a seeming meaning, they have in mind and heart the real meaning, and contexts and texts are all the same to them. They read from within, while Babylon reads from without. They suck the marrow, while Babylon gnaws away

at the crust. Moreover, God's people always compare Scripture with Scripture. Babylon frames upon isolated texts, by which nefarious practice Satan has always established his lying theology, and hence it is that Babylon is always learning and never able to come to the knowledge of the truth. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." "Taste death for every man," compared with, "All things work together for good to them that love God," easily shows to the child of God that the death of Christ was but one of the "all things" working together with every other thing for the good of God's children. There is no argument here at all that all men will, or can, be saved. Babylon could with equal force prove the possible salvation of all men, by setting forth the Scripture, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." We know that this is just another one of the "all things." Our God is kind and generous; he extends his great favors to sinners, to the ungrateful as well as to the grateful. He even placed in his wonderful plan of salvation the event of Calvary, death, that sin might be destroyed from the face of the universe. Christ came to take away sin, and as all men have sinned, Christ tasted, by the grace of God, death for every man. This Scripture then has no reference to the salvation of the children of Satan. (John viii. 44.) It simply sheds light upon God's way of taking away or destroying sin, and it also shows that death became Christ, for whom are all things, and by whom are all things, in bringing many sons unto glory, thus making the Captain of their salvation perfect through

sufferings. (Heb ix. 9, 10.) It is written that God would have all men to be saved and to come to the knowledge of the truth. God's children compare this Scripture with John xvii. 1-3: Jesus "lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 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." "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Paul accordingly then exhorted, or desired, as the margin reads, all followers of Christ, all children of God, to pray for all men, governors, those in eminent places, sinners of every degree, that God's children might lead quiet and peaceable lives in all godliness and honesty. This means to pray for God's restraining grace, or favor, to be extended over Cæsar's kingdom, to the end that God's children might have some quiet and peace in the exercise of the sweet graces of godliness and honesty; and also that Cæsar's subjects, from the king down, might come to the knowledge that God was supreme. A part of his truth is that surely the wrath of man shall praise him, and the remainder of wrath he will restrain. So the prayers of God's people are heard, and all men, Satan's followers, are restrained from the remainder of their wrath, and God's people do thereby enjoy some peace and quiet. Christ in his prayer, John xvii., prayed not for the world, but for the eternal salvation of his people only. Christ Jesus came into the world to save sinners. These are God's children who were lost in the mountains of sin. All God's children have sinned

in the ignorance of unbelief, and because of their ignorance God has shown them mercy, as Paul declared concerning himself. The text and context of the first chapter of first Timothy clearly teach that the sinners to whom he refers are his sinning children, and not the general family of Adam, and so we again see how Babylon distorts God's holy word.

Thus in a feeble sort of way I have tried to expose Babylon's false construction of some portions of the word. Now let us turn for a moment to such portions of the word as these, which parts of Babylon used to pretend to believe. "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." "By grace are ye saved through faith; * * * not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works." "My sheep hear my voice. * * * I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Babylon in these days is as silent as the tomb as to these Scriptures, but, brethren, I believe the time has fully come when we can truly rejoice over her, and say, Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." May God bless and comfort all his people everywhere.

Yours complete in him,

GEORGE W. TOWNSEND.

SHELBYVILLE, Ky.

DEAR BRETHREN EDITORS AND PUBLISHERS OF THE SIGNS:—I have before me August 1st number of the SIGNS, current volume, in which there are many good letters, containing the good things of the kingdom, sent in by the different correspondents. Both the editorials are good, and I have read them with interest, comfort and instruction. Elder Beebe's, written many years ago, contains beautiful language; how expressive, how true of the experience of all the dear saints, who have felt the chilling blasts of the cold north wind until they feel that they are perishing. How necessary, yet how hard to feel, all for good. I am comforted sometimes in the thought, and can say, "I know what He appoints is best, yet murmur at it still." Our dear young sister, Eliza McDonald, has written out of the fullness of her heart, filled with the love of God. I have enjoyed all her letters, and have been carried back to my youthful days in the church, but now oft I am saying, "Where is the blessedness I knew when first I saw the Lord?" How changed from those sweet, refreshing moments. Now I am like the pelican, and like the crane I do chatter. With Job I am crying, O that it were as in days gone by, when (as I hope) the candle of the Lord shone round about me, when in the sunshine of his love and life of his Spirit my soul was filled with laughter, and I went skipping upon the hills; but now I am down in Lodebar the most of the time (if not all the time, if I only knew it). Sometimes I have fondly hoped I have been brought to the King's table, and felt the power of the soft, balmy south wind, but "'Tis seldom I can find myself as I would wish to be." I humbly hope and pray our dear young sister, together with every young soldier of the cross, may be strengthened for the conflicts of this life. They, too, must sooner

or later feel the cold north wind, that they may take root and grow more and more out of self and in the knowledge of our Lord Jesus Christ. But remember, dear child in the gospel, you will never go where your blessed Jesus has not gone before you, and in and through him the victory shall be yours.

But I am not writing as I intended. I want to say, first, that I have been a reader of the SIGNS for almost sixty years, becoming interested in the things it contained in my eleventh year, my father being a subscriber then. While I am a man of limited understanding, if I am able to judge at all I do believe the paper now contains the doctrine, faith and order it did in my early years of reading. Many times I have felt one number was to me worth the year's subscription. For more than forty years I have been a subscriber most of the time, but two or three times in life it became necessary for me to pay up my subscription and discontinue, for lack of means. This was always a sad task, as we keenly felt the loss, and always renewed as soon as able financially. I have always felt a sacred obligation to pay for any paper I subscribed for, and cannot understand how any one with a clear conscience can repudiate or pass by such a debt; with the love of God and reigning grace in the heart they cannot. The golden rule, or law of love, is the only true principle (or should be) with a child of God. I know that many of us are poor in this world's goods, and with all the economy possible there come the pinching times, and I think I know how to sympathize with such; as Paul says, how to abound and to suffer need. So, dear brethren readers of the SIGNS, or any other paper, write the publishers, and let them know you aim to be honest, and will pay them at the earliest moment, and then do so. The debt is a just one, and before God you

stand adjudged. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said the dear Redeemer. The publishers have always been liberal and patient, willing to do everything possible to the help of the poor and needy, so in paying up your subscription, dear reader, you are helping them bear this burden. I have never known them to refuse the paper to one who was too poor to pay for it and yet desired to have it, if they knew it. I have known several instances where parties were abundantly able to pay at any time, that were careless regarding this matter, and let their subscription fall back two or three years, and this ought not to be. While the amount is small to each one, in the aggregate it is a large amount; perhaps there are thousands just like you. Remember the golden rule. When I leave this world, ere long, I know there will be an immense debt of gratitude that I owe to God, to the church and to my dear friends that I cannot hope to pay, but let me live and die with the thought that I have coveted no man's gold and silver, and owe no man.

I have written this after reading your notice to subscribers in the August 1st number, just received. I have desired to write in the love and fear of God to and for all concerned. May each and all come meekly and humbly to the throne of grace to obtain mercy, and find grace to help in every time of need. I feel that my tongue and pen should remain silent, (I have written but little this year) as I am so lacking myself. I know I have need of the prayers of the saints more than any one.

Submitted from the least of all,

P. W. SAWIN.

[We much appreciate brother Sawin's kind words in our behalf, and thank him for them. What he has said is certainly true, and while the amount due us from

each one is small, still the grand total runs far up in the thousands of dollars, and as the cost of publishing the SIGNS is increasing each year, it makes it very hard for us to meet our obligations. If those who are in arrears, and are not able to pay all at once, would send on small amounts whenever they could, they would soon be able to cancel their debt. We do not wish to hurry those who are only slightly in arrears. Brethren, do what you can for us.—ED.]

SWOFFORD, Wash., May 12, 1913.

DEAR BRETHREN EDITORS:—As I am now resting for a day or two at the home of our beloved brother, E. D. Overstreet, who is a subscriber to your most excellent paper, the SIGNS OF THE TIMES, and having been perusing its pages, I am constrained to drop you a line in the way of indorsement, and especially am I well pleased with brother Chick's views of the ten virgins, in the May 1st issue. It has long since been my view concerning all these parables that in some way or other they represent the children of God. The kingdom of heaven is likened unto, are the words of our Savior, hence the apostle said, These things are written for our learning, that we through patience and comfort of the Scriptures might have hope, &c., and to presume for one moment that the children of God cannot be, and are not sometimes disobedient to the law of God, would seem to me to completely paralyze and overthrow the entire tenor of divine writ. The apostle said, For if we sin wilfully, &c., which, to my understanding, implies there is such a thing as God's people sinning wilfully, and the Savior says (right along in line with this, as I see it), "And that servant which knew his lord's will, and prepared not himself, neither did according to his [lord's] will, shall be beaten with many stripes."—Luke xii. 47. I do not under-

stand that any except the Lord's people are his servants, in the sense under which the sentence is here used, and for me to say the wicked serve the Lord while doing wickedly, the same as the righteous when doing righteously, is getting into deeper waters than I find my Bible leading me. Also brother Ker's reply to Elder Barnes, in the April 15th issue, in regard to the "fulfillment of prophecy," I fully concur with, and that, too, on the same grounds as before stated. I fully believe that herein is the line drawn between God's people, instead of between his people and the reprobates, commonly called by some "nonprofessors." While Peter gets into some deep waters along here, (2 Peter ii.,) yet as brother Ker says, the Lord bought them, and they have forsaken the right way, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness, but was rebuked for his iniquity, &c., who had escaped the pollution of this world through the knowledge of the Lord and Savior Jesus Christ, and had turned from the holy commandments delivered unto them, and I can hardly be reconciled to the thought that these holy commandments were ever delivered unto reprobates, at least I do not find such to be taught in holy writ, to my understanding. Also the article from the pen of that venerable old soldier of the cross, Elder W. J. May, of Pinsonfork, Ky., in May 1st issue, indorsed by Elder Chick, was good. It was not my privilege to read the article referred to, from Elder Beeman; but it has long been my understanding that the baptism under consideration here is water baptism, and as there is no other way into the visible church except by experience and baptism, it might be rightly called the door into the church; hence the language of the Savior to Nicodemus: "Except a man be born of water and of the Spirit, he

cannot enter into the kingdom [or church] of God." It will be remembered that he had just said, "Except a man be born again, he cannot see the kingdom," &c., so I conclude being "born again" is the only power or Spirit through which the children of men will ever be able to know where the true church is. Hence the language of Solomon: "If thou know not, O thou fairest among women, [made fair by the blood of Christ] go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."—Song of Solomon i. 8.

But I must close lest I weary you. I only wanted to tell you I fully indorse your views on these things, and want to implore the blessings of God on you in your labor of love. I am at present visiting among some of the churches in the state of Washington. I was at the regular monthly meeting of the Cowlitz River Church, first Sunday and Saturday before in this month, also yesterday, and will go from here to Salkum, where services are arranged for next Sunday, and from there I will go to Oregon City, Oregon, for the fourth Sunday, where arrangements are made for a three days meeting, beginning Friday before at 2 o'clock p. m. I am pastor of the church there, also of Pilgrim's Rest Church, in central Oregon, near the town of Madras. The time of our meetings there is the first Sunday in each month and Saturday before; hour of meeting on Saturday, 2 o'clock and Sunday at 11. All lovers of the truth are cordially invited to attend any and all these meetings. My home is at Newberg, Oregon, where I will be glad to receive correspondence from any of our dear Baptist people who may read this.

Unworthily, but as ever your little brother in gospel bonds and bonds of affections,
S. B. MOFFITT.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1913.

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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ISAIAH XXXVIII. 4-8.

ELDER H. ELLISON, of Huddleston, Ark., some little time ago wrote, desiring that we should give our views upon the Scripture found in Isaiah xxxviii. 4-8, which reads as follows: "Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken; behold, I will bring again the shadow of the degrees, which is gone down in the sundial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down."

We feel sure that the most of our readers do not need to be told that this Scripture narrates the sickness and recovery of the king Hezekiah, in the midst of which the king was promised that his days should be lengthened fifteen years. The sickness of the king, the declaration of the Lord to him through the prophet Isaiah, that he should die and

not live, the mourning and petition of the king before the Lord, the promise of recovered health and of lengthened years, and then the experience, deep and heartfelt, of the king under these circumstances, and afterward, as recorded from the ninth to the last verse of the chapter, all present matters of deepest interest to every one that is spiritual, but we cannot attempt here to dwell upon them all. We suppose the special thing in the mind of brother Ellison is the lengthening of the days of Hezekiah. At least we know that in the minds of very many it has been a question how the Lord by the prophet could say to the king, "Set thine house in order: for thou shalt die, and not live," and how this can be harmonized with the later words delivered unto him by the same prophet: "Behold, I will add unto thy days fifteen years." It has been asked many times, How could both these things be declared to the king, as the word of the Lord to him, unless we are to understand that there is changeableness with Jehovah? This has seemed impossible to be believed in the face of the many Scriptures which teach his unchangeableness, or, in other words, his immutability of will and purpose, by those who hold the word of God to be true, and regard the God of the Scriptures with reverence. The language seems positive: "Thou shalt die, and not live," and it seems impossible to question that Hezekiah understood by it that his death was to be soon, as the result of his sickness, and we have no doubt that Isaiah himself regarded the message which he announced to the king in the same way. The question then is, How could it be that an unchangeable God could declare to the king that he should die, and not live, so positively, and then a little afterwards

announce to him that he should not now die, but that his days should be lengthened fifteen years? How can this narrative be reconciled with the doctrine of God's unchangeability? A vast number of the professedly religious among mankind have seen no difficulty here, because they deny the immutability of God, and believe that he can be of one mind to-day and of another mind to-morrow. Their claim is that although our God has appointed that when men sin they shall suffer in various ways, yet this suffering, as the consequence of their sins, may be avoided by repentance and confession before God, and a return to the ways of righteousness; and that the God of heaven threatens that he will overwhelm the guilty with his judgments, only meaning that he will do so if they do not repent and turn from their sins. But this could not apply here even were it true, because there is no charge of sin against the king; in fact, he was one of the good kings of Israel, who did that which was right in the sight of God. It was not said to him, Because thou hast sinned and unless thou repentest, thou shalt die, and not live. It is indeed true that death is the penalty for all sin, and must befall all men, for that all have sinned, and that sin is the sting of death, but it is not true that when one dies in youth, or in middle age, it is an evidence that he is in some special grievous sense a sinner. The prophet did not intimate this at the first, and the king as he turned his face to the wall and prayed did not confess any special sin, but rather besought the Lord to remember that he had done that which was good in the sight of the Lord, and the king received no rebuke for thus praying. Thus the announcement that he should die in the first place, was not because he had sinned, and the

announcement that his days should be lengthened, in the second place, was not because of repentance and the promise of amendment on his part, therefore there could be no change in the mind of God upon the above named grounds. Besides, it is not worth while to argue concerning the immutability of Jehovah; the Scriptures too plainly declare that he is in one mind, and that none can turn him. But still the difficulty remains, how can this narrative be true, if indeed our God is unchangeable? A similar question has arisen in regard to the narrative of Jonah and his preaching to the inhabitants of Nineveh. Also with regard to the dealings of God from time to time with his chosen people under the old covenant. How differently did he deal with them under different circumstances, and it is no less true that with each and every one of the children of men his mind seems, but only seems, to change at different times. Tokens of his love and providential and covenant care are made to abound toward them at times, and then again he seems to withhold his blessings. Perhaps we may never on earth be able to account for these various changes in our lives, but still it is true that in them all the same unchangeable God rules, and these changes do not show that there is any change in his mind, will or ways. We only see what is present; and so God gave to Isaiah and to Jonah to see only what his present message was. Isaiah did not know at the first that fifteen years should be added to the days of the king, and neither did Jonah know that Nineveh should be given repentance at his preaching, and that the city should be spared. Neither did Hezekiah know the mind of God any further than was declared to him. Nor did the Ninevites know any further than what Jonah was

bidden to preach to them, and we are sure that it never entered into the mind of the prophet, nor of the king, that the God whom they worshiped had in any way changed his purpose from the first. Perhaps a simple illustration may help us here. We say commonly, and all the time, The sun rises and sets. The sun is compared to a king, ruling the day, as our God rules in heaven and earth, yet we know that the sun is immovable, so far as its relation to our earth is concerned. In reality, while it appears to us to rise and set and to move across the heavens, it does no such thing; on the contrary, our earth moves daily and yearly, and when the darkness comes on it is only because our earth has turned itself between us and the sun. Men are changeable, but God is not.

We leave these reflections with brother Ellison and our readers. C.

MARK XIV. 29.

“BUT Peter said unto him, Although all shall be offended, yet will not I.”

Some time since sister Annie Sutphin, of Hopewell, N. J., requested that we at some time write concerning these words. The substance of these words of Peter are recorded by each of the other three evangelists, Matthew xxvi. 33, 34, Luke xxii. 33, 34, and John xiii. 37, 38. It is not needful that we should repeat the whole narrative connected with these words, as all Bible readers are familiar with it. The dear Savior was about to be delivered into the hands of men to be crucified, according to the purpose of God and his own purpose in coming into the world. But this truth had been hidden from the understanding of the disciples, so that they had not understood either the Scriptures concerning him and his sacrifice for sin, or his own intimations, given

at various times of this coming hour in his life. It was in fact altogether foreign to all their conceptions of the design of the coming of the Messiah that he should die. All their conception of the kingdom that should be set up in the world as the kingdom of God centered around him as King ruling upon the throne of righteousness at Jerusalem and subduing all enemies under his dominion. They had not conceived of his kingdom and reign as a spiritual one in the hearts and minds and lives of men. As the hour drew near for the fulfillment of his purpose, and the shadows of the crucifixion began to appear, they were perplexed in their minds, and could not understand some intimations which he had given concerning the future. Jesus, who knew all things, knew what was in their hearts, knew their weakness of understanding and what would be their thoughts when the hour of his betrayal and death should come. He said to them all, “Ye shall be offended because of me this night,” and this brought forth the language of Peter, to which our sister has called attention.

First. Peter spoke without full understanding of what his words involved. He did not know what was before him. He did not know his own weakness, either in understanding or in purpose. He did not know the hour or the power of darkness. He did not know what he said. It is not our mind that he intended to claim superior devotion to his Master above all the rest. He did not mean to imply by his words that all the rest would be offended, but only that it seemed impossible to him that he should ever be. It was true in this language of Peter that the spirit was willing but the flesh was weak. This impulsive disciple spoke out of the fullness of a willing

heart, but that the flesh was weak he did not as yet know as he knew afterward. It seems to us as we think upon this incident that all the circumstances then surrounding the disciples, together with the intimations of coming disappointment and distress in the words of the Master, and the perplexity of their minds regarding all these things, had stirred the heart of Peter to its depths, and that the affection and longing of heart which he had to the Savior compelled this expression from his lips. Though all men deny thee, though all men be offended at thee, yet will not I. It did not seem possible to him that he could ever fail in love and steadfastness toward his Master.

Second. We hear no words of rebuke from the Savior here, even as we hear no words of rebuke from him a little afterwards when he found them sleeping. His words, "Could ye not watch with me one hour?" were not so much a rebuke as a reminder of the great claims of devotion which they had made, compared with the present failure. Ye have said, We will go with thee to prison and to death, and behold, ye have not been able to watch with me one hour; and then, lest they should be overwhelmed with the thought of their failure, he said with all graciousness and pity, "The spirit indeed is willing, but the flesh is weak." It is as though he had said, I know that your flesh is weak, but I also know that in spirit there is a willingness in you to do and to suffer all for my sake. Ye, my disciples, have only seen in yourselves the love that ye bear to me, and the readiness that is in your hearts to share with me in all that befalls me, but you have yet to learn that the flesh is weak. This they could learn only by trial and failure, but out of this trial and failure,

and out of many other trials and failures, they should come to know that without him they could do nothing; but how blessed is the truth enunciated by Paul on the other hand: "I can do all things through Christ which strengtheneth me," and it is sure that the first lesson of failure in self must be learned before the second lesson of sufficiency in Christ can be known.

Third. How good it was that Peter had to do, not with men, nor even with his fellow-disciples here, but with the blessed Lord of life and glory. If our heart condemns us our fellow-men may also utterly condemn. But Peter had to do with One who was greater than his heart, and who knew all things; he knew the failure, and back of that the weakness which led to the failure, but he also knew all things. He knew the willingness of the spirit. How consoling have been the words of the apostle just alluded to: "God is greater than our heart, and knoweth all things," to so many who have sinned. True, he knows the sin, but he knows also the real desires of the heart, and he knows all his purposes of love and mercy; he knows the sorrow which is felt for sin, and the prayers that we may be kept from it, and he knows his love even to sinners, and the full atonement that has been provided, and most blessed is that one who is given to see something of this fullness of grace in our Lord Jesus Christ. Like Peter, we have, all of us, to do with him who knows all things. Just before these gracious words, "The spirit indeed is willing, but the flesh is weak," were spoken the Master had himself passed through an experience which prepared him to know just what this weakness and what this willingness of the spirit meant. He had prayed thrice, Let this cup pass from me, if it can be thy will, but to him

had been given the victory of the spirit which was willing. Out of that conflict he came to his weak disciples, knowing all their weakness for himself, and knowing that in them there was also that Spirit which had enabled him to conquer in his conflict.

Now let us be humbled as we read of the failure, but let us not be disheartened. It is good to know how frail we are, but it is good not to despair when we see this, but to remember that after all he who sees our hearts has testified for us, as for this one disciple, "The spirit indeed is willing." How closely Peter comes to us in his experience narrated here. How closely are we brought to the dear Redeemer, who felt what all such temptations mean, and so knows how to save us.

C.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

SOLOMON'S SONG IV. 16.

(Concluded from page 478.)

THE north and the south winds are required to waft abroad the delicious odors of the garden of the Lord. It is for this purpose the desire is expressed by the spouse in our text: "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits." The rich fragrance of a garden of spices and of frankincense would never bless the surrounding regions if there were no winds to convey it abroad. The north and south winds of the Spirit, as we have noticed, blew upon the garden of the Lord on the day of Pentecost, causing the spices to flow out, as the apostle Paul has explained, 2 Cor. ii. 15: "For we are unto God a sweet savor of Christ," &c.

This savor was sent abroad by the descent of the Holy Ghost, like a mighty rushing wind from heaven, upon the apostles and primitive disciples. Moved by the wind of the Spirit, the apostles and new testament saints exhaled the odoriferous savor of the gospel of Christ far abroad, even among the Gentiles. The prayers, the songs and all the devotion of the saints arise as sweet smelling incense from his church, but that they may flow out the Spirit must operate upon the plants which God has set in his garden. The north winds of afflictions, tribulations, losses, crosses, disappointments, and sometimes bitter persecutions, have the same tendency to draw out our humble aspirations of prayer to God that the south winds of comfort and joy in the Holy Ghost have to tune our songs of praise and thanksgiving to God and the Lamb. When the Lamb in the midst of the throne was seen to take the sealed book, the four beasts, or living creatures, and the "four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. v. 7-10. From these Scriptures, with many others, we learn that the spiritual worship of God, from those who are led by the Spirit, is compared to sweet incense flowing from the trees of righteousness, the planting of the Lord; but our experience tells us that these fragrant spices never flow out from the plants of Zion except when the Spirit blows upon the garden. Again, all the

fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance, are productions of the Lord's garden, and are borne only by the plants which he has planted, and the delightful perfume of them, like that of the precious ointment poured upon the head of Aaron, fills the whole house of God, the savor whereof transports the saints with joy unspeakable and full of glory. Will any experienced child of God doubt that the north as well as the south wind is required to send forth these rich perfumes from the garden of our Lord? Joy and peace, and even gentleness and faith, may be richly developed as fruits of the Spirit, grown in the Lord's garden, by the gentle, warm and refreshing south breezes of the Spirit acting gently, softly and agreeably upon the trees of righteousness, but meekness, patience, humility, contrition and self-abasement require the cold north wind to send the sap down to the roots of the plants, to make them vigorous and deep-rooted.

By our application of the figure of the north and south winds to the operations of the Spirit, we do not mean that the Spirit is changeable, sometimes cold and stormy and anon soft, warm and melting, but rather that its operations are suited to the necessities of the plants; there are diversities of operations, but one Spirit. The same Spirit that leads the saints to feel their poverty also leads them to hope in God, who is the health of their countenance and their God. The desire of the spouse, in the closing words of our text: "Let my beloved come into his garden, and eat his pleasant fruits," receives a gracious response in the next verse of the Song: "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my

honeycomb with my honey: I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved." As he has eaten his honeycomb with his honey and drank his wine with his milk, so he has spread the banquet for his friends, so also must they eat the bitter with the sweet, and the milk for nourishment, as well as the wine for exhilaration. Of all the provisions he has spread upon his table the saints may eat freely, without fear of famine or want, for his resources are inexhaustible, and all that he has blessed is wholesome, and all who are hungry may freely eat, for every soul who has a relish for the food it is provided. All who are his friends are bidden; the poor, who have no money or treasure wherewith to buy, shall be supplied without money and without price.

The law. We cannot conceive it possible that one who is redeemed from the dominion of the law by the blood of Christ, and by the law of the Spirit of life, which is in Christ Jesus, made free from the law of sin and death, should ever be brought again under the power and dominion of that law. It has been held and taught by very many that Christ only redeemed his people from the curse of the law, leaving them still under its dominion, as a rule of life, but nothing can be found in the Scriptures to sustain that position. Indeed, the testimony of the apostles most clearly proves the very reverse, for the apostle most positively affirms that as many as are of the works of the law are under the curse. We cannot therefore be under its dominion and free from its curse. What "the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God." If then we be under the dominion of the law we are guilty before God, as the

apostle adds: "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 perfect redemption and deliverance of God's people from the dominion of the law is thus forcibly illustrated: "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."—Romans vii. 1-4. Our connection with and subjection to the law is thus compared to the relationship of a wife to her husband. Our obligations to the law forbid our union to Christ as long as the law's claim on us remains uncanceled. Until the last jot and tittle of the law was fulfilled it were adultery to be married to Christ; hence the necessity of redemption. To remove this impediment out of the way, Christ, whose claim to us was prior to that of the law, came himself under the law, by being made of a woman, or by being made flesh, for it was in our fleshly nature the law held dominion over us. So Christ was made under the law to redeem them that were under the law, that we might receive the adoption of sons. "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," &c.—Heb. ii. 14. As the head and embodiment of his church, now identified with them in the flesh and under the law, he was delivered up for our transgression; he died our death. When he died for us all, then were we all dead, and buried with him by baptism into death, that like as he was raised up from the dead by the glory of the Father, we also should walk in newness of life; that is, in the newness of his resurrection life, being risen with him, quickened together with him and raised up with him, now completely and forever delivered from the law by the body of Christ, dead to the old husband, and married, and one flesh or one body with the risen Christ, and therefore no more under the law, but under grace. That law under which we were held being now dead to us, as a husband, or as holding dominion over us, the legal impediment to our marriage to the Lamb is removed, the marriage is consummated in our resurrection with Christ to newness of life, we are no more under the law of sin and death, but under the law to Christ; dead to the dominion and claims of the dead husband, and under law to our living husband. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, [or by a sacrifice for sin, as it reads in the margin,] 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.”—Romans viii. 1-4. It is not possible that those who are dead to the law and married to Christ should ever die to Christ and be reunited with the law, for the deliverance from the law was and is by the law of the Spirit of life in Christ Jesus, which is an immortal life that cannot die, and as the marriage to Christ cannot be annulled except by death, and the power of an endless life makes it impossible that death, or life, or angels, or things present or to come, shall separate us from the love of God, which is in Christ Jesus, it is altogether impossible that we can ever be placed back in that former relationship to the law of sin and death.

As to the conflicts of our friend with legality, we suspect that he, with very many, if not all, of the redeemed saints, has become entangled with the yoke of bondage, by walking after the flesh, as did the Galatian brethren when they were bewitched by the heresy of Judaizing teachers. So far as we are led by the Spirit, we are led into the liberty of the sons of God, for where the Spirit of the Lord is there is liberty. But our fleshly nature is still full of legality, and its inclinations are to adhere only to that law which we see in our members, which brings us into bondage. “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.” Our earthly bodies and carnal minds being born of the flesh, are after the flesh, but that which is born of the Spirit is spirit, and that spirit, being born of God, is after God created in righteousness and true holiness. Therefore to be carnally minded is death, for there is no spiritual life or immortality in our flesh, for the body is dead because of sin, but the Spirit is life because of righteousness. From the opposite and belligerent propensities of the flesh and Spirit in every christian

arises the warfare, the flesh striving against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that we cannot do the things that we would. All our doubtings, unbelief, darkness, murmurings, unreconciliation to God and opposition to his word, all our fear and discontentment, as christians, arise from the flesh, and we are called on to crucify the flesh with its affections and lusts. The leadings of the Spirit incline us to deny ourselves of ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world. Our fleshly bodies, though sealed with the Spirit of adoption, are not yet adopted, but the sealing gives assurance that they shall be delivered from their corruptions and brought into the glorious liberty of the sons of God. “For the earnest expectation of the creature waiteth for the manifestation of the sons of God.” “For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” When that deliverance shall come there will be no more groaning or warfare, for mortality shall be swallowed up of life. But whatever may be our conflicts, we who are born of God, and by the immortal life implanted in us made free from the law of sin and death, can never be unborn and replaced under that law from which we were redeemed by the precious blood of Christ. In our wanderings, as led by the flesh, we may become entangled with the yoke of bondage, and terrified by frightful images, painted by our imagination. “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.”

MIDDLETOWN, N. Y., December 1, 1865.

OBITUARY NOTICES.

Mrs. Hester I. Brittingham, wife of brother Noah R. Brittingham, died at her home in Showell, Worcester Co., Md., June 11th, 1913. Her disease was cancer, from which she endured months of intense suffering, which she bore without a murmur. She was a daughter of the late brother James B. Timmons, who was long a faithful member of Indiantown Church. She was married to Noah R. Brittingham, Dec. 24th, 1873, by whom she had three children, all boys, two of whom, Joseph and Francis, survive; the eldest, Bassett, died several years ago. Her age at the time of her death was 64 years and 4 months. She never united with the visible church, but received a hope of salvation through the redemption of the Lord Jesus when about eighteen years of age, but was hindered from a public profession of her faith by a deep feeling sense of unworthiness. She told her husband shortly before she passed away that everything was bright to her. She leaves a husband, who is a faithful member of Indiantown Church, two sons and one sister, besides numerous other relatives, by all of whom she was held in high esteem. We commend the bereaved ones to the care of Him who is the source of all comfort.

The funeral was held at her home June 13th, and was attended by a large number of friends and neighbors. The writer tried in weakness to present the consolations of the gospel to the comfort of the bereaved, after which the body was consigned to the earth to await the time of the coming of the Lord Jesus, who shall change our vile body and fashion it like unto his own glorious body, when that which is sown in weakness shall be raised in power and glory.

A. B. FRANCIS.

John Vandervoort died at his home near Warwick, N. Y., May 1st, 1913, aged 76 years. He was the son of John and Fannie Holbert Vandervoort. April 19th, 1883, Mr. Vandervoort was married to Elizabeth A. McKeachnie, who died Feb. 18th, 1888, leaving no children. Three sisters and one brother preceded him to the grave; two of the sisters were members of the Old School Baptist Church, as was also his mother. One sister, Mrs. James Clark, of Campbell Hall, N. Y., survives him, together with three nieces and five nephews. Mr. Vandervoort owned one of the finest farms in the Warwick valley, and his entire life was spent thereon. Many will remember the hospitable home. It was one of his greatest pleasures to entertain his friends. He never made a public profession of religion, but verily believed in salvation by grace. He was honest and upright in all his dealings, and reckoned as one of Warwick's best citizens. He had been in failing health for several years, and was faithfully cared for by Mrs. Wm. Sproul, his niece, who, with Mr. Sproul, made her

home with him. Heart disease was the immediate cause of his death, passing away very suddenly.

His funeral service was largely attended at the home, and the writer tried to preach Christ and him crucified as the only hope of salvation. The interment took place in the family plot in the Warwick Cemetery. The relatives and friends have our sympathy.

K.

Thomas S. Denton was born in Merriweather Co., Ga., April 9th, 1836, and when a child his parents moved to Tippa Co., Miss. He enlisted in the Civil war, serving four years under General Jackson. The only wound he received was the loss of a little finger by a bullet. He was in many hard-fought battles, and evidently bore his full share of the privations and hardships of the life of a soldier, and was discharged at Richmond, Va., returning home, and then to Texas. He was married to Miss Mattie Handley, at Birdville, Texas, Jan. 2nd, 1879, and afterward moved to Eastland County, where he united with the Old School Baptist Church called Corinth, in the year 1903. In the year 1904 brother and sister Denton moved to the town of Comanche, and placed their membership with Antioch Church, where it remained until he was called to his final reward. Brother Denton had been in declining health for a number of years, and had become so feeble as to prevent him attending the regular meetings for some twelve or eighteen months, yet his mind was always with the church on meeting days, and it was his great delight to have the brethren and sisters visit his home. The writer baptized brother Denton, and was his pastor at the time of his death. He was a strong believer and advocate of the doctrine of God's eternal sovereignty, and salvation by grace. Brother Denton passed away as if going to sleep, Jan. 25th, 1913, leaving his heartbroken and lonely companion to mourn his demise. I cannot say to sister Denton, Weep not for brother Denton, having felt the pang myself. There is a sweet relief to the broken-hearted sometimes in shedding a tear, though some would call it weakness; nevertheless we cannot help it where our lives have been cemented in love. But I would say, Weep not as those who have no hope, for if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring forth with him, where all the redeemed family out of every nation, kindred, tongue and people will be raised up to meet the Lord and will ever be with him.

S. N. STEPHENS.

BLUM, Texas.

Alvia R. Bond died June 30th, 1913, at her home in Anderson Co., Ky. She was the second wife of Turner H. Bond, and in her 67th year. She was born and raised on an adjoining farm to that on which she died, and at no time in her life lived more

than two miles from her birthplace. In her marriage thirty-six years ago she became stepmother to four children between one and seven years of age, the eldest of which is the writer of this notice. She was the mother of three girls, all of whom are living; the two oldest are married and live near the old home, the youngest still resides with her father. Mother was of a quiet, self-sacrificing disposition, and filled her place of wife, stepmother and mother in a worthy manner, never making any difference between her own children and her stepchildren, we never realizing we had a stepmother. A few years ago she united with the New School Baptist people, and retained her membership with them until her death. She never took an active part in religious matters, and her ideas and opinions were rarely expressed, but when they were they showed her to contend for the substantial principles of faith. She enjoyed reading the experimental letters in the SIGNS. In her last illness, which lasted about one month, she suffered much, but bore it patiently. She knew the end was near, and her manner and conversation showed her to be entirely reconciled to the approach of death, with no fears for the future. She took leave of the members of her family as a christian woman, assuring them of her hope of a better life. She had selected the hymns and text for the funeral exercises. The text, "If God be for us, who can be against us?" was used as the subject, by Mr. Moore, a minister of that denomination, who officiated at the funeral exercises at the home. Interment was then made in the Lawrenceburg Cemetery, to await the glorious resurrection. We feel to admonish her friends and those of her family who miss her most not to weep as those without hope, for death to the righteous is the entrance to life eternal, where sorrow, sickness and tribulation shall be known and felt no more, but joy and bliss in the presence of God shall be forever.

C. W. BOND.

BROTHER Job Mellott died at his home near Gen, Fulton Co., Pa., March 20th, 1913. This notice of our dear brother's passing away is somewhat late in being written, but it is as fitting now as ever that a brief sketch of him be prepared for our family paper, the SIGNS OF THE TIMES. He loved this paper, the doctrine it advocates and the people who believe it. Our brother was aged and infirm, and had been feeble for a long time. He had been a dentist by profession, but for the past few years was able to practice but little. He was twice married, and is survived by several children and his last wife, who, with our brother Job, was a member of the Sidling Hill Old School Baptist Church. Brother Job was the clerk of this church, and served his brethren faithfully and well. That for which our brother is most lovingly remembered is his devotion to the cause of Christ, and for his wonderfully spiritual

mind. His grasp of the Scriptures, and his ability to apply them in the right place, was a little out of the ordinary. Seldom does one find an Old School Baptist who is clearer on church order than was he. His counsel was valuable to the church and to its pastor. He stood for the purity of the visible church in its doctrine, order and practice, and could not tolerate any innovations that were contrary to the rule and practice of the Apostolic or Primitive Church. He was one who would prefer to enter into life maimed than to suffer hell-fire with both hands or both feet, if any of these members offended. One thing I do positively know, that is, I loved brother Job, though I had known him but a short time. Brief as was my acquaintance with him, he had grappled himself to my heart with hoops of steel. But more wonderful than my love for him, I think he loved me, too. That any of the Lord's people should love me seems very strange, but I have the Lord to thank for it, for I know they could not love me were it not for Christ's sake.

The writer of this notice, his pastor, was sent for to preach his funeral, but could not go because of another appointment in the way, therefore his widow, our sister Mellott, asked Elder Funk, of the Clark Baptists, to officiate, which he did. Interment was in the cemetery at Sidling Hill, Fulton Co., Pa.

May the dear Lord remember in mercy the afflicted church and family.

H. H. LEFFERTS.

George Wright died at his home in Shelbyville, Ky., June 3rd, 1913. The subject of this notice was born in Shelby County, Feb. 27th, 1830, therefore was in the 84th year of his age. He was united in marriage to Miss Amanda Hackworth, Nov. 1st, 1860, and to them four children were born, three sons and one daughter, Mary, who departed this life in 1885, a lovely daughter indeed. James, the youngest son, died in 1900. We believe both of these children entered into eternal rest, saved and washed from their sins by the blood of the dear Redeemer. Our friend Mr. Wright never made a public profession of his faith, yet he daily evidenced that he had been with Jesus and was taught of God, of incorruptible seed, that liveth and abideth forever; the fruit was abundantly manifest in his daily life, by that meek, humble spirit. He was mild, gentle, quiet and reticent, and loved by all who knew him, and was possessed of those graces of the Spirit that commended him to every man's conscience. There can be no question but that his glorified spirit dwells with God, our righteous Judge. His death was sudden, and a shock to us all. He had gone out in the early morning to look after some plants, and soon returned complaining of feeling ill. The doctor was sent for, but no physician could relieve him, and he soon passed away of heart failure. He leaves his devoted wife, our dear sister, two sons, Joseph and

David, with numerous friends, who feel their loss, but he sweetly sleeps in Jesus, having left us all an example and pattern of good things.

The funeral was largely attended at the home June 5th, after which his mortal remains were laid to rest in Grove Hill Cemetery, near Shelbyville. The Lord comfort the broken-hearted and give every needed grace to the weary ones.

SHELBYVILLE, Ky.

P. W. SAWIN.

CHANGE OF ADDRESS.

A. MCGUGAN has changed his address from Lobo, Ontario, to Komoka, Ontario, R. R. No. 4.

MEETINGS.

THE Hazel Creek Association of Regular Predestinarian Baptists will meet with Spring Creek Church, near Stahl, Adair Co., Mo., in her fifty-ninth annual session, on Wednesday after the fourth Sunday in August, 1913, and continue the two following days. The passenger train from the east that leaves Kirksville at 10:22 a. m. will be met at both Novinger and Stahl on Tuesday. The same train will be met Wednesday at Stahl. Also the train from the west, due at Stahl at 5:45 a. m. will be met at Stahl Wednesday. A cordial invitation is extended to all who believe in a God that is able to do his will without the aid of man.

S. B. JONES, Moderator.

H. C. CATE, Clerk.

THE Maine Conference, the Lord willing, will assemble with the Old School Baptist Church at North Berwick, York Co., Maine, on August 29th, 30th and 31st, 1913. We shall be very glad to have any who love our Lord Jesus Christ come and visit us. Any who come will be met at the railway station on Thursday, August 28th.

FREDERICK W. KEENE.

THE Maine Old School Baptist Association is appointed to be held, the Lord willing, with the Bowdoinham Old School Baptist Church, at Bowdoinham, Maine, to begin on Friday before the second Monday in September, 1913, and continue the two following days (Sept. 5th, 6th and 7th). All lovers of the truth as it is in Jesus are cordially invited to meet with us.

J. E. HUBBARD, Clerk.

THE original West Tennessee Association of the Regular Old School or Primitive Baptists, will meet with the University Street Church, in Nashville, Tenn., to begin on Saturday before the second Sunday in September, 1913. All who believe in salva-

tion alone being by and through the grace of God, are invited to attend this association. Take car at Union Station, to Transfer Station, then take Fairfield car and get off at Hazle St., and walk south five or six doors to University St. meetinghouse.

V. G. SEALS.

THE Clovesville Old School Baptist Church will hold its yearly meeting, the Lord willing, the second Saturday and Sunday in September (13th and 14th), 1913. A cordial invitation is extended to all lovers of the truth to meet with us, especially brethren in the ministry of our faith and order.

O. F. BALLARD, Church Clerk.

THE Roxbury Old School Baptist Association will be held, the Lord willing, with the Andes and Middletown Churches, at Union Grove, N. Y., on Wednesday and Thursday following the third Sunday in September (24th and 25th), 1913, commencing at 10:30 a. m. Trains will be met at Union Grove on Tuesday p. m. All are requested to come direct to the meetinghouse, which is one-quarter of a mile from the station. A committee will be at the meetinghouse to direct all to places of entertainment. Those coming over the U. & D. R. via Kingston and Oneonta, will change cars at Arkville for Union Grove. Those coming from any parts on the O. & W. R. R. will change cars at East Branch for Union Grove. A cordial invitation is extended to all who love the truth to meet with us. There is room for all who desire to come.

J. B. SLAUSON.

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11:00 A. M.

2:00 P. M.

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THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81. MIDDLETOWN, N. Y., SEPTEMBER 1, 1913. NO. 17.

P O E T R Y .

THOUGHTS ON NEW YEAR'S GREETINGS.

(Inscribed to my dear wife, M. C. Badger.)

If wishes in the heart for those
Whom we sincerely love,
Were fountains whence the blessing flows,
Our earnest love to prove,
Then coming days and coming years
Would multiply their joy;
Their life would be devoid of tears,
Their peace without alloy.

But He who measures out the way
Our journey must consume,
Provides the light of every day
Our pathway to illumine;
To tell us why, and tell us how
His kindly providence
Ordains the bitter tear to flow
In heartfelt penitence.

He mingleth with his loving care
Our cup of weal and woe;
The cross to bear, the crown to wear,
He teacheth us to know.

We love, but as we love we pray
That clouds may never rise
To intercept a single ray
From the unclouded skies.

We pray that eyes may never know
The washing of a tear;
That heads may ne'er in sadness bow,
Nor hearts e'er throb with fear.

No burden should the heart oppress,
No cross to take or bear,
No spirit groaning in distress
To seek relief in prayer,

(Of prayer itself no need would be,
For prayer betrays a need,)
If all our wishes we could see
Fulfilled in very deed.

But He who makes the fertile plain
Its rich abundance yield,
Must send the blast, must send the rain
O'er all the verdant field.
Were sun to shine through all the year,
No cloud obscure the sky,
All life on earth would disappear,
And death itself would die.

'Twas Wisdom's self ordained the law
That rules the universe;
From Wisdom's fountain angels draw
The praises they rehearse
When round the throne of God they stand,
And with united voice
Proclaim the wonders of his hand,
And "vent their swelling joys."

Could rays of wisdom from above
Illumine our darkened mind,
Then would the objects of our love
Our prostrate spirit find
In humble supplication bowed
Before the Father's throne,
To ask for sun, or ask for cloud,
As pleases Him alone.

To ask that from His mighty hand
Should every portion come,
With strength within their lot to stand,
With grace to guide them home.
Each year begins its destined round
Of measured weal and woe;
We'd have our hearts in union found
With Him who orders so.

The darkness first precedes the light,
 The night precedes the day;
 Infinite love ordains the night,
 And morning's gentle ray
 Reveals the gracious providence
 That in the darkness lay,
 And justifies Omnipotence
 In all its work and way.

The angry cloud upon whose breast
 Rode tempest, storm and flood,
 Has stamped upon its lofty crest
 The sign of coming good.
 Jehovah rides upon the blast
 Across the angry sky;
 He has his bow of promise cast
 In gracious prophecy.

Omniscient Wisdom has ordained
 The season's varied round;
 In winter's grasp there is contained,
 In icy fetters bound,
 The bud, the bloom, the fruit, the ear,
 Which sun and breath of spring,
 With summer's heat and autumn's sere,
 To golden harvest bring.

As needful is the winter's cold,
 As is the summer's heat,
 And should the skies the rain withhold,
 The tempest cease to beat,
 Then life would perish in the bud,
 The seed within the bloom;
 Then nature would deny her God,
 And man would curse his doom.

Unchangeably the changing times
 Their fixed courses run;
 Ordained of old, the changing climes
 Obey the unwearied sun;
 The days, the nights, the months, the years,
 His stately march attend,
 And in "the music of the spheres"
 God's praises never end.

And so in all creation's bound
 Is writ in fairest lines,
 Above, beneath and underground,
 For tokens and for signs,
 The works of an almighty Hand,
 All wrought for man alone,
 That he before His face may stand,
 And worship at His throne.

To read these signs the heart must be
 In union with the Lord,
 The wisdom of his ways to see,
 The glories of his word;
 For by his word the heavens stand,
 The earth maintains her place,
 And worlds and suns at his command
 Their fixed courses trace.

But can my thoughts ascend on high
 Up to that sacred seat,
 Beyond the sun, beyond the sky,
 Where saints and angels meet,
 Beyond the reach of mortal sight,
 Where God in secret dwells
 In bounds of everlasting light,
 And all his goodness tells?

Tells to the babe the wondrous things
 That from the wise are hidden;
 Tells whence eternal knowledge springs,
 That comes to fools unbidden;
 Tells of His secret dwelling-place
 Within the soul of man,
 Who by His own almighty grace
 His wondrous doings scan;

Tells of the mighty works he's done
 For rebels doomed to die;
 Tells of the glories of his Son,
 Whose awful majesty
 He in the dust of earth concealed,
 And veiled his lovely face,
 That, as the Son of man revealed
 To men of sinful race,

They may behold a friend and brother,
 Who in their sorest need,
 Each for himself, and not another,
 Shall find a friend indeed;
 Tells of the victory He won
 O'er death, and hell, and sin;
 Tells of the heavens where he's gone,
 And shut his glories in.

O wondrous are the things he tells,
 Beyond all mortal thought;
 To one who in his presence dwells,
 And by his Spirit taught,
 Has tasted of his mighty love,
 The essence of his being,
 And like the wandering, weary dove,
 Unto its window fleeing,

Would come and drink, and drink again
 Of rivers of His pleasure,
 And list with rapture to the strain,
 The music's gentle measure,
 That flows from lips inspired with grace
 To tell the sacred story
 Of love divine to sinful race,
 And of the Savior's glory.

'Tis of this Savior I would sing
 In heaven's flowing numbers,
 Mount to this seat on angel's wing,
 But sin my flight encumbers.
 With bitter sighs and gloomy fears
 My burdened breast is heaving,
 My longing eyes suffused with tears,
 No Savior's face perceiving.

My harp upon the willows hung,
 I wait in lonely sadness
 For Judah's King to tune my tongue
 To notes of solemn gladness ;
 But if my tongue refuse to sing,
 My hand forget her cunning,
 And in the ways of Judah's King
 My feet forget their running,

Yet would the very stones cry out,
 If man himself was dumb,
 And all the host of heaven shout
 Hosanna to the Lamb.

He mounts to Zion's sacred hill,
 Where God has placed his throne,
 And there reveals his sovereign will,
 And makes his glory known.

'Tis there the secrets of his love
 His bride with rapture hears,
 Her voice as sweet as turtle dove
 To His attentive ears.

When winter's rain is past and gone,
 And tuneful birds are singing,
 When on the wings of love upborne,
 With life and hope upspringing,

She lists with wonder and surprise
 Unto the gracious story
 Of things concealed from mortal eyes,
 And hid from ages hoary,
 The mysteries of redeeming grace
 To fallen, ruined man,
 That gives the sinful soul a place
 Above at God's right hand.

He tells the "secret of the stairs,"
 And to her heart makes known
 The mingled cup his love prepares
 To share with him alone.
 He tells her how to read aright
 The chastening of his rod,
 When on her lonely bed at night
 She mourns an absent God.

With weary eyes bedewed with tears,
 Her breast with sorrow heaving,
 Oppressed with anxions, gloomy fears,
 Her widowed spirit grieving,
 Temptations cross the darkened sky,
 And evils that were hidden
 Like clouds of armed scorpions fly,
 In sinful thoughts unbidden.

With bitter tears and broken sighs
 She seeks the way he's taken ;
 She asks, but hears not his replies ;
 Why am I thus forsaken ?
 Does not my heavenly Lover know
 Without him I must perish ?
 That bound to him for weal or woe,
 'Tis only him I cherish ?

He hears her grievings and complaints,
 He treasures up her tears,
 He knows it is with love she faints,
 He justifies her fears.
 Those tears are heavenly dews distilled
 In rain and gentle showers ;
 Those groans, through every fibre thrilled,
 Are interceding powers

Ascending to the throne of God
 In sacred incense sweet,
 Where Father, Son and sacred Word
 In holy oneness meet,
 And there in majesty proclaims
 Through earth and heaven's bound,
 The name above all other names
 In heaven and earth are found.

He teaches her to lisp that name
 Upon her lonely pillow ;
 He teaches her to read the same
 When tossed upon the billow ;
 To know it in the lightning's flash,
 The tempest's threatening horror,
 To hear it in the thunder's crash,
 When hearts have failed with terror.

He teaches her his times to know,
 That, like a fertile field
 Where heavenly plants and spices grow,
 It may the harvest yield ;
 He teaches her the time of seed
 Which he himself comes sowing,
 Of rain and sun and storm decreed
 To haste its perfect growing.

He teaches her a mother's love,
 And in her bosom burning
 Divine compassion from above,
 Unto his sons returning,
 Binds her to him with ties divine
 In everlasting union,
 Where righteousness their hearts entwine
 In holy, sweet communion.

O could my spirit mount and rise
 Up to that blessed seat,
 And see the "Wonder" of the skies,
 A woman strangely meet
 To be the bride of heaven's Lord,
 And in his glory shining
 Beyond the light that suns afford,
 Or suns and stars combining,

Then would my soul in lofty strains
 Unite with saints in glory
 To sing the song whose sweet refrains
 Repeat the sacred story
 Of peace on earth, good will to men,
 Which into rapture raises
 The hearts of men and angels when
 All heaven shouts his praises,

But no, my spirit, like the dove
Which sits and grieves alone,
When times and seasons o'er me move,
When days and years are gone,
Must wait and hope, and wait again,
While seasons go and come,
And wait for sun, and wait for rain,
Until the harvest-home.

J. N. BADGER.

CORRESPONDENCE.

THE AFFLICTIONS OF JOSEPH.

(Amos vi. 1-6.)

THOSE who are at ease in Zion are described in the first verses of this chapter as living in luxury, resting upon their own works, self-satisfied, having all that heart can wish, claiming for themselves whatever they think belongs to the Lord's people. But one thing they lack, which essentially characterizes and distinguishes the people of God: "They are not grieved for the affliction of Joseph." All of the family of God are grieved for the afflictions of Joseph. One may appear to be possessed of every gospel grace, and of all spiritual riches and all christian qualities, yet if he is not "grieved for the affliction of Joseph" he is not a child of God. It is evident that the Holy Spirit is directing the prophet to make this distinction between the carnal professor and one who has been born of God.

The manner of the prophet's allusion to Joseph, ages after he and all his brethren in the flesh had passed away, shows clearly that he speaks of Joseph as representing Jesus, and all this touching history as having its fulfillment in the experience of the saints. The Lord sent a man before his people, even Joseph. (Psalms cv.) All that took place in Joseph's crooked and terrible journey to the end, we must remember, was according to the Lord's purpose, for the Lord sent him. He was his father's best loved son. His brethren

hated him because he was his father's favorite. He dreamed peculiar dreams, and told them to his brethren, who hated him the more. In his dreams he was exalted, and this still increased their envy.

His father sent him down to where they were keeping sheep, to see how they did. One found him wandering in a field, and asked him what he sought. He said, "I seek my brethren." He was told where they talked of going and he went there. So far how clear the likeness to the history of the dear Savior. His brethren hated him because he told them that he was to be exalted.

Joseph's brethren said to each other: Here this dreamer cometh; let us kill him, and see what becomes of his dreams. They took the very way that led to the fulfillment of his dreams. Stephen said in his wonderful sermon (Acts vii): Through envy the patriarchs sold Joseph into Egypt, but God was with him. It seems impossible that a human being could have been so cruel as these men were to that child, only seventeen years old. Murder of the most atrocious kind was in their hearts. Reuben, the eldest of the sons of Jacob, seems to have had a tender feeling, and undoubtedly felt the natural responsibility as the eldest, and as a kind of leader of the rest, but we do not read of any sign of repentance, or any word of confession to his father, or that he refused his part of the money. He induced his brothers to put Joseph in a pit, intending to deliver him, and he seems to have felt badly when he returned and did not find him. Then Judah seems to have conceived the idea of making money by selling Joseph to the Midianites. He talked nicely about it being no profit to slay their brother and conceal his blood, and about not letting their hands be upon him, because he was their

brother and their flesh, but he could advise the selling of him for twenty pieces of silver. I do not see a spark of true compassion in either or any of them. It seems that no mortal could be so vindictive as they were; but he who has looked into his own heart in the light of divine life has had to acknowledge that such possibilities are there. These are the very cruelties which were manifested in the crucifixion of the dear Savior, and which were in the heart of Saul of Tarsus when he held the clothes of them who stoned Stephen to death; and it was not in what they did, but in my own experience, that I learned that "the heart is deceitful above all things, and desperately wicked."

When the Lord will teach his people concerning all these things he calls for a famine upon the land and breaks the whole staff of bread. (Psalms cv.) Years have passed by and we hear of nothing being said on the subject of Joseph among his brethren. All of Jacob's sons and all of his daughters have done what they could to comfort him. But he does not yet know the true history of Joseph, and how shamefaced those men must have looked to each other. But now the Lord's time comes to have this history opened up in the Lord's way. Now the sons of Jacob, ten of them, are standing before Joseph, who is the lord of Pharaoh's house and ruler of all his substance. They have money in their hands to buy corn; they are confident, and with honest face before this ruler, as they think, they can ask for this corn with the money in their hands to pay for it. But the man spake roughly to them, and declared his belief that they were spies. How confidently they can assert that they are true men, and not spies. But the ruler insists that they are spies, and insists the

more roughly, saying, By the life of Pharaoh ye are spies. Then they tell him something of their family, and the fact is brought out that they have another brother who is at home with his father. Now their position is worse than ever. The younger brother must come down, or they are surely spies.

Now something is transpiring which is of a most wonderful character. These men find themselves thinking of their brother whom they sold into Egypt so many years ago. They never forgot that crime, but it did not seem to have hurt them, and they had evidently not thought of being troubled and hampered in this business transaction by that memory. But now that boy is before them, and between them and this man, and they hear his sobs and cries, and see the anguish of his soul; and even as they are engaged in this purchase of corn, and are denying the charge of being spies, they cannot keep his cries out of their ears, nor his piteous face out of their sight. Now they are beginning to be "grieved for the affliction of Joseph," not knowing that he stands before them, and that already he has turned aside to weep on their account. "And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

They are not yet fully humbled, they must have further teaching. They are now released from prison, and sent back to their father with corn, but Simeon is kept until they shall return to Joseph with their younger brother. But when they stop to feed their beasts they, to their astonishment, find their money in the mouth of their sacks. This fills them with terror. That corn which Joseph had

laid up means grace to all the brethren of Jesus; they cannot buy it. While all the world can buy it with their money, their possessions, or by selling their labor for it, to the brethren of Joseph it can be received only as a gift of grace. Those who have spiritual life will find all their money and all their works of righteousness thrown back upon their hands. It will not be received in exchange for the grace of our Lord Jesus Christ.

Their father will not consent that they shall take Benjamin. "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." But finally he consented to let Benjamin go. He must give up all worldly treasures, all worldly possessions. And he said, "If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds; and take double money in your hand: and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Take also your brother, and arise, go again unto the man: and God almighty give you mercy before the man, that he may send away your other brother and Benjamin. If I be bereaved of my children, I am bereaved."

All is given up. The same promises we made to the Lord, which were broken, are renewed, and double promises are made. We are still depending upon our money, upon our good works, but are not allowed to go far with that false hope. They were told by the steward that God gave them treasure in their sacks. "I had your money." It is a most valuable treasure to know that Joseph's corn cannot be bought by one of his brethren,

but that they must receive it as a free gift.

The steward, as directed by Joseph, has put the money back again in the mouth of each sack, and his divining cup in the mouth of Benjamin's sack, and when the cup is found in the sack of Benjamin they are lost in consternation, and have no more to say. Silently they return and throw themselves down before Joseph. He appears still to them as a stranger, and says, "What deed is this that ye have done? Wot ye not that such a man as I can certainly divine? And Judah said, God hath found out the iniquity of thy servants." They are now grieving for the afflictions of Joseph, and soon they are to know that this man, who has so long made himself strange to them, and has spoken roughly to them, has been their brother all the time.

But why Benjamin? Why must he appear to be the vilest of them all? Why must the divining cup be found in his sack? To show that each one of the Lord's people is to appear to himself to be the chief of sinners when he is tried by that divining cup. When the trial comes he has to say, "I am less than the least of all saints." "In me, (that is, in my flesh,) dwelleth no good thing." No one can learn this truth from another, each must learn it for himself. Benjamin was not guilty with his brethren of this crime, but feels, by the power of that divining cup of Joseph, all the sinfulness manifested in those who committed the crime.

The afflictions of Joseph were because of the wicked treatment of him by his brethren, and so when they came to have a true brotherly sense of those afflictions of Joseph they were grieved for them. So the afflictions of Jesus were on account of the sins of his brethren against

him, and when they are made alive spiritually, then they grieve for his sufferings. It was their sins that nailed him to the tree. He was afflicted in all their afflictions. They are crucified with him. Those who do not suffer with him will not reign with him. "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."—2 Cor. i. 5.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

LOVE.

FOR some cause unknown to me, my mind has been absorbed in the thought of love. There are many portions of the Bible which speak of love. While reading Paul's letter to the Romans I took special notice of his declaration: "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 love is from everlasting to everlasting. Paul in making this statement first asks the question, "Who shall separate us from the love of God?" And then he goes on to say, "Shall tribulation, or famine, or nakedness, or peril, or sword?" Then through the power of the eternal Spirit he says that none of these great powers of nature, nor height, nor depth, shall do this. The love of God passes all understanding or comprehension. Solomon said, Many waters cannot quench love. Love casts out all fear. The love of Jesus for his bride was so great that he left the heights of eternal glory and came down to this low ground of sin and sorrow and suffered the death of the cross, to redeem her from the just demands of a righteous law, which said, The soul that sinneth shall die. To

this death his people stood exposed by reason of their relation to Adam, for in him all have sinned, and all die, but in Jesus shall all the bride be made alive. It was not for anything seen in us, but because we were members of his body, that he loved us. "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)."—Eph. ii. 4, 5. He hath already, in the past tense, quickened us together with Christ. When Christ was raised from the dead by the glory of the Father every one whom he represented in his death was also represented in his resurrection, for it was written, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isaiah xxvi. 19. God, who is rich in mercy, is also rich in love, for it was according to his love, which is stronger than death, that he loved us even before we had existence, and in his love and in his pity he redeemed us, and out of his unbounded mercy he hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ before the foundation of the world. Love is of God, and he that loveth is born of God. Our love makes manifest God's love shed abroad in our hearts by the Holy Ghost. Love is the connecting link that unites each member in fellowship, and is the cause that leads us to desire to meet together in the worship of God. It is written, The love of Christ constraineth us. Here is the incentive, the cause, the propelling power which brings us together in love and fellowship, and it is written,

If we love not our brother, the love of God is not in us. Love begets love, and love is of God, and he that loveth not knoweth not God, for God is love. It is certain that God loved us prior to our existence. It is written, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being nnp perfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." This love of God is from everlasting to everlasting, and is so strong that all the powers of darkness shall never separate one of his from it. Man is changeable, but our God is without change; there is not even the shadow of turning with him. If our God were changeable, and could be induced to love one whom he did not everlastingly love, is it not a fact that he could also be induced to hate one whom he once has loved? When we look through the glasses that the world looks through, we think we can see an arrangement, or plan, which would seem as though our God was a mere man, and subject to change. But our God is the opposite of this; he is immutable, infinite and nchangeable, and therefore it is said, Ye sons of Jacob are not consumed. This unchangeableness of God gives us great ground for consolation, for he has said, I will never leave nor forsake you. There is a wide difference between the love that is in the world and the love of God. The love of the world, like the things of the world, is perishable. The love of money is the root of all evil. Money is a great idol, and is the foundation of most of the sects and parties in the world, and of all worldly worship. It is written, "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." It is impossible for the world to love the things of the Spirit, and it is impossible for one who is truly born again to love the things of the world, in the sense that he once loved them. The children of the kingdom have love one for another, which is unlike the love of the world. The words "love" and "loveth" occur in the fourth chapter of first John twenty-four times, and it is spoken directly of the church, and there is no way of placing it upon the conditional plan. John says it is of God, and he declares that we love God because he first loved us; and God manifested his love first to us in giving his only begotten Son. "Herein," says John again, "is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

It has been said by enemies of truth that our doctrine declares that men are drawn into the church by the hair of their heads. But a careful examination of the Scriptures will convince any nnprejudiced mind that love is the mainspring of action. Paul said, For the great love wherewith He loved us, even when we were dead in sins, and enemies to God, and in open rebellion against him, and trampling his holy law under our feet, he saved us and called us with an holy calling. For when we were without strength, in due time Christ died for the ungodly. Thus, if we are to render works of righteousness in order to influence God to love us, the whole tenor of the Scriptures would be found perfectly amiss, and void of meaning. He has brought us to his banqueting-house, and his banner over us is love. The bride said, "Stay me with flagons, comfort me with apples; for I am sick of love." Where the love of

God is there is peace and quietness and a frequent assembling together of the children of God. We sometimes feel a coldness in ourselves, and fear that we never did love God as do his children, but let the time of meeting together approach, and we will find a love for association with our brethren springing up in our hearts, and if some hindrance comes in the way we will find ourselves lamenting and longing for the presence of our dearly loved brethren. We can then put up with a shortage of natural things in order to once more have the privilege of meeting with our kindred, and the privilege of talking together of Jesus and his love for poor sinners. Even where two or three are gathered thns together in his name, there is he in the midst. But O how sad it is when one comes into the house and faces confusion. Once since I began to have a desire for the things of the church contention crept in among the fold, and it became so sharp that it seemed as though the love of God had never been shed abroad there, but soon after the contention had been settled the brethren manifested a renewed evidence of the great love which is of God, and quietness and peace were restored among them. This subject can never be completely finished. There might be volumes written about it, and the half not be told. O the wonderful love of the Father in heaven! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

But I am taking up more space than I should, and perhaps will crowd out better writers if this should appear in our paper, the SIGNS OF THE TIMES. Remember the writer when it is well with you.

Your brother,

J. B. BOWDEN.

FALLS CITY, Texas, 1913.

HERNDON, Va., July 21, 1913.

DEAR EDITORS:—I am inclosing a letter I received some weeks ago from brother Robert Scates, of Woodstock, Ontario, that I would love to see published in the dear old SIGNS, if you think proper to do so. I wrote to him soon after I received his letter that I wanted to send it to you for publication, but as yet I have not had his consent, so I am making this venture in sending it to you, trusting that if you see proper to print it in the SIGNS he will pardon me for the liberty I have taken in sending it to you. I see nothing in the letter that would cause him to want it withheld from the household of God's elect, but I will leave the matter entirely with you, dear editors, to do as you think best. I believe sometimes that I do love brother Scates with all my heart, although he is a stranger to me in the flesh, but I hope not in the Spirit. I gladly welcome all his letters to me, and enjoy all his letters published in our family paper. O how I would love to meet him face to face. I think sometimes if I could see him and talk with him I might talk better than I can write to him; but no, that could not be, for I am of a slow tongue; I cannot speak the things I would like to speak, and if I should ever again attempt to write a letter for publication in the SIGNS I would like to state that when I attempt to write a letter to the saints of God I almost always feel as one dumb to the knowledge of speech, and I often feel when I sit down to write that I have nothing to write, and often hold my pen in my hand for a long time, wondering, Can I write one sentence, poor, helpless creature that I am? And when a brother or sister writes to me and tells me that he or she is comforted in reading my letters I just have to break down and weep,

and the only consolation that I can get is that it must be of the Lord and not of man. All glory is to him, and not unto us poor worms of the dust. Isaiah points to this gospel day when he said, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert," &c. It seems to me that the above language expresses my condition to the letter, so to speak, for I am blind, deaf, lame and dumb, and unless the good Lord pours out his refreshing streams of pure and living water upon me, and into my inmost soul, I shall die alone in this wilderness country and desert land. I feel drawn to all who feel themselves to be pilgrims and strangers in a desert land, and feel to say to them at times as Ruth said: "Entreat me not to leave thee, or to return from following after thee," &c.

I have not written this for publication, and did not think when I sat down to write to you about the publication of brother Scates' letter that I would write more than a dozen words, therefore I hope you will excuse me for writing so much.

With love and best wishes, I beg to remain your brother, I hope,

JOHN F. OLIVER.

WOODSTOCK, Ontario, June 15, 1913.

DEAR BROTHER OLIVER:—Brother in affliction and sorrow, and O I have a hope that I am also a brother in the fellowship of the saints, and in that spiritual relationship which neither time nor eternity can dissolve; but O the questionings, the doubts and fears, and worse than all, the terrible deceitfulness of my wicked, corrupt heart, which seems continually to

cast up everything that is evil and sinful, and I am powerless to stay the flood of evil which sometimes seems as if it would overwhelm me, and yet I keep on hoping against hope. O what a wonder I am! I think the psalmist says, "I am a wonder unto many," and such seems to be my case.

Your last letter to the SIGNS seemed to come very near to me, and I have felt like writing to tell you so, but I am so empty, so cold and lifeless, so taken up with worldly things, that there is no room for spiritual things, and, to be honest, I am afraid I do not want them, do not care, yet as I write this I think, What makes me cry from my heart, O that it were with me as in the days or years that are past? What brings the tears to my eyes as I wonder, Will it ever be morning again with me? As the sweet singer of Israel said, "Even as a morning without clouds."

I did not intend to write in this way, but it is hard to control the anguish and sorrow we feel at being such poor, unprofitable, inconsistent followers of Jesus, as I feel myself to be. Jeremiah said, "Why is my pain perpetual, and my wound incurable?" What a relief to know that others have suffered as I do, but O it seems they did not suffer just in the way I do; such rebellion, such discontent and murmuring. Now I must stop this, but it just seems I want to tell some one, who I think knows, a little of what I feel.

I was reading in the Bible this morning, which, I am sorry to say, is not a very frequent occurrence, and the words of Jesus to the Pharisees: "They that be whole need not a physician, but they that are sick," and, "I came not to call the righteous, but sinners to repentance," came as a relief. O if I could only tell

you what I felt I would write a lot about it. You know I am very prolix, write much and say but little, or put little meaning in my words; but I cannot help that, for where little is given we cannot expect much. But O these words of Jesus seemed to convey volumes, and contain all the principles of religion. They that are whole do not need any help, any cure. Do I feel whole? O the Lord, who knows my heart, knows that I do feel anything but whole, for all the frailties that human nature is possessed of belong to me, and to begin to enumerate them would do no good. As the old prophet said, from the crown of my head to the soles of my feet I am full of wounds, and bruises, and putrifying sores of iniquity. O how good it is to know that there is a great Physician, who can make the sick whole. I hope there are times, brother Oliver, when I can say I am sick, and know I need the great Physician to heal and make me whole. How many there are who do not know or feel they are sick, and are great sinners; I have no fellowship for them. "I came not to call the righteous, but sinners to repentance." O how glad I should be that I am a sinner, but I am not, for I mourn and cry over my sins and wickedness, and say with the prophet, "Woe is me!" But do I glory in being a sinner? I hope not, but rather I am sorry, and ashamed of myself, and sometimes hope I do repent, but often I fear all my repentance is just fear of punishment, or because I want the respect of the world, and you know that would only be hypocrisy; yet why then do I cry and mourn in secret, where no eye but God's can see? O what a multitude of disquieting thoughts come to my mind, and I can answer none of them satisfactorily, but ever they keep coming up and bring turmoil and trouble to my heart, but the words of Jesus come

as a healing balm: I came to call sinners; are you a sinner? Do you feel you are a sinner? O yes, I do; I know I am the chief of sinners. Well, I came to call just such as you, and all that I call will surely come to me, for I never call in vain.

I think I will not write any more, for it seems as if my writing is only a jumble of words, and I hope you will excuse what I have written.

We have had our quarterly meeting, and it was pleasant, although I went cold and heartless, but I hope I was glad to meet the dear brethren and sisters. Elders Ker and Fenton were there, and their preaching was able and good. O how good it seemed to hear the clear ringing of the golden bells, the sound doctrine of the Bible. Elder Ker baptized three sisters, and O how good that seemed. My wife and I are all alone here with our belief; there is not another soul in this city we have heard of who knows or loves the truth. At our meeting several asked me to write for the SIGNS, but I cannot. I have nothing to write, only a repetition of former things, and you know that gets stale. O if I could only feel and experience that peace which Jesus said he would give, but I cannot reach it. I hope you are better and are enjoying that peace.

From your poor, unworthy brother, if one at all,
R. SCATES.

ATLANTA, Ga., Feb. 13, 1813.

DEAR BRETHREN EDITORS:—I wrote a letter the first of the week, intending to send you a letter received from Elder C. K. Haines, and forgot to inclose it, so I now send it to be published, if you wish.

With love to all the household of faith,
(MRS.) H. H. BENTLEY.

LAKELAND, Florida, Jan. 8, 1913.

MRS. H. H. BENTLEY—DEAR SISTER:—I received your letter, which was kind and welcome, and was glad to hear from you, but sorry to learn of so much sickness among you all. I hope all are well by this time. We are as well as common, and are having some good meetings. Two were added to the church at the last meeting, by baptism. I feel that God is opening the way of many into an understanding of the truth of God's unlimited predestination, the predestination of all things whatsoever come to pass, and he is confounding and bringing to nothing the understanding of those who oppose this truth. The Scripture is very plain. We read, "Believe not every spirit, but try the spirits." "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." It is the spirit that confesseth and beareth witness, for the spirit is truth, and we speak the truth only by the spirit, it is not left optional with us whether we speak it or not, for the spirit speaks it, and this is the record: "He that believeth on the Son of God hath the witness in himself." Whosoever "abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Now Christ said, "My doctrine is not mine, but his that sent me." Now let us see what this doctrine is, for the doctrine of God is true. "My doctrine shall drop as the rain, my speech shall distil as the dew."—Deut. xxxii. 2. Again, verse four, "He is the Rock, his work is perfect." Read all the chapter. Now if God's work is perfect, I ask, Will he fail? Does he begin the work of our salvation and then leave

it for us to finish, or does he work in us both to will and to do of his good pleasure? My experience and my Bible teach me that our God does his own will both in heaven and among the inhabitants of the earth, and none can stay his hand, or say to him, What doest thou? And Christ said, This is the will of him that sent me, that of all that he hath given me I should lose nothing. Well, some seem to think that we shall lose some blessing if we do not obey him, but did Christ tell the truth? All spiritual blessings are in Christ. Do we obtain them for our obedience, or are they freely given to us? If they are freely given to us, then it is by grace, and if we get them for our obedience it is not by grace. Those who believe this are not now saved by grace. But the Spirit testifies like this: "By grace are ye saved." What are we saved from? The Spirit said, He shall save his people from their sins. I ask, Did the blood of Jesus Christ save us from our sins? Jesus said, All manner of sin and blasphemy shall be forgiven unto men, and God says, I will remember their sins and their iniquities against them no more, and the Scriptures declare that he put away our sins by the sacrifice of himself, and that he forever perfected them that are sanctified. We are said to be sanctified by God the Father, preserved in Christ Jesus, and called. Now are we not fit subjects for immortal glory? If not, what do we lack? I say it is the love of God that moves us to obey God, and it is the love of God that brings us to repentance and to turn from our sins, and that brings us to hate sin. It is the love of God that constrains us, and our obedience is but the fruit of the Spirit, and not the work of the flesh, therefore boasting is excluded. All of God's elect do desire to do

right, but when they would do good, evil is present with them, so that they cannot do the good that they would. Thus they are made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" I feel sure that we die daily, but of course those who believe in conditional time salvation do not have any such feeling as this, for they believe they can escape it by obedience. But there is a remnant according to the election of grace who have this same feeling to this day. God has 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." These are the circumcision, which have no confidence in the flesh. But of course those who believe that they are blessed for their obedience do have confidence in the flesh, and do not need to wait for the Spirit to lead and guide them into all truth.

Well, sister Bentley, I am called an absoluter, and other hard names, but Jesus said, Blessed are ye when men shall say all manner of evil against you falsely. I only hope it is for the truth's sake. You can show this letter to any one, and send it to the SIGNS if you wish. I hope to hear from you again soon. May the Lord bless you and all the faithful in Christ Jesus.

Your unworthy servant,

C. K. HAINES.

PHILIPPI, W. Va.

DEAR EDITORS:—The inclosed letters are at the disposal of the editors of the SIGNS. In case they are not published please return them to me.

SEMMA E. CORDER.

BELINGTON, W. Va., Dec. 15, 1913.

DEAR SISTER IN CHRIST:—If I have any right to call you such. This I hesi-

tate very much to do with any of the Lord's dear people, for I know how weak and unworthy I am to claim such a relationship. I have been thinking ever since your dear mother's death of how I would like to write you a few lines to tell you how much we all think of you in your loneliness, and how our poor hearts go out in sympathy for you and your dear sisters in your bereavement. I know full well that none can feel the loss so deeply as yourself, for you have been her companion so long. How glad I would be if I were only gifted, that I might write a word to comfort your heart, but I can only commend you to the Comforter, who alone is able to heal all our sorrows. Unless he directs my pen I feel that all I say or write will be as chaff before the wind. Indeed, when I remember who I am, I am made to wonder often that I even attempt to look to him for guidance, and yet to what other source can I look? I am helpless, needy, miserable and wretched in myself. How often I am comforted by these words: Be still and know that I am God, and beside me there is no Savior. It seems that you are almost an entire stranger to me, but the memory of your dear father and mother is so vivid that I feel like renewing our acquaintance. I had hoped to be able to see your mother before she must go hence, but it is not in man that walketh to direct his steps. My husband told me about her when he came from the June meeting, and of how lovely she appeared to him. He said, I do think that she is the sweetest old lady I ever saw; it seems as though she looks almost like an angel. Strange as it may seem to you, as well as to myself, I often behold your father's face in my dreams. Why this is so I cannot tell, for I had not seen him in years before his death. Though my own

dear mother has been dead for more than five years, her memory still lives, and her face is continually before me, both in my sleeping and my wakeful hours. It seems sometimes that I can hardly realize she is gone, or that it has been so long since she was here. It was hard to give her up in death, but I would not, though it were in my power, call her back again to this world of sin and sorrow, for I believe she knows happiness now that this world does not afford. It seems of late that I cannot mourn on account of death as I once did, but rather I rejoice, especially if it be one who had a good hope in a crucified and risen Savior. Why this is so I do not know, and wonder if it be because I am so hard-hearted that tears refuse to flow, or is it because I am controlled by the sweet spirit of resignation, and am made to realize that it is not death to die, but life eternal given? Sometimes I cannot help thinking that it is the latter. I well know that you are very sad and lonely without her, and that the vacancy can never be filled, but may you be enabled to feel that your loss is her gain, and to say, The Lord giveth, and the Lord taketh away; blessed be the name of the Lord.

Fearing to make my letter burdensome I will bring it to a close, asking you to overlook all my mistakes and shortcomings. Remember me to dear Elder Bartlett and his family, and tell him that we long to see him again. Some time, if you feel like it, I shall be glad of a letter from you. I know that I do not merit the love of God's people, but somehow I cannot help entreating them, like Ruth of old, not to leave or forsake me, but to allow me to follow them, even though it be at a distance. It seems to me that if I am only permitted to keep in sight of them I shall be satisfied.

With much love and sympathy from both Mr. Gainer and myself, I remain yours in hope,

(MRS.) F. N. GAINER.

HARDING, W. Va., Dec. 5, 1912.

DEAR SISTER:—I have just received a letter from brother Bartlett containing the sad news of your mother's death, and hasten to extend my sympathy to you in this your sad bereavement. I know that words of sympathy sometimes seem very empty to the heart that is aching from tender ties so recently broken, but I do want to assure you I feel a deep sympathy for you, and can understand your sorrow, for it seems but yesterday since I sat by the bedside of my dying mother and knew that she was passing out of this life for all time. I felt deeply the pain of parting, yet dared not cry out or make any noise to disturb her. I had to give up my mother just as you had to give up yours, but I feel that it is sadder for you, because you were right with yours all the time, and cared for her so incessantly. And now the empty room is before you, the empty chair, but sadder than all is the lonely feeling in your heart. How sad it is to watch by our loved ones and see them suffer and die, and feel that no matter how long we live we can neither see their faces nor hear again the sound of their voices, and speaking naturally, there is only darkness; a veil is drawn over our vision, we cannot look beyond death, and all seems dreadful. How thankful we should be that we are enabled by the eye of faith to look beyond the dark, deep river and behold them now in glory; and as we think of their dying we call to mind that their Redeemer and ours also died and felt the pains of death in his flesh, but think how he is now risen again, and our

loved ones who have fallen asleep in him hoping in the resurrection will also rise again. How glorious that will be to his loved ones, for they shall love his appearing. All other things shall pass away, and every eye shall behold him. The apostle commanded us to comfort one another with the thoughts of the resurrection. I loved your mother as a mother in Israel, as a dear sister in Christ and as a kind friend. I feel sad to think that she has gone from the church, and shall miss her when I visit there, and I shall miss her in her home, where she has received me and treated me so kindly. May the Lord comfort you with his Holy Spirit, and enable you to say, Thy will be done, and may you feel that while it is hard for you to part with mother, yet it is far better for her to depart and be with Christ.

With kindest regards to all who mourn for her, I remain yours in fellowship,
(MRS.) E. E. WORKMAN.

WAVERLY, Pa.

BRETHREN EDITORS:—I am sending you two letters. Brother and sister Boes are members of the church at Otego, N. Y. They are aged and afflicted, but are sound and substantial Baptists of the old stripe. Also you will find a short letter from our aged sister Williams, who is a faithful member of the church at Cammal, Pa.

D. M. VAIL.

OCTOBER 8, 1912.

ELDER D. M. VAIL—DEAR BROTHER:—May this poor, sinful worm claim such a blessed relationship? Often I feel to be the worst hypocrite on earth, and feel sure that if the brethren knew me as well as I know myself they could have no fellowship or love for me, but I do

love them with a love beyond all earthly ties.

Yesterday was my seventy-fourth birthday. God has been good to me in thus prolonging my days on earth and providing me with so good a home, and with kind, loving children to care for me in my declining years. I know not what is his purpose in sparing my unprofitable life until the present hour, while so many are called away in their youth who are needed so much more in their families, but as the precious hymn says:

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

My health is about as usual. I can still get around very well. My folks are all well, so far as I know. Can you tell me anything about sister Florence Weld, whether she has moved to Wellsboro? I would like very much to write to her, but do not know her address. I do long to hear from her or to see her.

I enjoyed our meeting so much more than I can express, and was blessed in having the sweet comfort and peace remain with me for some time after I returned home. I believe that I realized what it was to make melody in my heart to God. My heart was singing his praises all day long. But how short and fleeting those seasons are with me, yet praise to his great and holy name, he shows me that I am not forgotten or forsaken by him who loved us and gave himself for us, and died to redeem us from under the curse of the law.

With love to you, your very little sister,
MATILDA WILLIAMS.

OCEAN PARK, Cal., Sept. 30, 1912.

DEAR ELDER VAIL:—I have been thinking of you a great deal since we re-

ceived your kind and good letter. I was very much surprised, and we both were glad to get a letter from you, for I was afraid you would never write us again, and I beg your pardon for not writing to you. I will try and write a few words, and hope you can read them. Dear brother, you say you are so very bad, but right here is one far worse than you; I cannot even think a good thought, much less talk about it. I cannot express my mind, but I do love to hear others talk. I remember hearing you speak of the Scripture that filled my heart with the desire that I might build a tent and always stay there. Dear brother, the Lord does not want good folks, but sinners. I am glad you are not good, for I could not call you brother, as I am such a dreadful sinner. It is not pleasant to be down in the dust and mourning our sinfulness, but the dear Lord knows best what is good for us. John read the letters in the SIGNS from brethren Morse and Conner, and I was glad they wrote such comforting letters to you. I wish I could say a good word, but I cannot. O how often I wish I could be present with you all when you have meetings. I do not know why the Lord has sent us out here, but it must be for some good; nor do I know why he has afflicted me so that I cannot go to see the brethren. This also must be for some good, though I cannot see it, but I hope he will help me to bear my affliction. I know he has helped me in times of trouble, but I have so little faith, and often fear that I am only a hypocrite. We are pretty well, and have a comfortable home and very pleasant weather, and everything that is needful. When I think of you and many others who have to go out in all kinds of weather I am ashamed of myself, for we have so much to be thankful for. I would

be good, but cannot. I expect you have heard of John's trembling; it is very bad, and is very hard for him. His hearing is also bad, and that keeps him from going to see the brethren, for he cannot hear what is said. I am very sorry, as he enjoys being with them. As for me, I am so busy with this world that it seems I am content to stay there. I am very lame, and it is very painful, but I often hear of some others who are a great deal worse off than I. I hope the Lord will give me strength to bear it. I do hope he will keep me from murmuring and being dissatisfied.

John sends love to you, and so with love from both of us I will close.

Your sister,

BERTHA BOES.

ACTS XVI. 31.

"BELIEVE on the Lord Jesus Christ, and thou shalt be saved."

I believe there was war between the North and South, although I was not born at that time. I believe there was a man, George Washington, because I have read of him, but do I believe the Bible in the same way? If so, then my belief is only natural. Belief of natural things is by the natural man, and it is evident that we do not believe spiritual things by the natural mind, but by the Spirit. "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." Now if it is natural belief with me regarding the Lord Jesus Christ, that he was born of a virgin, that he was made to be sin for his people, and that he was put to death for their sins; that he was buried in Joseph's new tomb, and on the third day arose again, and was seen by many witnesses, if I believe this be-

cause I read it in the Bible, then surely it is natural belief, but if I believe according to the working of His mighty power, which he wrought in Christ when he raised him from the dead, and believe the Scripture by that same power, then I have hope that my belief is spiritual. Moses wrote the first five books of the Bible, so we are told, but let that be as it may, whether Moses or some one else, how do we believe that, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep," &c., only by our own experience? You know there was a time in your life when you were without form, and void, and when God said, Let there be light, there was light, and how it did show the evils of your heart, the corruption of your nature, and how you then knew you were a sinner before God, that no other than the light shining in your heart could have revealed. Then you believed the testimony in Genesis in a way that you had never believed before, and this I understand is spiritual belief, because of spiritual life. The gift of God is eternal life (not will be, but now is). As Jesus said, The hour is coming, and now is. John says, Beloved, now are we the sons of God. Not sons of God later on, but now, and life is now your portion; eternal life is now your possession, being the gift of God to you, and having the gift of eternal life through Jesus Christ, God gives all the attributes of the life of his Son with the gift, and one of these is belief. The apostles believed in God; they looked for redemption for Israel. The prophets had said, "Behold, a king shall reign in righteousness," and they looked for that King, believing in God. Jesus was with them and said to them, Ye believe in God. He told them something that commended itself to their minds: they did believe in God. Then Jesus said, Believe also in me. No man ever stood clothed in flesh and spake as he did. His words were spirit and life, and by the power of his voice men believed in him. Abel believed in Jesus when he offered the lamb. We believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead. Being risen with Christ, we seek the things that are above, (things above the law) and we seek them because of life in us. None ever hungered and thirsted after righteousness until quickened from the dead. None ever believed in God until the light shined in their heart to give them the light of the knowledge of the glory of God in the face of Jesus Christ. We believe regarding the ark, wherein eight souls were saved by water. Peter believed this, and spoke of it, and said, "The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven," &c. Peter believed regarding the ark and its eight souls being saved, because he had been in like experience with those eight. He had been upon the waters of tribulation and no light manifested to him, but the flood of God's wrath destroying the world in him, yet at the same time the windows of heaven were opened to him in love and mercy. Peter knew the fountains of the great deep of his depravity were broken up, and then the windows of heaven were opened in God's love and mercy to him, and so he believed and spoke concerning the ark. The Scriptures testify of the things of the kingdom of heaven, and the kingdom of heaven is within you, so we

believe on the Lord Jesus Christ, who is King in Zion, and are saved.

J. M. FENTON.

KINGSTON, N. J., July 20, 1913.

ELDER F. A. CHICK—DEAR BROTHER AND PASTOR:—It has been two Sundays that I have been away from Hopewell and could not meet with the dear brethren and sisters and hear your joyful words for such poor, sinsick souls as I feel myself to be. I can do nothing good, but hope that the dear Lord has washed away my sins in his redeeming blood. If this be not so, I must be lost; but the dear words are written, "We know that we have passed from death unto life, because we love the brethren." The greatest joy in all the world to me is meeting with the children of God and hearing them tell of the joys and sorrows through which we must all pass in this world. How sweet their words are, and how restful to weary souls; but I do not feel worthy to call you or any of the brethren by the name of brother.

I always take the SIGNS with me when I go where I cannot get to the meetings, and find it good to read. It contains the words of the dear children of God, telling how he has led them and shown them his love and mercy, and declares what I have passed through better than I can tell it. I cannot praise him enough for his great love to me when I was keeping the commandments of men and not those of God. We cannot keep his commandments until we hear his voice, but when he speaks we do hear. We cannot tell his love to our dearest friend, neither can it be taught of men, nor can we learn it by reading the Bible. I read it in vain to find the narrow path of life, until God had mercy upon me and opened my blind eyes, and said unto me, "Come unto me, all ye that

labor and are heavy laden, and I will give you rest." Then came the words, "If ye love me, keep my commandments." I had been for six years a member with the Presbyterians, and thought that I was doing the will of God in all their good works. I came to Hopewell thirty-three years ago, and heard Elder Purington preach, and I did not hear him many times before he told me where I was. I had never had my experience told before in all the preaching I had ever heard. It was all good works which I could not do. I would sometimes think that Elder Purington was talking directly to me, and I would think, How does he know how I feel? I thought that I was doing the will of God in my good works, trying to teach others the commandments of the Lord, as I thought, but which were really the commandments of men. When Elder Purington took for his text the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," I was given to see the truth. The dear Lord said, If ye love me, keep my commandments, and follow me, but I have been far from doing so. I have made crooked paths, but I hope that the dear Lord will keep me in the strait and narrow path through this world of sin and sorrow.

Well, dear brother, I will close this poor letter, for I fear you cannot read it. I hope you are getting stronger and better, and that sister Bonnie and the rest of your family are well. I think of our brother, Will Yard, and hope that he is fast mending. I now hope to be with you at the meeting on Saturday, if it be the will of God; if I am not there, remember me as a poor sinner saved by grace.

With love to you all, your sister,

(MRS.) GEORGE GOLDEN.

RUSSELLVILLE, Ky., May 10, 1913.

DEAR BRETHREN:—Though God's people are separated by many miles of land and sea, and a great many are strangers to each other, and of no kin in the flesh, yet they are all related to each other by the same one Spirit, God is their Father in the Spirit and Jesus Christ is their Elder Brother. How encouraging to the believer to know that this same Jesus was given all power in heaven and earth by the Father, that he should give eternal life to as many as the Father had given him, and we are told that this is eternal life, that we believe on him whom the Father hath sent. We cannot help believing that Jesus Christ is the Savior of sinners. And why? it may be asked. I can assign no other reason than that the children of God all have the witness in themselves that this is the truth. How did they learn this? say some. I want to say to such that if I know anything about the matter at all, they did not learn it of man, neither were they taught it by man, but it came to them by revelation of God. Jesus declared that the Holy Spirit should take of the things of his and shew them unto men. Now, taking the word of God as the man of my counsel, and my own experience as a witness to the truth, there is not a doubt in my mind but what salvation is of the Lord. What say you, brethren and sisters? Paul said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom [he said] I am chief," and the children of God have no better writer to follow than Paul, for he was inspired and sent of God to preach the unsearchable riches of Christ. If conditionalists want any stronger testimony than this I will cite them to the testimony of the angel to Joseph, and

leave them there. What was the testimony of the angel to Joseph? He said, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Here are three shalls without one if attached to them. There is no conditionalism in this, is there? We know there is not. Well, say some, this is a hard doctrine, and God is unjust if he does not give all men a chance. The only reason that I can assign for a man talking that way is that he has never been born again. As to the thought of chance, if the sinner had all the chance in the world within and of himself to come to Christ he would never come. But why? asks the objector. Because the Scriptures represent the sinner as being dead in trespasses and in sins, and the dead cannot know or move. We must not contradict the Scriptures. "Let God be true, but every man a liar." Let us hold it just as it is declared in the word of God. Life must precede action, and if the sinner is dead, where is the life to come from, without which he cannot act? It cannot be from himself. The sinner is dead to spiritual things, and he is in love with sin, and rolls it as a sweet morsel under his tongue; he drinks it down as an ox drinketh water. It is no wonder that he does not come to Christ while he is enjoying these things. Jesus said unto the unbelieving Jews, "Ye will not come to me, that ye might have life." To do away forever with free moral agency, as it is called, or the act of the creature to get to Christ, he still further 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." Nothing save the Holy

Spirit of God will ever bring one sinner to Christ. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." He said, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 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." Yes, all that the people of God need for time and for eternity was treasured up in Christ before the foundation of the world. He is their wisdom, righteousness, sanctification and redemption; in him they live, move and have their being. Without him they can do nothing; they are less than nothing, and vanity. Ever since I professed a hope in Christ I have been a beggar at the throne of grace. We have nothing that we have not received at his hands. Every good gift and every perfect gift is from above, from the Father of lights. "The earth is the Lord's, and the fullness thereof," man has nothing of which to boast. The richest and the wisest man of whom we have any account, viz., Solomon, had nothing that he did not receive at the Lord's hand. When he came to his father's throne, we learn that he came as a little child, asking the Lord for wisdom, that he might govern the people aright, and the Lord gave him wisdom; and not only so, but said to him, Because thou hast asked wisdom and not riches at my hands, I will also give you riches; and he made him the richest and wisest man on earth. Then away with conditionalism, or the act of the creature to obtain salvation. Men can do nothing but stand

still and see the salvation of the Lord. Salvation is all of the Lord, from the beginning of time to the end. The sinner dead in sin must be killed to the love of it and made alive to God and the love of holiness, and nothing short of the Spirit and power of God can accomplish this work. Man must be quickened, or made alive, ere he can possess divine life. Listen to this testimony: "You hath he quickened, who were dead in trespasses and sins." Again, "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." God's chosen people are hearing this voice all over the land, and will continue to hear it until they all shall be brought into the one fold which God gave to his Son in the covenant of redemption before the world began. When all shall be gathered in, then time shall be no more. God's children will then hear the joyful sound: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." O may it be my privilege to be among that happy number.

Dear brethren editors, I submit this to you to do with as you please. I hope that I am one who loves God's people, and the truth, and his kingdom here in this world.

I remain still a poor sinner, saved by grace, if saved at all,

J. B. JONES.

NEW YORK, N. Y., March 8, 1913.

DEAR BROTHER KER:—I awoke early this morning with this Scripture bearing on my mind: "He that believeth on the Son of God hath the witness in himself." While I thought upon it and of what constitutes a believer on the Son of God, many things presented themselves for

and against the witness that I hope has been planted in my breast. The vital question with every one must be, Am I a believer on the Son of God? If so, what are the evidences? What proof can I bring forth that I have known the Lord? One will say, I feel that I can see many things in the brethren and sisters which convince me that they are children of the heavenly King, that their walk is ordered of the Lord, but with me how different; how vile am I, how prone to do that which is wrong. Woe is me, for I am undone, because I am a man of unclean lips; sin is mixed with all I do. I cannot live as becometh the profession I make; there is no soundness in me; I am corrupt from the crown of my head to the sole of my foot; unclean, unclean. Yes, we are made to abhor our very lives on account of the sin that has been mixed therein from the very day of our advent into the world. We are shut up, and all is darkness continually within. Notwithstanding all this, there is something we cannot define that causes us to watch and wait and pray that we may get one more cheering ray or glimpse of the Sun of Righteousness, that our hope may be revived and we enabled to trust in him still. We are longing for the passing of the night, for the coming of the morning, for the appearing of the springtime, the singing of the birds, the warm south wind to come laden with the fragrance of the flowers from the garden of the Lord, for the sweet smell of the pomegranates and the odors of the cedars of Lebanon. These very longings to behold the beauty of the King, this thirsting for the living water, of which if a man drink he shall never die, this hungering for the manna of heaven, this mourning on account of sin, this feeling of destitution, poverty of

spirit, barren as the desert, unfruitful mind, and earnestly desiring that the Lord create within us a new spirit, a clean heart, pure desires, heavenly thoughts and acceptable words of praise to his great and adorable name, it seems to me that all these are testimonies and witnesses within us that we have been made partakers of his sufferings and trials, and if indeed and in truth we know anything about his sufferings and trials we shall as truly take part in his joy and reign with him in glory. Again, we may be listening to the proclamation of the gospel of glad tidings from a far country, (seemingly far from us) or we may be reading the inspired word as recorded by the prophets and apostles, when our eyes are opened, our ears unstopped, so that we can take hold of what is being said or read, and can discern something of the mystery of God in saving wretched man; then our hearts burn within us and we feel drawn to such an one, because we have the witness in us that the things set forth belong to us; their meat is our meat, their drink our drink and their life our life. We sometimes marvel that they should know so much about us. We feel sure some one has told them all about us, and we stand naked before their eyes. Like the woman at the well, we can but exclaim, Come, see a man who told me all things whatsoever I did; is not this the Christ? Yes, we know what they declare is true, that their testimony is what we ourselves have seen and felt, and would, but cannot, express. Thus there is a drawing together, a desiring to be with those whose feelings are our feelings, whose fears our fears and whose joy and comfort our joy and comfort. The apostle said, "We know that we

have passed from death unto life, because we love the brethren," and this love causes us to repeat with one of old: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

Dear friends, in conclusion let me say, I do not know what manner of spirit I am of, or what prompts me to attempt to write of these wonderful things. What right have I to them? Sometimes something seems to say, You are acting a hypocrite, gathering together words and expressions you have read or heard some one else use, and are trying to get the credit for it yourself, thereby deceiving the brethren and making them think you are better than you are.

With this I will close. I have simply endeavored to present some of the things which to me appear to be witnesses within ourselves that we are believers on the Son of God, joint-heirs with him, and he our Elder Brother.

Unworthily yours in a precious hope,
R. LESTER DODSON.

PHILADELPHIA, Pa., March 12, 1913.

DEAR ELDER KER:—The inclosed letter from brother Morse is for your consideration for a place in the SIGNS.

In the best of bonds,

J. M. FENTON.

MARGARETVILLE, N. Y., Feb. 27, 1913.

DEAR BROTHER FENTON:—As I sit alone this morning I am thinking of you and of the pleasant and profitable time we had in our visit together. I wrote to

my sister yesterday, but my mind was shut up, and I went to bed last night feeling cast down, and awoke in the night with the feeling of a terrible load of villainess and sin pressing me down. I tried to pray for help, when these words came to me: "Lord, if thou wilt, thou canst make me clean." I had such a feeling of utter helplessness and loneliness that it is impossible to describe it; I felt forsaken of God. Just then the words followed: "I will; be thou clean." Immediately there was a calm. I did not feel like shouting for joy, but a calm and restful feeling possessed me. As I thought of the wonderful change which had so suddenly come over me, something seemed to whisper to me, Yes, you are clean before God through me; not in your own eyes, nor by your efforts, nor in your own strength, but by me. Then the feeling came over me like this: O how glad I am that it is just this way, that all I had to do was just ask him to save. But, like Peter, I must know that I was sinking before help should come. In my own eyes I was still a sinner, but in the eye of the Father I was clean. Well, with this sweet feeling I went to sleep. This morning I found the words in Matthew viii. 2, 3. In the next verse Jesus said to the leper: "See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Now why was this? This leper was under the law; by this law an offering was commanded to be made; Jesus was also under the law, and it was necessary that the law should be kept. As for telling to the priests how he was healed, that would be useless. None would believe him if he did tell them, but would rather say it was the offering that had healed him, for the offering was to be a testimony unto them.

Now this command of the Savior comes to me in this way: I think that Jesus heard my prayer to be made clean, and he showed me that in the sight of the Father he had made me clean, but I was not to go to the world and tell them of it; I could not make them believe it if I did. No power on earth can make them believe that this healing has not come by the works of the law, so what I am to do is to go to Him and trust in him for strength to walk as becomes a child of God, and as will bring no reproach upon the cause of Christ. If I do this it will be a testimony unto them; but I am not to attempt this in my own strength, for if I do I will surely fail. But let me pray that he will work in me both to will and to do of his good pleasure, and to give me strength to work out what he works within. But this command, Tell it to no man, does not debar me from telling it to the children of God, for they are spiritual, and can understand and judge me, whether I have been taught by the Spirit or not. My brother, pray for me, that I may be kept from bringing reproach upon the cause of Christ, and from grieving the dear children of God. O, I know that you will. May God bless you and your family with his richest blessings. But this I know may mean sorrow and suffering, groaning and praying, dark days and gloomy nights, for this is the heritage of the children of God while on earth. By these things we are kept in communion with Jesus, and these are his richest blessings while we dwell in the flesh. O what happiness to suffer with Christ. Again I say, May God bless you and yours. Forgive all mistakes. Good-by.

From an unworthy brother,

JOHN A. MORSE.

(See obituary on page 253, current volume.)

SALISBURY, Md., July 4, 1913.

DEAR BRETHERN EDITORS:—Sometimes it appears surprisingly strange to me how that one who knows God has been exceedingly good to him in delivering him out of his distresses and bestowing upon him blessings and favors which were very much needed, yet entirely out of his reach, can have questionings. Yes, it seems strange indeed that after witnessing God's goodness and tender mercy to me in the past, I should ever doubt and fear that surely I will be left to perish and come to utter desolation and destruction, knowing that at times I have been given strong assurance that God will yet bless me in granting unto me the desire of my heart; yet after repeatedly looking and waiting and not seeing the fulfillment of these things I am made to question the reality of the things which I at times have been made to say were given me of God; that is, my faith, my hope, for there are times when I am made to say that I know it is no vain imagination on my part, but that it is a divine reality, that my hope is in God, and not in man; it is of the Creator, and not of the creature; then all is light and joy. On the other hand, all is dark and vain and wild, a perfect wilderness of confusion, two opposites, two opposing forces in the one being or person, and sometimes it is a serious question as to which will be finally victorious. I know that God's work will stand, and if it is God working in me then I need not fear any evil. If the faith that is in me is wrought by God's power, (which I sometimes hope it is) then all the powers of hell (confusion) can never overcome it, but I shall some day sing the victor's song, triumphing alone in God's mighty power, for some day I shall receive the temporal good that I have desired and have been

made to expect and look for through God's goodness, mercy, power and purpose. It is only occasionally that I write any of the exercises of my mind, and about as often as I do I resolve to do so no more, but the Scripture is true, "It is not in man that walketh to direct his steps." It is sometimes a relief to the mind to unburden itself, but a fear comes over me at times lest I burden others. My address at present is 119 Upton St., Salisbury, Md.

Yours unworthily,

MARTIN D. FISHER.

PENNINGTON, N. J., July 26, 1913.

MY DEAR PASTOR:—Knowing that to-day is the time of our church meeting, and feeling a great desire to be with you, yet knowing that I am not strong enough to stand the journey there, I will choose the next best thing, and write a letter to you all. Yesterday I was reading the last number of the SIGNS, and thinking how wonderfully good it all was, when I came to the letter of sister Mary Ellison to her grandmother. This letter seemed to me like a sermon to my soul. She spoke so much of the dear Redeemer, and of his great and wonderful power to save, and she so explained the meaning of his almighty names that I was made to rejoice with her, and to say, Amen to all. She is far away in the flesh, but we are near in the Spirit, for I felt drawn to her in fellowship which is above the world. Dear brethren and sisters, what is on my mind this morning lodged there yesterday from her letter, and they are words found in the last book of the Old Testament, Malachi: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and

that thought upon his name." One can plainly see by reading this short book that the Lord by the prophet was sharply reproving both the prophets and the people for their departures from God. These were the nation of Israel, his chosen people, but how plain to see they were not all really saved that were of Israel. There were just a few who were called by grace, and who spoke often one to another, as you will do this afternoon, if the Lord will. But what next does the prophet say? He adds, "And that thought upon his name." This is what gave me comfort, because though I could not meet with you, I could still think upon his name. How completely the ground is covered. When the Lord speaks he takes us all in, in our every condition, whether in sickness or in health; not one of the dear Redeemer's children is left out, it matters not what they are or where their lot is cast in this world. If they have love for him and his people and think upon his name it is well with them when they die. Now the Lord adds, "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." Brethren, are not these sweet and precious promises?

One thing more I desire to speak of, viz., your little visits to me since I was hurt. Dear Elder Chick has made me three calls, and several of the brethren and sisters have been in to see me, showing a love for me which I prize dearly. It has just seemed to me that those who have come have spoken for the whole church. They could not all come, I know, but those who have come have brought me the same love and good wishes that I am persuaded they all feel toward me.

With love and good wishes, I remain
your brother, W. T. YARD.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1913.

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.

MARK VIII. 36.

If not asking too much, please give your views upon the words in Mark viii. 36: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" I heard these words used in a protracted meeting several years ago.

Your unworthy brother,

WM. T. TAYLOR.

As our brother has said, this text has been used many times in protracted meetings held for the purpose of reviving the work of the Lord, and of saving souls. It has been used as though the blessed Savior was here expostulating with men who were going on indifferently in the ways of evil, in order to stir them up to seek salvation. The argument has been in substance this: that men are foolishly neglecting the weighty matter of their soul's salvation for the gain or pleasure or follies of this world, all of which are trifling things, and all of which must perish with the using, and it is claimed that the Redeemer here was urging upon such sinners their foolishness by the argument, What shall it profit you, even though you should gain the whole world, since at the end your soul will perish unless you seek salvation? But we need not enlarge upon this, as probably almost all our readers have heard such appeals as this to unregenerate men many times.

The words of the text to which our attention has been called, taken by themselves, can be used with great appearance of force in the way just named, but a careful consideration of the connection will show at once that they bear no such meaning. It will at once appear from the connection that the Savior did not address these words to unregenerate men at all, but was speaking directly to Peter, one of his apostles, who had been already called to be his disciple, and this address to that disciple had been occasioned by some things which he had just said to the Master, of which we will directly speak. Whatever the language of the Savior may mean, then, it does not mean that Peter was here exhorted to seek salvation, seeing that he had already been called to this salvation, and these words, like all the teachings of the Savior, were calculated to come to the living spirit of this disciple with warning, reproof and instruction, which only the living in Zion can ever receive. Nothing can be more certain than that the dead in sin cannot hear, or even desire to hear, the word of the Lord in the way of comfort, warning, reproof, admonition or promise. These things belong to the living, and Peter was living in the Lord when the Savior thus addressed him. The occasion which led to these words from the Savior was as follows, as will be plainly seen by reading the preceding narrative: Mark records, verse thirty-one, that the Master declared that he must suffer many things, and be rejected by the elders and the chief priests and scribes, and be killed, and after three days rise again. He spake these words openly; that is, before them all. But Peter took him and began to rebuke him, saying to him, as is recorded in Matthew xvi., Far be it from thee; this shall not be unto thee. Now mark

this, first, that the Savior here announces the cause for which he had come into the world, viz., to die for the redemption of men, and let it also be remembered that this was farthest from the thoughts of all the disciples when he called them to be his disciples, and even unto the time when he laid down his life. It was their conception, as it was of the whole nation of the Jews, that when the Messiah came he would set up such a kingdom as David and Solomon had reigned over, only with more power and glory, so that while the kingdom of David had been overturned and destroyed, this kingdom should exist forever. But they thought of a visible reign over the bodies of men, and had but little understanding of that kingdom which is spiritual, or of that salvation which should redeem men from sin, therefore, when Peter and the rest heard from his lips that he must die a violent death at the hands of men, they could not accept it. They could not reconcile this with their hope of the coming kingdom, and it was this violence which the words of Christ did to their understanding of his coming and kingdom that led the ever-impulsive Peter to thus set himself in opposition to any such thing, and to say, Far be it from thee, Lord, this shall not be unto thee. The Lord replied in the language of reproof, as recorded in verse thirty-three: "But when he had turned and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men." It surely needs no argument to show that the things that were of men meant the opposition of Peter to his crucifixion and death, while the things that were of God meant that it was the purpose of God that he should be crucified. The will of God was one

way, and the will of Peter was another way. Peter was herein setting himself up against the purpose of God. When the spirit in one savors of the things of God, the whole desire in that soul will be that the will of God should be done. But the spirit that is in man naturally opposes the will of God when that will is revealed, unless that spirit is subdued by the Spirit of God. The weakness and ignorance of the flesh in this disciple spoke here, as afterwards it appeared in the garden when Peter, James and John slept, and could not watch with him one hour. The Master then said, "The spirit indeed is willing, but the flesh is weak." In all who are called by grace these two opposing forces exist: the flesh and the Spirit. They desire opposite things, hence the warfare within which all the living in Zion feel. But how blessed it is that the dear Savior said as just quoted, "The spirit indeed is willing, but the flesh is weak." So here Peter by these words showed that his mind and will were not the mind and will of his Master, nor the will of God. He savored therefore of the things which were of men. Let it be especially noticed that, according to that which is of men, the language of Peter was the language of love to his Master, and of desire for the setting up of the kingdom of God. There is nothing more lovely in men than that affection for others which would shield them from all pain and loss, and which would see them exalted among men. There could be no more lovely expression than this of Peter, considered from a merely human standpoint, and yet this most lovable thing did not savor of the things which were of God. This natural desire for the glory and happiness and life of the Master was as much opposed to God and godliness, as was the very betrayal and crucifixion of

Jesus by wicked hands, and the name which Jesus gave to Peter was intended to characterize the spirit that was in him, rather than the man Peter himself. Even his gentle, loving words were here as much in opposition to God as at another time his denial of the Master with cursing and swearing was in opposition to him. The name "Satan" simply means an "adversary," or "opponent." In the words of Peter were to be seen the counsels of the archenemy of souls, who always seeks to destroy men in perdition. But the dear Savior, intent upon doing this one thing, viz., the will of his Father in saving all the elect vessels of mercy, responds to this, saying, Thou shalt not die, and by saying, Get thee behind me, Satan. The dear Redeemer could not and would not give heed to that which while saving his natural life would put an end forever to that joy which was set before him in the final salvation of men. It is, he would say, the will of God that I should suffer these things, and it is my will also; every thought, every motive that stands in opposition to this glorious end I cast behind me. I will regard it not.

In the next two verses he goes on to set before his disciples the two lives, the life which relates to the things of time, and that life which relates to the things of the kingdom of heaven. To come after me, he would say, is to deny all that self delights in. It is to lay down your earthly desires, hopes and aspirations, and to follow me in all the road that I must travel. I must lay down my life that I may take it again. I must leave this world that I may reign in the kingdom of God. Glory and honor and kingly authority over the kingdoms and nations of men are not for me. In the flesh these things would appeal to me as

they do to you, but I am not come to this end; mine is a heavenly kingdom, and I cannot enter into that kingdom save by laying down this earthly life, with all the delights, hopes and ambitions that naturally belong to the earthly life, and as it is with me, so must it be with all who follow me. I do not put before you any worldly power, honor, glory, riches, ease or pleasure, rather, you must endure the putting away of all these things for the kingdom of heaven's sake. This means a denial of self, a laying down of the life that is of the earth for you as well as for me. This embraces the substance of the thirty-fourth and thirty-fifth verses.

Now this brings us to consider the text especially named by our brother, and we think a close attention to the preceding statements will show that we have here no justification for the Arminian use of this text. It is plain that the Master is not arguing with lost sinners to seek salvation and live, but with Peter to show him the necessity of his own crucifixion and death which Peter had just said must not be. The argument is in substance this: Peter, if I am not put to death as I have said, your soul is lost forever. What shall it profit you though the kingdom should be established, which you expect, and you should gain the very highest place in it, at my right hand, and enjoy that place all your natural life, if at last your soul be lost? And without my death, not only your soul, but every soul, is lost forever. In all this seeking of the promised kingdom of the Lord by the Jews there was no thought higher than the obtaining of worldly honor for themselves. Also, even the disciples of the Lord at that time seem to have attained to no higher conception of the kingdom of the Messiah than that he should visi-

bly reign at Jerusalem as a mighty conqueror, subduing all other nations under his feet, and under their feet also. He should indeed reign in righteousness, but still they desired the high places, and the disciples at this time had much of the same thoughts about the matter, as witness the sons of Zebedee when they besought him with their mother, that they might sit at his right hand and his left in the coming kingdom; that is, that they might be exalted above all others; also witness the dissension among them at one time as to which should be greatest in his kingdom. This it was that led Peter to resist the thought of the death of the Master, since this, according to his understanding, would destroy this hope. But he that in this sense should save his life, should lose his real life; that is, should not enter into and partake of the spiritual riches of the real kingdom of God; and though one should attain to all these earthly hopes, what, after all, should it profit him in reality, since thus all hope of eternal life should perish? It has long seemed clear to us that this is the true meaning of the text to which our attention has been called.

In conclusion, we would call attention to the truth that Jesus said that the Son of man must be killed. He could not die as the generality of men die, coming to the natural end of life, he must be killed. Had the blessed Master sickened and died as other men die, there would have been no atonement in his death. He must be put to death, and more than this, he must be lifted up, or, in other words, crucified; his blood must be shed. To this all the sacrifices for sin in the former dispensation pointed. It is the blood of Jesus Christ our Lord that cleanseth from all sin. It is true that he said, I have power to lay down my life,

and I have power to take it again, and it is true that he gave himself to die, and it is true that his life could not have been taken by men had it not been appointed thus of the Father. But still, though he became a willing sacrifice, it was by violent hands that he was slain, and, as said before, this must be so if there is to be eternal redemption obtained for men. His Father had appointed him in righteousness to die, but men did wickedly in fulfilling the will of God. From eternity it was the decree of God that Judas should betray him, and that the Jewish rabble should demand his death, and that Pontius Pilate should order him to be put to death. In this God was righteous, but man was wicked, and intended only evil. How wonderful the mystery that men unwittingly fulfilled the will of God toward him; because they did not know the will of God they fulfilled that will. Still further, we will add this concluding truth, viz., that all the sufferings of the Savior preceding his death did not aid in the atonement for sin; the atonement was to be alone by his death. It was not said in the beginning, The soul that sins shall suffer, though it is true that sin produces suffering, but, The soul that sins shall die; and so he who took our sins upon himself must die. God's people suffer much in this world in various ways, and from various causes, but all this suffering does not help atone for sin. The penalty for sin is death, and were it not that a Ransom has been found to die for us we must have perished forever. The death of the Son of God is then our one hope, and Jesus must be killed, though Peter and all other disciples in their ignorance would forbid it.

We leave these thoughts with brother Taylor and our readers.

MARRIAGES.

By Elder S. H. Durand, at his residence, Southampton, Pa., August 8th, 1913, Alexander Cleveland Conner, of Pittsburg, Pa., and Alberta Lillian Bronson, of Girardville, Pa.

OBITUARY NOTICES.

C. M. Bird, my dear father, departed this life July 27th, 1913. He was born in Franklin Co., Va., Dec. 10th, 1850, and was married to Sarah A. Bird early in life, to which union were born fourteen children, nine of which survive him, four sons and five daughters, who, with his widow, the church and a host of friends, are left to mourn their loss, which we feel satisfied is his eternal gain. Father joined the Providence Old School Baptist Church the fourth Sunday in October, 1878, and was baptized by Elder John Byrnside the first Sunday in November of that year. He was soon chosen deacon, and served in that capacity until his transport was sealed. His labors as a deacon proved that he was a deacon in very deed and in truth. His was a labor of love, and his home was truly an Old Baptist home. He was truly gifted in discipline, and was a pillar in the church. He was quick to speak when it was necessary, and his speech was powerfully effective, it being in meekness of spirit and prompted by the law of love. He never wavered in the faith, but earnestly contended for the sovereignty of God and the atonement of Christ. Owing to exposure and hard work during early manhood his constitution gave way some years ago, and his health had been declining for some time. He was taken down in June with congestion of the lungs, which later developed into typhoid fever, and was confined to his bed nearly eight weeks. He was willing for the doctor to be called, but said he had no faith in doctors. He told us he dreaded all the suffering that would be needful to bring him down to death. He seemed to realize that the end was near. He was mild and patient, resigned to God's will in all his sickness, and would often say if it was God's will he would be glad if he would take him home. He was laid to rest in the family burying-ground by tender and loving hands. He raised an honorable family of children, all of whom are married but two, and two of his children belong to the church, a son and a daughter. We mourn the absence of a precious parent, but not as those who have no hope. The church will miss his presence and able counsel.

Dear friends in sorrow, father is at rest now, no more waiting; hope is ended with him, and he is now enjoying the blessed fullness of all that he hoped and waited for here on earth. So be of good cheer, he has just gone home, a sweet exchange, a glorious release from sin and sorrow; the manifestations of

the salvation of the Lord and Savior for him are full and complete now. While in conversation with him many times have I heard him feelingly remark that when life was over here he would then have no more need for the anchor of hope, for all would be done away but love, no more waiting; this was his hope. O gracious hope, it bore him on and on into the dark valley of death. Jesus was with him, and may he be with those who are left behind, and that to bless, is the prayer of his sorrowing sou.

GILBERT B. BIRD.

Deacon W. T. Baker departed this life at his home in Bradley County, Ark., March 24th, 1913. He and his grandson, Guy Lestley, and the writer, went out to Dr. Mitchel's sanitarium for treatment, at Texarkana, Texas, and while gone brother Baker was exposed to the measles, and he had been back but about nine days when he broke out with them, and all that his kind relatives and friends could do for him proved in vain. It was truly a sad thing to see one taken that we loved so well, and we are at a loss to express our sadness. As a husband and father he was kind and loving, always speaking and acting so as to try to avoid offence to any, yet he was firm and unwavering in what he considered right. As a neighbor he was ever willing to minister to the necessities of those in trouble, either by his help or advice, and his advice was sought by many. He was a member of Antioch Church, of the primitive faith and practice, and was ever devoted to its cause. He was very zealous, and surpassed many of us in earnestly contending for the faith and in looking after the interests of the brethren. He was known by all the Baptists near here, and his acquaintance extended into Texas, where he found many lovers of the truth, and he would often tell me of their noble characters as it was molded in his memory. Brother Baker was our spokesman in almost all of our conferences, as the brethren would wait on him for his advice. None will ever fill his place with us. He was a son of Wm. Calvin and Rachel Elizabeth (Grider) Baker, and was born in Meriwether Co., Ga., near Callet Springs, August 26th, 1851. They moved to Drew Co., Ark., near Collins, in the fall of 1865, where he grew to manhood, and at the age of twenty was married to Miss Ciuderilla McDaniels, to live a life of joy and sorrow. Many trials and much sorrow did they pass through, but he and sister Baker (a noble, good christian) enjoyed their joys and bore equally their sorrows as devoted husband and wife. They had eight children; three sons and three daughters survive him. In the year 1883 I met him at old brother Baker's, in Drew Co., Ark., at Ephesus Church. He joined Antioch Church July 20th, 1884, and was baptized by Elder T. B. Little, who is now with the limited predestinarians, but brother Baker ever stood a firm believer in the true and living God,

who rules in the army of heaven and among the inhabitants of the earth. In the year 1888 he was ordained deacon. He ever felt himself unworthy of that office, or even to be a member of the body, yet this people was his delight. We believe our great loss is his heavenly gain, and we sorrow not as those without hope. Our great confidence is that the Lord took him from the sorrows of this life to a better life with him. After his death sister Baker and Miss Bertie and Arch. (his son and single daughter) were stricken with the measles, and while Miss Bertie and Arch. soon recovered, sister Baker lingered along for a month or six weeks, and they did not know whether she would get well or not. She is now able to be up, but is not strong. Brother Baker was a lover of the SIGNS OF THE TIMES.

In the presence of a large concourse of people he was laid to rest in the cemetery known as Hickory Springs.

J. H. BLYTHE.

HERMITAGE, Ark., August 3, 1913.

ERRATA.

IN the obituary of Allie Varnes, in the August 1st issue, it should read, daughter of John Wesley and Rachel Riner, instead of daughter of John and Rachel Wesley.

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

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MEETINGS.

THE Maine Conference, the Lord willing, will assemble with the Old School Baptist Church at North Berwick, York Co., Maine, on August 29th, 30th and 31st, 1913. We shall be very glad to have any who love our Lord Jesus Christ come and visit us. Any who come will be met at the railway station on Thursday, August 28th.

FREDERICK W. KEENE.

THE Maine Old School Baptist Association is appointed to be held, the Lord willing, with the Bowdoinham Old School Baptist Church, at Bowdoinham, Maine, to begin on Friday before the second Monday in September, 1913, and continue the two following days (Sept. 5th, 6th and 7th). All lovers of the truth as it is in Jesus are cordially invited to meet with us.

J. E. HUBBARD, Clerk.

THE original West Tennessee Association of the Regular Old School or Primitive Baptists, will meet with the University Street Church, in Nashville, Tenn., to begin on Saturday before the second Sunday in September, 1913. All who believe in salva-

tion alone being by and through the grace of God, are invited to attend this association. Take car at Union Station, to Transfer Station, then take Fairfield car and get off at Hazle St., and walk south five or six doors to University St. meetinghouse.

V. G. SEALS.

THE Clovesville Old School Baptist Church will hold its yearly meeting, the Lord willing, the second Saturday and Sunday in September (13th and 14th), 1913. A cordial invitation is extended to all lovers of the truth to meet with us, especially brethren in the ministry of our faith and order.

O. F. BALLARD, Church Clerk.

THE Old School Baptist Church of Jefferson, N. Y., will hold its yearly meeting, the Lord willing, on the third Saturday and Sunday in September (20th and 21st), 1913. Those coming by rail to Stamford will be met there on Friday before on the 11 o'clock a. m. train. We extend an invitation to ministers of our faith and order to meet with us.

Done by order of the church.

G. E. MEAD, Church Clerk.

THE Roxbury Old School Baptist Association will be held, the Lord willing, with the Andes and Middletown Churches, at Union Grove, N. Y., on Wednesday and Thursday following the third Sunday in September (24th and 25th), 1913, commencing at 10:30 a. m. Trains will be met at Union Grove on Tuesday p. m. All are requested to come direct to the meetinghouse, which is one-quarter of a mile from the station. A committee will be at the meetinghouse to direct all to places of entertainment. Those coming over the U. & D. R. R. via Kingston and Oneonta, will change cars at Arkville for Union Grove. Those coming from any parts on the O. & W. R. R. will change cars at East Branch for Union Grove. A cordial invitation is extended to all who love the truth to meet with us. There is room for all who desire to come.

J. B. SLAUSON.

THE Juniata Old School or Primitive Baptist Association will convene, the Lord willing, with Springfield Church, Huntingdon Co., Pa., Friday, Saturday and Sunday, October 10th, 11th and 12th, 1913. We extend a cordial invitation to all lovers of the truth to meet with us. Those coming by railroad either east or west will come on the Pennsylvania R. R. to Mount Union on Thursday and take the East Broad-top Railroad to Three Springs, where they will be met and cared for. It is only about two miles to place of meeting. Trains leave Mount Union at 10 a. m. and 4 p. m. We would like to see a good turnout, as it is the most convenient point of any church in our association.

AHIMAAZ MELLOTT, Pastor.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81. MIDDLETOWN, N. Y., SEPTEMBER 15, 1913. NO. 18.

CORRESPONDENCE.

PREDESTINATION.

I CAME upon these words the other day: “None should go to the University of Predestination until they have been at the grammar school of faith and repentance.” I have known one or two persons who imagined themselves to have graduated from the university, and to have attained to all knowledge upon the subject, and yet they made no profession, and gave no token that they had been taught of God one jot or tittle of the knowledge of repentance towards God and faith toward our Lord Jesus Christ. There are many millions of Christless predestinarians in the world to-day. The Mohammedans are firm believers in the predestination of all things, but they do not know our precious Savior Jesus Christ. According to Josephus, the Pharisees were predestinarians, but with the exception of a remnant of them according to the election of grace they were enemies of God and of Christ. Let not any one think that I am making light of predestination, for with all my heart I believe in God’s predestination of all things. It is (my soul confesses) all of

the sovereign kindness of God to be taught of him, and he gives his own elect a teachable spirit; their hearts are opened to attend to what he speaks. “Yea, he loved the people; all his saints are in thy hand; and they sat down at thy feet; every one shall receive of thy words.” Before I was sixteen years of age I was brought, as I hope, by divine teaching through sore exercises of soul to believe that God’s decrees embraced all things in the universe; that all that has been, is or shall be, is all declaring the one eternal thought of God; and since then, though unsearchable are his judgments, and his ways past finding out, so I believe. But I do not want that Christless predestination of Mohammedans and Pharisees. I have no comfort in that without Christ, without hope predestination of “The Rubaiyat” of Omar Khaiyyam. All these predestinarians are, in my view of them, only limited predestinarians. Their vision of God’s predestination is so circumscribed, because having no knowledge of Jehovah’s covenant of grace in Christ ordered in all things and sure, they have no eyes to see, no heart to perceive the vast realms of grace and glory, declared in the gospel of Christ, wherein the

mightiest and most glorious, and, shall I say, the fairest and sweetest acts of God are wrought, in the person of the Word made flesh, in the works of redemption, and regeneration, all according to the eternal purpose which he purposed in Christ Jesus our Lord. Here all the glories of the eternal God are revealed, and here we may contemplate the heights and depths, the lengths and breadths of God's absolute predestination. It is inconceivable that the all-wise, almighty God created and made anything purposeless, or that anything should fail to fulfill or exceed that purpose. Who can point to the things or creatures, or anything done by anything animate or inanimate that were created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers, and say of Him whose understanding is infinite, and for whose pleasure they are and were created, that he hath no purpose therein? There is not an atom in the universe that God hath no purpose in, and it shall fulfill the purpose, and nothing else, of the all-wise, omnipotent Creator. I am comforted and strengthened in my contemplations of the eternal counsel of Jehovah's will, so comprehensive, so limitless and so clearly testified of in the Scriptures, and though "the glories of thy mind leave all our soaring thoughts behind," though the heights and depths of the decrees and government of Him who worketh all things after the counsel of his own will are beyond our finite understanding, yet let me bow at his footstool, believing that all his ways are judgment, a God of truth, and without iniquity, just and right is he. We, it may be, purposed things a year ago, a month ago, yesterday, to-day we have other intentions; our purposes, whether

new or old, we cannot bring to the desired end. "There are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand."—Prov. xix. 21. God's purposes are all eternal, and he is without variableness or shadow of turning. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." His thoughts are not frustrated, they are not as man's that perish, but the counsel of the Lord standeth forever, the thoughts of his heart to all generations. (Psalms xxxiii. 11.) God's unalterable decrees and his foreknowledge are in absolute agreement. Shall we acknowledge God's understanding to be limitless? so the counsel of his will in absolute oneness with his understanding hath no bounds. "Great is our Lord, and of great power: his understanding is infinite."—Psalms cxlvii. 5. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 23. It is painful that brethren should be opponents of Jehovah's unlimited predestination, and that in their representations of the attributes of God they should reveal a lamentable lack of the Bible knowledge of the eternal God. The most of them admit his foreknowledge to be infinite, but imagine his determinate counsel to be circumscribed. If anything is, or transpires, how hath it being? how does it come to pass? If beyond the bounds of God's determinate counsel, then the things done would be acts of self-determinate beings. But there are no such beings, save One, the eternal God, who inhabiteth eternity. Eternity past and to come he inhabiteth. Jehovah's omniscience, omnipresence and omnipotence possess eternity. O from everlasting to

everlasting thou art God (Psalms xcii.) in all thy perfections infinite. The language of the Bible declaring our God is very sacred. "The determinate counsel and foreknowledge of God."—Acts ii. 23. The good pleasure of his will (his good pleasure which he hath purposed in himself) being predestinated according to the purpose of him who worketh all things after the counsel of his own will. (Eph. i. 5, 9, 11.) The counsel of his own will does not vary, for our God is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me, and many such things are with him. (Job xxiii. 13, 14.) Thus spake Job when he was in the furnace of affliction. God's will is self-determined; in this he has no peer. He saith, "I change not." He is without variableness or shadow of turning, and the highest, most glorious revelation of this is in that of which the apostle speaks in Hebrews vi. 17-20: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath," &c. How common are the utterances, "We must trust in providence," or when events have been in some unforeseen way in our favor, "How providential," but when our plans are frustrated, when our prospects are wrecked, when adversities and painful affliction befall us, are they any less providential? And who is the Provider, the Governor of all providences? The Lord God omnipotent reigneth. "Job's wife said unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" Perhaps we have known, or it may be

have simply read of some dreadful event, and the thought of it has had a dreadful effect upon us; we have been staggered at the enormity of the cruelty, the crime, the affliction, our heart has been depressed, sick, as if it were bruised. Did it happen by chance, or is there an omnipotent Jehovah who hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass, yet so as thereby is God neither the author of sin, nor hath pleasure therein? I firmly believe the latter, and though we cannot see why God hath ordained it so, yet he is just and true in all his ways.

"There's not a sparrow or a worm
But's found in his decrees;
He raises monarchs to their thrones,
And sinks them as he please.

If light attends the course I run,
'Tis he provides those rays;
And 'tis his hand that hides my sun
If darkness cloud my days."

Are you always in acquiescence to God's dark, distressing providences? No, I have been unreconciled, fretful, I have murmured. This has been my shame. But the Lord has in mercy subdued my heart, and though his providences I could not fathom, yet I have said in my spirit, "Thy will be done." I have loathed myself because of my hard thoughts of God, and have prayed for forgiveness, and have felt through Jesus' precious blood that sweet pardon was mine. But some have not submitted to God, but have raged and cursed God, and have died in their sins? Dreadfully so! The thought of this has humbled me before the Lord. Amazing grace, so sovereign, free, bestowed upon a worm like me.

"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed."—Isaiah x. 1.

This can never be said of Jehovah's eternal decrees. Read the entire chapter and know that in all the wickedness in men in seeking to carry out their wicked decrees it was all to the fulfillment of God's decree, and "the consumption decreed [according to the most wise and holy counsel of his will] shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of the land."—Isaiah x. 22, 23. The Assyrians in their pillage and slaughter of the people, in the havoc and desolation that they spread over the lands, had no thought therein to fulfill the purpose of God. "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." O, he was proud, he esteemed himself wise and prudent, glorying in his robberies and in his supposed strength, a valiant man. Yet he was but God's "axe" and "saw" and "rod" and "staff" to execute his counsel, and his damnation slumbered not, for thus saith the Lord, "Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." Behold in this chapter the partial execution of man's unrighteous decrees, and therein the complete fulfillment of God's holy decrees. Behold judgment and mercy, the goodness and severity of God, and believe that not only in the providences, such as are portrayed in this chapter, but also

"In heaven, and earth, and air, and seas,
He executes his firm decrees;
And by his saints it stands confessed
That what he does is ever best."

He is God in heaven above and in the earth beneath. He doeth according to his will in the army of heaven and among

the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power: not one faileth. (Isaiah xl. 26.) "Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it."—Jer. v. 22. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity."—Isaiah xl. 15-17. "He giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation."—Acts xvii. 25, 26. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows."—Matt. x. 29-31. God saith to the church in Smyrna, Ye shall have tribulation ten days. If he has appointed the number of ten they cannot be diminished, and we never shall have eleven. "There is a time to be born and a time to die." Man's days are determined, the number of his months are with thee, thou hast ap-

pointed his bounds that he cannot pass. (Job xiv. 5.) Not a step, not a breath beyond the bounds that God has decreed. We may obtain glimpses of our God in creation and providence. O how limited is our vision, and how imperfect our understanding. * He hath his way in the sea, his path in great waters, his footsteps are not known. Read the twentieth of Job and this is the conclusion: "Lo, these are parts of his ways; but how little a portion is heard of him; but the thunder of his power who can understand?" And if in our understanding of his wisdom and omnipotence declared in creation and providence we are so finite, what shall we say of those larger and more glorious realms of the everlasting kingdom of our Lord and Savior Jesus Christ? Except a man be born again he cannot see, he cannot enter the kingdom of God. (John iii. 3-5.) And it is altogether essential to the children of our God that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. (Eph. i. 17, 18.) Now we see through a glass darkly, but then face to face: now I know in part; but then shall I know, even as also I am known. (1 Cor. xiii. 12, 13.)

The most notable instance on record declaring the foreknowledge and predestination of God, and wherein man's wickedness and God's love-deeds were enacted, where darkness and light, man's shame and God's glory are exhibited, is in Acts ii. 23, 24: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom

God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

The second instance is the life of Joseph. These two records have been the most frequently quoted by brethren in declaring their belief in God's predestination of all things, and rightly so, too. Many other accounts are narrated in the Scriptures in which God's predestination is clearly seen. As in the matter of Shimei cursing David. (2 Sam. xvi. 5-13.) And David numbering the people. (2 Sam. xxiv.)

Look at the case of Peter's denial of Christ. "Thou shalt deny me thrice." Is it only Peter's wickedness foretold? Is that the only thing to be? No, indeed! Peter was weak, cowardly, sinful enough to have denied Christ many more times that night; but he could only deny Jesus three times. God's holy power restrained him. That look of injured love from Jesus' eyes put a stop to his denials, cursing and swearing, and Peter went out and wept bitterly. What else was foretold by Jesus to Peter? Many things. Before the cock crow twice, thou shalt deny me thrice. (Mark xiv. 30.) This denotes the time when the third denial would be consummated. Immediately, while yet he spake, the cock crew. This was told, Satan hath desired to have thee that he may sift thee as wheat. This is a scene of invisible wickedness of the adversary, the devil. But I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren. This is beautiful! Scenes of love, compassion, grace, covenant faithfulness, a broken heart, of divine healing, holy fortitude and willing service. It says, I love thee, Peter, I have prayed for thee, thy faith in me shall not fail, I will not give thee up, thou shalt

not be plucked out of my hand, I am thy Friend and Intercessor before the Majesty in the heavens. "When thou art converted." Notwithstanding your sinful, shameful denials of me thou shalt be converted, I will heal thy backslidings, I will love thee freely. Jesus knows how he will accomplish Peter's conversion. O that look from Jesus' eyes! "When thou art converted, strengthen thy brethren." Peter did, declaring, We are kept by the power of God through faith unto salvation, ready to be revealed in the last time. (1 Peter i. 5.) "Thy brethren." The household of God. I will not cast thee out of the family, I will not disown thee. During all the time of thy shameful sinning against me mine eyes and my heart shall be ever toward thee. (1 Kings ix. 3.) I shall earnestly remember thee, I will surely have mercy upon thee. (Jer. xxxi. 20.) O God, O Jesus, who is like unto thee? It was all in God's foreknowledge and predestination, the whole chain. It is not the scriptural way of declaring God's predestination to hold up an item, and contend that it was predestinated and forget all other things in the account. This is an error of the opponents of God's predestination who hold up some awful sinful act, and exclaim, Was that predestinated? If so, &c. Trace the streams of love and mercy up to their fountain, God, and in his sacred bosom see eternal thoughts of love to his people whom he hath chosen in Christ Jesus, that they should be holy and without blame before him in love. He hath blessed them with all spiritual blessings in heavenly places in Christ. He hath predestinated them unto the adoption of children by Jesus Christ unto himself. He hath predestinated them unto an inheritance incorruptible, and undefiled, and that fadeth not away. He hath ordained

them unto eternal life, he chose them unto salvation, to redemption by the blood of the Lamb of God, who verily was foreordained before the foundation of the world. He hath chosen them to be holy and without blame before him in love, he hath predestinated them to be conformed to the image of his dear Son, he hath called them unto his eternal glory by Christ Jesus. 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? (Rom. viii. 30, 31.) Read on to the end of this chapter, and all that can be said is said. Truly all this is that wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. In the everlasting covenant God speaks, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. (Jer. xxxi. 33.) 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. 9.) And when the end cometh, the redemption of the purchased possession is accomplished by the resurrection of those that are Christ's at his coming. Behold I show you a mystery, (saith the apostle Paul) we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in vic-

tory. This shall be the crowning act to our adoption, to wit, the redemption of our body; the creature shall then in spirit and soul and body be delivered from the bondage of corruption into the glorious liberty of the children of God, then we shall be conformed to the image of God's dear Son, we shall bear the image of the Heavenly. We shall be like him, for we shall see him as he is, and we shall ever be with the Lord in eternal glory. And we shall then indeed know that it all from eternity was the determinate counsel of God our heavenly Father; the eternal purpose which he purposed in Christ Jesus our Lord. But I desire, and will endeavor to tell you of the more personal experience of my soul in relation to God's predestination. The subject with me has not been a mere philosophical speculation, a plaything for the mind, as fate, the doctrine of necessity, was with some ancient heathen philosophers. It has been more to me than a biblical research, so that I could know and defend the doctrine. And the effects of believing the doctrine have not been as a license to wickedness; neither has it hardened my spirit in stoical apathy, but I have found it to be both sacred and wholesome. In the trying dispensations of His providence it has been my soul's rest to believe my times are in thy hand. (Psalms xxxi. 15.)

"Sovereign Ruler of the skies!
Ever gracious, ever wise!
All my times shall ever be
Ordered by his wise decree."

A few times in my life I have experienced deep, and sore, and sacred exercises of soul over God's decrees relative to my own sinfulness. These cogitations have been before God, between my soul and God, when I felt he was sacredly near. Although some have not perhaps experienced such exercises, yet I believe there

are examples of the same declared in the Scriptures, and therefore I tell how the doctrine has wrought in my soul's experience. Before doing so let me again tell you what I mean by God having decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin, nor hath pleasure with any therein. I firmly believe that God's predestination is so limitless as not to be bounded, as regards the creature man, to the things that may be seen in our fellows, as the show of man's countenance, (Isaiah iii. 9,) whereby may be indicated pleasure or discomfort, love or hatred, pity or scorn, or his speech, or his visible deeds, but God's foreknowledge and predestination embrace all the unseen acts of the creature. For man's invisible acts, (invisible to man) the thoughts and intents of the heart, (Heb. iv. 12,) are by far the worse, and by the operations of God's grace in the heart, by far the best acts that any creature on earth brings forth. God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (Gen. vi. 5.) They thought upon his name. (Mal. iii. 16.) Man is always more wicked in his heart than he is in his outward acts, for he is not capable of putting into execution, to the uttermost, the thoughts and intents of his heart. And when I speak of my sins I am not speaking of my outward acts. My outward life has not been without many blemishes; but God in riches of mercy has so kept me since he gave me hope in Christ crucified (for now over forty-two years) that my behavior has been what people call good; yes, I consider it a great mercy from the Lord to

be kept from external sins. But all my outward life has no beauty in my eyes. I see it all deformed, sin-polluted. It is nothing in which I glory or trust. It is nothing but "filthy rags." But though from day to day my life may be circumspect, yet in the thoughts and intents of the heart I have been made to feel I am a poor, vile sinner. I frequently sigh over my sinful emotions, and I am moved to prayer for relief, for forgiveness, that he will suppress the evils of my heart, and keep me from the executions of my sinful thoughts, and hope and consolation I have many times found in the cleansing blood of the Lamb of God. Then there have been times when I have had the most dreadful and bitter consciousness of my inward iniquity. I cannot describe the depravities that have been shown me, filling me with dismay and grief, but this will cover it all: The heart is deceitful above all things, and desperately wicked, who can know it? O so great and holy and dreadful has God's name been to me that I have felt I am too contemptible, too vile, I dare not lift up my eyes unto heaven; unto me belongeth shame and confusion of face. Ah, sin burdened I have been before the Lord, and more than once there have been suggestions, and taunting darts thrust into my mind, the language of which has been, Never mind, it had to be, take your fill of sin. These dreadful thoughts have pierced me, made me shudder years before I ever heard the lips of man utter them. I have known a few men talk in this way, which has persuaded me that the spirit in which they talked was not of God. Does any one imagine that God's predestination is an excuse, license, to continue in sin? If there is any such person let him know that he does not know the grace of God, and let not his seared conscience

flatter him that all is well with him, for the grace of God is an effectual teacher. Read Titus ii. 11-14, and the "us" of whom the apostle speaks find this grace effectual to denying all ungodliness and worldly lusts. It teaches that we must not indulge sinful thoughts, intents, emotions, God's grace is a continual life-long teaching, and the fruits of grace will appear in the lives of the "us" who are taught by the grace of God. Instead of wickedly imagining that we have license to sin because grace abounds, if we know the grace of God in truth, (Col. i. 6,) we shall exclaim, God forbid. (Rom. vi. 2.) I hope by God's grace ever to loathe my sins, and to loathe myself because of my sins. (Ezek. xx. 43.) I expect while in the body to find cruel sinfulness there, for I know that in me, that is, in my flesh there dwells no good thing. I often cry to God that I may be tender-hearted, easily hurt by my sinfulness, and that I may crucify the flesh with the affections and lusts. O, I so dread to become hardened by the deceitfulness of sin. Well, amidst all the commotions within because of sin there have come into my mind thoughts, such as, Are not all the thoughts and emotions of your sinful self embraced in God's foreknowledge and predestination? Are not all things under the dominion of the Lord God omnipotent who reigneth? Jesus answered Pilate, Thou couldest have no power at all against me, except it were given thee from above. (John xix. 11.) Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought. (Ezek. xxxviii. 10.) And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change the times and laws:

and they shall be given into his hand, until a time and times and the dividing of time. (Daniel vii. 25.) My spirit, compassed with infirmities, has asked the Lord foolish questions; I have said, Why this? Why that? questions to which I have obtained little or no answer. I have talked very ignorantly before the Lord, "I have uttered things that I understood not." When I have mourned over sin, and while I have been tasting the sweetness of the pardon of my sins, I have asked, Why dost thou show me iniquity, and cause me to behold grievance (Hab. i. 3,) in my sinful heart? It is written of Hezekiah, God left him to try him, that he might know all that was in his heart. (2 Chron. xxxii. 31.) But I have said unto the Lord, I do not want to know the sinfulness of my heart, surely, Lord, I know enough, it grieves me so. These are dreadful thoughts thrust into the mind by the devil, "fiery darts." Without the Almighty he has no more power than Pilate, "no power at all." But he and his angels are suffered to do no more evil than to fulfill the purposes of God. The words "suffered," (Acts xiii. 18; xiv. 16,) "permit," (Heb. vi. 3,) "endured," (Rom. ix. 22,) "restrain," (Psalms lxxvi. 10,) are scriptural, but when God is said to do so we may with certainty believe that it is the determinate counsel of God to permit, to restrain, to suffer, to endure. Can any one believing that God is all-wise and almighty think otherwise? He is under no coercion, under no law of necessity. God is not necessitated; but the Holy One worketh all things after the counsel of his own will. Then I have thought, He has dominion over the wrath of man. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. Then much more, will he not

restrain, subdue my iniquities that make my life unhappy, over which I pray for relief and forgiveness? I think I can say he does. God is able to subdue all things unto himself. (Phil. iii. 21.) Can he not suppress all the motions of sin in my Adamic nature? Could not God, who is, I hope, my Almighty Friend, so restrain my corrupt nature that during all the rest of the days of my earthly sojourn I should never have even one sinful thought? O, I have wished it might be so. Do you despise me because of my weaknesses, because I am frail, sinful, mutable? Look into the Psalms, and if you have a heart hear and behold the tears and groans and prayers of the children of God because of their sins, because of their enemies, because of affliction. Are you altogether a stranger to these things? O, if you have never tasted sin's bitterness how can you have tasted the Savior's sweetness? What? Are all these internal exercises, these thoughts, intents of the heart, sinful emotions, gracious emotions, sighs, moans, self-loathings, tears, prayers, faith and hope and love and praise all predestinated? Yes, verily so, and none of it isolated from the rest, it all is inseparably linked. If the thoughts and intents of the heart, deceitful above all things and desperately wicked, the lustings of the flesh, in which there dwells no good thing, in number and measure are not held in the bounds of, and governed by God's decree, where would the limit be of the wickedness of the human heart? I believe that God's decree according to the most wise and holy counsel of his own will has set the bounds of all evil, visible and invisible, of all mankind, and of devils, too. Thou rulest the raging of the sea, when the waves thereof arise thou stillest them. (Psalms lxxxix. 9.)

Having believed for over forty years in God's predestination of all things, shall I settle down upon my lees, and be at ease to be just a little sinful? Never! God forbid! I feel it is impossible. I have the comforting persuasion that according to the grace given me, in his kindness toward me in Christ Jesus, God hath ordained, and so wrought in my heart that my sinfulness shall be my burden while in this tabernacle. For God has so wrought me and in me that I have hope I am born of incorruptible seed, by the word of God, which liveth and abideth forever, and after the inward man, after the power of the life of this seed, of which I hope I am born, I cannot have fellowship with, I cannot be in accord with the sins of my flesh. There is a warfare within. God hath, I hope, put his law in my mind, and written it in my heart, and this writing cannot be erased, but every pulsation of this new covenant heart throbs with it, and I desire to be holy even as God is holy. I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with my flesh the law of sin. (Rom. vii. 22-25.) How can I make light of sin when our loved Savior in Gethsemane, being in an agony, prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground? The whole world lieth in wickedness, makes its bed, finds sweet pleasure and repose therein; but how can I? Rather let me weep in this dungeon-house of clay, I am wretched in the bond-

age of this death, I am in travail, pained to be delivered, and the redemption surely draweth nigh. Are all the sighs, tears and prayers of God's people in vain? I believe not, for I feel I know it is the Lord who taught me thus to pray. He taught Israel, saying, Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. (Hosea xiv. 2.) We are taught in the gospel to look to the cross of Christ, and there we see God's way and his power to save his people from their sins. And our comforted hearts embrace the revelation that our old man is crucified with Christ that the body of sin might be destroyed, that henceforth we shall not serve sin. This is the precious assurance: "Sin shall not have dominion over you, for ye are not under the law, but under grace." God shall bruise Satan under our feet shortly. Christ, by the blood of his cross, hath made an end of sin. And though now in some measure we endure the bondage of corruption and groan and travail in pain for deliverance, the eternal excellency shall be ours. We taste the earnest of it now, for this is the decree, by the blood of the everlasting covenant, The creature also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. O blissful thought, the saints' earnest expectation! We are predestinated to be conformed to the image of his Son. Here all our prayers shall be answered. We shall be like Christ, for we shall see him as he is; we shall bear the image of the heavenly. Till then let me fight the good fight of faith, let me wrestle against principalities, and powers, and spiritual wickedness in high places. Let me resist the devil, and strive against sin. And look-

ing unto Jesus this shall be our three-fold challenge, "Who shall lay anything to the charge of God's elect?" "Who is he that condemneth?" "Who shall separate us from the love of Christ?" And this is our song, "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."

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

MANSFIELD, Ohio, March 26, 1913.

BRETHREN EDITORS:—Some days ago Elder Jackson and myself received the inclosed comforting letter from Elder Peters, which we would like to see in the SIGNS OF THE TIMES.

Yours in hope,

GEO. L. WEAVER.

PSALMS XLV. 14.

"She shall be brought unto the King in raiment of needlework."

DEAR BRETHREN JACKSON AND WEAVER:—I have been shut up at home for a couple of weeks with a slight siege of la grippe, and have had much time to meditate and think of the brethren, and yourself and brother Weaver came into my mind along with many others. I was wondering how it was with you both. I see in the SIGNS the obituaries of sister Cross and sister Main. I know that you both feel as though the Lord was calling his children home, and you do not see others filling their places. I was also called to Canada the eleventh of the month, where I preached the funeral of a dear old soldier of the cross.

The text at the head of this letter is one calculated to inspire confidence and

hope. In the thirteenth verse is a strong declaration and promise: "The King's daughter is all glorious within." This I understand to mean that the Lord hath cleansed her heart, and shed abroad his love there, and hath put his Spirit within. The strong man armed has been dethroned, and God has created in her a clean heart, and renewed a right spirit within her. This only could be the cause of her being all glorious within. The King's daughter is none other than the daughter of Zion, and "her clothing is of wrought gold." This I understand is the righteousness of Jesus Christ, with which she is clothed. The robe of righteousness which was wrought out on Mt. Calvary is the only suitable raiment to make her presentable to the King. It is added, "The virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace." There is one thing I am glad has been repeated three times in the thirteenth and fourteenth verses, and that is, they shall be brought. They do not voluntarily go, but they are brought. You know the Lord has said, "I will bring the blind by a way that they know not, I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight." Again, he said, "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name." All these come unto the King in raiment of needlework with gladness and rejoicing. David said, Psalms xlvi. 1, "God is our refuge and strength, a very present help in trouble." Therefore in all our discouragements we have much to comfort us. Therefore David said in

the same Psalm, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early." So, dear brethren, what wonderful and strong assurances we have here that Zion shall endure, even though we see her numbers growing smaller. In Psalms xlv. 16, it is written, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." "And I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever." Therefore, dear brethren, God will preserve his name in the earth, and keep raising up his sons, who will continually praise him in all the earth, and this shall be so, even though we do not see them. In Psalms xlvi. 10, he says, "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." David says, The Lord of hosts is with us, the God of Jacob is our refuge. How many are the strong assurances that our God reigneth, even though we cannot see his hand, and while it is true that at all times we cannot read our title clear to mansions in the skies, yet David said, The Lord will choose our inheritance for us. How much better is this than to be left to choose our own inheritance for ourselves. Some think we are left free to choose or reject, but David here declares that our God does the choosing for us. In one Psalm David breaks forth in words like these: Great

is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. This is none other than the daughter of Zion, the church of the living God. This is the King's daughter who is brought to the King in raiment of needlework and is all glorious within. God is in the midst of her; he shall help her, and that right early. How then can she help but be all glorious within, when her God is within her for a refuge? She is also the mountain of his holiness. She is beautiful for situation, as David declares again, and why should she not be, for God is a wall of fire round about her and the glory in the midst? Her clothing is of wrought gold, and she is brought to the King in raiment of needlework. David says of her again, She is the joy of the whole earth, this Mount Zion, this city of the great King, and God is known in her palaces for a refuge. This is the great beauty of this city. We remember, dear brethren, that Jesus said to his disciples just before he was crucified, In my Father's house are many mansions. Well, this house of the Father is none else than this beautiful Mt. Zion. This is the church of Christ, the bride, the Lamb's wife. Paul said to the Ephesians that God has raised her up and made her sit together in heavenly places in Christ Jesus. These mansions, these palaces and these heavenly places are all one and the same thing. "Let Mt. Zion rejoice, let the daughters of Judah be glad, because of thy judgments," said David again, and he tells us to "walk about Zion, and go round about her." This is what I am now trying to do. I am trying to tell of her wonderful magnificence, and not only this, but how strongly she is fortified. We are also told to count her towers, her defences. How high is the mountain of God's

holiness! She is not only called Zion, but Mt. Zion, and we are not only to tell her towers, but to mark well her bulwarks. It is said that when the kings of the earth assembled and passed by together they saw it and were troubled and hasted away, and fear took hold upon them, and pain as of a woman in travail, and we are not only told to mark well the bulwarks of this mighty city, but also we are to consider her palaces. Here again the palaces of Zion are spoken of, the mansions of the house of God, the heavenly places in Christ. How good it is to behold this wonderful King's daughter, who is all glorious within, and to consider her palaces, for God is known in her palaces for a refuge. Now the psalmist gives the reason why we are to be so careful in our examination of the daughter of Zion. It is that we may tell it to the generations following. This is what all of God's ministers have been trying to do for generations. It is also said that this God, who is in the palaces of Zion for a refuge, will also walk in her, and out of Zion, the perfection of beauty, God hath shined. This city hath no need of the light of the sun, moon and stars, for God and the Lamb are the light thereof. One may wonder while viewing his own sinful nature and inborn corruption, and the corruption of every thing in nature, how it can be that the church of God is arrayed in needlework and can be all glorious within, and her clothing be of wrought gold, and also how she is called the perfection of beauty out of which God hath shined. But when we take into consideration that the apostle Paul said to the Ephesians, "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," we learn the way in which she becomes perfect, so that God is known in her palaces. Christ clothed her in this raiment of needlework, he sanctified her with the washing of water by the word and he made her presentable to himself. John saw her coming down from God out of heaven as a bride adorned for her husband, all glorious within, and adorned with raiment of needlework; and in this city John saw a pure river of the water of life, clear as crystal, flowing out of the throne of God, and on either side of the river was there the tree of life, and God is known in her palaces for a refuge, and he and the Lamb are the light thereof. The river of life is there, and the tree of life also. There is a river the streams whereof make glad the city of our God; this is the river that John saw flowing out of the throne of God. Our God sits upon his throne there. John saw this city fenced with a great wall, and it had twelve foundations, and in them were the name of the twelve apostles of the Lamb. John further said that no one could enter this city save those whose names were written in the book of life of the Lamb.

But I am getting tedious, and will hasten to another view of this Zion. I have been presenting her in her light seasons, but in the forty-ninth chapter of Isaiah we are told that Zion gets into dark seasons. At one time she said, The Lord hath forsaken me: the Lord hath forgotten me. But the Lord said unto her, Can a woman forget her sucking child? Yes, she may forget, but I will never forget thee. Behold, I have graven thee upon the palms of my hands, and thy walls are continually before me. I

create the smith that bloweth the coals, that formeth an instrument for his work, and no weapon that is formed against thee shall prosper. Again, The word that goeth out of my mouth shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereto I have sent it. Again, Look upon Zion, the city of our solemnities, a tabernacle that shall not be taken down. Not one of the stakes thereof shall ever be removed, nor one of the cords thereof broken, for there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, and neither shall gallant ship pass thereby. Therefore, brethren Jackson and Weaver, let not your discouragements swallow you up with overmuch sorrow, for the Lord will keep Zion safe. It is written, Isaiah liv., that the Lord has bidden Zion to break forth into singing, because although the desolate had more children than she had, now she should enlarge the place of her tent, and stretch the curtains of her habitation, and lengthen her cords, and strengthen her stakes, because she should break forth on the left hand, and the right, and her seed should inherit the Gentiles, and her desolate cities should be inhabited. "For," he said, "thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." Here was one of the dark seasons of Zion, but the Lord comforted her with promises of enlargement, and declares himself to be her Husband and Redeemer. He tells her that he had forsaken her but for a small moment, but that with great mercies would he gather her. In a little wrath he had hidden his face from her, but with everlasting kindness would he have mercy

upon her, and that the covenant of his peace should never be removed from her. For, he said, this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee. I have laid thy beams with fair cedars, and all thy boarders with pleasant stones. All thy children shall be taught of the Lord, and great shall be the peace of thy children. The mountains shall depart and the hills be removed, but my kindness shall not depart from thee. Let my right hand forget her cunning, and my tongue cleave to the roof of my mouth, if I do not prefer Jerusalem above my chief joy, was the exclamation of one who had been given a view of this glorious city.

I only intended to write a short letter, but when I got started the fountains of the great deep became broken up, and I could find no place to stop until now. Excuse this long letter, and if you deem it worthy a place in the SIGNS you may send it there.

Yours in hope of blessed immortality,
NEWTON PETERS.

PORTLAND, Ind., Jan 28, 1913.

MONTGOMERY, Ala., June 30, 1913.

DEAR BRETHREN EDITORS:—If God chose his people in Christ Jesus before the foundation of the world, and I certainly believe he did, then man could have had no part in that choice, as he was not made until the sixth day of creation. Also, beside this palpable fact, the Scriptures everywhere declare that salvation is of the Lord. Satan's children, inheriting their father's disposition to be equal with God, have always manifested an innate desire to work for, or in some way or other, earn their salvation, to make God their debtor. But God, real-

izing this bent in carnal man's nature, has over and over said to him, Not so, salvation is not of works, but of grace; my favor, all of my favor. Still, man persists in his claim. He writes great libraries, and builds great denominations upon his works preachments. For two thousand years man has insisted on having a hand in his salvation, and his puny efforts will continue until Jesus comes again and calls away his people to meet him in the air. But O, how comforting to the Lord's children to know they belong to the purchased possession; to know they were chosen in Christ Jesus before the foundation of the world; to know they are being kept of God, and not one single grain of wheat will be lost; to know that all things work together for their good; to know positively they were all fore-known, predestinated, called, justified, glorified. On great solid truths like these are based the faith and the patience of the saints. Again, if God chose his people in Christ Jesus so long ago, then I believe every detail of God's plan of saving them was foreseen and worked out by him long before the morning stars sang together. It has never been, and never will be possible for anything in the universe to hinder him. His plan was complete, perfect; he knew from the beginning that Eve, the mother of all living, would be deceived by Satan, and also knew Adam would sin of his own volition. "Adam was not deceived; but the woman being deceived, was in the transgression." He also knew the great purchase price to be paid for the redemption of his children. Blessed be his holy name, he knew all things. And what is passingly sweet to us is, he has written his laws before our minds and put them in our hearts. So his children do not

need a lot of peripatetic evangelists, wandering up and down the land, commanding us to know the Lord, for we know our Father, every one of us, from the least to the greatest, and our sins and iniquities, our Father says, he will remember no more. While we were yet among the mountains of sin, lost sheep of the house of Israel, dead in trespasses and sins, Jesus found us and brought us all into the one fold, that there might be one fold and one Shepherd. We were quickened, we were born from above. Right here at this link in the plan of salvation, called the new birth, these works preachers offer more strange fire before the Lord than anywhere else in their false and ignoble work. I have never met any two of them that were agreed in an explanation of the text, "Ye must be born again." Each offers strange fire before the Lord, but no two fires are alike. They all agree, however, that everybody can be "born again," if they just will. Although the Scriptures teach the doctrine as plain as noonday, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." "O man, who art thou that repliest against God?" In due season God will avenge himself against these Nadabs and Abihus. And fire went out from the Lord and devoured Nadab and Abihu, and they died before the Lord. In that day, he will say unto all false prophets, and strange fire offerers, Depart from me, ye workers of iniquity, for I never knew you. O brethren, readers of the SIGNS, I would to God I could have a face to face, heart to heart talk with one and all of you on the mercy and love of our heavenly Father. My heart is full to overflowing

with love for every one of God's children.

If the editors think my words will be of any comfort to the Lord's people they will publish as the Lord may direct.

Your brother "complete in Him,"

G. W. TOWNSEND.

JEFFERSON, N. Y., Feb. 20, 1913.

ELDERS CHICK AND KER—DEAR FRIENDS:—I have been thinking of writing to you for some time. I am a kind of half-brother to the chosen of God. The word says that they are chosen and called. I trust the Lord has shown me, as he did Paul, that it is hard for me to kick against the pricks. I was brought up at the feet of Gamaliel, viz., among Methodists. I verily thought that I could get religion at any time I wanted it, and then could lose it, and then get more. I thought that I had had religion two or three times. I had heard of Old School Baptists, but thought they were some old sect, gone years ago. But the Lord had something to teach me. It is declared that we must all be taught of the Lord. Finally I was married to an Old School Baptist, and it seemed to me that they believed the worst "stuff," as I called it, that I had ever heard of. I tried to convert my wife, but could not. She said that men could make Arminians, but the Lord alone could make Old School Baptists. I did not believe what they preached, but would go to hear them so as to get something to argue about. But now I could not get religion. I went to revival meetings, and did everything they told me to do, but it did me no good. I got so that I wanted to go to Baptist meetings, but did not let any one know it. It began to worry me. I thought that there was no way for me. I thought that I would die and go to hell, and told my wife so. She said that she had hope

for me. I became sick and took medicine for some time, but this was not what I needed. There was nothing on my mind but the horrible pit and the miry clay. We went around to meetings some. We went to the Gilboa meeting, and I took some of my medicine, and I thought it was going to kill me. Right there something told me that it was wrong for me to take it, and I threw it away. That night we went to D. S. Elliott's to stay. I felt worse than I ever had in my life. I told my wife when we retired that if I died she should tell the people that I was lost. I went right to sleep, which before I could not do, and about three o'clock I had what seemed to me like a vision; I was neither asleep nor awake. I thought that I was up high upon a scaffold, and that I must go to the end of it, and go down into a sort of pit. This pit was about ten feet square on top, and down as far as I could see, and was dark. There were slats around it like those upon a blind. I thought that I must go down into the pit, so I started, and as I started, the slats turned lengthways and were very slippery. I was almost down in the dark, and was holding with all my might when two children seemed to be on my shoulders. I thought that I was gone, when some one was by me. I knew who it was, but still I said, Who are you? He said, I am Jesus, and I have saved you. I was raised right up out of the pit, and I felt that I had been saved, and now I feel like praising his great and holy name for saving a sinner like me.

It is preached that one can get religion as many times as he wants to, but the Bible does not say so. There it is written, "Being born again, not of corruptible seed, but of an incorruptible, by the word of God, which liveth and abideth for ever." When the Lord saves he saves

with an everlasting salvation. He made me to love the things I once hated, and to hate the things I once loved. He brought me up out of an horrible pit and the miry clay, and placed my feet upon a rock, and established my goings, and put a new song in my mouth, even praise to his name. We do not feel the need of the Savior until we know that we are lost, and when we feel this, and cry, Save, I perish, he does reach out his hand to hold us up.

From the vilest of sinners,

I. P. MCINTYRE.

DELAWARE, Ohio, Aug. 13, 1913.

DEAR EDITORS:—Inclosed you will find a letter written by Elder C. E. Jackson to Rachel Schultz. At our last meeting sister Schultz gave it to me, with the request that I send it to the SIGNS for publication. She is very aged, and a regular attendant of the church, and a bright example, and is very kind to me. I therefore cheerfully forward the letter for her.

Your brother,

L. E. STEPHENS.

GALION, Ohio, Dec. 30, 1912.

DEAR SISTER SCHULTZ:—I have been thinking of you this evening, and somehow the Scripture of which you spoke has been on my mind, so I will try to write you such thoughts as may be given me. The Scripture is in 1 Peter iii. 21, which reads as follows: "The like figure wherunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." From this we learn that our salvation is not on account of baptism, but on account of what Christ has done for us, and baptism is only the

showing forth of what Christ has done; that is, it is a figure of what he has done for us by his death, burial and resurrection. Thus we see that baptism does not make a christian out of a sinner, but is ordained that the child may thus show forth what he hopes and believes the Savior has done for him, and we have the only true baptism as it was set forth by the Master. (See Matt. iii. 13-15.) The only true and effective baptism is for a child of God to be baptized by a servant of God, and not as some say, to make one a child. Lawful baptism must be administered only to a child of God by one sent of God, otherwise the baptism amounts to nothing. Philip was sent of God to baptize the eunuch, and when the eunuch said, "See, here is water; what doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart thou mayest." Thus Philip required the fruits of the Spirit before he would baptize the eunuch. Also on the day of Pentecost, when the visible church was set up, the apostles baptized none save such as gave evidence of being born again. They did not baptize all that came to them demanding baptism, but only those who gave evidence of being the sons of God. John the Baptist said to the scribes and Pharisees who came to his baptism, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." So we see that one is not constituted a son of God and an heir of salvation by baptism, but by birth. It is just as necessary for a child of God to be born of God as it is for a child to be born of its mother in order to be a child of his parents. The Savior said to

Nicodemus, "Except a man be born again, he cannot see the kingdom of God."—John iii. 3. This birth is not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. Dear sister, we are told by the Savior that he came not to call the righteous, but sinners to repentance. The angel said to Joseph, "Thou shalt call his name Jesus: for he shall save his people from their sins." He cried out upon the cross, It is finished, and gave up the ghost. Thus we are taught that he finished the work that his Father gave him to do, and saved all his people with an everlasting salvation, and so left nothing for baptism or any other thing to do in that salvation. He will bring his sons from far and his daughters from the ends of the earth. Once he thanked his Father, the Lord of heaven and earth, because he had hid these things from the wise and prudent and had revealed them unto babes.

But I will close lest I weary you. I do not know that I have written anything that will prove of any interest to you. This leaves us in just medium health. We hope that it will find you well. I hope to hear from you soon.

I remain a poor sinner, saved by grace if saved at all,

C. E. JACKSON.

HEBRON, Ohio.

DEAR EDITORS:—Mrs. Peter Campbell, of St. Thomas, Ont., sent me some letters recently which Elder McGlade wrote to them a few years ago. One I feel is too good to keep, and I am sending it to you, that the friends who once loved to hear him speak may enjoy it also. It was written, as you see, soon after his return home from his last trip east. It has been almost three years now since he ceased looking back, for he has at last, after a

long and weary journey, reached that "City." I feel it in my heart to be so, if not, why this sweet peace which surrounds me? The sweet songs he was wont to sing still echo and echo through our home, where his voice was once heard. I went alone to the cemetery last evening after the heat of the day, strewing flowers where our dear one rests, and what peace flooded my soul as I knelt there and gazed over it all; "the city of the dead," and the moon bathing it in its golden light. A few years ago the place had no charm for me, yet I love to go there now. It seems the presence of God rests there ever, and last night as I wept over my loneliness and my sinfulness in this world, these words came to me forcibly, The Lord thy God is with thee whithersoever thou goest. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." I will never leave thee nor forsake thee. And a song broke forth in my heart, praises unto the Lord God. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord God will bear them, I the God of Israel will not forsake them."

With this I will close, with love to all the dear ones far and near who know and love the joyful sound; all are bought by the same God, whom to know is life everlasting.

MYRTLE McGLADE.

HEBRON, Ohio, December 22, 1909.

MR. AND MRS. PETER CAMPBELL:—Your good letter was here on my return home, now four weeks past, and was enjoyed, because in it you speak of things concerning the King, yours and mine,

It is not always that we can do it, or feel like it, yet at times it comes to us over and over, like the babbling brook in pastures green, when the heart is inditing good matter, then we feel like speaking to one another of things concerning the King, his reign, the length of it, it has been a long one; he is the oldest of all kings. He raised up all other kings, and they rule by leave of his will. He has a crown filled with jewels. He made it himself; wrought it out of gold and precious stones; every motion of it is dignity, and it fits him. The coronation day is coming; it is not yet, but it is appointed. He told us about it, and we are going to it, and shall be there to see it and rejoice in it. Here we try to sing about it as we go along, there we shall sing sweeter and louder.

"Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

We hear some object to the idea of a judgment day, as though the advocates of it believe that somehow there were changes made, where they say all is settled now, and has been since the foundation of the world, just the way it will be. What is the use of a judgment day? they ask, &c. They do err, not knowing the Scriptures. The judgment day is not to make one more sheep, nor to give goats a chance to become sheep, but when Jesus was here on earth as a man he told the world whose Son he was; he said he was a King. The world said, You have a devil, are not what you claim to be. Now in that day when he comes in his glory the world shall see and behold. He is to be glorified in his saints; they who pierced him shall behold him. They saw him through all that mock trial, through that tedious night, his poor, tired body tortured by every invention known to devilish minds and depraved hearts,

saw him crowned with thorns in mockery when he was led as a lamb to the slaughter. His crime was blasphemy, which only a few make: he made himself equal with God. His death was crucifixion, which the Romans had to do ever since Moses lifted up the serpent in the wilderness, and before he lifted up the serpent, because of what was before, and also what was to come. They will all be there, those who that night cried the loudest, "Crucify him," will now call for the rocks and mountains to fall on them to hide them from the face of him who sitteth on the throne. Now I think you can see what I think is meant by a day of this kind, and so you are going, and I am going, and we can talk to each other as we go along of what we will do when we get there, what we will wear, where we will stay, and how long, and who will be there. We have gotten far enough on the road to see some signs of the near approach to that country; the last hill I was on I looked long and hard to see if I could discern the "City," and when I get to the top of this I will look again. I used to look back over the way I had come, to see if I were on the right road, and do yet, but not so much. The comforting things you said in your letter, as well as things like it, assure me more than anything else that I am in the right way, and shall hold to it and grow stronger and stronger.

Now you see how long a letter I have written with my own hand. The subject is really interesting to me, and I hope to you all. I was east from October 1st to the last of November, and was well received and cared for, and improved some in body.

Myrtle and Hugh Boyd are well, and join me in expressions of love to you all.
Your brother in love,

FRANK McGLADE,

OTEGO, N. Y., July 20, 1913.

DEAR ELDER KER:—I am, by request of the Otego Church, sending some letters to be published in the SIGNS, which were written by sister Stilwell to the church when she could not meet with us.

From the least of all,

ROSE TAMSETT.

TO THE DEAR BRETHREN AT OTEGO:—I remember that it is nearly time for your meeting, and as I cannot meet with you I will send a few lines, that you may know I still think of you, and am very thankful that I am permitted to have a home with you. I esteem it a great blessing, and how thankful I ought to be for the many blessings I receive daily, but still I ask for more. I feel my unworthiness very much, and I am thankful, I hope, that I have been made to know how unworthy, weak and sinful I am, for if I had not been awakened to this I would never have known it. Salvation by grace is a most wonderful thing, and I often think of it in great wonder and amazement; what a great mystery it is, and it is all for the glory of God. He hath said he will not be without his witnesses, and it is true. It is also true that great is the mystery of godliness; it is too wonderful for one like me to contemplate. I ask an interest in your prayers, that I may be kept humble, and not become puffed up.

Your unworthy sister,

(MRS.) E. A. STILWELL.

EAST ORANGE, N. J., Jan. 25, 1913.

DEAR BRETHREN:—As it is again drawing near meeting time, I will write a few lines, that you may know I have you still in remembrance, and as I desire the watchful care of the church, I will try to tell how my mind has been led for the

past few weeks, that you may judge whether I am still in the right path. I attend the meetings at New York every two weeks. My mind of late has been led in very pleasant fields, and I have been blessed with many comforting passages of Scripture. I feel to say, Bless the Lord, O my soul, and all that is within me, bless his holy name. How very good he has always been to me, but more especially of late have I felt his goodness. My past few months have been of joy unspeakable at times, and his goodness has been very great to me. I cannot begin to express my feelings. My health has been most excellent; I think I can say it is as nearly perfect as can be, and for that alone I cannot praise the dear Lord enough. I must not forget that many times he has been just as good to me in dark hours that I have passed through. I feel thankful for them also, for I have been taught many things good for one in those dark seasons. I feel my unworthiness greatly, and hope the Lord will always keep me in remembrance of my many sins, that I may not get puffed up and become a castaway. I wish the prayers and watchful care of my brethren.

Your unworthy sister,

E. A. STILWELL.

HALCOTTVILLE, N. Y., April 3, 1913.

DEAR BRETHREN:—It is with sadness that I write you, as I came to Delaware County to attend the funeral of my brother. I was very much in hope I might reach his bedside before he passed away, but it was ordered otherwise. How I miss him, for he wrote me many very excellent letters, and gave me wise counsel, but I feel that I know he is better off; he is now at rest from the sorrows of this world. If I were as sure of my

future as I am of his I would be free from some of the anxieties I feel; but that cannot be in this world, for we walk not by sight, but by faith, and faith that is seen is not faith. What a blessing we have in the Bible; how many things are recorded there that give us courage, yet it would be but an empty sound if we were not given the understanding also. What a blessing that understanding is, even if we feel most of the time that we know but little, and we feel to say our hope is small. But if it is only a glimpse, it is a great blessing, for if we are given a hope, it is from the God of heaven, and be it ever so small it is great; each one has just what the merciful Father has seen fit for us. He knows all our needs better than we do, and gives his children just what they need from day to day. Like the manna that the children of Israel gathered in the wilderness, it will not keep over, but we gather from day to day just as our needs require. How great and glorious is the plan; what a wise Head is ruling for his children. I do take comfort when I can think on these things. O what a blessing has been bestowed on me, yet I am left to complain often, and do mourn for the loss of friends, although I know His way is just and His counsel wise. The greatest cause I have to mourn is on account of my sinful nature and my unworthiness, which is great, but I do have cause to rejoice that I have been shown my vile nature. I do hope I may be able to ever keep that in sight, for it is good for me to feel I know my nature; it keeps me from vanity. I feel it is good to be made to eat of the unleavened bread.

Your very unworthy sister,

E. A. STILWELL.

HOWES CAVE, N. Y., July 1, 1913.

DEAR BRETHREN:—As the meeting time draws near I am reminded that I have a duty to perform, and it often seems a pleasant duty, for I feel it right that you all know how my mind is, for it seems to keep me in closer union with you all. I do hope and pray I may never forget my dear kindred in Christ, or be drawn away by worldly lusts, although I feel I cannot write anything good. I am not a deep writer, nor have I any special knowledge of the great things of God; at times I feel that I have none at all. I may only be the scaffolding to the building, but even that is of use as long as it is needed, and it is a great thing to be of even very little use in the house of God. Could I be but a doorkeeper, or even less than that, what a blessing it would be. I feel to ask daily that I may have grace given me to fill my place with honor to the cause. The last words my father ever said to me were these: Strive to honor the profession you have made by a well ordered life and a godly conversation. How often they come to me, but I cannot do that without the help of my Savior. I feel my weakness, and am liable to fall if he withdraws himself from me for a moment. I need his strength every hour and moment. He has promised never to leave nor forsake his children, but am I one? I have a very imaginative mind, and I may have made a mistake, but one thing I know, the Lord makes no mistakes, he knows them that are his.

I will close this, as I feel it is much like myself, very poor.

Your unworthy sister,

(MRS.) E. A. STILWELL.

CONESVILLE, N. Y., August 27, 1913.

DEAR EDITORS:—I feel so alone naturally and spiritually, that I am like a little child that says, "Mother, take me." I cry, but if Jesus will only take me, and have mercy upon me, I shall be comforted. When upon earth he had mercy upon those who cried unto him to heal and restore sight and hearing, and will he not now hear his children when they cry unto him with all their heart? He sees us when we see him not, and has promised to hear the cry of the poor and needy; yet at times it seems so long and our faith so small, we almost despair. But how blessed are we when we can hear of his coming, as did Mary and Martha.

"What cheering words are these;
Their sweetness, who can tell?
In time and to eternal days,
'Tis with the righteous well."

Yes, I am glad of that, but am I one of those whose God is the Lord? I profess to be, but at times he is gone, and I seem to be alone; no eye to pity, and no arm to save. What shall I do? Well, one may say, did not the children of Israel pass through all these trials, the sea before them and the enemy behind, and mountains on either side? Yes, but God was with them to deliver, and did deliver. The waters stood like walls to let the children of Israel escape. When we can see him in all these things it is well; but I am so prone to wander. "Lord, I feel it." I know his promises are yea and amen, and never frustrated yet. Then why am I so unbelieving, dull and lifeless? Ye who love the Lord, come tell me, is it thus with you? I have been reading the SIGNS, and it seems so good that my heart feels full to bursting, knowing it is good, but not for me; the enemy appears to come in like a flood. One of old said, "When the enemy shall

come in like a flood, the Spirit of the Lord shall lift up a standard against him." So a little is discernible, and we may almost conclude that the Lord will be gracious. Can it be that a cloud has obscured the sun, that its rays can be felt more keenly, that our hearts may overflow with love and gratitude to the Giver of every gift, and we may say, My soul doth magnify the Lord? It surely does lighten the load. How good to find it true, "They that wait upon the Lord shall renew their strength."

I thought I would write these few words, hoping to find relief.

D. S. ELLIOTT.

MIDDLETOWN, N. Y.

DEAR KINDRED IN CHRIST:—I have been impressed to write to the church and let you know how I feel, but have been putting it off, feeling too unworthy to make the attempt, as I cannot say anything to comfort you. I am made to feel the blessedness of this sweet and precious relationship: one large family, one here and one there. We are bound together by the strong tie, love. "God is love." The apostle says, "We know that we have passed from death unto life, because we love the brethren." I have been meditating upon the goodness of God to such a poor worm of the dust as I feel myself to be. I am prone to go astray, and feel that I am not worthy to claim a name among the saints, whom I dearly love for the truth's sake, and to believe in that truth which I trust it hath pleased God to reveal to me. I do at times feel to lean entirely upon him, and feel calm while the waves and billows roll, and almost overwhelm me; I do rejoice that God reigns. I am so vile and full of sin, and feel wholly dependent upon God for everything, and realize

deeply my nothingness and inability to perform one good act. I want to trust the Lord with all my heart.

I am somewhat better than I have been, and able to go out in the yard.

Your unworthy sister, saved by grace, if saved at all,

FRANCES MABEL TRYON.

[THE above letter was written to the Middletown and Wallkill Church by our young sister when she was sick and unable to attend the meetings.—K]

JEFFERSON, N. Y., March, 1913.

DEAR EDITORS:—As I was reading the SIGNS OF THE TIMES, with tears running down my face, and rejoicing with joy unspeakable that there was a people that knew the joyful sound, I felt to say to each of the little ones (although I often fear I am not one, but feel to leave that with Him who is able to save to the uttermost),

“Ye are traveling home to God,
In the way your fathers trod;
They are happy now, and ye
Soon their happiness shall see.”

I know all things work together for good to them that love God, but do I love him? Has he ever spoken peace to my troubled soul? Shall I see him as he is and be like him? I long to know. I know I am the chief of sinners, weak, ignorant, full of sin and never doing or saying anything as I should. Yes, I feel to say,

“All untilled has been my vineyard,
And it's soil is hard and dry;
O my God, my only refuge,
No one needs thee more than I.

For without thee I am helpless,
Fast in sin's strong fetters caught,
Blinded by my evil passions,
Swayed by impulses untaught.

I could do no good unaided,
It were worse than vain to try;
Come thyself to me, dear Jesus,
No one needs thee more than I.”

I know the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear. As I awoke in the night the hymn 188 (Beebe's collection) came to my mind with much sweetness, and it seemed the Spirit of the Lord was with me. I was made to rejoice and say, Sing, O heavens, and be joyful, O earth, for the Lord has comforted his people, and will have mercy upon his afflicted. God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song. I believe the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit, and the eye of the Lord is upon them that fear him, upon them that hope in his mercy. Had he not come to sinners I should have no hope. I feel to ask the prayers of all the dear saints. I will send what I have written and if you do not feel to publish it in the SIGNS it is all right.

I am the least of all, if I am one of his little ones.

M. A. MCINTYRE.

HENDERSONVILLE, Tenn., June 18, 1913.

DEAR BRETHREN EDITORS—As my subscription has expired, inclosed find money order for one dollar, for which send me the SIGNS six months. I cannot do without your valuable paper, as it is all the preaching I get. I have two churches near me, but neither one has had a pastor in quite awhile. O that the Lord would put it into the minds of some of our good brethren to come this way. We certainly believe in the doctrine that the SIGNS advocates. It does my heart good to know that there is a God that rules in the army of heaven and among men; that he has raised up able men to stand on the walls of Zion and

comfort the poor of the flock, to speak comfortably to Jerusalem, that her iniquity is pardoned.

Brother Chick, your editorial on Exodus ix. 16, of June 1st, was good. When you have time please write on Matthew xxiv. 15: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." Has that Scripture been fulfilled? I hope you will pardon me for this intrusion. All I can hear in these low grounds of sorrow is do and live, not one word ascribed to the great Ruler of the universe.

Please excuse my mistakes. I pray for the prosperity of Zion.

Your sister in tribulation,

(MRS.) HENRY J. DORRIS.

FLORENCE, Colo., July 27, 1913.

DEAR BRETHREN EDITORS:—I will now write you about our little church, called Antioch, of Greenwood, Colorado. We met once more for the purpose of worship, on the last Saturday and Sunday in June. Brother Perdue, of Lamar, was present to preach for us. He is an able minister, and we had a pleasant meeting. Our brother Isaac Sanders, a brother in the flesh and Spirit also, I believe, with my dear companion, C. L. Higbie, came before the church and was received, and was baptized by Elder W. C. Perdue in the Arkansas River, at Florence, the following Sunday evening. I believe there will be others coming into our little church soon, and we will be much pleased if it be the Lord's will to see our little church thrive once more. If we could be blessed with a minister to preach for us oftener we would be glad, but the Lord knows best what we are in need of. We love to hear brother Perdue preach, but he is

so far away he cannot be with us much. We intend to meet once a month, and read the Bible and offer prayers and sing hymns, if it is the will of the Lord. We will try to meet on the first Sunday in each month. I will send this to you, and if you think it worthy of a place in the SIGNS, you may publish it. We wish to be remembered in your prayers.

From a little sister, I hope,

S. E. HIGBIE.

LAUREL, Miss., July 23, 1913.

DEAR BRETHREN:—It is through the goodness of God that I am spared for purposes best known of God. Our union meeting was last Friday, Saturday and Sunday, and I never attended a better meeting. All was harmony and peace, and the Lord was surely there. We had the best preaching I think I ever heard; not a jar or discord was among us. Brethren Cob, Graham and Bradshaw, and our beloved pastor Easley did the preaching, each one preaching the doctrine of election and predestination, and they did not shun to declare the whole counsel of God, which we surely love to hear. We are at peace here at Palestine, and pray that God will still keep us in peace. We received three members during our meeting. May God still bear you up to publish the SIGNS OF THE TIMES, for it surely does contend for the doctrine of our Lord and Savior. Remember me at the throne of grace.

Your very unworthy brother,

T. J. KNIGHT.

TO OUR SUBSCRIBERS.

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

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1913.

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.

I PETER IV. 18.

WILL you please give your views on 1 Peter iv. 18? This Scripture came into my mind day before yesterday, and opened up to me in a way that I had never seen it before. The way this came to me, and the light that came with it, has caused me to rejoice so that I have not thought of much else for two days. The reason why I rejoice is because I feel that it is of the Lord. If I know my heart there is nothing I desire more than to understand his word and to do his will.

Your sister in a precious hope,
(MRS.) W. W. HOWARD.

MINERAL WELLS, Texas, July 25, 1913.

The Scripture to which sister Howard has called attention reads as follows, including the seventeenth verse also: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Our sister speaks of pleasant reflections in her own mind regarding this Scripture, and we should have been glad had she written some of those reflections. It is good when the Spirit of God thus opens to our view some of the precious things of his word, and those to whom these heavenly truths appear lovely have the witness in themselves that they are the objects of his everlasting favor.

Our own mind has in past years from time to time been led to think of the things spoken here by the inspired apostle. We do not know that our thoughts upon it are as those given our sister, but we will endeavor to give such thoughts as we have had about it. In the immediate connection preceding the text, Peter addresses his brethren with regard to the fiery trials which were to try them, and bids them not think such trials strange, as though some strange thing had happened to them; that is, these trials were common, and had always been common to those who were godly. For a comment upon this, see the eleventh chapter of Hebrews, especially the latter portion of it. It is one of the things which seem common to men that each one is very likely to think his own trial peculiar, in the sense that it is greater than others, or that it is a trial altogether different from what has ever befallen any one else, therefore the brethren now, as well as then, need to be reminded that their trials are not greater, nor in any wise different, from the afflictions of other men. Do not think it strange that you are tried, but remember that this is the lot of all who have ever loved God and served him. Rather, he goes on to say, rejoice in these trials, because in them ye are partakers of Christ's own sufferings; that is, he would declare that in this suffering they have fellowship with saints in all ages; but above all, they have fellowship with the blessed Lord himself, and the outcome is that when the glory of the dear Savior is revealed they shall be glad with exceeding joy. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." With these thoughts, and with the considerations embraced in the following

verses of this chapter, Peter would encourage and strengthen his brethren under all their persecutions. We speak here of persecutions especially, because that is the theme upon which the apostle here dwells. A careful reading of the whole connection will show this. He urges upon them this one thing, viz., not to suffer as a lawless man; that is, as a thief, or murderer, or evil doer, or as a busybody in other men's matters. This would not be persecution. This indeed would not be to the glory of God, but to their own shame. But if any man should suffer as a christian he need not be ashamed, but rather glorify God, because he had been counted worthy of God to thus suffer. If a man have faith he shall have trials of that faith. No trial means that God sees no faith there, therefore if trials or persecutions come upon one for the name of Christ's sake, here is room made for praise to God, who has given the faith, and then tries it to show of what good metal it is composed. Peter says, "The time has come that judgment must begin at the house of God." It has long seemed plain to us that the emphasis is to be laid upon the word "begin." But each word in the sentence demands attention. The word "judgment" here, as it appears to us, signifies these very persecutions of which the apostle had been speaking. The Lord will now judge, or try, his professed people. He will do this by subjecting them to that which will try their faith, and all their other graces as well, for faith cannot be tried without involving every other spiritual grace as well. That which would try their faith would also test their love, their fear of God, their hope of salvation, their humility, and, in short, every other heavenly grace. How can a believer know whether his faith is real, whether

his love is genuine, while all is propitious in his life? If there is no persecution, how shall one know whether his faith will endure to the end? If there be no losses and crosses and burdens to bear, how shall one know whether his love shall endure through stress and storm, as well as through fair weather? How shall the steadfastness of the children of God be witnessed by others until they are tried? How shall the reality of our christian profession appear otherwise? In that time churches had been formed here and there, and many, it would seem, had united with them, and appeared on the surface to be possessed of saving faith, but no doubt it was true that some had been gathered in who were without faith. The time, Peter declared, had come when this must be tested. The churches should be tried, that those who possessed real faith might be separated from those whose faith was not genuine, and the one way which would most effectually make this manifest was the way of persecution. The time had now come when the fire must be kindled that should burn up the wood, hay and stubble. It was the fire of persecution in this case. Who is there among the living subjects of God's grace who has not questioned in his own spirit like this: Suppose persecution should once more arise; suppose that to profess to be a follower of Christ meant danger, and perhaps death; suppose that shame and reproach, even to false accusations, must attach to those who confess his name, should I stand fast? The only thing that can settle this question with any one is to meet the trial, then it will be seen, if we have the victory, that it is faith that overcometh the world. Read again the eleventh chapter of Hebrews for a record of the triumphs of faith under all manner of affliction. God will

try the faith of his saints, and Peter by inspiration knew that the time had come to try, or to bring to judgment, the house of the Lord. Judgment must now begin. We have not understood Peter to mean that judgment should now begin at the church, the house of the Lord, and then go on to other people; that is, we do not think it is his meaning that the Lord will first try his people, and then proceed to subject those who are not his people to the same judgments. The churches had been prospering, and many had been added to them, now it was time to test the genuineness of their profession, and this the Lord would do to his own praise and glory, and to the cleansing away of all that was only chaff. The Lord would thus thoroughly purge his floor, and this he has done again and again in the history of the churches. This has always been his will and work. There has never been great prosperity given to any visible church organization on earth in the way of great additions that afterward a sifting time has not been necessary, and happy is that church, happy is that member, that endures under the trial. The judgment or sifting may be brought about by many different trials, for there are many things to try our faith, and the reality of our religion, beside persecution, but in some way the testing will come, and this trial of our faith is always in the hand of God. It is always according to his will, for he will try all his people and purify them as gold is purified by the refiner's fire.

Now the apostle says, If this trial begins with us what shall be the result? What shall be the result with those who obey not the gospel? That is, with those who do not really love it and rejoice in it. Some, even in the apostles' days, walked who did not love the Lord, but whose

god was their belly. What should be the result with them when the test should come? The next verse throws light upon this whole sentence. It is clear to our mind that the ungodly and the sinner refer to those who know not God savingly, who yet have flocked to the churches in their time of prosperity. There have always been such characters, and there always will be. A broad distinction is always drawn in the word between those who serve God in truth and those who are called ungodly and sinners. The people of God all of them have been among the ungodly and the sinners, but they have been redeemed and quickened into divine life, and given to love and serve God, and henceforth, with all their shortcomings and imperfections, are called saints, while the men who know not God are the ungodly and the sinners. This distinction must always be kept in mind as we read the word of God. Now the apostle declares here, in substance, that the trial, the persecution, will be so fiery that it will be by sovereign grace alone that any shall be able to endure to the end. He expresses the greatness and the fiery nature of the trial by saying, "If the righteous scarcely be saved." How many of the tried people of God have felt at times as though they had barely escaped the snare of the fowler, as though they had almost fallen under the stress of their trials. All who know themselves, and who know the Lord, know that in themselves they are altogether weak, and that if they stand it is by sovereign grace helping and upholding them. But those who are called righteous in the text do fear God; his rich grace has brought them to exalt his name; they love all righteousness, and his fear is before their eyes. When such as these are tried they shall endure.

They shall be saved from falling and failing in their profession; their love shall endure and not wax cold. If indeed they for a time tremble and draw back, it shall not be unto perdition. If they deny him, soon they go out, at one look of their blessed Lord, and weep bitterly. They are saved, though it seems to them they are but scarcely saved from this falling away because of persecution. Looking back over the past, where is the believer who will not recall many times when it appears to him that he has escaped narrowly, as a bird from the snare of the fowler? But still he has escaped. How foolish he has been to dally with wickedness, with folly and with temptation, and had he been left to himself he would have fallen grievously. This he knows, and knowing this he must ascribe praise to that God who has so loved him and so cared for him that he has escaped. But he who obeys not the gospel, in whose heart there is no faith in it, and no love for it, notwithstanding any profession that he has made, has nothing within him by which he may withstand the test. Rather, all that is within him demands what this world can give, and sees no excellency really in the gospel of grace, the gospel of salvation. As the apostle expresses it, though they have walked, their god is their belly; that is, self is their supreme love, and to fulfill the desires of the flesh and of the mind is their chief desire. In this time of testing how awful is the question, What shall their end be? Where shall they appear? Let it be remembered that it is not ours to apply the test. We must not seek to usurp the application of this judgment; it is in the hands of God, and he will apply it as and when it pleases him.

C.

MARRIAGES.

By Elder G. B. Bird, August 28th, 1913, at the bride's residence, Ben Staton and Elsie Thornberry, of Pike County, Ky.

OBITUARY NOTICES.

Miss Addie Florance died at her home in New Baltimore, Fauquier Co., Va., July 18th, 1913, of typhoid fever and a complication of other ailments. She was the daughter of the late Robert H. and sister Adaline Florance, and was born in the house where she died June 6th, 1858, making her stay on earth 55 years, 1 month and 12 days. She was baptized by Elder Joseph N. Badger, in the fellowship of the church at Upper Broad Run, about twenty-five years ago, and continued a faithful member of that body until called to enter the triumphant state. Sister Addie was a lovely character, dutiful and affectionate, faithfully caring for her aged and invalid mother until unable to do so longer. She was a true and devoted Baptist, and loved sound doctrine. We hope and believe she is now at rest in that land where "rests no shadow, falls no stain." She leaves to mourn, her mother, who is an invalid, two brothers and numerous other relatives and friends, together with the church, but their sorrow is not without hope, for there is reason to hope that when the Lord our Savior shall make his appearance the second time, without sin unto salvation, she will be in that numerous train redeemed by his blood and cleansed from every stain, and ascribing her victory to the Lamb. I feel to tender my sincere sympathy to the bereaved ones, and commend them to the care of Him who careth for all his saints, and pray God to minister to them the blessed consolations of the gospel.

I am writing this by request of our dear, aged and afflicted brother, Elder J. N. Badger, to which I cheerfully comply, only regretting that he could not with his able pen have done more full justice to the memory of this precious sister.

A. B. FRANCIS.

DELMAR, Del., August, 1913.

Samuel Miller, son of Moses Miller and Elander Coy, was born July 14th, 1831, in Henderson County, Ill. His parents moved to Keokuk County, Iowa, when he was sixteen years of age, and he was a resident there until he was married to Sarah Lemmons, June 17th, 1851. To them were born eight children, one, a girl, dying when four years old; five boys and two girls survive him. He professed a hope when in his twentieth year, and joined the Separate Baptists, and remained with them two or three years, then began reading his Bible and hearing the Old School Baptists preach, and very soon became con-

vinced that they were the true church of God, but did not live near a church, but was a firm believer for fifty years. In 1911 he joined the Old School Baptists in Wapello County, near Ottumwa, Iowa, and was baptized by Elder Bradley in Cedar Creek, in his eightieth year, and departed this life July 1st, 1912, at his home in Lincoln County, Kansas, and was buried in the cemetery near his home. The unworthy writer has known him for more than twenty years, and he was the best Baptist I ever knew. He was a firm believer in the doctrine of the Old School Baptist Church, and this world had no charms for him. He never tired of talking of the doctrine of his Savior, in whom all his hope was founded, and he had a deep interest in the welfare of the church, which he esteemed above all things on earth.

There being no Baptists near, his funeral was preached by W. D. Manry, a Missiourary, by request of his children.

W. J. EARNEST.

LURAY, Kansas, Aug. 17, 1913.

Emma L. Lynch, beloved wife of John S. Lynch, 1214 Green St., Philadelphia, Pa., died on Tuesday, August 19th, 1913, after an illness of only four days. Before her marriage (fifteen months before her death) she was Miss Emma L. Redgrave, of Middletown, Del. She was not a member of the church, but with her husband attended the meetings when convenient for her to do so. She was highly esteemed by all who knew her. She leaves a bereaved husband, a widowed mother and several brothers and sisters and relatives to mourn their loss. She was laid away in the cemetery at Middletown, Del., the writer using as a text John vii. 37-40, on the sad occasion.

B. F. COULTER.

J. W. House was born in 1849, and died July 19th, 1913, aged 64 years. He was married in 1871 to Clara J. Tilman, daughter of Bennett and Dicy Ann Tilman. He professed a hope in Christ in young manhood, but never attached himself to any church. He was very generous in a financial way to the writer, and his help was always appreciated. He resided in Martin, Tenn., where he leaves an afflicted widow and one daughter, besides a host of friends and relatives, to mourn his sad taking away.

Written by one of his many friends.

H. N. OLIVER.

INFORMATION WANTED.

If there are any Baptists in northern Colorado, near Loveland, Boulder, Berthoud or Estes Park, I would like to have them write me at Estes Park, as I intend going out in that part of Colorado for awhile, and would like to find some Old Baptists.

C. M. BRUCE.

PAWNEE ROCK, Kansas, June 18, 1913.

MEETINGS.

THE Old School Baptist Church of Jefferson, N. Y., will hold its yearly meeting, the Lord willing, on the third Saturday and Sunday in September (20th and 21st), 1913. Those coming by rail to Stamford will be met there on Friday before on the 11 o'clock a. m. train. We extend an invitation to ministers of our faith and order to meet with us.

Done by order of the church.

G. E. MEAD, Church Clerk.

THE Roxbury Old School Baptist Association will be held, the Lord willing, with the Andes and Middletown Churches, at Union Grove, N. Y., on Wednesday and Thursday following the third Sunday in September (24th and 25th), 1913, commencing at 10:30 a. m. Trains will be met at Union Grove on Tuesday p. m. All are requested to come direct to the meetinghouse, which is one-quarter of a mile from the station. A committee will be at the meetinghouse to direct all to places of entertainment. Those coming over the U. & D. R. R. via Kingston and Oneonta, will change cars at Arkville for Union Grove. Those coming from any parts on the O. & W. R. R. will change cars at East Branch for Union Grove. A cordial invitation is extended to all who love the truth to meet with us. There is room for all who desire to come.

J. B. SLAUSON.

THE yearly meeting of the Cow Marsh Old School Baptist Church will be held on the fourth Sunday in September, and Saturday afternoon before (27th and 28th), 1913. A general invitation is extended to friends desiring to meet with us. Trains from north and south will be met at Viola station Saturday morning.

B. E. CUBBAGE, Pastor.

THE Lexington Old School Baptist Association will, according to appointment, meet with the Olive and Hurley Old School Baptist Church, Ulster Co., N. Y., the first Wednesday and Thursday in October (1st and 2nd), 1913. Those coming by rail will stop at Ashokan station, viz., U. & D. R. R. Ample provisions are already planned for all who feel to trust in the Lord to meet with us and enjoy the blessing that he is pleased to bestow upon us while together in fellowship of the gospel of Christ our Savior.

JAMES H. BEVIER, Church Clerk.

THE Juniata Old School or Primitive Baptist Association will convene, the Lord willing, with Springfield Church, Huntingdon Co., Pa., Friday, Saturday and Sunday, October 10th, 11th and 12th, 1913. We extend a cordial invitation to all lovers of the truth to meet with us. Those coming by railroad either

east or west will come on the Pennsylvania R. R. to Mount Union on Thursday and take the East Broad-top Railroad to Three Springs, where they will be met and cared for. It is only about two miles to place of meeting. Trains leave Mount Union at 10 a. m. and 4 p. m. We would like to see a good turnout, as it is the most convenient point of any church in our association.

AHIMAAZ MELLOTT, Pastor.

THE Old School Baptist Church of Gilboa, N. Y., has appointed the second Saturday and Sunday in October (11th and 12th), 1913, to hold its yearly meeting, and extends a cordial invitation to lovers of the truth to meet with us, especially ministering brethren. We hope the Lord will put it into your hearts to visit us.

D. S. ELLIOTT, Church Clerk.

THE New Harmony Association of Predestinarian Baptists will convene with Willow Springs Church, Texas, beginning on Friday before the second Sunday in October, 1913. Conveyance will be at Sipe Springs on Thursday for all who have a mind to come. Sipe Springs is on the branch line of the T. C. R. R. from Deleon to Crossplains. A hearty welcome is extended to brethren of like precious faith.

S. N. STEPHENS, Clerk.

THE Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Frying Pan Church, Fairfax Co., Va., Wednesday, Thursday and Friday, October 15th, 16th and 17th, 1913. Trains will be met at Herndon, three miles from the meeting-place, on the line of the W. & O. D. Ry., Tuesday afternoon and evening before the meeting, and Wednesday morning. Frequent electric trains for Herndon leave Thirty-sixth and M Sts., Washington, D. C. To reach this terminus of the electric road, those coming into Washington at the Union Station will take green car marked Georgetown in front of the depot and transfer therefrom to the Old Dominion line at Thirty-sixth and M Sts., where car direct to Herndon is taken. We hope to see a goodly number of our visiting brethren with us at this meeting, and cordially invite all ministering and other brethren who can, to assemble with us at the above appointed time.

H. H. LEFFERTS, Pastor.

THE Old School Baptist Church in Wilmington, Del., expects, if the Lord so wills, to hold its yearly meeting in its new house on Jefferson St., between Thirteenth and Fourteenth Sts., on the third Sunday in October, and Saturday preceding, to commence at 2 p. m. on Saturday. All who love the truth are cordially invited.

By order of the church.

WM. B. TAWRESEY, Church Clerk.

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

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

11:00 A. M.

2:00 P. M.

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

THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

**"SHOULD CHILDREN OF PRIMITIVE
BAPTISTS ATTEND SUNDAY
SCHOOL?"**

I still have about 100 copies of the board cover and about 50 copies of the limp cover of "Should Children of Primitive Baptists Attend Sunday School?" Those desiring the book will kindly order soon, giving name and address plainly written or printed, with the price by post-office or express money order, or in stamps. Board binding 40 cents per copy; limp binding 25 cents per copy. Address all orders to

D. W. OWENS.

HERSMAN, Brown Co., Ill.

I have yet a few copies of my pamphlet, "Thoughts on Regeneration, the Spiritual Birth, the Christian Warfare and the Resurrection," which I will dispose of as follows: one copy, 15 cents; two copies, 25 cents. If there are any who do not feel able to spare the money, and would like to read it, I will send a copy to their address if they will write me. Address,

H. B. JONES.

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ELDER SILAS H. DURAND wishes to announce that his supply of the book, "Songs in the Night," is exhausted, and that he will be unable to fill orders for them in the future.

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SYLVESTER HASSELL.

WILLIAMSTON, N. C.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81. MIDDLETOWN, N. Y., OCTOBER 1, 1913. NO. 19.

CORRESPONDENCE.

BIRMINGHAM, Ala., Aug. 28, 1913.

DEAR BRETHREN EDITORS:—I am in receipt of another letter from brother L. D. Seals, of Vanleer, Tenn., in which he has asked me several more questions, and earnestly requests me to answer through the SIGNS, and with your permission I will try to comply with the brother's request as best I can. I want to say in the outset that I am not writing in any spirit of controversy, for I am too near the end of my journey for anything like that, but I simply desire to give a reason of the hope that is within me to every man that asketh me, with a desire to both write and speak for edification, and not confusion.

First question: “Did Paul say to ‘divide the Bible into three parts,’ making one doctrinal, one experimental and one practical?” I do not think I ever said that Paul or any one else ever said to “divide the Bible into three parts,” but it does seem clear to me that some Scriptures are doctrinal, some experimental and some practical, and all are necessary to the life of the child of God here upon earth. I will give one quotation here:

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” This Scripture has a three-fold application: doctrinal, experimental and practical. It seems to me that this is plain, and these things are all connected, not disconnected.

Next question: “How many experiences do God's children have? and in what experience do they learn doctrine?” My idea is that in the first experience of God's people they learn that they are sinners before God and exposed to his wrath. They realize that all is not right with them, they are not as they once were; the commandment has come to them and sin has become exceeding sinful. This is because the light of God has shined in them, and the Spirit of Christ has “quicken” them, spiritual life has been given them. In other words they are “born again,” “born of the Spirit,” subsequently they are given faith to believe in Christ as their personal Savior, either through the gospel or otherwise, and are made to rejoice in hope of the glory of God. Further on they

learn, either through the gospel or the inspired word of God, the doctrine of election, predestination, efficacy of Christ's atonement, resurrection of the dead and all those things which go to make up the fundamental principles upon which the hope of God's people is based. I know that Paul said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." But it occurs to me that the "all things" here referred to are not the things we experience here in this world, but "the things" that we are to receive in the world to come. "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." Besides this, when Paul says, "But God hath revealed them unto us by his Spirit," the question in my mind is this: Did the Spirit reveal these things to all God's children alike, or only to holy apostles and prophets? Paul says, God hath revealed them, (past tense) not will reveal them. In speaking of the calling of the Gentiles Paul said, "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." These things, then, it seems to me, were revealed to the holy apostles and prophets, and through them to the sons of men, for they were inspired men, and they preached the gospel with the Holy Ghost sent down from heaven, and this gospel is revealed from faith to faith, consequently it (the gospel)

is the power of God unto salvation to every one that believeth. I believe that God reveals some things to his children independently of the gospel, but in the absence of God's written word or the preached gospel how much would God's people know about the doctrine, faith or practice, or of the things concerning the kingdom of God, either here or hereafter? Paul exhorted Timothy to commit to faithful men the things he hath heard and learned, who shall be able to teach others also. Why "teach," if the Spirit reveals all these things independently of teaching.

Brother Seals asks, "Do not all denominations who disagree with us say that God does not reveal these things independent of the gospel? Do not all denominations stand united against us upon these things? Then can you explain the difference between us and Campbellites and all others if we, too, believe that God does not reveal himself and all deep things to his children direct of himself?" Space will not allow me to quote everything brother Seals says, but I will say that I am not writing about Campbellites, or other ites. So far as that is concerned, all denominations claim that the Bible is God's revealed will to man, and that all men have to do to be saved is to keep the commandments, accept Christ and be saved, or reject Christ and be lost. If I understand them they do not believe in any revelation of the Spirit at all.

Brother Seals refers to what I said about learning doctrine from reading Elder Gilbert Beebe's first book of editorials. I do not claim to have learned all I know about doctrine from reading after Elder Beebe, but I do know it was here that I first learned anything about the fundamental principles of the doc-

trine of God our Savior. I am not here setting up Elder Beebe as a standard, but Elder Beebe had first learned these things of God and then communicated to others. Paul communicated the gospel to some privately, lest he had run, or should run, in vain. I have not Elder Beebe's first book of editorials now. I have already answered brother Seals' eighth question in the first part of this reply.

Ninth question: "Are God's children in the flesh? If so, is it God's child that minds the things of the flesh?" I am inclined to believe that God's children do oftentimes "mind the things of the flesh." Paul said, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Who is "ye" in these quotations if not the children of God? The truth of the matter is this: God's children are possessed of two distinct natures, one is human, the other is divine; one is carnal, the other spiritual. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. So Paul could say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." It is very plain to my mind from experience, observation and the teaching of the Scriptures, that God's people are not always led by the Spirit, but that they are often walking after the flesh, and in that con-

dition cannot please God. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." From this it would seem that our ways do not always please the Lord. I think this covers the ground of the ninth question.

Tenth question: "Does the word 'ungodliness' (Titus ii. 11, 12,) cover all ungodliness? Then if one is a member of the church and lives ungodly, have we any evidence that God's grace taught him to deny ungodliness?" This Scripture reads: "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." Notice it does not say, shall live soberly, righteously and godly, but "should." To my mind the word "should" here implies an obligation on the part of one thus taught. The grace of God always teaches us to live godly, &c., but do we always live godly? Does brother Seals feel that he at all times lives a godly life? or does he not rather experience with Paul, "When I would do good, evil is present with me"? "O wretched man that I am! who shall deliver me from the body of this death?" "So then, with the mind I myself serve the law of God; but with the flesh the law of sin." If the truth as it is in Christ does not feed the child of God, I confess I am at a loss to know what will. I think there should be a distinction made between ungodliness and disobedience. I think a christian can be disobedient and yet not be what I term ungodly. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" It seems to me that ungodliness includes murder, theft, idolatry, adultery, fornication, lasciviousness, profanity and all

that goes to make up an ungodly life, but disobedience is to fail to do what Christ has commanded us in his word, or to do what he has commanded us not to do, and who of us can truthfully say, I have done all that Christ has commanded me to do, and am not guilty of doing anything that Christ commanded me not to do?

Brother Seals covers nearly a whole page with his fifteenth question. I cannot quote it all here, but he wants to know if disobedience causes God to chastise his people, and if so, were those saints who "always obeyed" chastised? and so on. If God does not chastise his people for their disobedience, I am at a loss to know what he does chastise them for. Paul said, "We have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not rather be in subjection to the Father of spirits, and live?" The Lord said by the prophet, If his children forsake my law, and keep not my statutes, then will I visit their iniquities with the rod, and their sins with stripes; nevertheless my loving-kindness I will not utterly take from him, nor suffer my faithfulness to fail. Notice, their iniquities with the rod, and their sins with stripes. The Savior said, He that knoweth his master's will, and doeth it not, shall be beaten with many stripes. The truth is, the Lord chastises his people when they disobey him, and this he does for their good, which at the time is not joyous, but grievous, yet afterward they yield the peaceable fruit of righteousness to them that are exercised thereby. It has been the case in all ages of the world that God's people have been more or less disobedient, consequently they have been chastened of the Lord more or less in all the past ages. Now when any one can live an ungodly

life, or a life of disobedience, and fail to realize any chastisement for such a course, to my mind there is no evidence that such an one is a child of God.

In answer to some other questions propounded by brother Seals, I want to say that the gospel is a revelation in all cases. Paul said that the gospel he preached he neither received it of man, nor was he taught it, but by the revelation of Jesus Christ. This gospel which was revealed to Paul is what he preached to both Jews and Gentiles, and this gospel covered all the doctrine, experience and practice of all the people of God. "Go ye therefore, and teach all nations, * * * teaching them to observe all things whatsoever I have commanded you." This gospel or faith comes by hearing, and hearing by the word of God, and how can they hear without a preacher? and how can they preach except they be sent? "So we preach, and so ye believed." This is the gospel of our salvation.

Now these are some things I believe, but I feel very much like an old brother I used to hear talk some in public. He would say, "Brethren, I think that I sometimes think that I do not think right," and like him I fear that I do not always think right. Our "think so's" are but little worth if not sustained by the word of God.

Brother Seals says, "Each of these questions is of great importance to me." He says he is forty-seven years of age, has been a member of the Primitive Baptist Church since February, 1895, and can furnish reference as to his standing if necessary. He says he is nearing the end, and has no confidence in the flesh, and asks the question, "Am I right?" Yes, brother Seals, you are certainly right in this, for Paul said, "We are the circumcision, which worship God in the

spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Paul had realized that "in me, (that is, in my flesh,) dwelleth no good thing," hence he had no confidence in the flesh.

I want to say in conclusion that I have nothing but the kindest feeling for brother Seals, and I hope I love him as a brother in Christ. I really like to be thus drawn out upon the questions he has propounded to me, and trust that what I have written may be as bread cast upon the waters, to be gathered up after many days. I am sixty-five years old, and know that the end is near, and I hope to be found in Him not having mine own righteousness, but the righteousness of God by faith.

In afflictions, H. J. REDD.

SHELBYVILLE, Ky., Aug. 21, 1913.

DEAR BROTHER CHICK:—I have had in mind often to write you since I learned of your illness through the SIGNS, but have been from home much of the time and often wearied in body and mind, so the time has gone by. At this time I have nothing of interest to write you, as my mind is very barren and unfruitful in the things of the Spirit. I cannot think that a line from one so poor in spirit as I am can do you any good, yet we are commanded to bear one another's burdens, and so fulfill the law of Christ. It seems to me somehow this way, that we may enter sympathetically into the afflictions and sorrows of our dear kindred in Christ, as members of the one body, if the love of Christ be in our hearts. When one member suffers the other members do enter feelingly into his every pain and sorrow. I cannot think of anything more vital than the unity or oneness of Christ and his people, who are identified with him as their living head. The

gospel presents clearly to my mind the two headships. Created in Adam, our earthly head, we had life in him, and fell in him. "As in Adam all die." All the human family went down under the curse of sin, under the law, when Adam fell, for all are under the law, under the curse, under sin, which has dominion and power over every son and daughter of Adam, who was the figure of him who was to come, which was Jesus, the second Adam, the Lord from heaven. In him was life, so when he came into the world the life of all the redeemed was in him. In him was the life of the bride, the Lamb's wife, as Eve was in Adam when he was created. This to me, dear brother, is a blessed, comforting doctrine. "As in Adam all die, so in Christ shall all be made alive." One is just as certain as the other. The disobedience of one brought sin, ruin and death to all who had life in him; so the obedience of one, Christ, brought life, peace and immortality to all the chosen of God in him. Two sentences present the full tenor of the gospel: "Death in Adam," "Life in Christ." This is true, and is realized in experience I think. The saints can truly sing,

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall forever be."

It is by this inexpressible indissoluble union with Christ, the ever-living Head, that each member in the real spirit of love can enter sympathetically into and bear one another's burdens, thus fulfilling the law of Christ. Outside of the life of Christ it cannot be done. The language of David implies this: "How good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head. * * * As the dew of Hermon, and as the dew that

descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." When this is seen and felt the Lord appears in his glory in the beauties of holiness.

"When each can feel a brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart."

The gift of God is eternal life through Jesus Christ our Lord, and as this life flows we are moved to action in the Spirit, and the fruits are born, or made manifest. "I am," said Jesus, "the vine, ye are the branches." Separated from him there is no fruit of the Spirit. This fruit is love, joy, peace, long-suffering, gentleness, meekness, faith. Here we find the unity of the Spirit in the bond of peace, and this identifies the church of the living God, and "we know that we have passed from death unto life, because we love the brethren." "He that loveth is born of God." I, dear brother, sometimes feel that I do love the brethren, the household of faith, then again it is a serious question. Well, what a fool I am, surely there are none like me, presuming to handle these weighty things, but I only thought to inquire of your welfare, and to express my sympathy, and good wishes for your speedy recovery, and for your spiritual comfort. Will you kindly bear with me in my weakness and presumption? for I am a worm and no man.

Now I will write what I specially purposed to do: that I have just returned from the Red River Association, held this year in North Tennessee. The meeting was very largely attended, and was orderly; the sessions were pleasant and harmonious; there was not a jarring note in any way; the preaching was clear and discriminating, and, to my mind rightly divided the word of truth. It was what I have been hearing and trying

to preach these many years. This will let the brethren and friends hear of my safe arrival home, and that I bear them all in loving remembrance, and desire again to thank them for their loving-kindness to the poorest of the flock. May the dear Lord remember them in his tender mercies, and bless them with all things needful in this life and in that which is to come. I intended to go to the Highland Association, near Earlington, Ky., on the third Sunday, and Friday and Saturday before, but was called to attend the funeral of a dear friend near Glasgow, Ky. The God of peace and love be with you all, I would ever pray.

I inclose two good letters for your disposal.

Yours in love of the truth,

P. W. SAWIN.

[OUR dear brother said that he did not write this letter for publication, except the last portion, but it has seemed so full and rich to us that we have taken the liberty to give it all to our readers, and we feel sure that our dear brother will pardon us.—C.]

PINSONFORK, Ky., August 8, 1913.

ELDER P. W. SAWIN—DEAR BROTHER:—Dear brother in much love, and, I hope, in love of the truth as it is in Christ Jesus. I can readily realize how just a word from your pen, written by you or yours, would rejoice my heart, which so often seems disconsolate and sad, but I cannot see how such a dry morsel as I can communicate can possibly be of any comfort to you, yet I often have a desire to write you, and would love much to have a crumb of comfort for you, but I am entirely destitute and utterly unable of myself to think anything as of myself, but my sufficiency is of God, therefore if it is not in the divine arrangement to

bless and break the prepared loaves, or some of them, and then communicate a morsel of them to my mind, I cannot write so much as one crumb of comfort to you, for I am wholly dependent upon the Giver of all good, the source from whence all blessings flow. It often looks to me that a deep, heartfelt sense of my weakness and unworthiness would hinder my desire to write to the Lord's redeemed children, but it has not as yet. The Lord knows why these things are so, as for me, I know not. Dear Elder Sawin, I have been thinking of you occasionally all through the day until now, and have some of the time felt that the language of the apostle Paul was in a measure applicable to my feelings sometimes when thinking of you, which is as follows: I have you in my heart to live and to die with you. This life that God's redeemed family live together, or dwell in together, has occupied my mind very much of late, and some thoughts which have come to my mind concerning that life have been very much to my comfort and consolation. Of course my mind readily reverted to what the gleaner Ruth said to her mother-in-law: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God," &c.—Ruth i. 16. Now I have thought of this wonderful and experimental narrative for many years, with no higher view than this blessed privilege that the Lord's humble poor have been and are favored with, to meet together and live together in love and fellowship, and in the sweet communion of the saints, the household of faith. This is a blessed privilege that the Lord has conferred upon his poor and afflicted people, to be gathered together and to sit down with

Abraham, Isaac and Jacob in love and fellowship in the visibility of this glorious gospel kingdom; but it does seem to me there is a more exalted view of this mysterious life which the Lord's redeemed children live and in which they dwell together in harmony with the language of the apostle when he said, I have you in my heart, to live and to die with you. While these living and loving children are separated, geographically, hundreds and thousands of miles, yet they are living together in that one element, eternal love, and when faith exercises their minds and hearts they realize this sacred and heavenly dwelling together, joying and beholding the order and steadfastness of the faith of God's elect, and they are in such a sacred oneness that when one suffers they all suffer, and when one rejoices they all rejoice.

My dear brother, as to my own personal feelings when realizing that element of eternal love while writing you and others, I seem to be in your presence in sweet enjoyment and communication. If I am not deceived, I am daily living and dwelling in my mind and feelings with the Lord's little children in that one mysterious life which is so plainly realized that we can for a few moments say with the apostle Paul again, 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." This gives us the idea clearly of the Lord's chosen and redeemed family being now, while here in these low grounds of sin and sorrow, possessed of one tabernacle, but two houses, one earthly, the other eternal, or two lives, one eternal, the other mortal. Therefore God's people do not have to wait until they die in order to be possessed of this house, which is

eternal, but we have it now; and not only so, but we are possessed of this earthly or mortal house now also, and it is in this mortal or earthly house that we groan and are so heavily burdened; not that we would be unclothed, but clothed upon with our house which is from heaven, that mortality might be swallowed up of life. Hence there is a time when all God's people will be swallowed up of that eternal life which they have, or are possessed of here, which is from heaven, and then mortality will be no more. O blessed thought! O glorious hope! when shall it be? As I have already truly said, the glorious privilege that God in his wonderful mercy and infinite wisdom so ordered that his children should live together here in church capacity, worshipping him under their own vine and fig tree, is an unspeakable favor indeed. But they have been in the ages past disallowed this blessed privilege, yet they lived together in that blessed life of eternal love and mutual enjoyment which is unspeakable and full of glory. And now, dear brother, I as much believe as I believe I live, that our religious liberty will soon be taken away from us, yet I may be deceived in that particular. I should be glad to know that these things are not manifesting themselves so plainly as it seems to me that they are. This cannot be unless the Lord has so ordained it. But it does seem to me as plain as the sun at noonday that the evidences are too plain for us to be mistaken, although we may be. The plainest evidences to me are being developed in our common schools and the laws regarding them. The Scriptures plainly teach that coming events cast omens before them. Notwithstanding all these things shall come to pass, and all these earthly things be dissolved, there is a river of life, the

streams whereof shall make glad the city of God. This city is so united and compact in that one life of which the apostle said, I have you in my heart to live and to die with you, that they all can say, I was and am with (not only among) you in weakness and in fear and in much trembling, and they are so lovingly and feelingly living in each other's hearts that that which causes one to fear causes all to fear, and that which causes one to tremble causes all to tremble, and all of them together realize their weakness, that "They are but a feeble folk, yet make their houses in the rock," and with one mind and one month they glorify God and live in love and die in the triumph of living faith, and all shall surround the throne of God and sing redeeming love forever and ever.

Dear brother Sawin, I hope the Lord will bless you to cast the mantle of charity over my weakness manifested in this long and wearisome letter, for I am ashamed to send it to you, yet I cannot communicate to you that which I have not, but it does seem that I ought not to send such a dry morsel as this. We are all well, and hope the same for you. Remember us all in your prayers.

W. J. MAY.

WOODSTOCK, Ontario, Aug. 17, 1913.

DEAR BROTHER SAWIN:—If you will allow me I will call you by that endearing name, although I know I am unworthy of doing so, yet I know that if not a brother my lot is miserable, even though I owned the wealth and title of a king. If I only knew that I am a brother how happy would I be; I think that then I could sing the livelong day. But alas, I am so full of doubts and fears that my hope often seems vain; yet I cling to it, or it clings to me, and it will not let me

go. I have thought dozens of times how I would like to write to you and tell you how much I appreciate your letters in the SIGNS, for they seem to tell my feelings so well. They are so full of humility, meekness and self-abasement, and you tell us much of your unworthiness, and of your doubts, fears and misgivings, that often I feel like taking you by the hand and saying, You are my brother in these things at least. I feel then that I must write and tell you how near you come to telling my feelings. Then I have thought, O, I know he is so far above me, and is good and humble and loving, while I am proud, hateful and full of evil; how can he care to hear from me? So time has passed, but I have never forgotten your pleasant visit to our house many years ago, and also I have not forgotten the visit of Elder Pollard and myself at your home, where we talked of the things of the kingdom of God, and of our own experience in them. Now, and for a long time past, I am in a strange land, and among enemies who are strong, and who hate me with a cruel hatred, and who harass my life and often bring me to the borders of despair; and the worst of it is that I seem to be careless and indifferent, so that I think, Surely God can never dwell in such a heart as mine. Then comes the question, Who told you that you were cold, careless and indifferent, and full of hatred, and of every evil thought? Or, as God said to Adam, Who told you that you were naked? Then I think, Would I have it different if I could? O I think that I would. I would love to be pure, holy, good, loving, kind and full of the traits of which the apostle tells us that they are the fruits of the Spirit. But alas, alas, my fruits seem to be those of the flesh, and there is no help for me. Yet the fight goes on, and often it seems

that there can be no end but defeat, disgrace, dishonor and death, and that I will at last go down to the grave as a false professor. O my God, how awful is this thought, that I, a professor for many years (now nearly forty) of the name of Jesus, should at last go to the grave as a vile hypocrite. This I know will be the case unless almighty grace prevents. Could I feel the awful solemnity of it and dread it so if I had not some of the fear of God in my heart?

I love your letters, because they tell so much of the daily experience of the people of God. Once I wanted to talk and think more of doctrine and the purposes of God, but of late years it has become a personal matter between myself and God. What evidence have I that I love God, or that I have been born again? How do my walk and conversation conform to my profession? As I analyze my life, walk and conversation, I have to say I am very far from being an example as to what a professor of the religion of Jesus Christ ought to be. Neither can I console myself that others are as bad as myself, for this is a personal matter between God and my soul. If all other professors are gone astray, that does not justify my conduct in the least. If a thousand men commit murder, and I am one of them, I am just as guilty as though I were alone. But, dear brother, I do feel that it is a day of coldness and deadness in the church of God, and when the people of God meet it does seem as if worldly things constitute the main theme of conversation, the crops, the fashions, and even the sports of the world, seem to be the main topics, and I am sorry to say that I am the man, and yet, how much I would like it to be otherwise; for while it is true that we must have to do with the things of the world while in it, yet

when we meet together how pleasant it is to talk of our experience in spiritual things.

But lest I become wearisome I will bring my letter to a close. Elders Durand and Peters were at our June meeting, and it was a peaceful, quiet and orderly meeting. I hope that you and sister Sawin are both well. It is a long time since we first met. Goldie was a little girl then, but is now a woman. My wife and I are well, for which we ought to be thankful. We both send love to you all.

Unworthily your brother,

R. SCATES.

MAYFIELD, Ky., August 27, 1913.

EDITORS OF THE SIGNS:—I herewith forward you a letter written me by brother T. J. Carr, of Golconda, Ill., which, by your consent, I would like to have published in the SIGNS. I think the article is to the point, and timely.

Yours in hope,

J. M. PERKINS.

GOLCONDA, Ill., August, 1913.

ELDER J. M. PERKINS—DEAR BROTHER:—For several days I have been thinking more or less along the line of predestination, and how natural it is for one to try to absolve himself from guilt for his sinful acts by saying it was to be, and hence had to come to pass according to the decree, that he could not help it, &c. If I could submit my thoughts to writing as I think them I would not mind offering a thought or so upon that line.

It will be remembered that Jesus in speaking to Peter said, "That this night, before the cock crow, thou shalt deny me thrice."—Matt. xxvi. 34. The foregoing circumstance was as certain to come to pass as it was that Jesus knew and said

it would. Hence Peter could not help or refrain from doing that which God determined beforehand he should do. Now it does seem from a natural point of view that one may not be held blameworthy for doing that which he could not help doing, even though it were sinful. A great deal of the argument for the overthrow of absolute predestination is probably from this standpoint. While I admit that Peter could not help thrice denying Jesus, yet I believe he was blameworthy for doing it. You remember that after the cock crew, Jesus turned to Peter and gave him a look that was doubtless so piercing that it brought vividly to his remembrance what he had done, and this in so short a space of time (probably not more than two or three hours) after he had told Jesus, "Though I should die with thee, yet will I not deny thee," thus making him to fully realize his guilt and shame for having done that which he vowed or affirmed he would not do. No marvel then that he went out and "wept bitterly." But if the foregoing circumstance was only a fulfillment of the determinate counsel and foreknowledge of God, which it most assuredly was, why did not Peter face the look of Jesus and say that it was absolutely decreed that he should thrice deny him, that it had to be, that he could not help it and that he was not going to worry over it? Such a conclusion would be in keeping with that of those who deny absolute predestination. While the foregoing incident was a very carrying out of a matter that God in his wisdom had determined should be done, yet we have no evidence that Peter tried to justify his denials of Christ by saying he could not help it, but his going out and weeping bitterly plainly showed that he felt guilty indeed. Peter evidently was a predestinarian. In his ser-

mon at Pentecost, a short time after his denial of the Savior, he ably set forth that doctrine in the following forceful language: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken." If Peter had stopped just here, and had told them that since their killing of the Prince of life was the very carrying out of the determinate counsel and purpose of God, they were not to blame, there would have been some grounds for them to claim that they should not be culpable for doing that which they had to, and could not help doing; but Peter spoiled all this self-justification theory or teaching by continuing, "and by wicked hands have crucified and slain." Peter later on says that certain characters and peoples had gathered together to do what God's hand and counsel determined beforehand to be done, and although he seemingly offered an apology, rather, for their killing of the Prince of life, by saying that he knew they did it through ignorance, yet he seems to hold them guilty and responsible for the act, by telling them that they did it by "wicked hands." Now if they by wicked hands killed the Prince of life, so also did Peter, by a sinful tongue, deny him. Peter in this notable sermon, among other things said, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." This language of Peter seemed to awaken them to a full and vivid realization of the atrocity of their act, and being pricked in their heart they gave vent to their feelings of guilt by crying out, "Men and brethren, what shall we do?" Here, it seems to me, was a golden opportunity for Peter to have said, Brethren, your gathering together was only to do what God had determined

you should do; you had to do it, you could not help it, hence you were not to blame, therefore you may not worry over it. But there is nothing left on record to show that he ever made such apology for them, or that they tried to justify their wicked act by saying they could not help it. The heart pricking seems to have brought such a realization of their guilt so intensely to bear that they probably had no thought of trying in any way to justify the heinous crime they had so recently committed. Their crying out, What shall we do? seems to have occupied their minds at this instant. Of course God "meant it for good" what they had done. It was indeed a very carrying out of his eternal purpose, and though they did it through ignorance, (Acts iii. 17,) a thing they would not have done had it not been through ignorance, (1 Cor. ii. 8,) yet since it was done, nor could it be undone, what else could they do than feel both guilty and sorry? We also see in the prayer of Jesus concerning this momentous circumstance that, although "they know not what they do," yet they were blameworthy notwithstanding; hence from the foregoing we discover that neither ignorance nor predestination absolved them from guilt. From the foregoing we may also deduce the following corollary: that whatever is true of any given circumstance is equally true in any similar circumstance. But we are so apt in our nature to look at spiritual things, things pertaining to God and his decrees, from a natural standpoint, courting the sympathy of the flesh, that we probably fail to compare spiritual things with spiritual. Paul in his letter to the Roman brethren, among other things said: ("For the children being not yet born, neither having done any good or evil, that the purpose of God, according

to election, might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." That God, before either one of those boys had done good or evil, even prior to their birth, loved the one and hated the other, is not congenial to our nature to see the justice in, but we are bound to concede that it was that the purpose of God according to election might stand, else deny the Scriptures. The apostle just here seems to anticipate what might be natural for us to conclude, and asks, "What shall we say then? Is there unrighteousness with God?" and answers himself by saying, "God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Just here Paul seems to anticipate what those who reason from a natural viewpoint—those who contend that absolute predestination and man's responsibility are incompatible, might entertain, by saying, "Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?" Yes, they are ready to say that if God decreed a thing should come to pass, it had to be, nor could it be prevented; that if God works all things after the counsel of his own will, it matters not what one does, he is only carrying out God's will, and hence should not be considered blame-

worthy for doing it. To such reasoning as this Paul answers by saying, "Nay but, O man, who art thou that repliest against God?" Should not one be very careful when arguing along this line lest he be found replying against God? If God hardened Pharaoh's heart so that he would not let the children of Israel go after he had consented to let them go, and then sent flies and frogs upon him sore because he objected to their going, who art thou, O man, that you would reply against God, or call in question the justice of it? If Pharaoh was only carrying out what God had predestinated he should do, if he was doing God's will, and hence not blameworthy, would not those who oppose absolute predestination be ready to ask, Is there not unrighteousness with God? that it were unjust in him to drown Pharaoh and all his army, together with his horses and chariots, when they were doing what God had determined they should do? But what saith the Scripture? "For this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Hence it becomes us to be still and know that he is God, that he doeth as he pleases in the army of heaven and among the inhabitants of the earth, and none can stay his hand or say unto him, What doest thou? (See Daniel iv. 35.) Paul continues his reasoning: "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew 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," &c. What if God, willing to make an exemplification of his wrath, by raising up Pharaoh "for this same purpose," and finally drowning him and his army in the Red Sea, and at the same time demonstrate his power in mercy by leading the children of Israel dry shod through the same, thus saving them from not only Pharaoh and his army, but from a watery grave? Yes, what? Are we ready to say then, Is there not unrighteousness with God? But Paul said, "God forbid." What if God loved Jacob and hated Esau even before birth? What if God should have mercy on one and harden another? What if God willing to and did make choice of a people in Christ before the foundation of the world, and leave out a people that shall be called the border of wickedness, and the people against whom the Lord hath indignation forever? But, says the objector, this would not give every one a chance to be saved, and would make God unjust and partial. "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Does the potter consult the clay as to whether the vessel shall be made unto honor or dishonor? Does not God hide these things from the wise and prudent and reveal them unto babes, nor give reason therefor other than that it seemed good in his sight? If we could be made to see and understand that God is a sovereign, that he is above all law, that he gives no reason for what he does nor offers apology as to why he does his will in the army of heaven and among the inhabitants of the earth, we would doubtless be more willing to be still and know that he is God, nor dare call in question

his sovereign right to and justice in the execution of his determinate counsel and foreknowledge as it seems good in his sight.

In conclusion, I desire to say that I believe the selling of Joseph by his brethren is one of the most striking illustrations of absolute predestination given in the Bible. I thought of taking up the said case, but probably I have already written at too great a length.

Your unworthy brother in sorrow,
THOMAS J. CARR.

FORT SCOTT, Kans., Sept. 2, 1913.

DEAR BROTHER KER:—A short time ago I forwarded to you a letter I had received from a dear brother, which I thought would be of interest to your readers, and I think I wrote a few lines expressing fear that the readers of the SIGNS may not have understood brother J. F. Beeman's position on water baptism. I am sufficiently acquainted with him to know that he would not consider dipping baptism unless it was orderly administered. With this I inclose a letter from him to me, which I would like to see in the SIGNS, because he has made his views very clear, so there can be no danger of his being misunderstood in regard to what constitutes scriptural water baptism. I know many brethren may not agree as to what baptism is referred to in Ephesians iv. 4-6, but I think most Old Baptists will agree that brother Beeman has explained what constitutes the dipping that is valid. I will leave it to your discretion as to publishing. You see he has said, "You can pass it to the brethren."

Yours with unfeigned love,
M. B. WEEDON.

TIAWAH, Okla., Aug. 17, 1913.

M. B. WEEDON—DEAR BROTHER:—Your letter of the 8th instant came a few days ago, and in replying to your request about what constitutes legal, scriptural, christian, water baptism, I am not certain that I can make it plainer than what I tried to express in the letters published in the SIGNS for January 1st, 1913, and in November 15th, 1911. I wish that you would read the last mentioned letter. On page 675 you will perhaps get my understanding of water baptism. But that I may be more positive than formerly I desire to say that there can be but one legal christian water baptism. The church is supposed to be the judge of what is the right baptism. The subject must be prepared by God's grace to see the way of salvation, and a holy desire to walk in that way by going down into the watery grave with the servant of the Lord qualified to administer the ordinance in the name of the Lord Jesus. The servant must be a gospel preacher, set apart by solemn ordination, and in fellowship with the church he is acting for. If the quickened sinner be prepared as spoken of above, and the minister a servant of the Lord and a servant of the church, there will be no mistake about the mode, one dipping of the whole body, a burial. The reference that I made about a lady being "dipped" many times, yet had not received gospel baptism, was to show that christian baptism can be many times counterfeited. This counterfeit baptism has not been received by orderly Baptists for hundreds of years. That water baptism can be counterfeited and pass among religious people claiming to be followers of the Lord Jesus you must admit, and sometimes this counterfeit passes right into churches holding to the doctrine of grace

and in the correspondence and fellowship of many Old School Baptist churches. Forty years ago I was well acquainted with two very prominent Elders in Ohio, who passed into the Old School Baptist churches on their Missionary baptism. These churches were in associations that corresponded indirectly with the Old School Baptists, and many of the members were readers and supporters of the SIGNS. One of these Elders preached for the Old School for more than twenty years. In the last thirty years I have known of several members who passed into the Old School Baptist churches of south and west Pennsylvania on their Arminian baptism. This is no proof that those churches did the right thing, but it is proof that the genuine baptism can be and is counterfeited. In Ohio and in Pennsylvania I fought against this disorder, but where it once gets a foothold, even among what we would call good brethren, it is like any other disorder or false doctrine, hard to handle without causing divisions. Again to summarize, a proper subject, a proper administrator, a proper mode, these should be the sole requirements for a legal baptism. If there be any one of these lacking there could not be a gospel baptism. There have been some instances where the candidate has imposed upon the church, and received baptism by the hand of the church's servant. A case of this kind might pass on for years before the fraud be discovered. This would never be a legal baptism, because the ordinance was given away to one not entitled to it. It never was legal, though for a time it looked that way; even before a discovery was made of the fraud it was illegal. Who knew of the fraud at the time of its commitment more than the candidate himself? Even he might have had an

honest carnal feeling to join a church for the sake of a home and to follow the teaching of false teachers, who say, "You ought to join some church." Your notice of my article in the SIGNS for January 1st, 1913, and Elder May's and Elder Chick's dissent from my views, do not agitate me in the least. If you carefully read after brother May you will notice that he has not brought a single argument to show what the Lord meant in the language quoted especially, Luke xii. 50: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished?" On the other hand, he speaks as though I countenanced counterfeit baptism. The point which I wished to show was that the baptism which Jesus speaks of as being in the future, and which was necessary to be accomplished to unburden him from his great work on earth, could never be counterfeited. Water baptism administered by the hand of sinful men could be and was counterfeited, even in the days of the apostles, as proven in the nineteenth chapter of Acts, which I have referred to in each letter published in the SIGNS. Although I am classed with the "absoluters," because I believe in the consistent attitude of the predestination of all things, yet I will not say in regard to the meaning of the words in Eph. iv. 5, that I absolutely believe it to have reference to the words of Jesus in Luke xii. 50, just quoted, but I may be mistaken in what the apostle means. As I have noted above, there can never be but the "one baptism" that our Lord speaks about, not even a counterfeit that can ever show a single feature of the genuine. Water baptism given to the children of men is counterfeited over and over, and the counterfeits are often declared to be genuine, and I have known many precious

brethren who have been deceived. I am not writing to cause any undue agitation of this subject among the brethren, but I will say that I am not alone in my view of this subject, though I have thought much about it for more than thirty years. Elder Gilbert Beebe preached on this subject in my presence, taking about the view which I have tried to show. If he has left any writing upon it I am not able to tell, but I think so, so it is not original with me at all. To understand the language of Jesus to his disciples long after his baptism in the river Jordan is to know that there never could be any other but one baptism. There never could be even a faint resemblance of such a baptism that our Lord was baptized with, except christian baptism, which points to it. The text that Elder Beebe used on the occasion above mentioned was Eph. iv. 4-6. His expression on the words, "one baptism," is still fresh in my mind; it was like this: "I do not think these words mean christian baptism." While Elder Beebe was a very able preacher, and not disposed to try to force his opinions upon the brethren, yet we cannot claim that his views are the exact standard for Old School Baptists, as many portions of the Scriptures have been differently understood from the apostolic age until the present time.

Since I commenced this letter I have reread my letter on baptism published in the SIGNS for November 15th, 1911, and I call your attention to it again, for then I tried to show the great importance to believers of the ordinance of baptism. The expression which I used in the letter on the resurrection in regard to the apostle Paul not being an eye-witness of the resurrection of the Lord Jesus, was drawn from the fact that at the time of his rising and ascension Paul

was yet unknown to the disciples as a believer, but a vile persecutor. Jesus had risen and ascended before Paul helped to stone Stephen to death. I do not think there is any record that Jesus ever appeared to any but believers after his resurrection. It is from the account given in Acts of Saul of Tarsus and from chronology that I have drawn my conclusion that Paul was not an eye-witness of His resurrection as the other disciples. I am not doubting the words of Paul in the least about seeing the Lord after his resurrection, 1 Cor. xv. 8: "He was seen of me also, as of one born out of due time." Margin, "or abortive" time. We find reference of Paul seeing the Lord on his way to Damascus. (Acts ix. 4, 17; xxii. 14, 18.) When he was in Jerusalem praying in the temple. In 1 Cor. ix. 1, he says: "Have I not seen Jesus Christ our Lord?" In Acts xviii. it is recorded where the Lord spake to Paul in the night by a vision, saying, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee, to hurt thee."

Now, my brother, I have written a great deal to tell you so little; may some of it be to your good, and if worthy you can pass it on to other brethren.

Your brother in hope of immortality,
J. F. BEEMAN.

FAIRMONT, W. Va., April 8, 1913.

DEAR EDITORS:—I have been thinking of writing to the SIGNS for some time, but have put it off from time to time, but this morning I will write, and if you count this worthy of a place in your columns you may publish it, if not, all will be right with me. I was born and raised in Marion County, W. Va. My parents are both dead. They both held to the Primitive Baptist faith, and gave

evidence of a better life than this. As for myself, I was an ignorant boy seeking the pleasures of this life, until I was called to a halt by the mercy of an all-wise God and Creator, and was brought to know him as the God of mercy, and one who will save his people without works or merit on their part. As I said, I was seeking the pleasures of this life, and was not seeking God, so it was not by my good works that I was brought to know the dear Savior Jesus Christ. He showed me what a great sinner I was by nature, and by practice also. I had many trials and troubles to encounter, which I will pass by in this letter. When about twenty years of age I went to a Methodist meeting in much distress of mind, and went forward to the mourner's bench, as it was called, and while striving, and praying as I hope, I felt some relief, and I hope that the Lord did bless me. O what gloom and darkness came over me before I left the meetinghouse, and I had a sad time for some days. One day while out in the fields I had a little hymn-book called Gospel Hymns, and as I opened the book my eyes caught these words: "Yield not to temptation, for yielding is sin." Then, O dear people of the true and living God, what joy and peace filled my whole being; all things seemed to be praising God, and I was also praising him. Then I thought I would never see any more trouble, but how greatly I was mistaken; doubts and fears soon came, and I thought that I was mistaken and deceived. Then I begged the Lord that if I were deceived he would undeceive me, and show me that I was truly blessed. At times afterward I felt his presence, and at other times he seemed to be far from me. After this I became dissatisfied with the ways of the Methodists, and one day while trying to pray it was shown plainly to me that when Christ

suffered and died on the cross he suffered and died for all my sins, all that I ever had committed and all that I ever should commit, and O what a glorious light this was to me, and what a pleasant sight it yet is to me. After a long struggle I left the Methodists and went to the Baptists, and was received and baptized by them. It seemed that when the time for me to be baptized came I wanted to talk and tell them something, but I did not know what it was. I went on for some time wanting to talk to that church, but did not, but after some time I asked liberty to talk to them, and did so. Then I thought I never would attempt to do so again, but could not refrain. As time went on trouble sprang up among the Baptists, and O what sorrow that gave me. No one can tell this but myself, and, if my heart does not deceive me, I tried to stand for the truth of the Lord. I hope that I did stand fast in the truth, for I had many precious things given me to encourage me, and I do hope that I am with God's people to-day: the Old School Baptists. If any one doubts this, let him prove it by the word of God, as this is the way to prove all things, and I do not want to be deceived. The Old School Baptists preach Christ as the way, the truth and the life.

Recently I started on a trip to Florida to see my sick sister, Hattie Linn. I went by way of Baltimore, to visit Elder Joshua Rowe, and from there with him to Washington. I am glad that I visited those two churches. On my way I became very sick, and was not able to talk to the church in Baltimore, but in Washington spoke about twenty minutes, and the members seemed very glad of it. As I was still sick, I went to the doctor's for him to give me a course of medicine.

He was like a father to me, and took me in. Monday and Tuesday were happy days to me; at least part of the time I was enabled to rejoice in my dear Savior. O how beautiful did the Scriptures seem to me, and I lay in my room thanking the dear Savior for his goodness to me. That evening I began to sink very low. My pulse ran from one hundred to one hundred and sixty a minute, and my temperature from one hundred and one to one hundred and four. By that time the doctor and his son, who is also a physician, became alarmed, and called in another physician. They examined me, and said that I could not live without an operation, so they took me to a hospital and performed an operation. They found a ruptured appendix and abscesses on the kidney and lung. I have not given all the details, as it would take up too much time and space. When they went to give the anaesthetic I realized it was death or life, and asked the Lord to be with me. I did not know very much after that for about twelve hours. I am now at home again. It seemed to me that the Lord gave me strength to bear my afflictions with patience. I felt reconciled to God's will, and felt as though I was willing to die if it were his will for me to go, and I said, Not my will, but thine, be done. But God spared my life. O how good he has been to me. His mercies endure forever.

But I will close, for it would take up too much space to tell all I would like to. I hope that I have written for the good of the cause. O let us love one another. I love, as I hope, peace among the Baptists. Let brotherly love continue.

Your unworthy brother,

JAMES W. LINN.

[WE are sorry indeed to read of our brother's affliction, but rejoice that he

was brought through it, and that he has been raised up to health again through the mercy of God. In such afflictions we learn how to sympathize with others who are afflicted.—C.]

TORONTO, Ont., August 3, 1913.

DEAR EDITORS:—I will ask you to again change my address from 320 Royce Ave., to 100 Wright Ave., Toronto, Ont., and I have a desire to add a few lines to the dear kindred in Christ. Having moved from our former place of abode at Alvinston, now over a year ago, I have not been able to meet with the saints in their solemn assemblies during that space of time, which has never been the case to my recollection since my baptism, now nearly thirteen years ago, and seldom if ever in the past twenty-five years. While there it was usually granted me to attend the meetings three, four and five times a year, and occasionally I would be favored with a visit from some of the brethren. Since coming here I have met a few who understand our language. One dear sister made my heart glad by hunting me up, having seen my address in the SIGNS, and our words surely flowed together like two drops of water. Those who have the privilege of attending the meetings can hardly imagine the dreariness of life without them. God alone knows how my heart yearns at times to again mingle with the saints in praises to our heavenly King, yet I do try to pray to him to reconcile me to his will, and to make my duty plain before me. When reading many of the communications in your paper I have had a strong desire to write and tell the writers how they comforted me and built me up in the most holy faith. Sister Ella Davis is now in my mind as one who is deprived of former privileges and who has written out of the

abundance of her heart. I felt I wanted to say to her, Write on. There are others I might mention, but space forbids. They are all good, but especially so when they meet your present condition of mind. Mine has surely been a strange condition for some time. I feel the Lord does surely bless me above what I could ask or think; his goodness is ever before me. He is kind and ever gracious, but I mourn my coldness, barrenness and unfruitfulness. The question arises in my mind, Have I been lulled to sleep? If so, it is a troubled sleep, for I feel restless and uneasy. I feel unfit for the world, for it seems but vanity. I feel that he who is so blessed as to have fellowship with God is spoiled for this world; yet while here there must be a place for us to fill. O if I could but acknowledge him in all my ways, and he would direct my steps, but I must confess my utter helplessness to do the good that I would. Sister McKinney has well expressed it, in saying the desire to serve the Lord is just as strong as the will of the flesh to do evil continually.

I would love to say more, but cannot command language to express what is felt within. Pardon my imperfections, and will some of you, if your heart be inclined, write to one who feels lonely for the company of saints and craves their fellowship? Do with this as seems best to you, also with the letter I inclose; it has comforted me much. May God's blessing attend you.

Yours very unworthily,

(MRS.) W. C. YOUNG.

BELLINGHAM, Wash., March 6, 1912.

MRS. W. C. YOUNG—MY PRECIOUS SISTER IN CHRIST:—You little know what joy and comfort your words of love and sympathy gave me, who feels to be

the least of all saints; but, dear sister, if I and all the dear children of the true and living God could only throw away that reserve which keeps us so distant from each other, and pour forth the words of love and gladness of heart which are so strengthening and encouraging to the weary, heartsore, sinsick ones, we could comfort one another. It is the new commandment which Christ, our precious Savior, gave to his loved ones just before he left them, to love one another. Then in his name why should we be ashamed to let our love flow out, when we know it is so comforting and is acceptable in his sight? It is a sore trial indeed to starve for want of food for the nourishment of our natural body, but O let that body die, and give me that food which is sweeter than honey in the honeycomb for the strengthening of the inner man, and for this I bow the knee unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. O that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit, that Christ may dwell in your heart by faith, that ye be rooted and grounded in love, and be able to comprehend, with all saints, what is the length, breadth and depth of the love of Christ, which passeth knowledge, and be filled with the fullness of God. And unto him that is able to do exceeding abundantly above all that we ask or think, be glory in the church throughout all ages, world without end. Amen. The fifteenth verse of the third chapter of Paul's letter to the brethren at Ephesus seems to be in my mind this morning, and I feel sure that God directed your mind and pen to write me, who, while I am not worthy to receive such missives of love, am surely strengthened and built up by them. As to my letters giving comfort to you or any of God's dear little ones, I do not see how it can be possible, for they are full of complaints of trials which I cannot bear alone, so tell them, for the sympathy I hope to receive from those I do love, if my sinful heart deceives me not. I know I deserve all, and even more affliction than is sent me, for you do not know, dear sister, how disobedient I have always been, while his love and protecting care have been over me. I feel that I have gone further into sin and disobedience than any one ever did, and it is only through his tender mercy that I have not been utterly cast off. O if I could only live over my unprofitable life, and live it all in his service, what a joy it would be to me; but there is only the husk left, I am receiving my just reward, and that tempered with love and mercy, which makes me weep and mourn and long to go home, where I will be with Jesus, where the wicked cease from troubling and the weary are at rest. That is our hope, that we will all meet there, without the loss of one, for if even one little lamb were left out, the number would be incomplete. Christ said, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." O what a glorious time that will be. We shall have no more fear of death, hell or the grave, for our Priest and King has overcome them for us, and there only remains joy for his children. Sorrow and sighing will be done away, and we will receive the full fruition of our hope. O is it not enough, dear sister, to comfort our hearts and satisfy us? When we reach the city

of our solemnities, our quiet habitation, we shall have this joy unspeakable and everlasting. We cannot describe or imagine it, for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Sister Young, it seems a strange coincidence that you should have been comforted by my letters in the dear old SIGNS, when I have felt that the editors only published them through forbearance toward me. I have esteemed your letters much, for they all seem so filled with the spirit of christian love and humility that I have many times wished that I could tell you how they built me up, and with many others have I felt the same desire. O that I could only write something that would comfort them as they have me, but my leanness and unfitness have kept me from writing for publication. I seem to get worse instead of better, although I try, like David of old, to go forth in the strength of Israel's God. I still talk for the little church here, (I am ashamed to call it preaching) but have tried several times to give it up and they will not let me. It seems to me it is with them as with the editors of the SIGNS, only through forbearance. If it is of the Lord, he will prosper us, but I surely feel dumb and blind, so if there is any good it is of the Lord.

I am able to be around and ride out some, but am not able to do any work. I was hurt again, causing the rupture in my heart (called aneurism) to enlarge, and the doctors say I must not try to do any work, or it will prove fatal. I have not strength enough to do even the little things needed. My wife is now in the hospital, having been operated on Feb. 15th for cancer. Pray for me. May the blessing of God rest upon you.

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

DAVIS BURCH.

PICNIC, Ky., June 15, 1913.

DEAR EDITORS:—There has never been a time since I first realized anything but that I felt the need of mercy, but never could feel that the power of money or of man was strong enough to save any one. I studied a great deal about religion, thinking I would work myself into favor with God some day, for all I ever heard taught was law religion, which I could not trust in, but did not know that the gospel was preached without money and without price. When I was about fifteen years old I attended a large meeting with the intention of seeking religion; but with all the things told to frighten people I never found this so-called religion. I often heard people say, Just give yourself to God and give up the world, but I did not have the power to do that. So I went on as before, and after I was married we were with my dear old father-in-law, and it came about that a Predestinarian Baptist preached at our home, and it was then I saw myself a vile sinner in the sight of God. I tried to beg for mercy, but the door seemed closed, and there was no help for me. I thought I had only a short time to live, and what would become of me if I died in my sins? I was sure I would go straight to that burning hell they talked of so much. This condition lasted a long time, and I cannot tell the many trials and the suffering I endured, but I wanted to keep it all concealed. Something seemed to say to me finally that when Christ ascended up on high he led captivity captive and gave gifts unto men. Then the words came with comfort: The Lord is my Shepherd, I shall not want, and I was

made to rejoice that salvation is of the Lord, and not of man, and I hope to be ever found trying to give to God all praise and honor, to whom all belong. I do rejoice when I can hear the gospel of Christ preached, for it is the power of God unto salvation to every one that believeth. This law religion contains no comfort, for we can have no confidence in the flesh, and we get from record and experience that there is none that doeth good, no, not one. So we know that our own righteousness is but filthy rags, and we know we are saved only by grace through Jesus Christ, who is our life, our resurrection, our all.

Yours in hope,

SALLIE ANN PATTERSON.

FORT SCOTT, Kansas, August 23, 1913.

MY DEAR BROTHER KER:—With this you will receive a letter I received from brother T. R. Pittman, answering my request for his views on Ephesians iv. 5. As there have been others who have written upon the same subject in the SIGNS some time this year, this communication, written as it is in such a mild, though firm manner, knowing, as he says, his conclusions may not all be in harmony with those of many of our brethren, after reading it, if in your judgment there would be no objection, I would like to see it published in the SIGNS. He has given his permission. I wish to say, though we see brethren differ as to what baptism is referred to in Ephesians iv. 5, I fear they have not made themselves clear as to what they believe constitutes scriptural water baptism with us as order-loving and God-fearing people. We love a church that is in order; they will see that their minister is in order; the mode is as we administer it, and the subject is one the church believes a suitable sub-

ject. There is no legal water baptism short of this, and do any of our people believe in any repeating?

In hope, your brother,

M. B. WEEDON.

EPHESIANS IV. 5.

“ONE Lord, one faith, one baptism.”

DEAR BROTHER:—I shall now attempt to write you, as you suggested in your last letter, some of my thoughts upon the above Scripture. My conclusions may not all be in harmony with many of our brethren, but my earnest desire is, when I write or speak, to adhere to what I feel the Scriptures teach. “Preach the word,” should be the incentive of every gospel minister, regardless of the opinions of men. Men are mutable, the truth is unchangeable.

“One Lord, one faith, one baptism,” is presented by the apostle as a succinct summing up of his arguments and deductions embraced in the preceding chapters of this wonderful book.

“One Lord.” The third verse of the first chapter expresses the authority and power of God as Father in his relation to the saints or the church in its concrete form: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” Then he follows with the declaration of the import of those blessings: “According as he hath chosen us in him before the foundation of the world,” &c., “having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” The will or choice of sinful man had no support in the mind of Paul, yet the great religious world predicates the faith of all men upon the liberty of the will to accept or reject the atoning sacrifice of

Jesus Christ, the Son of God. It rejects the truth that God hath made us (the saints) accepted in the Beloved. "I am the Lord; and beside me there is no Savior." It is so popular in the world to hear religionists making elaborate plans, supported with abundant money, to save mankind from eternal condemnation. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." They do not understand that Christ is the end of the law for righteousness to every one that believeth; they do not comprehend that it is God that justifieth; it is Christ that died, yea rather, that is risen again. In the opening of the second chapter it is clearly shown how those chosen, predestinated ones are brought to God as their Savior. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him."

"You who were dead in trespasses and sin." This is a clear statement of the condition of every man born into the natural world. They are endowed with natural life, and all are appointed unto death, and return to the dust from whence they came. They walk according to the course of this world, the laws of nature, according to the prince and power (sin) of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and the mind, and were by nature the children of wrath, even as others. There is no power of relief within that man appointed unto death; natural remedy will not reach the malady. There is a perfect remedy. "Behold the Lamb of God, which taketh

away the sin [death] of the world." "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in."—Psalms xxiv. 9. Paul vividly understood the remedy, and cheerfully gives it to penitent sinners. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)." Then in this quickened one sin revived, and for the first time he felt its terrible power. He with trembling fear, like Paul, said, Lord, what wilt thou have me to do? Realizing his lost condition, he humbly begs for mercy. In the depths of his distress there is given to him the blessed theme of the text: "One faith." By it he is enabled to cry, "Abba, Father," and made in a spiritual understanding to lay hold upon the hope set before him. Faith is the shield of defence to turn away all the fiery darts of the wicked. Therefore being justified by faith, he has peace with God through our Lord Jesus Christ. Then, following the quickening power of God and faith in him, he receives the last and glorious gift: "one baptism," which I understand to mean "the washing of regeneration, and renewing of the Holy Ghost." I do not feel that "one baptism" has reference to water baptism, as applied as an ordinance of the church, but that spiritual baptism bestowed by Jesus Christ, to wash away forever the sin of condemnation. The baptism of fire and the Spirit forever and completely appeases the wrath of God and assures the recipients immortality, eternal life, when Christ comes the second time without sin unto salvation. One Lord, the Savior, one faith, the gift of God to the believer, one baptism, the spiritual washing away of sin.

I do not find that Paul treated upon the subject of water baptism in the book of Ephesians. In all his epistles he alludes but a few times to the mode of baptism. He did not seem to dwell much upon that subject. The command for baptism was received from Christ himself, and the command and the mode were so clearly understood that it was never a subject of controversy. Paul declared: "For Christ sent me not to baptize, but to preach the gospel," &c. He baptized but few. He never shunned to declare and defend at all times the one baptism of the Holy Spirit, a baptism wholly wrought by the eternal Father through Jesus Christ the Lord.

"One Lord, one faith, one baptism," is the foundation upon which the church of the living God is builded. "Other foundation can no man lay than that is laid, which is Jesus Christ," the precious name that embraces all that is centered in the gracious words of the text. Every true believer is the recipient of all the graces embraced in those three words; he is then entitled to the ordinance of water baptism. The baptism of the Spirit destroys the power and effect of sin and appeases the wrath of God and assures the believer immortality, eternal life, when Christ the Savior comes the second time without sin unto salvation. "Then cometh the end, when he shall have delivered up the kingdom to God."

Dear brother, I submit these thoughts for your consideration.

T. R. PITTMAN.

HAVANA, Kansas, August 14, 1913.

OAK LANE, PHILADELPHIA, Pa., Aug. 3, 1913.

DEAR HOUSEHOLD OF FAITH:—For a long time I have had a great desire to pen you a few lines, but have not been permitted to do so, but this morning the

desire is so strong that I feel to make an attempt, hoping that the ever-guiding Hand will guide my pen, and may it be to the comfort of the little ones. Many times have different ones desired me to write, but no one would have had much comfort from it if written in my own strength, for I am vile, "a worm, and no man." I cannot speak the things that I would, nor keep from doing the things that I would not. I am as weak as that. O that I could love the heavenly Father more and serve him better. I look and see that he has guided me and kept me all my days, and I see how great a debtor I am to him. How rich is the thought that Jesus paid the debt, and O that I might have praise and thankfulness to the Father for his great mercy, but I seem so far from thankfulness. I was real sick a short time ago, and I thought I would be very thankful if I were permitted to get over the attack; but I afterwards questioned it, and it seemed to me it was gladness that I was not called to suffer so much, and could wait on my family. So my days go; I am a real mystery to myself. If I love as I have professed to, why am I at times so cold and lifeless and so indifferent to the better things? Why do I question so often if I know anything about Christ and him crucified? How do I see any difference in the Old School Baptists from other professed religionists? Why do I when I go to meeting go so far when it is such a trip, and pass by other places so much nearer? I find there is a power that holds me, and my conscience would not permit me to go. What! go where I would have to work my way? Ah, puny is my arm, and I would sink. All I can do is to beg for mercy and desire to be kept from falling; I have no strength of my own.

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

I have enjoyed the SIGNS very much for a few weeks, and the number before the last was truly rich. Brother Redd's letter was much to me, also sister Allison's. I thought, Now if could only write like that. Then came the thought of envy, and I desire to be kept from it. Often when I read these letters from the dear ones who are far from a church (visible) I feel the blessing to be hungry is so rich. They pick no flaws in what they hear, they condemn no language in the way it is spoken, they make no remarks about the manner of its delivery, but just digest every word that has a "thus saith the Lord," and praise God from whom all blessings flow. How rich a feast they have; to them all is good and precious. Then can they gather and feed and rejoice and love, and not see any imperfections, and they will not make a mountain out of a molehill. As I write these lines they seem to be so plain, but I do not believe one reader of them (should they be printed) will feel that he is hurt more than I feel to be as I pen them. O Father of all mercies, how glad I am that thou knowest me altogether. Yes, thou art One who cannot be deceived. Thou knowest the thoughts and intents of the heart. Yes, thou knowest that for a long time I have desired to be kept from so many evils, and it has not been granted me. But somehow this morning I feel different, and I am given for a little time to see that I have had some of these desires granted me for a little season. I have been given compassion and sympathy, and a desire that all his followers may lose the coldness that has seemed to creep among them, and be clothed with love one for another, and leave all contentious disputings aside, and bear with

each other in gentleness and long-suffering, each esteeming others better than themselves. To the afflicted I do desire that the Father will in his own time show his smiling face. How true it is that we cannot see the Father's face and live, but as he passes by we behold his back parts. When I read brother Yard's letter in the last SIGNS I was made to think of this passage. If brother Will had seen all this coming it seems to me he could not have lived, but when he was being brought out from its terror and distress he beheld the will of the Father, and could bless his holy name, feeling that the Lord is too wise to err and too good to be unkind. Is not this beholding his back parts, when one can look out of such affliction and give the Father all the glory, and praise his holy name? For those who are languishing on beds of sickness my prayer is, May the Father be near to comfort and ease your pain and distress, and may you be given faith and trust in his mercy. How very, very dependent we are upon him for all things. We are as helpless as we can be; of ourselves we are nothing, but in him all strength dwells, and he gives to us as is his pleasure.

Now I have used many words, but have said little, and very different from what I desired to. May we all be made submissive to God's will.

MARY HILL TERRY.

TO OUR SUBSCRIBERS.

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

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1913.

Entered in the Middletown, N. Y., Post Office as
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Elder F. A. Chick, Hopewell, N. J.

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

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JOHN XV. 22.

BROTHER J. H. McDonald, of Puyallup, Wash., has requested some thoughts upon the words of the Savior, recorded in John xv. 22: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." It has been a pleasure to us these many years to speak or write concerning the things that are written in the Scriptures. The one thing that has more often than any other thing marred our enjoyment in this has been our want of understanding and comprehension of what they contain, yet if we cannot reap the great harvest in this gospel field, it is a great blessing to gather the gleanings which our blessed Lord commands the reapers to let fall on purpose for us, and we feel willing to write here such thoughts as we have in reply to the request of our brother. When such requests come to us we nearly always feel sure that the writers themselves have far greater travel of mind about the text or subject that they name than we are given to have, yet we do not feel excused by reason of this from responding when we can, as best we may, and often it has pleased God to give to us some satisfactory thoughts concerning a text at the time when such requests came to us, upon

which we had not thought before or which before had been hidden from us.

First, we desire to call attention to the fact that the dear Redeemer could not have intended in these words to say that those of whom he spoke had never been sinners until he had come and had spoken to them. Surely there need not be much argument with regard to this. The minds of all who have come to know the grace of God through Christ in the pardon of their sins, know that all men are by nature sinners. The words of Isaiah have often been in our mind, as they bear upon this one great and awful truth that all men are, by nature as well as by practice, sinners. As recorded in the sixth chapter of his prophecy, when he had seen the glory of God, and had heard the thrice repeated testimony of the seraphim to his holiness, he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." The same vision of God and of his holiness that convinced him of his own sin also convinced him of the sin of all His people. Not only did he see that his own lips were unclean, but he saw that the lips of all the people were also unclean. He was a sinner, and so were they all sinners, and the general testimony of the Bible is that all have sinned and come short of the glory of God. The testimony of Paul was, "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." We do not need to multiply testimony here, we desired to simply call attention to the fact that the dear Redeemer could not have meant to deny this one great truth that all men are sinners. Let us also remember, as perhaps throwing some light upon the Savior's words, that sin and death were in the world before the

law of God was given upon Sinai. But by the law was "the knowledge of sin." After the law was given, men had no covering, no cloak for their sins; sin was in the world; sin dwelt in the hearts and was made manifest in the lives of all mankind before the law, but men walked in blindness, and were without the knowledge of sin until the law came. In a deeper and more heartfelt sense, Paul afterward, in declaring his own experience, said, "I was alive without the law once: but when the commandment came, sin revived, and I died." That is, as his language must signify, before the law came to his conscience he was at ease; he thought that he was righteous; his conscience had no power to convince him of sin, and he believed himself to be in the favor of God; but when the commandment was applied to his conscience by the power of the Holy Spirit of God he was awakened out of this vain satisfaction with himself, and saw himself the chief of sinners ever afterward, and that his righteousness was but loss and dross and dung before the Lord, and that the hopes which he had built upon his righteousness were vain. By the coming of the law to his conscience he obtained the knowledge of his own sin, and as a consequence he died, for death is by sin, and wherever sin is revealed to one in his own heart that one knows that death is his portion forever. So Paul said, "I died," meaning that all his former hopes had now come to naught, and instead of being able to claim eternal life because of his righteousness, only eternal punishment was his portion. It seems to us clear that it was in this sense that Paul died when the law came to him. All that was included in and that pertained to the law-covenant was calculated to declare the sin of men and their con-

demnation. There is not one thing in all the ritual law of Israel but that declares that men are sinners, but until the Holy Spirit enlightened their hearts and opened the eyes of their understanding this truth did not come to them. On the contrary, the blinded people sought to build up for themselves a righteousness by the deeds of the very law which declared that man had no righteousness in himself, and could attain to none by his own works. Paul had himself been thus blinded, but now through the light of the Holy Spirit he saw the folly of this way, and so was brought to know that salvation is of the Lord, while all man's works condemn him. It is not our works of unrighteousness that are but "filthy rags," but all our righteousnesses. By works of unrighteousness the whole body is defiled, and from the head to the feet all are wounds and bruises and putrefying sores. But the works of righteousness by which a sinner strives to cover the vileness of the whole body are themselves no better; they are but rags. They are not even clean rags, but filthy rags. This the law, when applied by the Spirit, reveals to us. If the righteousness of the law convinces of sin, or gives the knowledge of sin, how much more must the words of him whose words are spirit and life, when they come to our consciences, convince of sin. After the ascension of the blessed Lord the Holy Spirit came, and the dear Savior said that a portion of his work was to take of the things of Jesus and show them unto us, and among the things of Jesus were his words, therefore the Savior could well say again that the work of the Holy Spirit should be to convince the world of sin, of righteousness and of judgment. That which could appear but dimly under the moonlight dispensation of the law, now under the

dispensation of the gospel, when it is no longer night, but day, appears standing out in full relief. The law truly, as is testified, gave knowledge of sin, but the life of the dear Redeemer and his words gave a still clearer knowledge of sin. The law condemned sin, besides revealing it, but the life and testimony of Jesus much more condemned sin in the flesh. The law upon tables of stone forbade sin, which yet men still committed, and which the law had no power to save men from, but in the person and life of our blessed Jesus there was the perfect fulfillment of the law, for he did no sin, neither was guile found in his mouth, and thus he condemned sin in the flesh, as it is written. It is true that among men, in our ordinary life together as neighbors and citizens, one upright man, who is recognized as beyond doing the mean things that thousands of other men do, is itself a rebuke of sin, stronger and more weighty in the minds of men than any outward commandment can be. Infinitely beyond what the life of any man can be in this respect, the perfect life of Jesus stands forth and condemns sin. If by the law is the knowledge of sin, when that law is applied as it was to Paul when the commandment came to him, much more does the revelation of Jesus to our hearts as he who has fulfilled all the law and who has given himself for us, dying that we might be redeemed and live, bring the knowledge of sin, so that henceforth sin becomes to the believer more and more sinful. As the light of the Spirit shines in the heart, the hidden things within, the sin of our nature, come out to the light, and so every believer comes into the experience recorded by Paul, embraced in the words, "O wretched man that I am! who shall deliver me from the body of this death?" Sin becomes more and

more sinful, the more the light of the Spirit shines in the heart, and the words of Jesus as they come to be illumined through the Spirit, while they show us the mercy and grace that saves, also show the depth of that pit of miry clay from which we are saved. So it comes to pass that the soul which praises Jesus in the highest, also abases itself to the lowest pit and thus by the application of his words of spirit and life, after awhile the soul comes to say just this, I am a sinner saved by grace. All the way along, from the time when the blessed Lord takes a dealing with the soul to the end of this mortal life, we grow out of "all of self, and none of Christ," into "none of self, and all of Christ," and this knowledge is wrought in the soul by that light which shines upon the path of the just more and more to the perfect day. In that light the hidden things of dishonesty in us are revealed.

It appears to us that all the preceding thoughts are involved in the language of the text. As we said at the beginning, the text does not mean that all men are not sinners, nor that those of whom Jesus spoke were not from their birth sinners, but simply that his words spoken to them and his works wrought among them (verse 24) had made their sinful nature, their innate opposition to God and godliness, more clearly manifest than it had ever been before. The clearer the light of God's righteousness shined forth in his words and works the more plainly were their evil natures and works made manifest, even as the spots upon a garment grow more and more clear to view when the light of day shines upon them. It appears to us that the closing expression of the text shuts us up to this conclusion, as to the meaning of the first clause: "But now they have no cloak for

their sins." That is, they have no excuse, no covering, for their sin. In Romans i. 20, the apostle uses the same word concerning the sin and condemnation of both Jews and Gentiles; he declares the wrath of God against all sin to have been revealed, and against all sinners as well, saying in verse nineteen that this is because that which may be known of God is manifest in them. "For," he says, "God hath shewed it unto them." Then in verse twenty he says, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." This is the same thought that is embraced in the word "cloak" in the text. Notice here is no reference to the work of the Spirit of God in the heart of any man, but simply such a revelation of God as his works in nature and providence give; just such as the Jews themselves possessed, and just such as the Gentiles possessed. This was not knowledge of God wrought by the Spirit in the heart through the revelation of Jesus Christ, but it was just such knowledge as the natural Jews possessed under the old covenant. They believed in one God, and after many years of discipline came to reject all idols of wood and stone. It is clear that this is not spiritual knowledge of God, but only such as the natural mind can attain to. Even devils fear and tremble through the knowledge they have of the Divine Being, and devils recognized the Son of God when he cast them out of men in the days of his flesh. Now if the light of God's creation, which made manifest his eternal power and Godhead, took away from all men under the old covenant all excuse for their sin, is it too much to say that the still clearer light of holiness manifest in the words

and works of the Son of God would still more effectually remove the cloak from them, so that their sin should stand out in all its horrible deformity, and so that the disposition of man should appear as it is, irreconcilably opposed to God and his righteousness? Men in all former ages were just as much dead to God and dead in sin as were the men of that generation, but now this depravity was brought out into the clear light of day through the revelation of the perfect Savior. The light of the moon and stars at night will give us some dim knowledge of the things around us, but this will appear to be relatively no knowledge at all, compared to the revelation of the sunlight. It appears to us that it is in this sense alone that they would not have had sin had the blessed Jesus not spoken to them and wrought his works of righteousness among them.

May the Lord add to our knowledge of ourselves and of him; of ourselves as sinners, and of him as our perfect righteousness. C.

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Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

CHANGE OF ADDRESS.

ELDER C. K. HAINES has changed his address from Princeton, Ky., to Lakeland, Fla., and desires his correspondents to address him at the latter place.

MARRIAGES.

By Elder G. B. Bird, Sept. 3rd, 1913, at his home, Rell Farley and Liddie D. Smith, of Pike Co., Ky.

By Elder A. B. Francis, at his residence, Delmar, Del., Sept. 4th, 1913, Joshua E. File, of Los Angeles, Cal., and Miss Anna Isabel, daughter of the officiating minister.

By Elder J. B. Slauson, at his residence in Halcottsville, N. Y., Sept. 9th, 1913, Nelson J. Roberts and Katherine Mathews, both of Vega, N. Y.

OBITUARY NOTICES.

George W. Smith, a highly respected citizen, one of the early settlers in Pocahontas County, passed peacefully away after a lingering illness of bronchial trouble at his home in Albert City, Iowa, May 30th, 1913, aged 63 years, 5 months and 4 days, and was buried in the cemetery near his old home Sunday afternoon. The deceased was born near Decatur, Macon Co., Ill., Oct. 26th, 1849, the son of Dr. John G. H. and Martha Smith, being the third child of a family of eight children, three of whom passed the river in early life; the other four who survive him are A. J. Smith, of Webster, Wis., Mrs. Mattie Wall, of Columbus, Nebr., Mrs. Sarah Goodrich, of Bement, Ill., and Henry Smith, of Carey, Kansas. He was married to Annie Elizabeth Kemp, August 13th, 1872. To that union six children were born: William H., who died in infancy, Charles G., Edward E., James and Jennie, and Benjamin F., who also died in infancy. Four grandchildren and two nephews, Dick and Robert, who made their home with the Smith family until their marriage, are left, with his devoted companion, to mourn him. They moved from Illinois in 1884, settling near Laurens, where he resided until last fall, when on account of failing health they moved to Albert City, where his death occurred. Mr. Smith was a man of genial, even temperament, giving his time to his home and family, having a noble christian character, one who truly loved God and his Savior. In the year 1894 he, with his wife, joined the Otto Creek Baptist Church, and remained a faithful member until death. His loving-kindness leaves an aching void in many hearts, but what is our loss is his eternal gain. During his last illness, extending through nearly two years, he was an intense sufferer, yet bore all with patience and fortitude, returning a cheerful smile for the labors and efforts of the devoted wife and children, who so tenderly cared for him.

A large concourse of friends, neighbors and relatives attended the obsequies. His pastor, Elder G. J. Jones, of Knoxville, Iowa, preached the funeral sermon. The funeral was held in the English meetinghouse, in Albert City.

Mrs. N. C. Brizendine, aged 77 years, 3 months and 21 days, died at her home in Washington County, Idaho, near Weiser, after a two weeks illness, from which she suffered intensely, but bore her suffering with patience and manifested great faith and hope in her Lord and Savior Jesus Christ. She was born in Graves Co., Ky., and was the daughter of Berry and Barbara Barton, of Kentucky. She professed a hope in Christ when young, and joined the Old School Baptists in Henry Co., Tenn., and was baptized by Elder T. L. Daniel, and lived a faithful and devoted member until death. She loved the doctrine of predestination and election, and loved the dear brethren and sisters, and her door was always open to the dear people of God. She was married when seventeen years old to James L. Wells, and five children were born to them. In the year 1862 her husband died, leaving her with four small children to battle her way through the dreary years of that cruel war, and with loving care and perseverance she toiled and maintained her little ones and kept them all together. In the year 1868 she was married to T. J. Brizendine, and to them were born four children, two preceding her in death. They lived in Henry Co., Tenn., until 1878, then moved to Graves Co., Ky., then in 1900 they moved to Idaho. She leaves a husband and five children to mourn her death: G. H. and John L. Wells, of Texas, G. H. and Naully Brizendine and Mrs. Etta Lasiter, all of Weiser, Idaho.

Written by her daughter,

ETTA LASITER.

W. F. Richey, our beloved brother, was born Sept. 25th, 1835, and was married to Mary E. Powell in September, 1859, to which union were born seven children, five of whom survive him, one dying in infancy and one at the age of six years. His wife, who was a member of the Primitive Baptist Church, and always true to the cause, preceded him to the grave ten years. He and sister Richey joined the Primitive Baptist Church in the State of Mississippi, and afterwards moved to Arkansas, where he stayed several years, then moved to Freestone County, Texas, in the year 1890. They lived lives of honor and devotion to the Master's cause. Brother Richey was honorable in every walk of life, and so far as we know died without an enemy. The writer was with him in his last illness, and he frequently expressed his willingness and even his anxiety to die and be with Christ. In his last moments he looked into my eyes and said, "I am dying, good-by," and reached out his feeble hand, which I clasped in my own and bade him a sad farewell. We believe that his spirit has gone to God who gave it, there to enjoy sweet peace and eternal rest, where no trouble shall ever enter.

W. O. BEENE,

FREESTONE, Texas.

MEETINGS.

THE Lexington Old School Baptist Association will, according to appointment, meet with the Olive and Hurley Old School Baptist Church, Ulster Co., N. Y., the first Wednesday and Thursday in October (1st and 2nd), 1913. Those coming by rail will stop at Ashokan station, viz., U. & D. R. R. Ample provisions are already planned for all who feel to trust in the Lord to meet with us and enjoy the blessing that he is pleased to bestow upon us while together in fellowship of the gospel of Christ our Savior.

JAMES H. BEVIER, Church Clerk.

THE Old School Baptist Church of Lexington, N. Y., has appointed a yearly or two days meeting to be held with the church in Lexington, N. Y., the first Saturday and Sunday in October (4th and 5th), 1913. A cordial invitation is given to all lovers of the truth as believed by Old School Baptists.

FLETCHER MACKEY, Church Clerk.

THE Juniata Old School or Primitive Baptist Association will convene, the Lord willing, with Springfield Church, Huntingdon Co., Pa., Friday, Saturday and Sunday, October 10th, 11th and 12th, 1913. We extend a cordial invitation to all lovers of the truth to meet with us. Those coming by railroad either east or west will come on the Pennsylvania R. R. to Mount Union on Thursday and take the East Broad-top Railroad to Three Springs, where they will be met and cared for. It is only about two miles to place of meeting. Trains leave Mount Union at 10 a. m. and 4 p. m. We would like to see a good turnout, as it is the most convenient point of any church in our association.

AHIMAAZ MELLOTT, Pastor.

THE Soldier Creek Association of Regular Predestinarian Baptists will convene, the Lord willing, with the church at Mt. Pleasant, Graves Co., Ky., commencing on Friday before the second Sunday in October, 1913, and continuing three days. All Old School Baptists are cordially invited to attend. Those coming by rail from the north or east on the I. C. will be met at Florence station, nine miles south of Paducah, on Thursday evening at 4:30, and also Friday morning at 7:30. Those coming from the south will be met at Boaz, ten miles north of Mayfield, Ky. Those coming on the N. C. & St. L. from Paris, Tenn., via Murray and Benton, will be met at Oak station, six miles from the church where the association is to be held. Mt. Pleasant Church is located midway between Paducah and Mayfield, on the main Paducah and Mayfield road. Come, brethren, all who have a mind to do so.

Done by order of the church at Mt. Pleasant.

G. P. BOAZ.

THE New Harmony Association of Predestinarian Baptists will convene with Willow Springs Church, Texas, beginning on Friday before the second Sunday in October, 1913. Conveyance will be at Sipe Springs on Thursday for all who have a mind to come. Sipe Springs is on the branch line of the T. C. R. R. from Deleon to Crossplains. A hearty welcome is extended to brethren of like precious faith.

S. N. STEPHENS, Clerk.

THE Old School Baptist Church of Gilboa, N. Y., has appointed the second Saturday and Sunday in October (11th and 12th), 1913, to hold its yearly meeting, and extends a cordial invitation to lovers of the truth to meet with us, especially ministering brethren. We hope the Lord will put it into your hearts to visit us.

D. S. ELLIOTT, Church Clerk.

A yearly meeting will be held with the church at Snow Hill, Md., on the second Sunday in October, (12th) 1913. All lovers of the truth are cordially invited.

J. H. TRUITT, Church Clerk.

THE Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Frying Pan Church, Fairfax Co., Va., Wednesday, Thursday and Friday, October 15th, 16th and 17th, 1913. Trains will be met at Herndon, three miles from the meeting-place, on the line of the W. & O. D. Ry., Tuesday afternoon and evening before the meeting, and Wednesday morning. Frequent electric trains for Herndon leave Thirty-sixth and M Sts., Washington, D. C. To reach this terminus of the electric road, those coming into Washington at the Union Station will take green car marked Georgetown in front of the depot and transfer therefrom to the Old Dominion line at Thirty-sixth and M Sts., where car direct to Herndon is taken. We hope to see a goodly number of our visiting brethren with us at this meeting, and cordially invite all ministering and other brethren who can, to assemble with us at the above appointed time.

H. H. LEFFERTS, Pastor.

THE Old School Baptist Church in Wilmington, Del., expects, if the Lord so wills, to hold its yearly meeting in its new house on Jefferson St., between Thirteenth and Fourteenth Sts., on the third Sunday in October, and Saturday preceding, to commence at 2 p. m. on Saturday. All who love the truth are cordially invited.

By order of the church.

WM. B. TAWRESEY, Church Clerk.

THE Salisbury Association of Primitive Baptists is appointed to meet with the church at Salisbury, Md., October 22nd, 23rd and 24th, 1913. All lovers of the

truth are cordially invited. Those coming from the north take train that leaves Broad St. station, Philadelphia, at 3 p. m., and Wilmington at 3:44 p. m. Tuesday, 21st. From Baltimore, Claiborne boat leaves Pier 8, Light St. wharf, about 4 p. m. via Claiborne, or boat for Salisbury (all water route) leaves Pier 1, Pratt St. wharf, 5 p. m., 21st. Tickets for Salisbury; get excursion tickets. Those from Philadelphia and Wilmington can get ten day excursion tickets to Delmar. Those coming from the south take train leaving Cape Charles at 11:20 a. m. Tuesday, arriving at Salisbury 3:10 p. m.

GEO. W. MEZICK, Church Clerk.

THERE is a two days meeting appointed at Can-
mal, Pa., the fourth Sunday in October and Saturday
before (25th and 26th). All lovers of the truth will
be welcome.

By order of the church.

WM. M. HART.

THE Second Church of Roxbury will hold a two
days meeting, the Lord willing, at the yellow meet-
inghouse, near Roxbury village, Nov. 8th and 9th,
1913. Trains will be met at Roxbury Friday p. m.
and Saturday a. m. A cordial invitation is extended
all lovers of the truth to meet with us.

J. B. SLAUSON, Pastor.

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us.

THE Shiloh Old School Baptist Church, of Wash-
ington, D. C., holds her meetings on the fourth Sun-
day in each month, in Pythian Temple, 1012 Ninth
St. N. W., at 3 o'clock p. m. Take elevator to fourth
floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

Little Flock Predestinarian Baptist Church, of
southern California, meets every third Sunday at 11
a. m., corner of Park Ave. and Fifth St., Riverside,
Cal. A cordial greeting awaits all lovers of the
truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81. MIDDLETOWN, N. Y., OCTOBER 15, 1913. NO. 20.

CORRESPONDENCE.

JOB XXVI. 14.

“Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?”

In attempting to write upon a passage of Scripture I always feel as though I have attempted a great undertaking, and wonder if the desire to write is from above. If it be not from above, all that I write will be of no use to any one, and wasting time. One mind suggests that I stop writing, because what I write is of no use to any one; but these words came to my mind under rather peculiar circumstances. To-day has been a very stormy one; during the morning we had a thunder storm, and one peal of thunder seemed to shake the earth, there was a heavy jar, and immediately these words came into my mind: “But the thunder of his power who can understand?” In this chapter Job is setting forth, or making known to Bildad, the greatness of God, but he cannot tell how great the Lord is; no one knows; no one knows anything about the wonderful works of our Lord until the Lord reveals something of his greatness. Most of us have read during our school days that the earth turns or

rotates upon its axis, &c., but this is as far as we can go (naturally). The natural mind cannot know anything about the power that causes this revolution; no man by searching can find out God. Well, but, some one might say, cannot one who has been taught of the Lord teach this wisdom to another? I answer, No. They shall all be taught of the Lord, is the inspired word, and it is true. The book of Job is indeed an interesting book, because we have recorded there the dealings of the Lord with Job, of the sore troubles through which he passed and of the coming of his three friends to comfort him, and that they proved to be of no comfort to him, but instead were burdensome, and that the Lord in the end did deliver Job from his troubles. Our minds seem to inquire, Why was Job so afflicted? His three friends tried to make it appear to him that it was because of some secret sin, and of course prescribed a remedy. Now what do we see in this? Do we not see Job representing the gospel church, and his three friends representing legality? Job contended that the Lord had a right to afflict, and that it was just, and that he should receive evil as well as good at

the hand of the Lord, when his wife told him to curse God and die. There are some things which Job's three friends said to him that seem very near being the truth, when we merely consider them in the light of human reason, but when we are enabled by the Spirit to understand, we can readily see that they do not conform to the truth as it is in Jesus. It seems to me well to consider the words of Elihu, as recorded in the thirty-fourth chapter, verse five: "For Job hath said, I am righteous: and God hath taken away my judgment." Elihu is proving that if Job was righteous, as he had said, the Lord would not pervert judgment; he is showing that all the sufferings of Job were caused by wickedness, and he accuses Job of keeping company with wicked men, and with drinking up scorn as water, &c. Now what did Job mean when he said, "My righteousness I hold fast, and will not let it go"? I believe it was the Spirit speaking in him. Job was not referring to anything which he had done by his own works, but he was referring to the righteousness of Jesus; indeed, I believe it was the Spirit of Jesus speaking in him. Is there not just such a feeling in the hearts of the Lord's people to-day? They hold fast the righteousness of God, and will not let it go; they will not give this hope which they have in the finished and righteous works of our Lord and Savior Jesus Christ for any works of legality, and why? Because the Spirit has taught them that they are not saved by works, but by the grace and mercy of Jesus.

I am getting into a deep subject, but beautiful, and may the Spirit teach me to speak the truth. I perceive that there are those who would say that if this doctrine be true it permits one to do wickedly in this world, and that it is a danger-

ous doctrine, but let us look a little further into the matter. How does one come to believe this doctrine? I must speak experimentally, and we must consider man in his natural state understandeth only natural things, and the words of Jesus are very impressive when he told Nicodemus that he must be born again. Nicodemus could not understand how this could be. Man always has some kind of a religious notion, and the prevailing notion is that if we do the best we can that is all that is required; keep the ten commandments and all will be well. Such people are alive without the law just as Paul was, but what a difference when the light shines from heaven above the brightness of the noonday sun, and a voice accompanies the light; what effect does it have? We are told that Paul fell to the ground and said, Lord, what wilt thou have me to do? This is beautiful to meditate upon. Paul was zealous toward God, as he thought, when he was persecuting the church of Jesus Christ, but he was ignorant, for he confessed it after he obtained mercy. Instead of being saved by adhering to the mandates of the law, he finds that he will be forever lost because he violated the law of Christ. This is just the same experience of each individual whom Jesus has spoken to. Do you not remember, my brethren, when you were under the law, how that the law condemned you? how that you felt the law was just and good, but you were carnal, sold under sin, and how you tried to do that which was right in the sight of God, but you utterly failed, and that you sank in deep mire wherein there was no standing, and the harder you tried to get out the deeper you sank? This is true naturally; if one gets into the mire he must stay until some one comes to his rescue; so the

child of God must remain in the mire until One comes, and I will say, that One will come just at the right time; it may not be at the time one desires, but it will be at the right time, and this One will be our Lord and Savior, praise ye his name. Jesus comes and puts your feet upon a solid rock, and puts a new song in your mouth; you are now delivered from that horrible pit and miry clay, and have a feeling of gratitude to this One who has delivered you. It seems to me that you join in these words:

“All hail the power of Jesus’ name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.”

Why not crown him Lord of all, this lovely Jesus who feeds his flock like a shepherd? The above description of one in the mire is not fiction, it is not a picture, but a reality, as every heaven-born soul will testify. Do you want to continue in sin that grace may abound? I think I hear you say, No, but I am ashamed of everything I ever did against this lovely Jesus, and you still remember your sins, even though you are given an assurance at times that God for Christ’s sake has forgiven you, and you will remember them as long as you live in the flesh. May it please Jesus to save us from delusion. The doctrine that one can continue in sin, and roll it as a sweet morsel under his tongue, and will at last be saved, is false, and prompted by the evil spirit, which is the devil, and such doctrine cannot be charged to the Old School Baptists, for there is no class of people under the sun that hates sin as the Old School Baptists do. I know, or I hope at least, that I hate sin. I am ashamed to be in good company, for I am so sinful and prone to evil. By good company I mean Old School Baptists.

I feel like mentioning the association

at Delmar last fall; I cannot forget that meeting, indeed, I do not want to forget it. I must mention the names of Elders Durand, Chick, Poulson, Eubanks, Francis, Coulter, in fact all the ministers, but I had a peculiar feeling (some way I cannot just describe it) in looking upon the faces of the six mentioned, because they are well advanced in years, and I noticed how the Lord directed their minds, how they were enabled to present Jesus so beautifully. Surely they are fathers in Israel, and may those who are younger in years love them, for God is love. I cannot say this with too much emphasis.

Well, I have gotten away from the subject. “Lo, these are parts of his ways.” Job tells us that hell is naked before him, (the Lord) and that he stretcheth out the north over the empty place, and hangeth the earth upon nothing, and he divideth the sea with his power. Wonderful indeed is the Almighty, hence these words:

“Eternal Power, whose high abode
Becomes the grandeur of a God;
Infinite lengths, beyond the bounds,
Where stars revolve their little rounds.”

It is no wonder that one of old said, I am a worm, and no man. Many times for the last few years have I felt just this way, that man is nothing as compared with his Maker, and I have wondered why the Lord had respect unto man, but the answer it seems to me is in these words: “God is love.” Surely he is love, and he has said, This people have I formed for myself, they shall show forth my praise. Who is this people here spoken of that must show forth his praise? It is that chosen generation, that peculiar people spoken of in the Scriptures. We must notice that the Lord formed this people, and they are found in every nation, kindred and tribe under heaven; they shall come from the east and from

the west, from the north and the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God. These words are very positive, "they shall," no conditions or provisos. The word of the Lord does not return unto him void, for he said it shall not. So he doeth his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand or say unto him, What doest thou?

I am inclosing a few lines which came into my mind a short time ago when I was much cast down; they are yours to do with as you think best:

Help me, O Lord, to trust in thee,
And to thy promise may I flee;
Help me, O Lord, this truth to tell:
How thou didst conquer death and hell.

To Jesus may my thoughts arise,
To him who sits above the skies,
Hearing my praises and complaints,
Who is Lord of lords and king of saints.

If this letter is of any interest to the elect family you can publish it.

Yours in hope,

A. T. BENSON.

JULIAN, Cal., July 3, 1913.

DEAR BRETHREN EDITORS:—I will try to write you a few lines, thanking you for your kindness in sending me the SIGNS OF THE TIMES so long free of charge, because I am not able to pay for it. I am now receiving a small old man's pension of a few dollars, enough to furnish me with writing material and medicine, for which I am very thankful. Now, dear editors and publishers, if you think me burdensome I will ask you to discontinue the paper, as I am getting so old that I cannot expect to be here much longer. I am in the sere and yellow leaf, in my ninety-third year, and am getting very feeble, like Jacob of old, I am leaning on my staff. Why God has ever suffered me to live so long is more than I can tell, unless it is on account of the

black stripes due me; I know it is not for any good that I have ever done, for I know that I have been an unfaithful servant all my life. I questioned the call of my Master from darkness to light and from death unto life for sixty long years, thinking that I would get better, but was all the time getting worse. My burden was getting so heavy that I could bear it no longer, so I traveled all the way from Arizona to Lane County, Oregon, where I found a church of my choice, the church that Christ built upon the rock, and then I took up my cross and reported my case to the church, and was received, and baptized on the second Sunday in August, 1903, by Elder W. M. Gerard, in the full fellowship of the church, which I call my home in Christ. He is the true church, as he is the true Christ, and the only one there is. I only had the pleasure of remaining with my dear church one year, when I was called away to my old home in California, over twelve hundred miles distant. I do not recollect of not reporting to my church every month since I left it; that is a duty I think all church members owe to the church when they cannot attend. There is a church about a hundred miles from where I live: the Little Flock Church, at Riverside, California, with which I correspond. There are plenty of Missionaries here, but it seems that people of our faith are very scarce in these parts; it seems that God's little remnant is not popular in these days of progression. The popular denominations say that this little despised few will soon be a thing of the past, but they have stood for over nineteen hundred years, and still they stand. God has never been left without witnesses, and he never, no, never, will be.

Now, dear brethren, I am writing without glasses, and with the sight of but one eye, as I cannot see out of my left eye

enough to tell one letter from another, and I have to write with a pencil, as my hand is so unsteady. When I lack wisdom I ask of God, who giveth liberally. Without faith we can do nothing, and without light we can see nothing. When I want to write I always pray God to give me light, for we can do nothing of ourselves, and if we want to write anything to the edifying of his people we must ask of him. All the preaching I get that I can understand is through the SIGNS, and what comfort I get is from my Bible, and what writing I do is the pastime I have to while away my lonely hours. I am a little hard of hearing, so that makes it lonely for me since I lost my dear companion, over three years ago. As I said in the beginning, I do not know why God has not cut me off as a cumberer of the ground long ago, for I know that I have been a great sinner all my life, and if I am saved it is by grace, and grace alone, and but for the little hope I have that Christ died for me I would be the most miserable of all men. I know that if he died for me I shall be with him and shall see him as he is at the last, for he has said he will be with us at the last day.

Dear brethren, if you discontinue my SIGNS it will be all right with me. I have all my back numbers to refer to, and I know I have but a few more days to stay here, so pray for me in my loneliness, and excuse me for writing. I hope you will live long to publish the SIGNS, for what would the poor like me do without it? God be with us.

From an old worn out sinner in hope,
S. S. MILLER.

[WE are glad our aged brother has been comforted in his loneliness by the SIGNS, and we will gladly continue sending it to him.—ED.]

2 KINGS IV. 6.

“AND it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel: and he said unto her, There is not a vessel more. And the oil stayed.”

This passage is the history of a woman who was not only poor, but was in debt, so that her sons were in danger of being taken for bondmen to secure the obligation. It has pleased the Lord to present the church to our view as a woman, as the chosen and well beloved bride of the King's Son. Again, in her times of need, as a widow, as in this case; again, as one body, having many members. All the saints are one church, yet all have passed through individual experiences, and there is variety enough so that every christian experience is interesting, yet it is the same story of the work of the grace and goodness of God. Not only does every member of the church learn to know the warfare with sin, but each church has her own trials and deliverances, yet all have one faith, and are kept by the same almighty power; so these saintly women of old are representatives of the church in her various needs, trials and triumphs, and also of the individuals of which each church is composed. Jesus did not say to all the blind in Judea, Thou shalt see, but in every case where one was healed that one was spoken to personally, and each case was of a different trouble, so as to require different treatment, but all were in need, and there were no failures to cure when they cried personally to the Savior. One could not walk as he saw others walking; another could not see where to walk; another was leprous and could not go in the company of others, &c. In the Song we find the church spoken of as the fairest among women. In the New Testament we find women ministering to the Savior's needs, bathing

his feet with their tears and anointing him with very precious oil. John seems to be summing up all these figures in his wonderful vision of the church as redeemed and triumphant: "A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This woman spoken of in the text then represents both individual trials and the church in times of need. The woman is moral and upright; it is not for wrongdoing that she is brought into a needy condition, but that the power of God may be made manifest and left on record for all time, to show that he is our strength, our spiritual food supply, rather than schools to supply preaching; such cannot give the oil of joy for mourning. The woman with her family feared and trusted the Lord, a time of poverty comes upon her and she finds herself in debt, without any resource within herself or her natural powers. Are they not all brought to view, and in their own sight, as hopelessly in debt, with no good thing to offer? Surely her cry is from her heart; the old prophet knows that cry is not for show. The cry of the sinner to God for relief has never needed any scholarship to display it, it is too real for any counterfeiting. The cry is, I know the Lord has a people who are saved and are safe, but O, I am in debt; I have nothing to pay with; I must be banished from his love. The old pastors who love their flocks in this day all know the distress that is hidden under that cry, and the certainty of relief in the Lord's time. But the widow has only enough to keep her family alive a day or two more; the prophet comes that way, and she tells him of her sore distress. He is as poor as she, but he knows the Lord's power in delivering.

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

The prophet asks of her resources: only one pot of oil, so little, and she needs so much. Her creditor is pressing for payment, from him there is no relief by day or by night. Elisha did not increase the oil, or make it different from what it was; he only told her to pour it out, not to scatter it about in wasteful manner, but to fill all the vessels, not only those she had at hand, but borrow of her neighbors empty vessels. "Borrow not a few." The oil was a blessing from the Lord, her little hope is blessed in pouring it out to the filling of all the empty vessels that her sons found, but the vessels had to be empty ones or they could not have been used to contain this treasure. As applied to the individual it would mean to pour out one's distress to the pastor and to the church, but the text seems rather to apply to a church in a despondent condition. She is a widow, she has sons, but her husband that was her stay and support has been taken from her. She has been favored of God in times past by the care of a loving and God-fearing man, now she has lost her support; she has borrowed until she is heavily in debt, so that the little she has is lost sight of in her great need. When she makes her distress known to the prophet, he at once finds use for her sons: Go borrow empty vessels; you cannot take care of the oil with which God has blessed you without empty vessels; you cannot find them without looking for them; you cannot help the wounded man by passing by on the other side. They were not sent to look for a certain kind of vessel, nor did it make any difference to what particular neighbor they belonged, so that they were empty and would hold oil. "The oil of joy for

mourning, the garment of praise for the spirit of heaviness." For surely whenever the God of heaven pours out a blessing to fill the hungry, empty souls, it is the very oil of joy. The vessels are sought and found by her sons; they neither came of their own accord nor made themselves empty, they were passive in the matter, but were chosen vessels, and were empty, and were filled with oil that was miraculously poured out from what was apparently a very little store, while in reality it was only a little foretaste of the boundless store of love laid up for those who are hungry for that heavenly food. The widow begins to pour out, but what goes to fill the empty vessels does not decrease the stock she had, and she fills the vessels of mercy until her sons cannot find another one. There was no increase until she began to pour out, and there was none after all the vessels were full. The hungry, the poor in spirit and those who cannot get to meeting are ever around us; the fullness of the blessing of God is made manifest when we pour out our little hope. Our troubles often come in floods, but our joys are more apt to come in little things. A pleasant word, a word of hope, a manifestation of confidence, cheers our way, but must be poured out freely, even as the Lord has given us a hope in his mercy. Go then and pay thy debts; you have received comfort from the ministers of other churches, and from the members of other churches in your need. What have you given? What have you in the house? Have you a little of the oil of gladness yet reserved for a trying day? Are there empty vessels round about you? Has the Lord anywhere in all his word commanded to hoard his blessings? Has he not rather said, Freely ye have received, freely give? Also,

It is more blessed to give than to receive. And, Live thou and thy children of the rest. The widow is destitute and almost hopeless when her prayer goes up to God through the prophet, but after she has poured out of her little store until every vessel that could be found was full, and her debt all paid, she has an abundance, both for herself and her children. If the widow is a figure of the church, the oil is a figure of the gospel. The distress of those who are hungry for spiritual blessings is terribly real, and O the emptiness of soul. How can such emptiness ever be filled? Will the Lord ever grant me a personal token of his love? Are not such ones the empty vessels that were to be searched for by the sons, that they might be filled with precious oil? Yet the sons have no power to make one drop of oil more or less. Should they not search diligently that no empty vessel shall be overlooked? for when all are full we have no promise that mercy will still flow.

Since this letter was partly written I attended the Delaware Association, and met many there who give evidence by their walk and conversation that they love the cause, yet are not filled; some of them, too, went away without getting the comfort they sought. Here are still empty vessels for the sons to seek, to be filled with the oil of gladness. May they all come to know the abundant mercy of the Lord, whose love is as rivers of oil, and may those who cannot get to hear preaching be yet comforted by his words of promise, and their hope strengthened from time to time as they need with the assurance that the gospel speaks to them, and calls them by name by describing their condition.

A. E. RITTENHOUSE.

MATTHEW VIII. 15.

"AND he touched her hand, and the fever left her : and she arose and ministered unto them."

The subject was the mother of Peter's wife, and the touch was the finger of Jesus. The incident was one of many which set forth the power of God in Jesus Christ our Lord while he was in the flesh. When God said in the beginning, "Let there be light," the power and wisdom of his word touched all the machinery of time and set it in motion, both in the heaven and in the earth. The heaven received the touch of the creative power, and the sun and moon and stars sprang into their designated places, obeying the perfect law of their nature. The earth, also being touched by the same mighty hand of power and wisdom, immediately made manifest the springs of life and motion, by which it was meet for the use of him who created it, that it should bring forth joy and sorrow to a nation which should be spread all over the face of it. The whole of this wonderful creation was placed under the law of its own nature. Life is light, and heaven's myriads of wonder and beauty, which studded the whole canopy with glorious and unsurpassable brightness, reached down and touched the cold, dark earth, giving it both warmth and gladness, that it should bring forth fruit from the seed that God had planted there for the use of the nation that he had placed thereon, also clothing it with green verdure and making it a beautiful world. But alas, by the disobedience of the man (who had been given dominion over all the creatures of the earth) to the commandments which God had given him, thorns and briars sprang up in the earth, sin and death and pollution marred the once un sullied creation. But God was yet to be glorified in a new creation which he

created unto himself for his own pleasure and glory. The beginning and the first fruit of this new generation, and the power and the wisdom and the glory of it, were vested in Him who had touched the hand of the woman, and she was made whole, and who is prominent in the subject under present consideration. The generation of Jesus Christ, the church of the living God, which is called a chosen generation, a royal priesthood, an holy nation, a peculiar people, that (they) should show forth the praises of Him who hath called you out of darkness into his marvelous light, they are the people of Adam's race whose hearts have been touched with the Spirit of God, created in Christ Jesus, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. The woman "laid, and [was] sick of a fever," her disease was curable with medicine in the hands of the physicians of the land, but such physicians, however great their learning, however profound their knowledge, however wide their reputation, could not by simply touching the woman cure her disease; faith alone can stay the progress of a disease by a touch. Another miraculous cure by faith in the subject herself, by a touch, is recorded: "A certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment: for she said, If I may but touch his clothes, I shall be whole. And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague." When Jesus touched the hand of the mother of Peter's wife she had already beforehand received the

faith of God, she had already been born from above. Faith must answer to faith, and the answer is the remedy which produces the cure. When Jesus preached his own everlasting gospel to the multitudes which often thronged him, only the few could receive it who possessed the faith which God had given them. "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." Our hope then does not rest upon the things that are taught by our carnal mind, but upon that faith once delivered unto the saints.

"And she arose, and ministered unto them." How beautiful and how precious are the ministrations of the daughters of Jerusalem, and how joyfully she enters into the sanctuary of her Beloved, and with glad hands sets in order the house devoted to his worship, and then we hear the Beloved say, "Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." Our life in the church is made up of daily ministrations. In loving our brethren with pure hearts fervently we minister to them in deeds and in spirit. Inasmuch as the woman did minister unto those who were in the house, so also, whether present in body or in spirit, she ministered unto Him who had touched her hand and healed her. If we are sick we pray to Him who is able by his touch to heal all manner of sickness, and he ever heareth the cry of the sick and the afflicted. In our poverty we seek Him who is rich in mercy and abounding in grace, and he supplieth every need. If we are straying away towards Jericho we hear his gentle voice from behind, saying,

This is the way, walk ye in it, and, like Peter, we turn and look into his sweet, sad face, and then turn away and weep bitterly. Each trial and each pitfall in which we stumble are valleys of unrest through which we must pass in order to reach the haven of rest which is to be found only upon the bosom and within the folded arms of our gracious Redeemer, who toucheth us and we are healed.

B. F. COULTER.

PHILADELPHIA, Pa., Sept. 6, 1913.

WALKER, Oregon, July 6, 1913.

DEAR BRETHREN EDITORS:—My mind seems to be burdened with a subject of much concern to the household of faith. I know I am not worthy to admonish any of the children of God, but if it be his word it will not return unto him void, but will prosper in the thing whereunto he sends it, and accomplish that which he pleases. From time to time reports come of strife and divisions in various sections of the country, and we are naturally wondering about the cause. One of old said, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Many of us fail to go to God's word, but resort to carnal reasoning. Well-meaning brethren sit silently by and allow more assuming brethren to teach for doctrine the commandments of men, and throw a church into confusion about a small matter, because they are not sufficiently versed in God's precious word to know whose position is wrong; in other words, we have been too careless to study the Scriptures, the infallible rule of faith and practice, so we can hear all, prove all and hold fast that which is good, as we are commanded to do, simply because we have not been interested enough to know what is or is not good. The carnal mind

or reasoning is enmity against God, and therefore is entirely unreliable in the law of his household. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. This is the love of Christ, that ye keep his commandments. So if a child of God is reasonably well versed in God's word he should not be at a loss to know what action is proper, by taking time to hunt up the Scriptures that he remembers to refer to the subject under consideration. Jesus, the most high God and the lowly friend of sinners, the King and Lawgiver, was afflicted in all the afflictions of his people, and expounded every phase of their life as individuals and as churches, and the twelve apostles sit on twelve thrones, judging the twelve tribes of Israel, interpreting the law that Jesus laid down, more minutely applying it to the various conditions that arise in the churches; and beside this, "Search the Scriptures;" (Old Testament) said Jesus, "for in them ye think ye have eternal life: and they are they that testify of me." Holy men of old spake as they were moved by the Holy Ghost, and have left for our instruction, by prophecies, types and shadows, a complete delineation of the gospel of Christ and the christian warfare, and we do well to search them thoroughly for evidence of the best thing that ever was given to men: eternal life. But, says one, I cannot find time to read. That depends very much on whose servants we are; to whom ye yield yourselves servants to obey, his servants ye are. "Ye cannot serve God and mammon," says the King, so if our minds and affections are so much on the mammon of unrighteousness (the gods of this world) we

cannot obey the plainest and simplest commands of Him who quit the courts of all riches and glory to condescend to poverty, shame and abuse, even to the meanest reproaches of the world, and death itself, for us poor sinful creatures. Let us remember that one of the twelve judges said, "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 underfoot the Son of God [by forsaking his word and his bride for the beggarly elements of the world] and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? [by affirming it is part or all of works, when Paul says it is of grace and cannot be of both grace and works. See Romans xi. 1-7, and note the bowing of the knee to Baal is a temporal matter.] For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."—Hebrews x. 28-31. Satan, the bad master, often suggests that God is slack concerning his promises, but he is not, he will repay. Whom the Lord loveth he chasteneth. "No chastening for the present seemeth joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Read carefully Hebrews x. Many men have tried in vain to write a complete set of rules for the faith and practice of the saints, but at best they only cover a small portion of the ground that is so simply and completely covered by divine inspiration. It is far better to go to God's word, because he has said, "If any

of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." All Scripture is given by inspiration of God, and "he is not a man, that he should lie; neither the son of man, that he should repent," hence if we have a "thus saith the Lord" we need not fear contradiction; but men are fallible, and hence we are strictly admonished against teaching for doctrine the commandments of men. No doubt most of those who read this are better versed in God's word than the writer, but none of us know too much about his word, and if God in his wonderful mercy should enable me to provoke any to more searching of the word of truth much good will be done. The more I read the more I find how little I know of the vast oceans of doctrine, reproof, correction and instruction in righteousness contained in this one small volume. "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!" Let us note a few instances of simple clearness: "We know that we have passed from death unto life, because we love the brethren." "If a man say, I love God, and hateth his brother, he is a liar." This is the love of God, that ye keep his commandments. "Preach the gospel. * * * He that believeth, and is baptized, [as the house of Cornelius] shall be saved; [fellowshipped] but he that believeth not, [although he may be baptized] shall be damned [not fellowshipped]." "If there come any unto you, and bring not this doctrine, [of Christ] receive him not into your house, neither bid him God speed." Satan suggests, Better take him in and try him awhile; the world might point the finger of scorn if you do not. But the King's language is plain; who will we obey? whose serv-

ants are we? If we are Jesus' servants, certainly we will unhesitatingly obey what he says; 2 Cor. vi. 14-18 is plain. The flesh suggests that if we urge a brother to break off his hold on the world some poor widow might be left without an insurance policy. So did Judas, who was a devil, say, Why was not this ointment sold for three hundred pence and given to the poor? (John xii. 5.) And so did Satan suggest to Ananias and Sapphira, The Lord may not provide, so you had better serve both me (mammon) and God. (Matt. vi. 24; Acts v. 1-6.) When Jesus was an hungered forty days and promised infinitely more than a ten thousand dollar insurance policy if he would bow down to Satan, he spurned it. Now shall we, for whom he was so freely given, forsake his holy command for so paltry an amount, and that when we are not hungry and perhaps never will be? Elijah had plenty to eat when the ravens carried it to him. When the Hebrews were in the wilderness they were never allowed to prepare more than two days ahead, yet they had plenty. The grass of the field was better clothed than Solomon; God has promised it to you, he will also bring it to pass. "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Please, if you can spare time, read Matthew sixth chapter, especially verses nineteen to thirty-four. If God spared not his own Son, but freely offered him up for us all, how shall he not with him freely give us all things? The Savior says, "If any man will sue thee at the law, and take away thy coat, let him have thy cloke also." The flesh says, Do not do it, the people will laugh at you, and you might get cold. But whose servants are we? Paul said, The

time will come when they will not endure sound doctrine, therefore reprove, rebuke, exhort, not harshly and impatiently, nor with enticing words of man's wisdom, but with all longsuffering and doctrine. The flesh says, Give them milk with the doctrine or cream skimmed off, and enough worldly wisdom, good oratory and witticism to make it entertaining to the flesh. If you do not you will lose your congregation. Whom shall we obey? Of how much sorer punishment shall we be deemed worthy if we serve Satan and hypocritically pretend to serve Christ. There is a way that seemeth right to a man, but the end thereof is destruction. The way of the transgressor is hard. Let us appeal to Jesus and his word for counsel, for his yoke is easy and his burden is light, and his word is able to make us wise unto salvation.

I have simply referred to a very few of the bookful of plain words of instruction, to illustrate how perfect, thoroughly furnished unto every good work, the man of God is if he only goes to it instead of carnal reason for counsel. I am not writing these things from a holier than thou standpoint, nor because I am free from any of them, but from experience, and, I verily hope, by the mercy of Him who doeth all things well. I know by experience that my flesh is covetous, jealous and everything bad that any other brother's flesh is heir to, and hence the great reason to be charitable and try to bear one another's burdens, and especially to pray continually, for every moment when I would do good, evil is present with me. I sometimes have the desire, but how to perform that which is good I find not. I am speaking experimentally, if indeed I have any experience. How much easier it is when we think we find a fault in a brother to tell

some confidential friend than to serve Jesus and obey his command: to go to him, and him alone. Let me note two more full, clear admonitions: Matt. xviii. 14-23, and 1 Cor. v. 11, and let us remember when questionings arise how much easier it is to turn to the infallible rule with prayer, than to wonder and dispute for days, weeks and months over a question of doctrine or practice that is surely, plainly, fully and concisely answered in God's word. May God in his tender mercy guide us by the still waters, and to the glory of his perfect, holy name.

Your unworthy brother, in hope that I may enter the kingdom, even though it be through much tribulation,

G. O. WALKER.

REESE, Texas, July 6, 1913.

DEAR EDITORS:—I am in receipt of a good letter from my sister-in-law, which has been of great comfort to me. I feel glad to read from the pen of those who are endowed with power from on high to write so comfortingly to those who are cast down by the way, to bind up the broken-hearted, and strengthen the feeble knees, and to turn the lawful captives free. This was what the prophets were commanded to do. The blessed Master said that they who should give a cup of cold water in his name were blessed. Such sweet words from the pen or the mouth of the called and tried among the Lord's children build me up in the most holy faith, and enable me to go on my way rejoicing in hope of eternal life, which God that cannot lie promised before the world began. It encourages me when I see how humble and dependent the little ones feel themselves to be, for, as I hope, this is also my condition when it comes to the way and plan of salvation, and I

think it our duty when we receive such consoling letters from the poor and afflicted ones of the Father's family to send them to you to pass upon, and, if you see fit, to publish them, that they may be encouraged to the discharge of their duty which they owe to God and the household of faith. Write on, all you who feel so impressed, do not quench the Spirit, for if you do this you will suffer loss, you will not receive that sweet rest that is found in obedience. For, said Jesus, take my yoke upon you, and learn of me, and ye shall find rest to your souls. How sweet that rest is.

I remain your little brother in the bonds of love,

M. L. LILES.

WINNSBORO, Texas, June 8, 1913.

DEAR BROTHER AND SISTER:—As it has been some months since I have written to you, I will now make the attempt. We are both as well as we deserve to be, I suppose. Emma and Silas are here, having been called to the bedside of his father, who is very low. He seems some better to-day.

We received your letter some days ago, and thought to have written sooner, but John has been very busy. Well, Martin, we are still enjoying good meetings. Last Saturday and Sunday were our regular meeting days at Canaan Church, four miles from us, and we had brother Davenport with us. You may know him. He opened the meeting Sunday morning and gave us a good talk, as I thought, and was followed by brother Jones. His tongue was loosed, and he preached a grand sermon; surely the Lord was with him.

You told John that you were anxiously awaiting a letter from me. I cannot see why you talk this way, knowing me as

you do, for I feel to be less than the least, and too weak to even think of trying to comfort one who has been taught of God, as I believe you have been. If I had confidence in myself, as I have in you and others, it seems as though it would not be such a cross to me to write. However, I am writing and talking upon this subject all the time. Writing is mostly in my mind daily, but I cannot see why I am in this frame of mind so much. I try hard to control my mind, but I have long since found out that I am not my own keeper. I know that I am too weak to have such divine things with me all the time, and I fight hard against this frame of mind, but I cannot seem to get into the right attitude. I feel too unworthy to even have a name among God's people, much less seek to comfort one of them. I do not know how you are, but as for myself, I sometimes get into such a strange condition that I do not see how the church can fellowship me, and I do not think they would if they knew me as I am, or as I think I know myself. I am so prone to sin, so vile, am but as filthy rags, I wonder if it is possible that I am born again. I have almost forgotten how to pray, if indeed I ever knew. Often it is the case that I can only say, Show pity, Lord, O Lord, forgive. Then again, I hear others talking, and I glance back over my little experience, and something makes me say, "Amazing grace, how sweet the sound," &c. I do believe that if grace has caused my poor heart to fear, that grace will lead me safely home. I am not like some, trying to help the Lord do something that he has already done, even before the world was. I do not think that he needs my help at all, but poor me, I need his help all the day long, and I am perfectly illing to rest upon him in all things. I

used to be trying to help him, until I found that he could manage all his affairs alone, and I believe that what he has done is well done, and forever done, for he is God, and changes not. That sounds like predestination, does it not? Yes, I certainly believe in predestination of all things, from the least to the greatest, and that from before the foundation of the world, and I believe that his predestination will forever stand just as he has appointed it, and that all will take place just at the moment he predestinated it to occur. For this reason we must stand still and see the salvation of the Lord. He says, My grace is sufficient for you. So, dear brother and sister, "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." You can have no idea of the good it does me to know that the Lord is so wonderfully blessing you in going forward in the discharge of your duty. It would be as manna to my soul to see your tongue loosed to proclaim Jesus Christ, and him crucified, to the comfort and consolation of his little ones. How glad we would be to have you with us at our union meeting, which will be held the first Sunday in July, beginning on Friday before.

But now I must close, as I have written too much already. I fear that you will not get much sense out of this letter, for it seems to me that in writing I have caught at the shadow and missed the substance, but I believe that you will throw the mantle of charity over all the imperfections that are in it. May God

lead us in that narrow way that leads to eternal life, peace and happiness. I ask an interest in your prayers.

Your sister in much tribulation,
E. E. LILES.

HALCOTTSVILLE, N. Y., Jan. 13, 1913.

DEAR BROTHER KER:—I am herewith mailing you an article written by Arnold Bellows, which appeared in one of our local papers, and if in your judgment it would be good matter for the SIGNS, I would like you to publish it. Mr Bellows is not a member of the church, but always attends our meetings whenever he possibly can do so, and is a firm believer in the doctrine held by Old School Baptists.

Yours in hope of life eternal,
J. B. SLAUSON.

CHRISTMAS.

THE return of another Yuletide, bringing comfort to many homes and sunshine to many hearts, has a deeper significance than a mere holiday respite from toil, the exchanging of felicitations and the giving and receiving of gifts. The expression of good will and the giving of gifts are but the types and shadows of which Christ is the substance. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." With expressions of peace on earth and good will toward men was the humble birth of the righteous and glorious One proclaimed. Amid the formalities and customs followed in the commemoration of this auspicious event it may be well to consider the sacred import of Christmas. To comprehend the meaning of Christmas one must ascend the stream of time further back than the occasion when Mary and Joseph traveled that memorable journey to Bethlehem, for this blessed day had its divine incep-

tion back in the earliest twilight of the morning of creation, before the curse of sin had entered the world. To a sinless and perfect man had been given a righteous and inexorable law, the severity and strength of which were equaled by its penalty: "In the day that thou eatest thereof thou shalt surely die." A law would be without force if its infraction were without a penalty. It is the law that makes the commission of an act a crime, and the penalty of a law is equal to the reparation necessary for the restoration to the state previous to the violation of the law. To illustrate, if an unlicensed chauffeur were to drive a certain automobile valued at one thousand dollars, and as a result of this forbidden act the machine should be demolished, the penalty for the commission of this act should be the forfeiture of one thousand dollars, or its equivalent, but if the offender should be financially or otherwise unable to meet the requisition, he should surrender his liberty, and submit to prison confinement until the debt should be canceled. If no friend were to pay his debt, life imprisonment would be his doom. In this homely example are a few inspirations for Christmas thoughts.

Sin is defined in the Scriptures as the transgression of the law. Without the law there is no transgression. Paul wrote, "I had not known lust, except the law had said, Thou shalt not covet." Therefore it was necessary that a law should be given to our first parents; God must suffer sin to enter into the world, and man to fall, else how could the wonderful love, the all-sufficient grace and ample mercy of Jesus Christ be manifest? Knowledge is gained largely through comparison, and by contrasts, especially of opposites. The beauty and perfection of the lily are rendered more

striking when this flower is compared with the thistle. One would be unable to discern and appreciate beauty were it not for the existence of the antithesis of beauty. Were it not for darkness it would be impossible to conceive light, and had there been no sin in the world man would not have known God as a righteous, loving, gracious, merciful and long-suffering Being. Food is not enjoyed unless the partaker is hungry, and it is the thirsty who drink and enjoy the potations of nature. Only by realizing the sinfulness of sin can come hungering and thirsting after righteousness. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," and only the poor in spirit shall be rich in grace. Man must be lost before he can be saved. Hence the law and its transgression, the tempter and the Savior. Fallen man could not free himself. Like the penniless chauffeur who violates the law and demolishes the automobile, man cannot pay his debt to God. He cannot redeem himself from the curse of the law, but naked and condemned before God he must forever be a convict in the prison-house of sin, unless redemption is provided. His natural life must terminate, and he must be cast off from heirship in the kingdom of heaven. The law demands this penalty, and it must be paid; and it was paid, but by another. The seed of the woman came to bruise the serpent's head. God sent his own Son in the likeness of sinful flesh, condemned sin in the flesh, kept every jot and tittle of the law, answered its demands in full, paid the ransom price of fallen man, and his own precious blood released man, the sinner, from the prison-house of sin, and clothed his people, the church, of which he is the Head, with the garments of salvation, to raise them up

kings and priests unto God. The Mosaic law, which was holy, just and good, was added because of transgressions, until the Seed should come to whom the promise was made; and though sin is not imputed where there is no law, nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. Christ is the end of the law for righteousness unto them that believe. Through the law of God given to Moses on the mount offences do abound, yet through Christ grace doth much more abound. What an unspeakable gift to man! What wonder that heaven's noblest music celebrates the stainless birth, the sinless life, the ignominious death, the glorious resurrection and the mediatorial office of the immaculate Son of God. What wonder that the noblest of all themes is redemption, and the grandest of all literature is the inspired literature, the christian Bible.

Christmas has then many lessons for mankind, but they cannot be more than touched upon, and only a few of them at that, within the limits of this article.

ARNOLD BELLOWS.

COLUMBUS JUNCTION, Iowa, April 20, 1913.

BRETHREN EDITORS:—If an unworthy worm of the dust may thus address you. I have felt for some time that I would write you and send in my remittance, which I see is in arrears, but have had a feeling sense of unworthiness and barrenness of mind, unable to say anything interesting or comforting to the household of faith. I wish I could tell the dealing of the Lord with me as some of the able writers of the SIGNS tell it. I do love to read the communications of all the poor in spirit, for they seem to have walked the same paths I have trodden, and are filled with the same doubts and fears, having no confidence in self, ever

feeling the need of an advocate, One who is mighty and able to save, even to the uttermost. I know that in me (my flesh) dwells no good thing; that without his goodness and mercy I must perish; that if left to myself I should be cast out as a useless cumberer of the ground, a vessel fitted to destruction, yet if my soul is sent to hell, his righteous law approves it well. The Savior said, Blessed are they that mourn, for they shall be comforted. Surely I need his comforting presence to sustain me through all the journey of this wilderness life. The allurements of this life are many, and we are prone to run after them, to forget that we were bought with a price, even the precious blood of Jesus; blessed be his holy name. He declared, My sheep know my voice, and they follow me. Thine they were; thou gavest them me, and none shall be able to pluck them out of my Father's hand. I call my sheep by name, and they follow me, and a stranger will they not follow. There remaineth therefore no condemnation to them that are in Christ Jesus. He is their surety, and in him is everlasting life.

Precious brethren and sisters, you who have written such comforting letters, may the Lord enable you to write often, and guide your pen, and so lead your minds to comfort his little ones, to speak comfortably unto Zion; and you, dear editors, may God enable you to stand firm in the doctrine, to publish the good news of salvation by grace through the crucified and risen Jesus. I desire an interest in the prayers of all the saints. You who are of a broken spirit and a contrite heart, speak often one to another, remembering how your hearts did burn as He talked with you by the way.

Remember a poor, unworthy mortal, whose only hope is through the blood and righteousness of the meek and lowly Jesus.

J. L. THURSTON.

Moss, Tenn., May 12, 1913.

DEAR EDITORS:—I have been a subscriber of the SIGNS only a short time, having received in all four numbers, but if I know myself I greatly love the doctrine it advocates. I am now in the sixty-fourth year of my natural life. I was raised under the Arminian system, and have been surrounded by Arminianism all my life. I have often longed for the company of some regenerated soul, in order that we might talk in regard to the things of the kingdom, but so far I have been denied this privilege. I would like to talk at some length as regards my travel as a stranger and pilgrim on the earth, but I am too weak and ignorant to talk of spiritual things. I can only say that if I were to write a volume the half would not be told. I have spent many dark days, yes, even years, and if it were not for the work of grace in my soul I would be without God and without hope in the world. I grope the most of my time in darkness, although there are some bright spots in my journey that I never can forget. I have sometimes been foolish enough to think that the remainder of my days would be full of joy unspeakable, but to my sorrow it is but a little while until I am in the depths of despair, and made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Then it is that I fully realize that if in this life only we have hope in Christ, we are of all men most miserable. Satan has sometimes suggested to me that my profession is a delusion, but I take courage from the language of the apostle where he says that we shall not be tempted above that we are able to bear.

I pray God that he may keep you and all the contributors to the SIGNS humbly

bowed at the feet of Jesus, and that you may be enabled through divine assistance to wield the sword of the Lord to the satisfaction of all God's children. Now I ask you to overlook all the mistakes that I have made, and I would say further that you all have my very warmest and deepest love.

Yours in hope,

P. L. SAVAGE.

PRESCOTT, Ariz., July 9, 1913.

DEAR EDITORS:—You will find inclosed post-office money order for two dollars to aid in sending the SIGNS to some of the flock who are situated as I am, who have not the gracious privilege of hearing the gospel preached in its purity. There are many good letters and editorials written in the SIGNS, and I much enjoy reading them, as they are all the preaching I get. I have just entered my seventy-fifth year, and am a weary pilgrim in a waste howling wilderness. I have been reading from the pen of brother Silas Durand for many years. He is a dear old soldier of the cross, and O what a wonderful gift is his, and how precious to the hungry soul are the sacred words that flow from his pen. I feel a longing desire to behold the faces and grasp the hands of the dear old shepherds who have so faithfully fed the scattered flock, but alas, I feel like a wandering sheep away on the mountain, far away from the tender Shepherd's care, and were it not for the precious letters and editorials I read in the SIGNS I do not know how I would spend my time; also the precious little book, "Songs in the Night," which I read over and over with deep felt tears, and they never grow old.

Now, dear editors, there is one name in the SIGNS, Newton Peters, that awakens

old memories, and I may say carries me back fifty years, or to the time during the civil war. At that time I resided in Scott County, Ill., and near me lived a lady, a very dear friend, whose name was Nancy Peters. Her husband, Joseph Peters, lost his life in the service of the civil war. There were two children, Hattie and "Newty," as they were familiarly called. Now if this should meet the eye of that dear brother I would be glad to know if he was that boy. We were not naturally related, but I hope I may claim kindred with him spiritually, and trust I may be permitted to read many more precious letters from his gifted pen. O if I could only write such letters as the dear sisters do, it would be consoling in my lonely hours. My heart responds to them, but I cannot command words to express my thoughts.

Dear editors, may you long be spared as watchmen on the walls of Zion, is the prayer of a lonely old sinner in a desert land.

(MRS.) HARRIET UNDERWOOD.

WESTFIELD, Ill., Sept. 15, 1913.

DEAR EDITORS:—I write to tell you that I am still receiving the dear old SIGNS OF THE TIMES, as, I suppose, one of the "poor of the flock," as it has been some time since I have had the money to pay for it, and am sorry that I have not yet, for I do not know how I could do without it, but do not feel right to enjoy such a blessed privilege as to have it to read at the expense of the dear brethren and sisters. I am a poor crippled widow nearly seventy-six years old, and live alone, and reading my Bible and the SIGNS is the most enjoyment I have, as I seldom get to meeting, for I have no way to go very often, so I write to tell you that the SIGNS has been a source of great

comfort to me in my loneliness. Reading the good letters from the dear saints from all over the country makes me wish sometimes that I could take them by the hand and tell them how I enjoy reading their good letters. I have had a name with the Primitive Baptists for fifty-six years, and they grow dearer to me every day, but I feel that I am not worthy of a place with such dear people.

Now, dear friends, if you wish to discontinue sending me the SIGNS, do so, but I do surely thank you for sending it as long as you have. I have tried to get subscribers for you, but have not been successful; some say they think the price too high, but guess that is only an excuse. I think the SIGNS is the same now that it has always been. I read it in my early life, as my father was a subscriber then.

With best wishes to you and all the readers, I am, as ever, a lover and well-wisher of the dear old SIGNS OF THE TIMES.

(MRS.) MARY J. PETTY.

BELINGTON, W. Va., Feb. 17, 1913.

DEAR EDITORS:—It is through the mercy of God that I, a poor, afflicted mortal, am once more permitted to try and write you a few lines, and I hope this may find you enjoying good health. I received my SIGNS a few days ago, and you do not know how glad I was to get it. I hope it will come regularly now, for I dearly love to read it, as my health has been so bad for several years that I have not been able to get to meeting very often. I had to shed tears when I read brother Varnes' letter in the SIGNS; poor, afflicted brother, he may be gone to a better home by this time. I love to read the letters that the brethren and sisters write, for they seem to cheer my lonely hours.

Dear editors, if you think this letter is worth it you may publish it, as I would like to thank brethren Garrett and Elliott for their kindness in having the SIGNS sent to me, and I pray that the Giver of every good and perfect gift may bless them. Our blessed Savior said if you give a cup of water to one of his little ones you shall not lose your reward, and if any one offend one of these little ones that believe in him, he had better have a millstone hanged about his neck and he be cast into the sea; so we should be careful not to offend one of his little ones.

I will close by asking you all to remember me, and I hope that when done with the troubles of this world it may be my happy lot to hear that blessed voice say, Come, ye blessed of my Father, inherit the kingdom prepared for you. May God take care of you all.

Your unworthy sister,
ELIZABETH PHILLIPS.

CANADA, Ky., Sept. 16, 1913.

DEAR EDITORS:—I failed to get my SIGNS for September 1st, and would be glad if you would send me a copy. I received the Sept. 15th number yesterday, and like it well. My health is very poor. I am suffering with stomach and heart trouble, and am made to believe that the end is near with me, and though I dread death's chilling tide, yet I sigh for home, that blessed immortality for which we wait here in this body of sin and death. Sometimes I can rest in the sweet assurance of faith in God through Christ the Lamb, though I often feel lonely and forsaken when Jesus hides his smiling face, as I feel that I am about to cross the dark waters. All I have is a hope, but O what a rich treasure is this good hope of ours; it is indeed as an

anchor of the soul, both sure and steadfast. It enters that within the veil, and Jesus, the forerunner, has gone on before, and O how sweet it is to follow him even in death, in persecution, in reproach and shame. Ah, is not this the path of righteousness (Psalms xxiii. 3,) that he leadeth us in, through which all must pass who are the followers of the meek and lowly Jesus?

Yours in bonds, G. B. BIRD.

HARRISONVILLE, Mo., Aug. 11, 1913.

DEAR EDITORS:—Please send the SIGNS to my home address (Harrisonville, Mo., R. 6), as I am now at home from school, and will be at home all winter. I do not want to miss a number, for it is a source of comfort to mother and me, and is the best paper I have read that sets forth the Old Baptist faith; it contains just what I believe.

Yesterday and day before were our regular meeting days at Little Flock Church. Elders Hall, Summers and Hodges were there and we had a glorious meeting. One young brother offered himself to the church and was received, and was baptized yesterday afternoon by brother Hall; it was beautiful, and good to look upon. Little Flock has thirty members, and all in peace.

I hope you will get this before you send out the second number of the SIGNS this month, so you can send the paper to Harrisonville instead of Warrensburg.

Unworthily your sister in hope,
MABEL URQUHART.

HOPEWELL, S. Dak., July 15, 1913.

DEAR BROTHERS:—Please find inclosed post-office money order to pay the amount due for the SIGNS OF THE TIMES, and advance my subscription for the balance. I do not wish to miss any numbers, es-

pecially those telling of the Delaware River Association, as the Kingwood Church of that association was my home from 1866 until I came west in 1877, to Nebraska, and since May, 1901, we have lived on a "homestead" here in South Dakota. The past three years have been very dry ones, and crops have failed, and having had seed and feed to buy, then losing the crops, have kept us close for cash, and that is why our subscription got so in arrears, and we desire to thank you for your kindness in continuing the paper to our address so long.

I well remember Elder Chick's first visit to Kingwood, and of his visit at father's house, also the sermon of Elder Durand's at Wm. Sutton's, spoken of in the SIGNS by George D. Conklin, as I was there. Those times are dear to my memory. That was some forty-seven years ago, when I was nineteen years of age.

Very sincerely your brother, I hope,
E. R. MYERS.

MIDVALE, Idaho, May 22, 1913.

DEAR BRETHERN EDITORS:—As the time has about expired for which I subscribed for the *Gospel News*, I now wish to become a subscriber of the SIGNS OF THE TIMES, for I enjoy reading the letters from the dear brethren and sisters so much I eagerly look forward to the time when the SIGNS will come, for I am sure of a feast, as it always comes laden with sweet messages from the dear saints, which is a great comfort to poor, unworthy me, and if my sinful heart deceives me not, I love the gospel truth that it so ably sets forth: the gospel of our Lord and Savior Jesus Christ. To him be all power, honor, glory and majesty on high. Pray for your little, unworthy sister, for I feel poor and needy.

I inclose a money order for two dollars, as the SIGNS is all the preaching I get, or all that I enjoy, as there are no Old Baptists in this part of the country that I know of, so I am very lonely.

Your sister in hope,

(MRS.) W. F. SEID.

LEBANON, Kan., July 9, 1913.

DEAR BRETHERN EDITORS:—By request I will write of a precious meeting which was held last Sunday, about seven miles southeast of Glenelder, Mitchell Co., Kan., at the meetinghouse called Honey Creek. Elder J. H. Hammon met with us and preached for us, much to the comfort and encouragement of all present, and the Lord seemed to be with us. A small band of brethren and sisters try to meet at that place once a month, on the fourth Sunday, and Saturday before. Elder Joseph Ford, of Seneca, is our pastor. His wife had been poorly for several months, so he could not be with us regularly, and she passed away June 21st. We would be glad to have more of the brethren and sisters meet with us.

Your brother, I hope,

W. S. AYDELOTT.

NORTH BERWICK, Maine, Sept. 23, 1913.

DEAR BRETHERN:—My attention has been drawn to a mistake of mine on page 549, which should read, "twenty-sixth of Job," and on page 553 read, "There are dreadful thoughts thrust into the mind by the devil."

FREDERICK W. KEENE.

TO OUR SUBSCRIBERS.

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

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1913.

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.

REPLY TO BROTHER MILLER

DEAR ELDER CHICK:—I, as an old worn out sinner, would like to ask you to give your views on a few portions of Scripture. The first is Galatians iii. 28: "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." Are we all in the body of Christ, or are we all in separate bodies, knowing one another as we know in this life? I hold a different view from most others. If I am wrong I want to be made right, for it is the truth I am seeking. I am in my ninety-third year, and do not want to die in error. I am but a babe, anxious to learn. Now in the case of the seven brothers having one woman for wife, it is said that they are not to be married in heaven. If this relation is not to be known in heaven, how are we to know our friends there? I have been a reader of the SIGNS for some time, and my name has appeared in its columns a number of times. I have always enjoyed the good editorials and correspondence. Should you not notice this request, I will take no offence, for I know your time is all occupied. The SIGNS is all the adviser I have, which is my reason for asking these questions. I am more than twelve hundred miles from my church, and have seen but one brother of my faith here for nine years, Elder Fish, of Illinois.

Your brother in hope,

S. S. MILLER.

JULIAN, Cal., Aug. 25, 1913.

We shall be glad indeed if we can write anything in reply to the requests of our aged brother which will be of any satisfaction to him. It is but natural that in his old age his mind should rest much upon the future world, and what it shall be like. As we are growing older we

find that this is more and more the case with ourself. As with increasing years little is left to anticipate in this life, it would be strange indeed were not the thoughts of those who believe in Jesus, and have hope of the life to come, to rest much upon the things that are beyond this life, yet there is but little we can know of that life until we enter it. What will it be to be there? is a question which seems to grow weightier and weightier with us. But all that we can now know concerning that life is what few intimations are given us in the word of God concerning it. The Scriptures do not answer many curious questions which may come up in our minds relating to that world; indeed, but very little is said in the Bible about it. We feel sure that if it were needful that we should know here about all that pertains to that life, the Scriptures would have revealed it, for we know that the Scriptures contain all that is necessary to godliness or to perfect the man of God, and this certainly is sufficient while we are below. They also contain the promise of the life to come, which is declared to be free from sorrow, sin and dying, thus holding out to the believer the consoling truth that it shall not always be with him as it is now. Here is a state of warfare, of unrest, of dissatisfaction, which must continue so long as we are not perfected, but there and then we shall be satisfied when we awake with his likeness.

First, we desire to call attention to the text in Galatians which our brother has quoted. It is not our understanding that the apostle is speaking there of the future world at all. A careful reading on the connection will, we think, show unmistakably that the theme of the apostle is to set forth the union of all who have believed in Christ in one body,

as it were. Naturally, among those who had believed, there existed still all the distinctions of state, or calling, or birth, that had been among them before, but the choice and redemption of men in Christ was without consideration of these natural distinctions, and it mattered not whether men were naturally bond or free, rich or poor, Jew or Gentile. In the kingdom of God none of these distinctions existed. God does not look upon the natural qualities of any man; with him there is no respect of persons. The slave to him is as the man that is free, the Gentile as the Jew, the poor as the rich. He calls men from out of all these classes, and their position in this life has nothing at all to do with this call. Because a man is a Jew he is not therefore accepted in this new kingdom of grace, and because he is a Gentile he is not rejected. A man's wisdom does not help him enter the kingdom, and neither does his ignorance serve as a bar to that entrance. Illustrations might be multiplied here, but we will forbear. The apostle's declaration here means, in short, that there is but one condition of entrance into the kingdom of God, or into the visible church union and fellowship here below, viz., that one be in Christ Jesus. Having this living union with Christ, all have faith, all have been baptized in spirit into Christ, and all have put on Christ. Every earthly robe has been put away at the entrance of this kingdom, and all dwell there clothed in the one robe of the righteousness of Christ. Still further, as this is the case with the kingdom of God here on earth, much more will it be the case in the world of final glory. In this life this perfect union in Christ of all classes of men is much marred and hindered, as to our experience of it, by the conditions of the flesh, but all that

hinders here will be removed there, and we shall be like our Savior, for we shall there see him as he is. It is true, and will remain so while we live on earth, that we shall see in part and know in part, but there, where that which is perfect is come, we shall see as we are seen, and know as we are known. Much more belongs to the theme of the text, but we believe that the above presents the substance of the apostle's meaning.

In the second place, we desire to notice especially the questions of our aged brother regarding our life in the world to come. He has referred to the language of the dear Redeemer, regarding the question of the Sadducees who denied that there was any resurrection, or that there was any angel or spirit. Jesus had taught that there was to be a resurrection of men at the last day to life and immortality. This they knew, for they had heard him so declare, but, denying this as they did, they thought to catch him by asking what they supposed would be an unanswerable question. They put before him the case of seven brothers who has one woman to wife, one after the other, which was according to the law of God given to the Jews. (See Deut. xxv. 5.) They did not lay before him the opposite case, of one man having seven wives, for the reason that it was their thought, no doubt, that the Master might reply, There is no difficulty in this, for there it will bear as here, men may have more than one wife, but a woman cannot have more than one husband, and they say, "Whose of the seven shall she be?" This brought out one of the most sublime utterances from the Savior, and one which ought to satisfy all minds as regards the existence of natural ties in that world: In that world they are neither married, nor given in marriage, but are

as the angels of God, being the children of the resurrection. Much is said in the word concerning angels, but nowhere is it intimated that there are fathers or mothers or children among them. Such relationships are not known by them; each one stands forth as the direct creation of God. Even so is it with regard to the redeemed in that world. The marriage relation does not exist there. This relation is the foundation of all other relationships among men. If, therefore, this relation does not exist in that world, certainly no other can. This is the chief relationship among men, the one out of which all others spring. Without this one no others could exist even here. If, therefore, the dear Savior's language is received and believed by any one, that one must also believe that in that world the redeemed shall not meet as parents and children, brothers and sisters, husbands and wives, but as is the case here in the kingdom of God, there will be neither one class nor the other, but all will be kindred in Christ, and the relationship which all will occupy there will be simply children of God and heirs of glory in Christ. Many thoughts will arise in our hearts relating to our loved ones gone before, and it is but natural that we should desire to see again those whom we have loved. We do not feel to condemn those who have lost children by death for the feeling that they desire once more to see them, and know them as their children. Parents' hearts must be tender toward their children, and when they are taken from them by death it is but natural to long to see them again, but all this is of the flesh, though it is the flesh manifested in the most tender way. It has been our feeling that if we are so favored as to gain that blest abode, we shall be so occupied with the glories of the dear Savior, and with

the desire to exalt and praise him in the highest, that we shall have no room or time left for the consideration of anything else. Every power will find full employ in contemplating the God and Savior of men, and we do not in the word hear the redeemed singing praise to self, or glorying in the reunion which they have had with former friends, but rather saying, Worthy is the Lamb, and with the angel host singing, Glory to God in the highest. A whole eternity will not exhaust the glories of Zion's King, her God and Savior. In full harmony with this are the words of the sweet singer of Israel, Psalms lxxiii. 25, 26: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." Surely David must have been in the Spirit ere he could say such things as these. See what he has here said: "Whom have I in heaven but thee?" Not even angels or redeemed men engaged his attention when thus in the Spirit, God alone was his desire and hope, his riches and his life, and thus beholding the hope set before him in heaven, he could also say, There is none upon earth beside thee. All the vain things of earth now took, in his view, their proper place, and came to be counted as nothing, while in this spiritual state of mind, and this God was the strength of his heart and his portion forever. His portion here, and his portion in eternity. All this does not mean that there shall be a destruction of individuality there. The union of saints in Christ here, where there is neither bond nor free, male nor female, after all does not signify that Paul is not any longer Paul, nor that Peter is not any longer Peter. That union which is so sweet and dear in the churches of the

saints here exists between men and women who still have an individual existence upon earth. Salvation has come to men and women personally, and it will be the case, we may be sure, that it will be the song of redeemed men and women that shall exalt the Lord forever and ever. We have scriptural proof of this, as it appears to us. In the translation of Enoch and Elijah, they were not merged into one, but they are still in glory, individually praising the Lord. In the New Testament, inspired men spoke of them separately, and individually, and in the mount of transfiguration, Moses, who had died, and whom the Lord buried, and Elijah, who did not see death, but ascended in the body into heaven, both appeared, talking with Jesus of his decease which he should accomplish at Jerusalem. The three disciples saw them and heard them, and knew the theme of which they spoke, and knew them, and so we know that Moses and Elijah were not as yet merged into one individuality. Twice in Revelation it is recorded that when John would have worshiped the messenger who showed him the wonderful things which he saw, and John would have bowed down and worshiped him, he was bidden not to do so, for, said the messenger, "I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book." Which one of the prophets he was we are not told, and it would be hut vain speculation to inquire, but it was one of them, who was now sent to John, and who showed him the things which must shortly come to pass. We speak of this to enforce the thought that men and women are saved, and men and women shall in heaven do God's will, and praise him forever. Whatever the change may be when saints enter that

world, one thing seems sure from the Scriptures: they are not thereby hindered from communion, as God wills it, with their brethren on earth. These things our frail minds cannot grasp, but faith rests upon the testimony of God's word and believes what is there written.

All these things of which we have spoken are but feeble glimpses of what that world shall be, but our God has, for his own wise purpose, hidden that which it is not needful that we should know, so we now leave these thoughts to the consideration of our aged brother, and may they be blessed to him and to others, if it be the will of God. C.

CIRCULAR LETTERS.

(Written by Elder F. W. Keene.)

The Maine Old School Baptist Conference, assembled with the church at North Berwick, Maine, to the churches composing the associations with which we correspond.

DEAR BRETHREN IN THE LORD:—We greet you again in our annual epistle, wishing you grace, mercy and peace from God our Father and the Lord Jesus Christ. Your correspondence and messengers have come to us, and we feel it is an unspeakable mercy from our God that we continue to be found in the fellowship of the gospel of Christ. Believers in our Lord Jesus Christ are often in need of the strong consolations of the gospel, for their pilgrimage is often amidst troubles and conflicts and afflictions, and they find themselves weak and wearied. We should be cast down indeed were it not for the sure mercies of David. O these mercies of our God are not as a deceitful brook that fails in a time of drought, but the mercies of the everlasting covenant are unfailing, refreshing and strengthening, and they are

sure to all the seed. It is part of our comfort to know that He who hath begun a good work in us will perform it until the day of Jesus Christ. Having called us unto his eternal glory by Christ Jesus, we are made meet by him to be partakers of the inheritance of the saints in light. He will make known the riches of his glory on the vessels of mercy afore prepared unto glory, even us whom he hath called; not of the Jews only, but also of the Gentiles. That faith and hope and love wrought in us by the Holy Ghost shall not fail us, so the believer by the power of God continues to hope to the end. It would be very discouraging if we were called upon to pursue our journey, to engage in the warfare that necessarily is the portion of the called of God, at our own charges. We have no resources in ourselves, and consequently no sufficiency for any such undertakings. God will provide. This is the glad tidings of Christ's gospel. All things for our pilgrimage, for every step of the way, are amply provided for the heirs of promise in the covenant ordered in all things and sure. The steps of the believer in Christ are steps of faith; they walk by faith, and not by sight. In faith they are found looking unto Jesus, the author and finisher of their faith, and they are taught of their God to run with patience the race that is set before them; they press toward the mark for the prize of the high calling of God in Christ Jesus. We do not run at an uncertainty, for the assurances of Jehovah our God are that he will guide us with his counsel and afterward receive us to glory, and our dear Savior Jesus Christ is in our hearts, cherished there in faith and love, the hope of glory. The children of God are called strangers and pilgrims in the earth. They are seeking that city of habitation

whose builder and maker is God. They desire the better country, that is, the heavenly, wherefore God is not ashamed to be called their God, for he hath prepared for them a city. Though there are those that depart from the faith, (the profession of it) and give heed to seducing spirits and doctrines of devils, they make shipwreck of faith, for their faith is not the faith of God's elect; they die in unbelief and perish in their sins. But Christ is the author and finisher of the faith of those who are his. These are not those who draw back unto perdition, but those who believe to the saving of the soul. The Lord who hath begun a good work in us will perform it until the day of Jesus Christ, and though in the rugged way, in the rough places, in the warfare with the world, the flesh and the devil, we are often found in difficulties, and we prove the flesh profiteth nothing, it is not capable of affording us any assistance, and though unbelief assails us, and our faith is weak, yet our faith shall not fail, for Christ is the author and finisher of our faith. Jesus said to Peter, I have prayed for thee, that thy faith fail not, and the same is true of every dear child of God. There are strong assurances in the new covenant that believers in Jesus shall be preserved and persevere unto the end of their journey. The righteous shall hold on his way, for the Lord will hold him up, and will not leave him at last in trouble to sink. This is the word of our God: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."—Dent. xxxi. 25. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." "Hearken unto me,

O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: and even to your old age I am he: and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.” —Isaiah xlvi. 3, 4. Such precious promises (and how many such there are in the Scriptures) are to confirm our hope and trust in God. All the promises of God in Christ, our covenant Head, are yea, and in him amen, and unto the glory of God by us. Tribulation is promised us, and is to be endured in our pilgrimage, but no temptation shall take us but such as is common to man, and our merciful God will make a way for our escape, that we may be able to bear it. He hath said, I will never leave thee nor forsake thee. This God is our God forever and ever, he will be our guide even unto death. He saith, “I will guide thee with mine eye.” Psalms xxxii. 8. Never for a moment are the loved of the Lord out of his sight. Our vision of eternal things is sometimes dim, and all to us is wrapped in obscurity, and ah, sometimes clouds intervene, or dark nights are our portion, and it is our complaint that God and our Savior we cannot see. “Verily, thou art a God that hidest thyself, O God of Israel, the Savior.” But he sees us when we see not him, and always hears our cry. Contemplate the lives of the saints as recorded in the Scriptures, and there behold the riches of God’s mercy and his faithfulness in his covenant that he hath made with them in Christ Jesus their Head, in sustaining them all their days, and to give them an expected end. When the Holy Ghost first wrought in our souls and raised up in us expectations of salvation, of eternal life and glory, surely these sacred expectations are not vain;

no indeed. The Spirit of truth has taught us, and is still teaching us, showing us the things of Christ, glorifying him in our hearts, and we see that all our expectation cometh from him. The Holy Ghost upholdeth our souls in life in him, and will not suffer our feet to be moved from the narrow way, the path of life. Though the storm may arise, and the waves run high, and our strength and wits are at an end, he will teach us to cry unto him out of the deeps, and he will deliver us out of our troubles, and in gladness and quietness he will bring us into our desired haven. God hath called us unto his kingdom and glory by Christ Jesus, and by the working of his mighty power in us our faith and hope and love abide. Christ Jesus, the Head of the church, so graciously, mercifully and tenderly communicates of his fullness unto us by the way, and so an entrance, in faith and hope and love in him, shall be ministered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ. Remember, tried children of God, that his mercies, his compassions, are new every morning; great is thy faithfulness, O our God. It is sacredly comforting to remember that whether we live we live unto the Lord, or whether we die we die unto the Lord; whether we live, therefore, or die, we are the Lord’s. For to this end Christ both died and rose and revived, that he might be the Lord both of the dead and of the living. We are ever the Lord’s, every moment cared for by him. All shall end well, ye fearful, trembling ones; the Lord by his sacred operations in your souls will hold you unto himself, the God of thy salvation, in faith and hope and love; upheld by his righteous, omnipotent hand. Our hope in Christ Jesus has its sustenance in the ministrations of the Holy Ghost,

and as our Lord Jesus Christ, our Redeemer, did not fail in his covenant suretyship in behalf of the elect, neither will the Holy Ghost fail in his covenant work in the hearts of the saints. Jehovah, our God, the Father, the Word and the Holy Ghost, will be ever mindful of the everlasting covenant of grace. Our hope shall not fail and perish as the hope of the hypocrite. Having begotten us unto a lively hope by the resurrection of Christ from the dead, we shall hope to the end for the grace that is brought unto us by the revelation of Jesus Christ, and this shall support us in our last moments, for the righteous hath hope in his death. (Prov. xiv. 32.) This is not to die in unbelief, this is not to die in despair. O no, the covenant of Jehovah's grace secures to us a better end to our pilgrimage. The steps of our pilgrimage are in faith and hope and love, and the last step in our journey will not be a hopeless one, not a step of despair, not in wicked desperation. We shall be well cared for by our dear Savior, who is faithful and true, when we shall come to die, for "Precious in the sight of the Lord is the death of his saints." O is not this comforting? The moments of our departure to be with Christ, (which is far better than even the best and happiest of our pilgrim days) when at the command of our covenant God the souls of believers are in departing and making their exodus from the body, our Lord Jesus will be with us; these moments will be peace and blessedness in him. "Mark the perfect man, and behold the upright: for the end of that man is peace."—Psalms xxxvii. 37. The perfect, upright man! Of whom speaketh the psalmist this? of himself, or some other man? First he speaks of him who in all things hath the preeminence, the man Christ

Jesus. He was holy, harmless, undefiled, separate from sinners and made higher than the heavens. He was immaculate, immutably perfect in all his thoughts and words and works, he was glorious and honorable. He was perfect in his being, perfect in his obedience, perfect in his mediatorship in the new covenant, and in and through the perfect man Jesus Christ irradiated all the perfections of God, and it is in union with Christ, our covenant Head, that the church, the members of his body, are perfect. They are perfected by the atoning sacrifice of himself in their behalf. By the cleansing of his precious blood, by his perfect righteousness, they are perfect, faultless in God's sight; they are clothed in fine linen white and clean, which is the righteousness of the saints. Yes, in their glorious Head Jesus Christ they are in perfection of beauty, presented unto himself a glorious church, not having spot, or wrinkle, or any such thing. They are complete in him who is the Head of all principality and power. In the body of his flesh through his death they are presented holy and unblamable and unreprouvable in his sight. And also by his Spirit within them, by his law written in their hearts, by his truth put into their inward parts, they are all glorious within, their raiment is of needlework, their clothing is of wrought gold; and though they confess that in their flesh there dwells no good thing, yet, after the inward man, the new man, which after God is created in righteousness and true holiness, they delight in the law of the Lord. Thus they are upright in heart, and the upright love thee, O Jesus. Job thus in union with his Redeemer who liveth was accounted a perfect and upright man, one that feared God and eschewed evil. (Job i. 1.) Noah was a just man, and

perfect in his generation, and Noah walked with God. The disciple is not above his Master, but every one that is perfect shall be as his Master. And this, O ye fearful saints, is our comfort: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."—1 John iv. 15–17. So sacred and wonderful is our standing in our union in life eternal with Christ Jesus, the perfect, upright man, our Lord and Head, our Husband and Savior. "Mark the perfect man, and behold the upright: for the end of that man is peace."

"As they draw near their journey's end,
How precious is their heavenly Friend,
And when in death they bow their head,
He is precious on a dying bed."

Looking unto Jesus we shall fear no evil when we are called to walk through the valley of the shadow of death. Then our Jesus, the great Shepherd of the sheep, shall be with us, his rod and his staff shall comfort us. We shall not die in unbelief, but as it is written of Abraham, Isaac and Jacob, "These all died in faith,"—Hebrews xi. 13, so all the seed who walk in the steps of the faith of our father Abraham will die in faith also. They fall asleep in Jesus, they die in the Lord, they pillow their head, in faith and hope and love, upon the Savior's breast, upon the sure mercies of David. How blessed thus to die; thus to die is gain. How often in the house of our pilgrimage the statutes of the Lord have been our songs! We raise our Ebenezers, and in our heart's gratitude sing, Hitherto hath the Lord helped us.

"His love in times past forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review
Confirms his good pleasure to help me quite through."
To you that believe, Jesus is precious; his consolations uphold and give us courage by the way. Ah, and when we have been drawn aside, and we, to our shame, have become backsliders in heart, how merciful he has been. He has chastened us in our departures, and in weeping and supplications he has brought us to himself again. He will not give us up a prey to the world and to Satan, but he saith, I will heal their backslidings and love them freely. He sees our foolishness in following lying vanities; he seeth our wayward ways, and will heal them. O many times he has wrought thus with us for his name's sake, pardoning our iniquities, transgression and sin, because he delighteth in mercy. What sore trials may yet be before us, what deep waters and fires we may have to pass through, we do not know, but our heavenly Father knows, and in faith in Jesus we shall overcome the world. "And this is the victory that overcometh the world, even our faith."

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

We have appointed our next annual conference to be held, the Lord willing, on Friday, Saturday and Sunday before the first Monday in September, 1914, when we hope, dear brethren, to receive your correspondence and messengers.

FREDERICK W. KEENE, Mod.
JOSEPH F. HALL, Clerk.

OBITUARY NOTICES.

Our dear sister, **Hannah S. DeCoursey**, daughter of Elias and Harriet Yerkes, was born in Southampton, Bucks Co., Pa., Jan. 3rd, 1828, and died Jan. 14th, 1913. She was married to Stephen DeCoursey, of Hartsville, Bucks Co., Pa., March 4th, 1851, and lived at that place all of her married life. They had five children, all sons, four of whom are living. She buried her husband over twenty years ago, and a year or more later her youngest son. Her grief was great, but she was given grace to say, "Though he slay me, yet will I trust in him." She also leaves eight grandchildren and two sisters. She was devoted to her family, was a loving sister, and the loss is deeply felt.

In addition to the above I will say that our dear sister was baptized in the fellowship of the Southampton Old School Baptist Church Nov. 20th, 1892, and was a consistent, faithful and well beloved member while she lived. She enjoyed very much the privilege of attending her meetings, and seemed especially glad whenever she had the opportunity of being in the assemblies of the saints. Her whole appearance when in the meetings seemed to express what the psalmist said: "I was glad when they said unto me, Let us go into the house of the Lord." During her last sickness she was inclined to talk of spiritual things, and even when her mind wandered concerning natural things, her thoughts were upon the meetings. She was a dear sister, and is sweetly remembered by her brethren and sisters.

SILAS H. DURAND.

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

Mrs. J. H. Roekafellow, N. Y., \$1.00.

M E E T I N G S .

THE Juniata Old School or Primitive Baptist Association will convene, the Lord willing, with Springfield Church, Huntingdon Co., Pa., Friday, Saturday and Sunday, October 10th, 11th and 12th, 1913. We extend a cordial invitation to all lovers of the truth to meet with us. Those coming by railroad either east or west will come on the Pennsylvania R. R. to Mount Union on Thursday and take the East Broad-top Railroad to Three Springs, where they will be met and cared for. It is only about two miles to place of meeting. Trains leave Mount Union at 10 a. m. and 4 p. m. We would like to see a good turnout, as it is the most convenient point of any church in our association.

AHIMAAZ MELLOTT, Pastor.

THE Soldier Creek Association of Regular Predestinarian Baptists will convene, the Lord willing, with the church at Mt. Pleasant, Graves Co., Ky., commencing on Friday before the second Sunday in October, 1913, and continuing three days. All Old School Baptists are cordially invited to attend. Those coming by rail from the north or east on the I. C. will be met at Florence station, nine miles south of Paducah, on Thursday evening at 4:30, and also Friday morning at 7:30. Those coming from the south will be met at Boaz, ten miles north of Mayfield, Ky. Those coming on the N. C. & St. L. from Paris, Tenn., via Murray and Benton, will be met at Oak station, six miles from the church where the association is to be held. Mt. Pleasant Church is located midway between Paducah and Mayfield, on the main Paducah and Mayfield road. Come, brethren, all who have a mind to do so.

Done by order of the church at Mt. Pleasant.

G. P. BOAZ.

THE New Harmony Association of Predestinarian Baptists will convene with Willow Springs Church, Texas, beginning on Friday before the second Sunday in October, 1913. Conveyance will be at Sipe Springs on Thursday for all who have a mind to come. Sipe Springs is on the branch line of the T. C. R. R. from DeLeon to Crossplains. A hearty welcome is extended to brethren of like precious faith.

S. N. STEPHENS, Clerk.

THE Old School Baptist Church of Gilboa, N. Y., has appointed the second Saturday and Sunday in October (11th and 12th), 1913, to hold its yearly meeting, and extends a cordial invitation to lovers of the truth to meet with us, especially ministering brethren. We hope the Lord will put it into your hearts to visit us.

D. S. ELLIOTT, Church Clerk.

A yearly meeting will be held with the church at Snow Hill, Md., on the second Sunday in October, (12th) 1913. All lovers of the truth are cordially invited.

J. H. TRUITT, Church Clerk.

THE Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Frying Pan Church, Fairfax Co., Va., Wednesday, Thursday and Friday, October 15th, 16th and 17th, 1913. Trains will be met at Herndon, three miles from the meeting-place, on the line of the W. & O. D. Ry., Tuesday afternoon and evening before the meeting, and Wednesday morning. Frequent electric trains for Herndon leave Thirty-sixth and M Sts., Washington, D. C. To reach this terminus of the electric road, those coming into Washington at the Union Station will take green car marked Georgetown in front of

the depot and transfer therefrom to the Old Dominion line at Thirty-sixth and M Sts., where car direct to Herndon is taken. We hope to see a goodly number of our visiting brethren with us at this meeting, and cordially invite all ministering and other brethren who can, to assemble with us at the above appointed time.

H. H. LEFFERTS, Pastor.

A two days meeting will be held with the Olive and Hurley Church, Olive, N. Y., October 18th and 19th, 1913. Trains will be met at Ashokan Friday p. m. and Saturday a. m. A cordial invitation is extended to all to meet with us.

J. B. SLAUSON.

THE Old School Baptist Church in Wilmington, Del., expects, if the Lord so wills, to hold its yearly meeting in its new house on Jefferson St., between Thirteenth and Fourteenth Sts., on the third Sunday in October, and Saturday preceding, to commence at 2 p. m. on Saturday. All who love the truth are cordially invited.

By order of the church.

WM. B. TAWRESEY, Church Clerk.

THE Salisbury Association of Primitive Baptists is appointed to meet with the church at Salisbury, Md., October 22nd, 23rd and 24th, 1913. All lovers of the truth are cordially invited. Those coming from the north take train that leaves Broad St. station, Philadelphia, at 3 p. m., and Wilmington at 3:44 p. m. Tuesday, 21st. From Baltimore, Claiborne boat leaves Pier 8, Light St. wharf, about 4 p. m. via Claiborne, or boat for Salisbury (all water route) leaves Pier 1, Pratt St. wharf, 5 p. m., 21st. Tickets for Salisbury; get excursion tickets. Those from Philadelphia and Wilmington can get ten day excursion tickets to Delmar. Those coming from the south take train leaving Cape Charles at 11:20 a. m. Tuesday, arriving at Salisbury 3:10 p. m.

GEO. W. MEZICK, Church Clerk.

THERE is a two days meeting appointed at Cammal, Pa., the fourth Sunday in October and Saturday before (25th and 26th). All lovers of the truth will be welcome.

By order of the church.

WM. M. HART.

THE Second Church of Roxbury will hold a two days meeting, the Lord willing, at the yellow meetinghouse, near Roxbury village, Nov. 8th and 9th, 1913. Trains will be met at Roxbury Friday p. m. and Saturday a. m. A cordial invitation is extended all lovers of the truth to meet with us.

J. B. SLAUSON, Pastor.

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

IN

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11:00 A. M.

2:00 P. M.

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THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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D. W. OWENS.

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I find the postage on my book, “Day unto Day,” to America is 9 pence (18 cents), and I thought it would be 6 pence, or at most 7 pence. I think on consideration, as the expense of publication has been very heavy, notwithstanding a most encouraging sale, I had better say I will send to any of your readers the half calf gilt edge edition for 5 shillings (\$1.20), or the cloth edition for 4 shillings (96 cents) postage free.

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SYLVESTER HASSELL.

WILLIAMSTON, N. C.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81. MIDDLETOWN, N. Y., NOVEMBER 1, 1913. NO. 21.

CORRESPONDENCE.

TIAWAH, Okla., Aug. 21, 1913.

DEAR BRETHREN EDITORS:—I inclose in this the experience of sister Odell. She was a little girl when I preached near her father's and grandfather's home, about twenty years ago. I read it over carefully, and concluded to send it to you, though I have not her consent to have it published in the SIGNS. One point in her experience I wish to notice: she says: I often fear that my hope is only imagination. I, unlike some, never saw the Savior in a light; I never heard any voice say, Thy sins are forgiven thee, notwithstanding she loves the church and the brethren.

In hope of immortality,

J. F. BEEMAN.

GARDEN CITY, Mo., July 20, 1913.

DEAR BROTHER AND SISTER IN CHRIST:—I feel my weakness to-day to answer all you spoke of in your letter. To tell why I feel all the sweet remembrances, I would have to begin at where I hope experience began with me. I never have been able to tell my experience, nor write it, so you need not expect much of an answer. If God be my helper, I may say

some things; if not, I cannot. I have learned that without him I can do nothing, not draw one breath, I am helpless. All I have has been given me, yet I find I am still wanting more, so unmindful of what has been given me. My experience, or hope, is little, yet I feel like the poet, it cannot be wasted, mortgaged nor sold. The first I remember of being brought to a sense of my sinfulness was when a child eleven years of age; it was something that a Primitive Baptist preacher said. I do not remember all he said, nor what he was talking about, and do not remember who it was. I began to think, and think seriously, of my condition, and thought I must live better and do better; I will not do this or that. The more I tried to do better the more failures I made, and often found myself doing just what I promised myself I would not do any more. About that time there was much talk about the world coming to an end, and this terrified me greatly. I knew I was not fit to live, nor fit to die, and thought that if I died I would surely go to torment. Do not think for a moment my family taught me this, for they never did. They never said a word about religion to me, which I am thankful for

I cannot say they taught me to believe as they did. I have often had it thrown up to me that they did, but I will not have it that way, as I learned these sayings of other people while telling their children that if they were bad they would go to torment, and, being a child, I believed it, yet was not taught it at home. I asked auntie one night when we went upstairs to bed when the world would come to an end, and she said, "Well, child, it cannot stand much longer." Of course one question called for another, and finally she said, "Well, let us go to bed now, you cannot understand." I soon got over that, then it was something else, and it seemed to me I had more to grieve over than any one else. I never did anything wrong but that I was sorry for it. I would often cry when I was out where I could have time to get my eyes brightened up before any one saw me. Children at school were not feeling that way, and if I spoke of feeling bad they only made fun of me, so then little did I say. I never said anything, except to one grown person, about these things. Sometimes I would not have any trouble for a long time, and when it did come back every mean thing I had done between this and my last sorrow came up before me, and this seemed more than I could bear, and I often cried myself to sleep at night. After I got older this fear of torment wore off, and I was brought to think more of Jesus, though not as a Savior. I thought I ought to love him, but found I could not. I did not know where to find him, nor how to approach him, he who was holy, and I being such a vile wretch. I could not even pray, and if I tried to pray it was for my good; not because I loved God, but for my own sake, which of course was worse than to be silent. Then again

I would often feel that I needed to be prayed for, as I could not pray for myself. Often Uncle Billie Taylor and wife and others came to grandma's house to sing, and one night I called for the hymn, "Keep silence, all created things," &c. Uncle Billie said to me: "What do you think of that hymn?" All I could answer was, "It is pretty," then I left the room, for it seemed my heart would leave its resting-place. I did love the hymn, but did not mean for him to know it. As soon as I could get myself quieted I went back into the room, but he said no more to me, for which I was glad. They went on singing, but I took care not to call for any more hymns that night. I know now I was not then keeping things secret, though I thought I was. After I was married a preacher came to Little Flock carrying the Primitive Baptist name, but he has gone now where I think he then belonged: to the Missionaries. He went home with me one night and right away he commenced talking about religion. I told him I felt that I had ears and could not hear, eyes and could not see. Then he said, "Why, it is the Savior knocking; go join the church and be baptized and you will be all right." I said I did not think so. He said Jesus was knocking, and if I did not receive him he would soon cease knocking. I did not feel that he would. O the misery I felt; it seemed I was so shut up I could not come forth. I loved the Old Baptists, and loved what little I could understand, but there was so little for me. After he went to bed I commenced crying, for it seemed I was forever lost, and that no one was like me. I thought that if that preacher told an Old Baptist experience I surely was not one, and it troubled me, for I loved them better than any other people. I had gone

some to other denominations, but not even one crumb could I get. I must go back a little. While I was crying my husband came and sat down by me, and tried to comfort me by telling me I was as good as any one else, which I thought I was not, yet I did not want him to see me as I saw myself. I was like Job, all were poor comforters, and made me feel worse instead of better. Quite awhile after this trouble Addie Jefferies was at our house, and I asked her what denomination she thought the most of, expecting her to say Old Baptists, as her father was a minister, the pastor here, and her mother a Baptist, but she did not, which disappointed me. I had thought we would have a good talk if she did favor the Old School Baptists, she not being a member, for I would not talk to a member. Soon we moved away ten or twelve miles from the church, and it was then I felt what I was missing, for often I did not get to hear preaching. It was then I began to pray; O yes, with more love, more longing. There was a drawing towards the church that I could not explain. The next year we moved closer, then I did not miss many meetings. I do not remember when my mourning was turned into joy, but my sorrow was gone and I could not grieve as I had done. I tried to get it back, but could not. Often at meeting I could not keep the tears back, but I could not feast on anything after I went home, for all the comfort would be gone. When they had the association here, brother Ogle preached at my father's house, and I sat by brother Teague, but did not know him then. Brother Ogle was giving out such good food to the sheep that brother Teague could not be still, and it seemed to me I could not stand it any longer from the way he did, and the way I felt. After

brother Jefferies was pastor here they had feet washing. I always left the meetings at those times, for it was too much for me, and to this day I feel I could not allow any of the brethren or sisters to kneel at my feet; O let me be at their feet. I often fear that my hope is only imagination, for, unlike some, I never saw the Savior in a light; I never heard a voice say, Thy sins are forgiven thee. It seemed that I knew so little about the Bible, and I kept waiting for better evidences, which never got any better. On Saturday before I joined the church on Sunday, sister Addie Rowland, who had been Addie Jefferies, offered herself to the church, and while they gave her the hand of fellowship Uncle Please Taylor offered himself to the church, then I left the house, for it was too much for me. I went back of the church-house, where auntie was taking care of Addie's baby; I just broke down and said, "O, Uncle Please has gone and left me, too;" it seemed they were gone where I never could go. Auntie said, "Can you not go, too?" I could only answer, "No." I put in a miserable night. I went to meeting Sunday morning, and brother Teague preached about how the eagle stirs up her nest, how she took the last prop out from under her young. I felt that every word was to me, for I was like the little eagle, ready to fall; I had lost every prop, yet was too unworthy to join the church, feeling that I would have to do it, yet saying I would not and that I could not. The hymn that day was, "'Tis a point I long to know," and when they came to, "Do I love the Lord or no?" I do not know how I ever got up there, nor how they ever received me; it was for nothing good that ever I did. When they then called for a hymn no one had one select-

ed. I do not know how I ever did it, but I called for them to sing:

"Hungry and faint and poor,
Behold us, Lord, again
Assembled at thy mercy's door,
Thy bounty to obtain."

After I was baptized I was very happy, and like the poet I could scarcely believe that I ever should grieve, that I ever should suffer again, but not so very long after this many doubts and fears came to destroy my happy frame of mind; but I do not want to go back again, but rather, like Moses, suffer afflictions with God's people than to enjoy the pleasures of sin for a season.

Dear brother and sister, I have told you some of what I hope have been the Lord's dealings with me, and have left out a great deal, but it is the best I can do. To me it seems the best evidence I have is, I love the brethren and sisters. I do feel to love them all, and they are far better than I. Now I can begin to answer some of the things in your letter, which was such a comfort to me. Yes, the memory is sweet to me, to look back to the days when a child, and remember the older ones, how they loved to meet together to worship God, and I feel that I, too, can sing, "Amazing grace, how sweet the sound, that saved a wretch like me!" Yes, I do feel how much I lost by not being able, as you said, to comprehend the love, mercy and goodness of God, and I, too, must say, Salvation is of the Lord. Yes, I do feel like grasping your hand with fervor, and to shed tears of rejoicing over that love that flows from heart to heart. Yes, and I know how and what it is to go so far to meet together, and, as you say, go right by other places of worship, but, dear ones, we do not find at those other places of worship Jesus and him crucified, but the works of the flesh. I feel like Ruth:

Entreat me not to leave thee. Thy people shall be my people, and thy God my God. You spoke in your letter about reading a letter in the SIGNS from sister Mabel Urquhart. Her membership is at Little Flock. I was glad to hear that she could write comfortingly to brother Teague, and worthy of a place in the SIGNS. May God still give her light to write comfortingly to the brethren and give God all the praise, honor and power, and may God be her guide and only refuge and all in all. O that God may remember Zion everywhere, and send his servants laden with the precious gospel to feed and strengthen and comfort his sheep, for often they get down in the valley, hoping against hope. O the sin that does so easily beset us. O that we may run with patience the race set before us, ever looking unto Jesus, who is the author and finisher of our faith.

This is a long letter, and not much said. May you have one comfort, and that is, I do remember you and have that christian love to you both, and would like to see you.

Now may God bless and comfort you as in days of old, and may you, too, prove his sovereign, eternal, unchangeable love. I would love to hear from you again.

ESSIE L. ODELL.

WOODSTOCK, Ont., Sept. 21, 1913.

DEAR BROTHER KER:—I inclose two dollars for subscription for SIGNS for the year, as I see my subscription has expired, and I do not wish to be numbered with the delinquents, for you already have too many. I am sorry any professing to be Old Baptists should be, for it certainly is carelessness, to call it by no worse name.

I am very sorry to hear that you are not coming to our quarterly meeting in

October, but it does not seem to matter with me, for I dwell in a barren land; no dew nor rain, and no fruit, and it does seem as if I had no religion at all, just an empty, barren professor. O is there any one like me? and O what will the end of it all be? I have just one consoling thought: I long for it to be different, and I hope I long for some manifestation of the love of God, some evidence that I am a child of God, and that I might live and act as becomes a follower of the meek and lowly Jesus, and O for a faith to realize and know that the religion of Jesus is true, and not merely an imagination of the brain. I want Jesus and his power and his revelation, but I cannot get them.

I am inclosing two letters for publication, if you see fit. The one from brother Benstead you will see he is willing for me to send. I read it with some comfort and satisfaction, as he told my feelings, as I also did the one from brother Oliver. I have not his consent to publish, but as he sends my letters to you, I suppose I may send his. Use your judgment about publishing this letter.

We were very sorry to hear of sister Ker's affliction, and hope she is better. We are both fairly well.

Unworthily your brother, if one at all,
R. SCATES.

ABERFELDY, Ont., Aug. 31, 1913.

DEAR BROTHER SCATES:—I have for some weeks past been very deeply impressed to write to you. I enjoyed very much reading your letter to Elder Ker in August 1st number of the SIGNS, and after reading it I felt that I must write to you, as my mind had been exercised very much in the same way concerning a shepherd being sent among you, but I did not seem to get started to write to

you, and then when I read your letter in the last number of the SIGNS (Sept. 1st) it was such a comfort to me that it seems that I am compelled to write you. I feel as I attempt to do so that I am too vile and unworthy to write to any of God's dear children, and am often made to feel and say that there is none just like me. But when I read such letters as you wrote to the SIGNS I am made to feel and hope that there are some, at least, who know of the darkness and sin that I have passed through. But I can say with you, O the terrible deceitfulness of my wicked, corrupt heart, which seems continually to cast up everything that is evil and sinful, and I am powerless to stay the flood of evil which sometimes seems as if it would, and which does overwhelm me, yet I keep on hoping against hope. But as you say with the psalmist, I am a wonder unto many, for truly I am. As David said in another place, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works." —Psalms cxxxix. 14. I felt as I read your letter that you were telling me all things that ever I did, and how these words of Jeremiah suit me: "Why is my pain perpetual, and my wound incurable?" But they that are whole need not a physician, but they that are sick; and, He came not to call the righteous, but sinners to repentance. I think, If it ever could be that Christ Jesus came to call the good and the righteous, then where could I stand? I would be entirely left out. But we read, All have sinned and come short of the glory of God; and, There is none righteous, no, not one; because we all by nature are sinful; and, as Elder Ker wrote in the SIGNS in answer to the question, Can a subject of grace commit suicide? that the flesh of the child of God is no better than of

those who are not. I do not believe that Christ came to make flesh Spirit, or Spirit flesh, but he said, That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. I can only speak from my own experience. I know that I feel and know of the sinfulness of my nature, as I never knew when I was without hope, and I can truly say that sin is mixed with all I do, and as John Newton wrote,

"Instead of this, he made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part."

I know that some of my brethren and sisters say that they live better since they received a hope, and that they do not do the things they did before, but I have to say that when I would do good, evil is present with me. To will is present with me, but how to perform that which is good I find not; and, as you wrote, How many there are who do not know or feel that they are sick, and are great sinners, and I can say from the bottom of my heart, I have no fellowship for them. We read that Jesus Christ, the Savior of his people, the Redeemer of Israel, was crucified between two thieves, and some will say that it was the choice of the angry mob; but no, it was that the Scripture might be fulfilled: He was numbered with the transgressors, (Mark xv. 28; Isaiah liii. 12,) and then am I one with him. It does not read that he was numbered with those who did not or do not transgress. Some will say that there is no harm if we do not do anything wrong outwardly, but there would be no transgression then, and then we are not numbered with the transgressors, and so are not numbered with Jesus. Again, David said, Then will I teach transgressors thy ways, and sinners shall be converted unto thee. We also read that he who

hath suffered in the flesh hath ceased from sin, and what greater suffering can there be in the flesh than to know that in me (that is, in my flesh,) dwells no good thing? Jesus Christ said, If any man come after me let him deny himself, and take up his cross and follow me. He does not say to deny ourselves of this thing and that thing, but to deny self, and what greater cross is there than this? For I know that I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, and why? For mine eyes have seen the Lord of hosts. (Isaiah vi. 5.) I might be placed in a dark room full of wild beasts and would have no fear, but when daylight appeared I would be terribly frightened, and there could be no rest, no matter how much those from without would try to comfort or console me; and so with our sins, we may think we are not sinful and would not do as others do, but let him that thinketh he standeth, take heed lest he fall. David said, Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. Again, the psalmist said, Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. But as you say, we are not glad, but we are sorry, because we want the respect of this world. In James iv. 4, we read, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God." It is only when we are made to travel in the darkness of the wilderness that we are made to cry unto God, for they that have no darkness do not need to cry for light. They that are whole need not a physician, but they that are sick. We read in Deut. xxxii. 10, "He found him in a desert land, and in

the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." In Amos v. 18-20, we read, "Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand upon the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" If it were always light with us, and no darkness, or grief, or anguish of spirit, why would we hope? for if it were light we could see. But Paul says, "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." David says, "Yea, the darkness hideth not from thee: but the night shineth as the day: the darkness and the light are both alike to thee."—Psalms cxxxix. 12. And again, God said, "My doctrine shall drop as the rain, my speech shall distil as the dew." We know that the rain cometh when the sky is clouded, and the dew falls in the darkness of the night, so we may know that when God is leading us through the darkness he knoweth the way that we take. When he hath tried me I shall come forth as gold. "For he performeth the thing that is appointed for me: and many such things are with him. Therefore am I troubled at his presence: when I consider, I am afraid of him. For God maketh my heart soft and the Almighty troubleth me: because I was not cut off before the darkness, neither hath he covered the darkness from my face," and as he said, Let there be light, and there was light, so will he speak peace to our dark and weary soul in his own time. Psalms

cii. 13: "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come." So I would say, may we hope on, as he is our only hope.

I have written more than I intended. I will be pleased to hear from any of God's little ones any time. You can use this letter as you wish.

I am a sinner saved by grace,

REUBEN BENSTEAD.

HERNDON, Va., June 30, 1913.

DEAR BROTHER SCATES:—I am glad to say that I received your good letter of June 15th. I say glad, but I was more than glad to receive your epistle of love and fellowship, and said to myself on receiving it, O how can brother Scates still remember me, a poor, feeble worm of the dust, filled with doubts and fears? I do not feel worthy of the notice of any of God's children, and I am made daily to cry out, Unclean, unclean am I, in the sight of a holy God, and in the presence of the people of his great choice. Your letter came at a time I greatly needed it, for I had almost come to the conclusion that I was one alone in the world, and no one else on God's green earth just like me, but after reading your letter I said, O I have found another one almost like me, but yet not quite as bad as I feel myself to be. Just a short while before I received your letter I was pondering over the verse written by the dear old poet, who said,

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

I mused over the words a little, and said, Dear old poet, you are dead, but your words live in the hearts and minds of God's dear children, who experience great darkness in this wilderness country

that can only be felt. Yes, can only be felt by the children of God, who are pilgrims and strangers on the earth, seeking rest and finding none, and it is only when the Lord finds them that they have any rest at all. I think it is stated in the Bible that by searching we cannot find out God, and should we be able in searching to find him while we are in this body of flesh, we could not look upon him and live, for he is "a consuming fire." Then, dear brother, all our conflicts, all our doubts and fears, must come upon us as upon gold tried in the fire. All our doubts and fears, unbelief and infidelity, come upon us by the persecutions of the flesh, and how can we, if we are children of God, escape this persecution? For the apostle said, Yea, and all that will live godly in Christ Jesus shall suffer persecution. We could never fellowship the suffering of Jesus while he was here in the flesh if we were not tormented and persecuted by this old man, the flesh; daily and hourly must this strife go on, until time is ended with us on the earth forever. Then may we be enabled to say, in the language of the apostle Paul, Thanks be to God which giveth us the victory through our Lord Jesus Christ; and as Moses sang his song of deliverance from captivity, so will all the redeemed of the Lord sing: "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." Then, O then, what joyful news to captives set free, and as old Isaiah, the prophet, said, "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." I sometimes ask myself the question, Who is this man of sorrow and acquainted with grief? I

am so ignorant and blind so much of my time that it is hard for me to answer such a question, yet I cannot think for a moment that it is the fleshly man, but it must be the Christ-man, formed in a man the hope of glory. It is this man, Christ, formed in one that makes him see all the hidden evils of his old corrupt nature. If Christ has ever been formed in me, then of a truth I have been made to see myself a very vile creature, filled with creeping things of the earth, and, worse than all, full of infidelity. I do not think you can possibly be quite such a sinner as I know myself to be. You write of being so taken up with worldly things that there seems to be no room for spiritual things. My dear brother, that is one of the things that I trouble over daily and hourly, being mixed up with worldly things. I am in public business, and it is a great trial of my life. I often think that if I continue much longer in it, it will drive me mad. If I could tell you the conflicts of my daily life here at my home in old Virginia, I believe you would pity me from the depths of your good heart. I often say to myself, If I could only sell out my business and retire from the bustle of the world, I might then have some comfort in spiritual things.

I greatly appreciate your letters, dear brother, but I fear that if you could know me just as I know myself you would never write to me again. Sometimes I think I will stop writing to the saints of God altogether, and stop deceiving them, but when I receive a letter such as you wrote I am led again to try and answer it, though it be written in a very imperfect manner. I am then reminded of the words, The way of man is not in himself, it is not in man that walketh to direct his steps.

Yes, dear brother, the Scripture you

refer to in your letter is comforting indeed to the poor, sin-sick soul that needs the great Physician. The proud pharisee does not need this great Physician, for he feels to be whole and full of righteousness of his own make, but poor publicans and sinners crave this wonderful healing balm which makes the wounded spirit whole, and calms the troubled breast. It is no wonder then that when the Pharisees saw Jesus set at meat in the house with publicans and sinners that they asked of the disciples, Why eateth your Master with publicans and sinners? Of course they could not understand why Jesus could stoop so low as to eat with such a set of sinners, but when Jesus heard what they said unto his disciples, he said unto them, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

But I must not dwell any longer on this wonderful subject, for I feel to be getting into very deep water, and I am so weak and ignorant in spiritual understanding that I am at this very moment ready to cry out in the language of Peter, Lord, save, I perish.

I am making this letter too long, and must soon bring it to a close, but before I close I want to say to you, please write often for our family paper, the SIGNS, as I always enjoy reading your letters. I would love to send your last letter to the editors to be published. I most always look the SIGNS through before I read the letters, to see if I can find your name signed at the bottom of a letter, so you know that I greatly enjoy reading them, and do hope you may write often.

I am glad to know that you had Elders Ker and Fenton with you at your quarterly meeting. I believe I love both

Elders Ker and Fenton, and have heard both of them preach to my great comfort, and I hope they will be able to attend our association this next fall, that will meet with our home church, Frying Pan. Now, brother Scates, why cannot you and sister Scates come and attend that meeting? O how I would love to meet you face to face and tell you in broken language how much comfort you have given me in all of your letters.

I must now close, for I have written too much already. I can fully agree with you in saying that when I write a letter it is nothing but a repetition of all I have ever written, and for this cause I am often made to feel ashamed of myself for attempting to write at all to any of God's dear children. I am all the time telling about myself, of my doubts, fears and infidelity, and cannot come to the exhortation to faith and godliness. As Paul said, "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." O poor, weak creature that I am, I cannot come boldly to the throne of grace, that I might find mercy and grace to help in every time of need.

Please pardon me for writing this long letter; it is not just what I wanted to write to you, but as I have told you before in some of my former letters, I have to write along at the time of writing just as my mind leads my pen, and can never lay up anything to write.

I will now conclude, by saying my health is much better than when I wrote the letter you refer to, published in the SIGNS May 15th. If you still feel that I am worthy of your notice, I would be glad to hear from you again soon.

From the least of all, if one at all,
JOHN F. OLIVER.

LAMONTE, Mo., July 19, 1913.

DEAR BROTHER CHICK:—I am sending you this letter from this young sister, and if you think proper please publish it. She is feeble in health, but strong in mind, and is graciously blessed with the light of the Spirit for one so young in the Master's cause. Her abundant revelations of the Spirit cause a deep searching of self, and doubts and fears of self bring her to look on others as better than herself, and as the perfect work of the Spirit goes on the flesh is brought very low, and Christ and his perfect work are exalted. Hence her desire, as is the case with all of God's little ones who see themselves scarcely fit to sit at the brethren's feet, is to live the life of Christ. I remember your writing at one time on the parable of the five virgins, or of the five talents, and your saying that as the poor servant of the Lord found a dispensation of God's power entrusted to him, it caused a deep searching of heart, and he found himself sinking lower and lower in his own estimation. My dear brother, I have never had any confidence in myself, and as my brethren call for my poor services it causes much weeping and sorrow of heart, and a constant prayer for grace to strengthen me, that I may be strengthened for so great a work, and that my feeble services may feed, comfort and strengthen God's humble poor, and that peace may abound, and most of all, that God's great name may be honored, and his glorious cause held up in glory, and all to his own praise and glory in the full salvation of his dear people in time and eternity. Man is not in it at all, only as the happy recipient of God's manifold blessings. O for grace to see him, the great "I am that I am," and his people heirs of his glory.

Brother Chick, the SIGNS has many

friends in the circle of my acquaintance, for which I hope I am thankful. We are having many warm meetings in the bounds of Mount Zion Association, and I feel that all have a desire to praise God for all his blessings.

I was sorry to see that your health had been poor, but rejoiced in heart to see that it was better.

I feel to hope that my poor heart goes out in prayer to almighty God for the welfare of the editors, and for all connected with the peace-loving, God-honoring, soul-comforting SIGNS OF THE TIMES.

J. A. TEAGUE.

GARDEN CITY, July 15, 1913.

MY DEAR PASTOR AND WIFE:—It is not my time to write, I know, if we count times. I have just received a letter from Elder J. F. Beeman, of Tiawah, Oklahoma, and it has proved a great comfort to me. I have been much cast down and in the dark, and did not enjoy the meeting as well as usual, and am just as hungry as though I had never been to the meeting, for I am so unable to keep the blessings, and am continually in need of God's grace. I do hope that you are feeding from the food that falls from the Master's table. I do believe that the truth was preached, yet I was unable to feel the power of it in me. I tried yesterday evening, as I hope God gave me the ability, to write to brother Hall. When I do not get to the meetings I like to hear about them, and it is so with brother Hall, and he likes to feel assured that his presence was wanted. I believe that he feels, as I often do of myself, that he is of no use anywhere he may be. While I cannot speak for the whole church, yet I believe that they all love him for the truth's sake. I fear the

choice that some have among God's called servants is more of the flesh than of the Spirit, and ought not so to be. Now I am only speaking for myself. I believe that when God calls his servants he has a purpose for them, and they will fill that purpose, and if not called, they cannot preach the word, for the natural mind, or carnal mind, is enmity to God, and cannot please him. I have looked for older and more able ones to write, for I feel so little to be writing to any of you, yet I do hope that it is the love shed abroad in my heart that prompts me to write, yet I cannot praise God as I would like. O that I could praise that blessed One, who is our guide, our life and our Lord, nay, more, our end and our all in all. I was in hope that you and brother Willis would be led out on the subject about which you asked him on Sunday evening. I am inclined to believe that when Jesus said, "It is finished," the work of redemption was done.

Brother Beeman said that he had just read a good letter from sister Mabel, of Harrisonville, forwarded by brother Teague, in the SIGNS, saying that her membership was at Little Flock, and that she would like to be with Little Flock again, but that she did not see the way open. This is one reason why I am writing to you, for I was glad that sister Mabel was given ability to write comfortably to you, and that you sent it to the SIGNS. I hold her as a dear sister, and missed her at the meeting. I suppose you arrived home before I did, for I had to wait over at Kempton two hours. On the train I met brother and sister Kembrels, and they wanted to know all about the meeting.

After writing the above I laid it aside

and went about my work, and while at my work the thought came, You are selfish; if brother Teague thinks that your letter will comfort some other poor soul, he is more able to judge than you, so leave it to his judgment. I have always written to you as a father, and if I write anything that is not right I want you to correct me as a child. I am but a young soldier enlisted for war, if a soldier of the Lord at all, and am the very least of all. I like that hymn, "Am I a soldier of the cross, a follower of the Lamb?" This is often a great question with me. I do not want a high name in the world, but O that I may sit at the feet of Jesus and the brethren, is all I ask, and far more than I deserve. If I am there, it is of sovereign mercy, and for nothing good that I have done or ever can do. Praise God from whom all blessings flow. If I am permitted to sit at his feet it will be of his mercy alone. I hope that you will understand me, if I do have a poor way of telling things, so I will leave my letter in your hand and to your judgment. I hope that you and your wife will come again, for we like to have visiting brethren and sisters. It makes manifest that sweet fellowship that flows from heart to heart, and comes from above. Our hopes, our fears, our aims are one, our comforts and our cares. We are but poor worms of the dust, and must look to Him who is the author and finisher of our faith, and he is our hope; our aim must be to give to him all praise, honor and power. Why is this? Because he works in us to will and to do of his good pleasure.

But I must close, or you will not wish to hear from me again.

Yours unworthily,

BESSIE.

CASEY, IOWA, August 19, 1913.

DEAR EDITORS:—"Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up." But he spake of the temple of his body. Who was the "I" that was to raise that temple, his body? The eternal "I AM" that then dwelt in that body of clay. Where did the I AM come from? He came down from heaven. What for? To do the will of him that sent him. What was his Father's will? That of all which he had given him he should lose none, but should raise them up at the last day. By the prophet Isaiah he said, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isaiah xxvi. 19. Again, "After two days will he revive us: in the third day [the day Christ arose from the dead] he will raise us up, and we shall live in his sight." (In the world to come, when we awake with his likeness.)—Hosea vi. 2. When Christ on the cross cried with a loud voice, saying, My God, my God, why hast thou forsaken me? then the eternal I AM that created all things, that had power to lay down his life and to take it again, left his body, then that body was dead. The third day the eternal I AM entered into that body, as he said he would, and the body awoke from its sleep, an immortal body, that will live eternally. After Christ was laid in Joseph's new tomb, the chief priests and Pharisees came together unto Pilate, "saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is

risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." "As it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." The angel said unto the women, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay." And as they went to tell his disciples, behold, Jesus met them, saying, "All hail." Then he said unto two of his disciples, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself." "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Jesus said unto Mary, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Christ opened their understanding, that they might understand the Scriptures. Neither can we understand the same, unless Christ opens our under-

standing. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they had saw the Lord." But Thomas, one of the twelve, was not with them when Jesus came. The other disciples (that Jesus had revealed himself to) therefore said unto him, "We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (See Matthew xxviii., Mark xvi., Luke xxiv., John xx.) There is a great deal said about doubting Thomas. In that immortal body, changed from mortal to immortal, that Christ arose in, not one of the Marys or one of the apostles or disciples knew Christ until he revealed himself to them. He had not revealed himself to Thomas. The time had come that Jeremiah spoke of, xxxi. 34: "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," for the revealing of God to man is God's work, not man's. It is written in the prophets, All thy childreu shall be taught of the Lord, therefore every one that has learned of the Father cometh unto me. 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. Neither the apostles nor Marys could reveal Christ to Thomas; Christ alone could reveal himself in that glorified body. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner [with the same body that arose from the tomb, like all his children will have when they arise in his likeness] as ye have seen him go into heaven." Paul said he was seen then of the twelve; after that he was seen of above five hundred brethren at once. When Christ ascended up into heaven then were fulfilled the words of David in the twenty-fourth Psalm: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors: and the King of glory shall come in. Who is this King of glory? [Christ] The Lord of hosts, he is the King of glory." David also said, touching Christ's resurrection and ascension: "God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing

praises; sing praises unto our King, sing praises. For God is the King of all the earth."—Psalms xlvii. 5-7. "He that goeth forth and weepeth [when Jesus came to die for his people, the elect, whose sins he bore on the cross] bearing precious seed, [they were so precious he laid down his life for them, but not for the tares] shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalms cxxvi. 6. As he said in John xvii. 24: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world [that he would not pray for] hath not known thee: but I have known thee, and these [of the other world that he saved] have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." Not one sheaf will be left in the field (this world). Paul wrote saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead. (Acts xxvi. 22, 23.) Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep. (Heb. xiii. 20.) And he is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things he might have the preeminence. (Col. i. 18.) And from Jesus Christ, who is the faithful witness and the first begotten of the dead. (Rev. i. 5.) But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth

in you. (Romans viii. 11.) Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus. (2 Cor. iv. 14.) Wherefore he saith, When he ascended up on high he led captivity captive and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. (Eph. iv. 8-11.) The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men. (Psalms lxxviii. 17, 18; see 1 Thess. iv. 13-18.)

Yours in Christ, my only hope of heaven,
R. S. BANKS.

SUTTON, W. Va., Sept. 6, 1913.

DEAR BROTHERS EDITORS:—I have been requested to write by a dear and precious brother and father in Israel, Elder J. B. Cross, upon the following portion of God's word: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. viii. 1. I feel my weakness so sensibly that it is with fear and trembling that I make the attempt. I feel that I am wholly inadequate to the undertaking, and that unless guided and directed by almighty power I shall not be able to write anything that will be of any interest or that will be of comfort to the children of the heavenly King. In the preceding chapter the apostle had been describing, or rather reciting, his conflicts with sin, saying that when he would do good, evil was present with him, so that the good he would he did not, and the evil that he would not that he did. This I believe to be the experience of

every child of grace after that they have received a knowledge of the truth as it is in Jesus. It is only the light of the knowledge of the glory of God in the face of Jesus Christ that enables them to see and to hate their sin. Thus the exceeding sinfulness of sin is revealed to them, so that they cry out, as did the apostle, "O wretched man that I am! who shall deliver me from the body of this death?" Then he exclaimed, "I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin." The brighter the light of Jesus shines in our hearts the more of our total depravity we see. Thus it was with the apostle, he saw that in him, that is, in his flesh, there dwelt no good thing; and so says every one who has been born of the Spirit. Such an one realizes that all his best works are but as filthy rags, and that without free grace he is lost forever. It is the law of the Spirit of life in Christ Jesus only that enables the children of the kingdom to see themselves as they are, the worst of all God's creatures. It is no wonder that they cry out, "O wretched man that I am!" But this power which enables them to see themselves the worst of all God's creatures also preserves them from condemnation and death.

Now come the words of the text: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Although they walk in the flesh, they do not war after the flesh, but there is still a continual warfare going on. "The flesh lusteth against the Spirit, and the Spirit against the flesh, * * * so that we cannot do the things that we would." But notwithstanding the many conflicts during our pilgrimage journey in this

world of sin and sorrow, not one of the redeemed family shall ever come into condemnation, for they are bone of his bones and flesh of his flesh; they are members of his mystical body, the purchase of his blood. God hath placed every member in the body as it hath pleased him, therefore the body is complete in him. He died for their offences, and rose again for their justification, and through his suffering they are made the righteousness of God in him. Again he said, He "hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." "He hath saved us," that is, he hath delivered us from a state of condemnation and spiritual death, and brought us into a state of justification and spiritual life. We are born of the Spirit, and washed in his blood, and therefore cannot come into condemnation, but have passed from death unto life, and the Spirit bears witness with our spirit that we are the children of God, and if children, then heirs, heirs of God, and joint-heirs with Christ, and it is written, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." They are sons by election, by adoption and by covenant relation with him; then for one of them to come into condemnation would frustrate God's will and overturn his purpose. But he says, My counsel shall stand, and I will do all my pleasure. Thus they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. They were chosen in him before the foundation of the world, that they should be holy and without blame before him in love, he having predestinated us unto the adoption of children by Jesus Christ unto

himself, according to the good pleasure of his will. It is of God that we are in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption, and Christ so loved the church that he 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, nor wrinkle, nor any such thing, but that it should be holy and without blame before him in love. The elect members of Christ are heirs of God, and joint-heirs with Christ. "Who shall lay anything to the charge of God's elect? It is God that justifieth." "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." O what love Christ hath bestowed upon us, that we should be called the sons of God. Who then shall separate us from the love of Christ? Then the apostle asks, "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors, through him that loved us. For [he continues] 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." No, nothing shall ever separate one of the mystical members of Christ from his love, therefore they cannot come into condemnation. Jesus said, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Again, he said, "Upon this rock will I build my church; and the gates of hell shall not prevail against it." This was the stone that was set at naught of the legal builders, and

that is set at naught by all legal worshippers and workmongers of this our day, who trust in their own good works for salvation. But Christ alone is the salvation of all the elect vessels of mercy, and there is salvation in none other, for there is no other name under heaven given among men whereby we must be saved, but we are sanctified by God the Father, preserved in Jesus Christ, and called, therefore there can be no condemnation to them that are in Christ Jesus.

But I must bring this letter to a close, as I have already written more than I expected when I began. I do not know that I have written anything that will prove to be of interest to the flock, but will mail it to you for your consideration, and if you think proper to publish it you may do so.

I am your brother and companion in tribulation, and in the hope of a glorious resurrection, and a blessed immortality beyond the grave,

J. R. DENNISON.

PHILADELPHIA, Pa., April 2, 1907.

DEAR SISTER BREWSTER:—Your letter of March 26th, 1907, was received and enjoyed. Our consolation in this life is to communicate and speak one to another. I was over to New York city Sunday, March 24th, and met your mother-in-law, and was glad to meet her. We had a good visit with the New York people. Sister Brewster spoke of the passage in Matthew iii. 12: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." This passage, like all Scripture, is given for our instruction, reproof, &c., and pertains to God's people, and this relates to the experience and exercise of a soul quickened by the Spirit

and born again of incorruptible seed. His fan in his hand I would say meant the Word, or Spirit, which is sharper than any two-edged sword, dividing asunder between joints and marrow, and separating the precious from the vile, the same Spirit that kills the flesh and makes alive in the Spirit. John the Baptist is here declaring the office and mission of Christ. He will thoroughly purge his floor. The fan, or Spirit, now sweeps away all our righteousness that we have of our own making, and we see it as filthy rags. This fan brushes away the chaff and all that is combustible and leaves the wheat. We know that the wheat in the stalk is hidden, inclosed with the chaff, and in the stalk all wheat looks alike, the same as all the human family look alike. The wheat would remain the same, or in the same condition, unless it passes through the threshing machine and is torn asunder and all shaken up. So it is with subjects of grace, this process they undergo of being torn asunder, passing through tribulations and trials. We are separated from what we were covered with, and the hidden wheat brought to light. Now this chaff, or covering, had its usefulness for its day, for when the wheat is matured and ready to pass from one state to another all that it had rested securely in must be torn from it, and it is now presented without clothing, or naked. So a subject of grace is brought to a condition as naked before God, all is laid bare in his sight, and the fan in the hand of Christ is the only power that will do this, and it is thoroughly purged. He will "gather his wheat into the garner." The wheat is now laid bare, and travels no more with the covering it formerly did, but is gathered into the garner. I would liken the garner to the church. God's children are gathered into the church by the same fan that separates

chaff from the wheat, and they now see eye to eye and faith is revealed from faith to faith; they are made to sit in heavenly places in Christ Jesus. This chaff, or self-righteousness, good works, is now consumed by the unquenchable fire. I understand the unquenchable fire to be God, for our God is a consuming fire. After all this process the wheat must be ground to powder, that it may become bread. This process is not pleasing to the wheat, but is necessary, as there is still some covering that must be yet separated. As we come to the stage of wheat in our new birth all things are now new, our eyes opened to a new world; songs of praise and thanksgiving go forth. We know nothing of the grinding and crushing that we are to pass through in order that we may all be one in Christ, as the wheat after being ground is one in a loaf of bread. There is no distinction, now it is all one. Should a grain come in that has not been ground up, and the remaining hulls separated, it would not mix with and be a part of the loaf. So you see the travel of a pilgrim to Zion is through rough and thorny roads, and all that is earthy must be torn off.

I must close, but will say a word or so more. I believe the church of God is one body, and stands complete before him, those who have passed from this life, those who are now living, and those who are yet to be born, and that the travels, trials and tribulations of God's children are for their own salvation and their own experience. Every child of God stands pure and holy, without spot or blemish, before God, for Christ has redeemed them, fulfilled the law for them, and none can pluck them out of his hand. So whether we are on the mountain or in the valley the names of his saints are written on the palms of his hands.

Your brother, I hope,

J. M. FENTON.

AVONDALE, Ala., May 9, 1913.

DEAR ELDER KER:—Among the many good and comforting letters received from Elder S. S. Crumpton from time to time this is one, and I have decided to send it to you for publication in the SIGNS, if you see proper to do so. Elder Crumpton is a precious brother to me, and is a sound and able defender of the doctrine of God our Savior, and I would be glad if he would take and read the SIGNS regularly.

I assume the responsibility of sending you the letter without consulting him about it.

Your brother in affliction and hope in Christ,
H. J. REDD.

MAY 7, 1913.

ELDER H. J. REDD—DEAR BROTHER:—I have just received and read your letter of May 5th, and have enjoyed it very much, and feel that I do not want to wait until next week to say so to you, but I want to write you now, for I know not what another week may bring forth. My nephew and his family spent last night here, and I was speaking to him about some of the very things contained in your letter, even using some of the identical words you have used. Why is this? Are you and I being exercised by the same Spirit? Walk we not in the same steps? This is strength to me. With my full confidence in you as one of the redeemed of God, to find that I am in a measure, though a small measure, being exercised in mind and thought as you are, I repeat, is strength to me, and I glean comfort and have hope that I am not deceived, but am, too, a child of God. Yes, I received the two copies of the SIGNS you sent to me. I have read all of one and a part of the other, and have enjoyed all that I have read, especi-

ally your article and Elder Silas H. Durand's letter, and have read nothing that I dissent from. I saw brother Lampkin yesterday eve, and I let him have the one I had read, and I asked him to read it, assuring him that there was a feast in it for him. I asked him to take care of it and return it, for I want to read it again.

Yes, we had a good meeting at Mount Olive, and it was good to be there. No one joined, but I saw much evidence of a desire upon the part of seven, and I think we may have some additions there this year. I hope to meet you at brother Dyke's on the 3rd. You will be met Sunday morning at Calera. I am glad to think of having you wish me at Ebenezer in June. I also want you at Mt. Olive in June if you can come. I know something of stemming the current in this cold, declining day, when the love of many waxes cold, and while many have given up their zeal for the order, service and worship of God. There is now a falling away of the Gentiles, and in this I feel as did the apostle when he saw the falling away of the Jews: I could wish myself accursed from Christ for my kinsmen according to the flesh. Will the kingdom be taken from us and given to a people bringing forth the fruits thereof?

Yes, brother, I verily believe that "the last days" and the "perilous times" are upon us, and how needful, how necessary, that the "few" continue to walk uprightly, and stand firm for the order and doctrine of God's house. I am sure there will be at least a "few" to die at their post, earnestly contending for the faith once delivered unto the saints. But the heart-searching question now arises, Shall I be one of the few who shall be so highly favored of God as to stand unmovable, always abounding in the work-

of the Lord? This seems too much for such an one as I to hope for, yet it is not too much for me to desire. I confess that I am nothing but a sinful wretch unless grace has done something for me. I confess, too, that I cannot stem the current of wickedness unless God works in me the power, the will and the earnestness necessary thereto.

I have read the letter from the brother in Texas, which you inclosed with yours, and noticed his two questions, and now that I have read them, I suppose I am about as anxious as he to have your answer to them. If it pleases the Lord to exercise your mind along this line you may tell me in your next letter.

I suppose I have written enough for this time. We are all as well as usual. I hope you and yours are enjoying all of God's blessings.

I am yours in sweet fellowship, though unworthy,
S. S. CRUMPTON.

INFORMATION WANTED.

MRS. LINA W. BECK, who has recently moved to Spokane, Wash., wishes to know if there are any Old School Baptists in or near that city, and if there are, she would be pleased to hear from them. Her address is 826 South Monroe Street.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

NOTICE.

EXPLANATION.

FOR some time I have thought that I should explain more fully why I have not written as often as usual this year for the SIGNS. The only reasons given so far have been darkness of mind and lack of inclination, but there is yet another reason perhaps more justifiable. My wife has been in failing health since April, and has needed all my time and attention when I have not been from home filling my regular appointments, and that only a few hours with one exception, when I was away two nights, but only seventeen miles from home. Her condition is not at all improved at this writing, hence I cannot tell when I shall be able to write as formerly. Assisting in the preparation of copy and proof reading, with few exceptions, has been all that I could do toward the publication of the SIGNS, since April. I have never thought my writings of special importance, yet have tried to cast in my little mite, being one of the editors of the SIGNS. My relations with Elder Chick and the managers of the SIGNS have always been most pleasant, and I would not have any one think otherwise. I have often questioned, however, my vital interest in the things of the kingdom of God, and fear that my worldly and bodily afflictions are the cause of my depressed condition of mind.

We are receiving numerous letters from our brethren, sisters and friends, expressing love and sympathy for us in our affliction, and while we fully appreciate each letter, and even a card, many are unanswered, and we hope all will excuse our neglect and accept this as an expression of gratitude as well as an explanation.

H. C. KER.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1913.

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.***REVELATION XXI. 12.**

"AND had a wall great and high."

This is a description of the wall which John saw around the city of God, the new Jerusalem, which he saw coming down from God out of heaven, and this city is the church which is redeemed unto God, where he makes his dwelling-place, and wherein all who love him shall also dwell. Much is said in this chapter concerning this city, all of which is full of sublimity, and all of which furnishes ground for rest and gladness to the inhabitants of the city. But it is our mind now to write of the wall in its greatness and its height, and to call attention to some of the material of which it is composed. The Scriptures are full of all manner of illustrations and figures of speech by which through natural things the things which are spiritual and heavenly are set before us. One of the figures most frequently used in the Scriptures to set forth the safety and security of all those who love and serve God is that of a wall. The people of God are compared to a city with strong walls for defense. They are compared to a house which is glorious, built up of living stones, and then they are compared to those who dwell in the house. They are also com-

pared to the inhabitants of a city which abide within its walls in safety. These things would have, when and where the Scriptures were written, great meaning. Turning to the Scriptures of the Old Testament, or reading ancient history, one of the first things which will arrest the attention of the reader will be the constant need of defense against foes from without. It will be seen that every village had its wall of defense. This was needed, both against ravenous beasts at night, which would creep in upon the flocks and herds and destroy them, and even make men their prey, and also against enemies among the tribes and families around them, who would, both by night and by day, soon learn their defenseless condition without a strong wall around them, and come upon them to destroy them. A very simple wall would serve against wild beasts, but more elaborate defense would be needed against armies of men, and so all through the history of eastern countries and olden times we find constant references to walled towns, villages and cities.

In the first place, we learn that which was true in general of all eastern cities and towns was especially true of Jerusalem, the city of the great King. Jerusalem was walled about from the beginning, in common with all other ancient cities, and men were called often to view her walls and towers, which were a wonder to other people. Her natural defences upon the hillsides were strong, and that strength had been used to the best advantage in the erection of her walls. But we must remember that that city had a defense which no other city ever had: the God of heaven and earth was her special defense. Other cities might have had walls around them as high and massive as those around Jerusalem, but

they lacked the one strong defense which belonged to Jerusalem, viz., that God was on her side. So we read expressions like this in the Old Testament: God is my refuge and defense; my strong tower, and it is declared that he is a wall of fire round about his people, as well as the glory in their midst. And, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." And, "We have a strong city; salvation will God appoint for walls and bulwarks." The walls of cities then were, first of all, as we have been saying, designed for defense against outward foes, but still they also subserved other purposes. Often they were made broad and high enough to become places of observation; from their top the approach of either enemies or friends could be noted, and so defense against the one or a welcome of the other provided. If an enemy was approaching, the sentry on the wall giving notice at once, the gates were closed. If a friend was approaching, at once, upon notice by the sentry, the gates were opened. Beside, the walls became a place of meeting for the inhabitants of the city in the cool of the evening, where in security all manner of pleasant social intercourse was carried on. We have intimations of this throughout the Old Testament Scriptures. Therefore the walls of cities became a source of gladness in more ways than one, but defense was, after all, the chief thought, and those who were sheltered behind these strong walls could sleep in safety by night, and go about their usual business or pleasures by day, feeling well assured that there could no danger set upon them to do them harm. I will both lay me down in peace and sleep, for thou, Lord, only maketh me to dwell in safety, was the language of one who trusted in the sure defense provided for Zion.

Let us note that all that is said in the Old Testament concerning Jerusalem is made use of in the New Testament to set forth the strong defense of spiritual Jerusalem, the church of God on earth, and especially in this book called Revelation is this true. The people of God, called by grace, and brought to know and desire the Lord, are spoken of as making up the inhabitants of that city whose builder and maker is God; they are the true city of God, the city of the great King; they enter in through the gates into the city. Both these last expressions are right expressions. They are called "the city of God" because a place with no inhabitants could not be called a city. If we speak of any city our thoughts at once go to the inhabitants thereof. Many people must be gathered and dwell together ere we can speak of any place as a city, but the people do not make up the streets and the walls of that city. The people are one thing, and streets, walls and provisions for the happiness and safety of the people is quite another thing. But people dwelling together within the walls, and walking upon the streets, and partaking of the advantages of that city, with its walls and buildings, homes and temples, make up what men call a city. Thus all the redeemed of the Lord are sheltered and protected and dwell in the mansions of God within the strong walls of defense which God has provided for them. All this is true concerning the city of God; they all have a great and high wall around them. All this belongs to their state on earth. In that heavenly world to which they go there shall be no need of defenses, for there will be found there no foes to assail them, but here and now the church of God needs strong defenses, for her foes are many and strong, stronger than any

feeble man can contend against, and these defenses are spoken of in the text as a wall great and high.

This brings us to ask, Of what are these walls which surround the city of God composed? In the chief and highest sense of the word, Jehovah himself is their wall of defense. But our God reveals himself in various ways, and through various means, to his people in all the relations which he bears to them, and this is true also when we read of him as the wall round about his people. God is their defense, providentially from death and destruction, from being overcome through persecution and from being allured from their steadfastness through the friendships, the pleasures or the ambitions of this world. That invisible God who guarded Israel all the way from Egypt to the promised land, coming to their help in every trying hour, still guards the natural life of his people and preserves the visibility of his church. This is true providentially. But also this God is their defense against all the lying devices of their chief adversary, the devil, so that they stand fast in the love of God and in the doctrine and order of his house. He it is who keeps back the floods of error, or else when those floods come in upon the people he strengthens them against the waters. All this comes to his people through his own direct care over them and daily provision for them. But while this is most blessedly true, yet the figure used in this chapter in Revelation seems to compel us to speak of Jehovah rather as he who has erected the city, and built its walls, and furnished its streets, and brought in the people who dwell there. God is in it all, but yet we must speak of walls, streets and inhabitants as being his appointment, and not himself. God is in the city, but, after all,

the city is not God. Often in the Scriptures the church is spoken of as a building. When this is the case, each lively stone which has a place in the building is presented as being one of the subjects of grace. They are called lively stones built up into the house, but this will not apply when we speak of the walls of the city. God's people dwell within the walls, but they are not the walls themselves. So strong, great and high are these walls that they can rightly be called salvation itself; they are salvation to the people sheltered by them. The walls of a city are built up of many different stones gathered from the country around, and these stones are cemented together strongly. In this city of God these stones are the visible evidences of the wisdom, love and care of Him who is invisible. As said before, it seems evident beyond all question that this city is intended to set forth the church of God guarded and safe in the midst of all her foes. Without that city are all manner of evil characters, and all that love and make a lie. The inhabitants might well tremble at their foes were it not for the wall of defense which God has erected between them and their foes. It is not here to be forgotten that God is always personally their defense, but still, for the existence of the visible church he has provided riches of gracious help.

It is our mind that the walls of this city are built up of the doctrine and order established and revealed in the word of God. To what refuge do the people of God flee when the enemy is all around them, or when they find still more dangerous enemies within their own hearts? What is the answer to their questionings as to how they shall stand in the day of temptation and trial? What is their defense in the day of adver-

sity? Do not we find the answer to these questions in that which God has revealed of himself in his word? Is there any defense comparable to the revelation of his omnipotence, his omniscience and his omnipresence? Is there anything that can give greater strength than to remember his everlasting love, his truth, his gift of his dear Son and his bestowal of the Holy Spirit to bring to our remembrance the things which Jesus spake to us in the days of his flesh? What can overcome the terrors of a guilty conscience if not the remembrance of the atonement upon Calvary, and the full redemption and justification wrought out for sinners there? As a defense against the assaults of the enemy, who often hurls such darts as this: You are such a sinner that even though once you may have obtained mercy, it must be all forfeited now, what is better than to look for a little once more upon that precious portion of the wall of salvation, the final preservation of the saints through grace to glory? When the enemy hurls this dart, You are no better than any of your fellow-men, and there never has been in you anything that could merit the esteem of Jehovah, what can silence these accusations like a glimpse into the glorious doctrine of election, the election of men through grace to glory, upon no grounds of merit of their own, but solely upon the ground that God will have mercy upon whom he will? Each one of these truths is unassailable and never can be overcome, and when taken together they make up this great and high wall, against which the gates of hell shall never prevail.

Still further, as they walk about this Zion, and behold this wall of salvation which has been their defense, and the defense of their fathers from the beginning,

they can and do say with exultation, Rejoice not over me, O mine enemy. What can the strongest foe do against the wall which God has provided? The foe may, yea, he surely will, prevail against every human defense that we may set up, but who or what can prevail against the work of God? And this is our refuge, our defense. In all the generations of the past the church has been sheltered by the order and doctrine which God has set up and revealed to her. When within these walls she has dwelt in safety alone, and in the doctrine and order of the church has been always found that which has separated her foes from her, so that while behind these walls not one of them could set upon her to harm her. This wall of truth is great and high, so great that no power has ever overthrown it, so high that no enemy has ever scaled it, and its foundations have been laid so deep in the everlasting purposes of God that no foe has ever undermined it. This is the defense of the city of our God, this is the refuge of his people forever. C.

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WE are very sorry to announce that the supply of our large Hymn Books is exhausted, and we will not be able to fill any more orders for same, but can furnish any number or binding of the small Hymn Books.

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CIRCULAR LETTERS.

(Written by James Avery.)

To the Elders and messengers of the Lexington Association, in session with the Olive and Hurley Church, Ulster Co., N. Y., Oct. 1st and 2nd, 1913, greeting.

DEAR BRETHREN:—In the providence of God we are permitted to meet according to previous appointment, and in this, our letter, we desire to call your attention to the words found in the epistle of Paul to the Corinthians, 1 Cor. xv. 20: "But now is Christ risen from the dead, and become the firstfruits of them that slept." This is a great and glorious chapter truly, beginning with the gospel by which we are saved, and ending with the complete subjugation of all things unto him who died for our sins, and was buried, and rose again the third day, according to the Scriptures. (Verses 3 and 4.) "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts i. 11. The writer of this epistle seemed to know nothing but Christ crucified, Christ risen and ascended, and returning to reign. In this chapter he gives special prominence as to the resurrection proving that the life and death of Christ would have availed us nothing if he had not risen; that apart from this great fact there is no gospel to preach, no ground for faith, no salvation; but, Christ being risen, all is well with those who trust in him, and as he is in his risen body, so shall we be. (Phil. iii. 21; John iii. 20, 21.) "For as in Adam all die, even so in Christ shall all be made alive." "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "For as by one

man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. v. 12, 19. All are in Adam, without exception, and therefore all are sinners, and dead in trespasses and sins. All who are born again are in Christ, and he is wisdom, righteousness, sanctification, redemption and life eternal to all who have been born again. (1 Cor. i. 30.) "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." The kingdom of God will be that condition of affairs on earth when the will of God shall be done on earth as it is done in heaven, (Matt. vi. 10,) or as in verse twenty-eight of our chapter, when the Son having during the thousand years (Rev. xx.) subdued all things unto himself, and cast Satan and all his followers into the lake of fire, God shall be all in all. In order to enjoy that kingdom and its glory these present mortal bodies of flesh and blood must be changed, and be made like his resurrected body, of flesh and bones. (Luke xxiv. 39.) They will be as real and tangible as his resurrected body, and no longer subject to the powers and circumstances which control our mortal bodies. (Luke xxiv. 31.) "Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed, in a moment." In 1 Thessalonians iv. 16-18, this is more fully set forth, and so clearly that we do not see how we can fail to see it. Our Lord himself referred to it in these words: "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." The natural man can never see or inherit the kingdom of God, unless he is born from above, and all who, being born again, belong to the kingdom, must, in one of two

ways, obtain a body fit for the kingdom. The body must die and rise from the dead at his coming, or be in a moment changed without dying, as were the bodies of Enoch and Elijah. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. Corruptible and mortal are terms referring to our present bodies; incorruptible and immortal describe the bodies that shall be ours at his coming; when we shall be like him. This quotation in Isaiah xxv. 8, 9, reminds us that when he comes and the glorified church is with Christ reigning over it, Israel shall have her place, with her rebuke taken away from off all the earth, for she shall see him coming in his glory. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." In Hosea xiii. 14, from which part of this is quoted, the words are, "O death, I will be thy plagues; O grave, I will be thy destruction." Thinking of these words, we often say that we are glad that God hates death and the grave, and will destroy both, and will never alter his purpose about it, while in the case of the believer the curse of death is changed to a blessing, and brings only gain, and the very "far better." (Phil. i. 21-23.) The glories of the resurrection, the kingdom, the new earth, concerning which Paul speaks in Rom. viii. 17, 18; 2 Cor. iv. 17, 18, and many such words, may well encourage us to be steadfast in the faith, unmoved by any false doctrine, and gladly walking in the good works which he has prepared for us. He only demands us to present to him our bodies, which is truly a reasonable thing, since he has bought us with a great price, that he may work in us all his good pleasure,

causing all grace to abound toward us. (Eph. ii. 10; Rom. xii. 12; 1 Cor. vi. 19, 20; 2 Thess. i. 11, 12; 2 Cor. ix. 8; Matt. xxvii. 51-53; 2 Tim. ii. 17, 18.) "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."—Rev. xx. 6.

R. W. SANFORD, Moderator.

JAMES AVERY, Clerk.

J. H. BEVIER, Assistant Clerk.

(Written by Elder J. B. Slauson.)

The Roxbury Old School Baptist Association, now in session with the Andes and Middletown Church, at Union Grove, N. Y., September 24th and 25th, 1913, to the churches composing the same sends christian greeting.

BELOVED BRETHREN:—Through the kind providence of a covenant-keeping God we are once more blessed with the privilege of meeting in an associated capacity, and we hope that the blessed Spirit of our adorable Redeemer will guide us in the way of truth, and that the bright rays of his blessed Spirit may shine into our hearts, that we may be enabled to rejoice in the blessed truth as proclaimed by his servants, and in writing this, our annual letter, for the consideration of our brethren we wish to call attention to the word "associated." There can be no association unless there is agreement, no agreement without fellowship, no fellowship without like experience. To be associated in the things of the kingdom of our God there must be likeness or sameness. For example, the apostle used the comparison of light and darkness, showing that there is no communion between two elements of opposite nature, therefore no association. In 2 Cor. vi. 14-16, we read, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness

with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Hence the children of God cannot be associated with unbelievers in the things of the kingdom of our God, for one is actuated by a heavenly and divine Spirit, and the other by a carnal spirit, which is enmity against God, not subject to the law of God, neither indeed can be. Again, as recorded in John x. 26-28, the Savior said unto the Jews, "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." In John viii. 44, while Jesus taught in the temple he said unto the scribes and Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do." The sheep of our heavenly Shepherd hear the voice of their Shepherd, and they follow him because they know his voice, and they desire to obey their Shepherd in all things whither they are called. Here we see that the children of the devil desire to do the lusts of their father, hence cannot be associated with the children of our heavenly Father in the things of the kingdom of God; there must be a like interest in these heavenly things, in order to be associated in those things, and to have a like interest we must be actuated by the same Spirit. Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God. * * *

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This is a positive declaration of our blessed Lord, and every recipient of his grace must be born of the Spirit in order to see the kingdom of God, and must be born both of water and of the Spirit to enter into the kingdom of God, and being born of the one Spirit, and of the same water, by which we enter into the same kingdom, we rejoice in the things of that kingdom, hence are associated in the kingdom of God, and have a mutual interest in the welfare of the kingdom of God, for the exaltation of that kingdom to the praise and honor of his great name. Furthermore, we are associated by the love of God, for he sheds abroad in our hearts his love, whereby he loved us and gave himself for us. Therefore being bound together by the one cord of love, we love one another with a pure heart fervently, praying for the welfare of each other, and holding up each other's hands, by ministering to the needs and necessities of our brethren, and so fulfilling the law of Christ, hence associated. Again, the children of our heavenly Father are associated in the songs of Zion. Those whose hearts have been tuned by the Spirit of him who brought again from the dead that great Shepherd of his sheep, will join their voices in singing:

"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.
It cannot in Eden be found,
Nor yet in a paradise lost;
It grows on Immanuel's ground,
And Jesus' rich blood it did cost."

John in Revelation informs us of an innumerable company who had washed their robes in the blood of the Lamb, standing upon Mount Zion, having their

harps tuned, and singing "the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." The same apostle by the inspiration of the Holy Spirit declares that none can learn that song but those that are redeemed from the earth by the blood of the crucified Lamb. Being redeemed by the same blood and singing the same song, we conclude they are associated, and we trust that our heavenly Father, through kind providence and tender mercy, has gathered us together that we may be associated in deed and in truth to the lifting of Jesus on high and crowning him Lord of all. Amen.

J. B. SLAUSON, Moderator.

A. J. SLAUSON, Clerk.

CORRESPONDING LETTERS.

The Roxbury Association, now in session with the Andes and Middletown Church, Union Grove, N. Y., Sept. 24th and 25th, 1913, to the several churches with which she corresponds sends christian greeting.

DEARLY BELOVED BRETHREN:—We are glad to address you once more by the way of a Corresponding Letter, as it has pleased the Lord in his all-wise providence to spare our unprofitable lives another year, and bring us together in an associate capacity, for which we feel very thankful. His loving-kindness and tender mercy have surrounded us, and his watchful care has been over us. Your ministers have come to us declaring the unsearchable riches of God's grace, preaching unto us Jesus and him crucified as the only name under heaven given among men whereby we must be saved, and it has been a feast of fat things to poor hungry souls, whereof our hearts have been made glad, and we can say with the poet:

"Blest be the dear uniting love
That will not let us part;
Our bodies may far off remove,
But we are joined in heart."

We ask a continuance of your correspondence in the future as well as in the past.

Our next session is appointed to be held with the Olive and Hurley Church, Ulster Co., N. Y., where we hope to meet your messengers and receive your correspondence again.

J. B. SLAUSON, Moderator.

A. J. SLAUSON, Clerk.

The churches composing the Lexington Old School Baptist Association, now in session with the Olive and Hurley Church, Ulster Co., N. Y., October 1st and 2nd, 1913, to the churches and associations with which we correspond send christian salutation.

DEARLY BELOVED BRETHREN:—If we can truly and honestly address you we would desire to be led by the Spirit into all truth while thus engaged, that we may have fellowship one with another for the hope set before us in the gospel that worship God in the Spirit and have no confidence in the flesh, for we are informed by the word, They that worship God must worship in spirit and in truth, for God is a Spirit and seeketh such to worship him. Yes, my dear brethren, when we are led by the Spirit our eyes are closed to all the vanities of this life and lifted above the things of time to that inheritance which is above, where everlasting day abides, and pleasures banish pain.

"There we shall see his face,
And never, never sin;
There from the rivers of his grace
Drink endless pleasures in."

We trust that our coming together has been profitable and encouraging to all, and that all have felt to say in their heart

that it has been good for us to be here. Our ministers have come laden with the precious fruit, and it has been good to our taste, and we have been nourished and fed, in the language of the Scripture, as calves of the stall, fed on the sincere milk of the the word, and have been strengthened thereby, and we trust that it may be the will of God to gather us in many an associate capacity, to hear those whom we trust and believe he has set upon the walls of Zion to proclaim the everlasting gospel of the Son of God, for he that cometh unto God must believe that he is, and is the rewarder of them that diligently seek him.

Our next session, the Lord willing, will be held with the Second Roxbury and Middletown churches, Halcottsville, Delaware Co., N. Y., at the usual time, first Wednesday and Thursday in October, 1914.

R. W. SANFORD, Moderator.

JAMES AVERY, Clerk.

J. H. BEVIER, Assistant Clerk.

MEMORIALS.

It has pleased our heavenly Father to take out of our midst our much esteemed brother and father in the gospel, **Elder James Miller**, whose voice we have listened to in meeting for many years while declaring the gospel of the Son of God in its purity. He was sympathetic and forgiving to a fault, and unwavering in church order. Though physically weak, he was spiritnally strong in the faith of God's elect. It was manifestly shown in him, as it is written, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." We are made to mourn because we cannot see his face and hear his voice in our meetings again. Truly a grand and good servant has gone to his reward. May God give christian resignation to his holy will to those awaiting that crown of righteousness received by him, and laid up for all them that love His appearing. May his dear widow, our sister, be blessed with the same living faith of her departed husband, together with the brotherhood.

R. W. SANFORD, Moderator.

JAMES AVERY, Clerk.

J. H. BEVIER, Assistant Clerk.

MARRIAGES.

By Elder F. A. Chick, at the bride's residence, Wednesday, Sept. 24th, 1913, Benjamin H. Millard, of Harrisburg, Pa., and Miss Estella A. Smith, of Pennington, N. J.

By Elder J. M. Fenton, Sept. 3rd, 1913, at the home of the bride, Lee H. Daughenbaugh and Mildred D. Fenton.

OBITUARY NOTICES.

Miss Blanche Baird was born Oct. 31st, 1865, and sweetly fell asleep in Jesus in the triumph of a precious hope in Christ August 11th, 1913. The subject of this notice was born near Cave City, Barren Co., Ky., and spent all the years of her life at the old home of her childhood. This dear friend was a woman of wonderful character, one of the most self-sacrificing persons I have ever known. Her chief delight seemed to be to spend her life and strength for the comfort of others, never seeming to think of herself. It was my privilege to be at their home quite often, holding meetings there, as her dear aged mother was too feeble to attend at other places. This dear one always seemed delighted to wait upon and minister to all who came, and to sit in her quiet way and listen to the spiritual conversation and the preaching of the word. It was in this way and with the oft falling tear she told of her exercises and interest in the things of the kingdom of our God, which were unmistakable evidences of a gracious work within. She could not look upon herself to think anything of herself, yet no one loved to attend the meetings more. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. By their fruits shall ye know them, and these fruits of the Spirit were abundantly manifest in the meek and humble life she lived. I was absent from home when the message of her death came and was forwarded to me, and I could not reach the dear old home until the evening of the day after her burial. The following day, August 14th, her sorrowing friends gathered again at the old home in her dear memory, and to mingle their tears in sympathy with her loved ones, where the writer tried to present the consolations of the gospel of Christ to the living in Christ. There never was but one Blanche; she died of tubercular trouble, having been a sufferer for some months, but the end was not thought to be so near; death came as a shock to all. She was resigned, and patiently endured all. She leaves a dear aged mother, her care, for whom it was her desire, if it were the Lord's will, to be spared to care for, but the path of the Almighty is in the deep. Who can understand his ways or set his bounds? Who can stay his hand or say unto him, Why or what doest thou? She also leaves one sister and two

brothers, with many friends, who deeply mourn her absence and feel the loss of her companionship. We feel the ever-supporting hand of the dear Lord has been graciously manifest unto all in the sad bereavement, and would ever pray its continuation for and in their behalf.

Written by request.

P. W. SAWIN.

Mrs. Harriet Jordan Corwin, wife of the late Oliver Corwin, died at her residence on Knapp Avenue Wednesday morning, August 20th, 1913, after an illness of two months. Mrs. Corwin was born in the town of Wallkill, near Winterton. She was the eldest daughter of Samuel M. and Ruth Ann Jordan. In 1873 she was married to Oliver Corwin. After a few years' residence in New York and Otisville they came to this city. Mr. Corwin died about ten years ago. She is survived by three daughters: Misses May H. Corwin, Anna L. Corwin and E. Josephine Corwin, all of this city, and one sister, Mrs. Henry Wollenhaupt, of Winterton. Two brothers, Moses W. Jordan and John B. Jordan, died a few years ago. Although in delicate health for many years, she was patient and uncomplaining, and always took an interest in the welfare of her loved ones and all of her friends. She was a most devoted wife and loving mother, an example of patience and fortitude.

The above was written by one of the daughters of Mrs. Corwin and published in the *Times-Press* of Middletown August 21st. We feel to add a few lines giving expression to our regard for Mrs. Corwin as a subject of saving grace. She manifested daily the workmanship of God, though it pleased him that she remain outside of the visible organization called the church. She believed firmly in the God and Father of our Lord Jesus Christ, and rejoiced in the hope of the glory of God. To say she was a noble woman in the fullest sense of the term, hardly expresses what we would like to say, yet it is the best language we can command. We have all lost a good friend in the death of Mrs. Corwin.

The funeral services were held at the home and conducted by the writer, and the interment took place in the family plot in the New Vernon Cemetery. By request.

ALSO,

Miss Anna Mary Perry died at the home of her sister, Mrs. Josephine Carpenter, in Jersey City, N. J., August 22nd, 1913, aged 59 years. She was a daughter of Lewis S. and Mary Doland Perry, the latter being a member of the Middletown and Wallkill Church. Miss Perry had not been in good health for some years, but the end came very suddenly and without the slightest warning. She was not a member of the church, but a regular attendant when able to be there, and much enjoyed the privilege. She was a good, kind-hearted woman, always doing for others, even at the sacrifice of her health, a kind and

faithful friend. She loved the doctrine of grace and those who love it, and always felt at home in their company. She is survived by two sisters, the one above mentioned and Miss Sarah Perry, of Middletown, who is left very lonely, as she and Miss "Mame," as she was familiarly known, had lived together for years, and were more devoted to each other than is ordinary.

The funeral services were held in Middletown, conducted by the writer, and the interment took place in the family plot in the New Vernon Cemetery.

May grace be ministered to all who mourn.

By request.

K.

My dear mother, **Mrs. Penelope Monk**, departed this life at her home in Lasalle Parish, La., July 8th, 1913, aged 83 years, 2 months and 14 days. She was born in Dekalb Co., Ga., April 24th, 1830, the daughter of Henry and Melinda Swinney. She moved with her parents when thirteen years old to Tallapoosa Co., Ala., where her father died the same year; moved to Harris Co., Ga., the next year, and to Jackson Parish, La., when about eighteen years old, where she was married to my father, W. W. Monk, March 11th, 1851. She joined the Missionary Baptists before her marriage, moved to Arkansas about the year 1854, and to Jasper County, Texas, in 1859, and to Newton Co., Texas, in 1876. She joined the Primitive Baptist Church in Newton Co., Texas, in 1879, and was baptized by Elder J. K. P. Burns, of Nacogdoches Co., Texas. Moved to Rapide Par., La., the same year, and in 1891 to Catahoula Parish, La., now Lasalle Parish, where she died. She had not heard a Primitive Baptist preach for many years, as there was none near her, but she read her Bible and the SIGNS. My father was a subscriber of the SIGNS before his death, in 1895, and she had carefully preserved every copy. She was a devoted mother and a kind neighbor. It can be said of her that she never lost a friend or made an enemy. She never wasted anything, yet was charitable to a fault. She was the mother of nine children, five of whom survive her: Mrs. M. M. Singletary, of Oakdale, La., W. B. and J. H. Monk, of Jena, La., Mrs. W. T. Russell, of Urania, La., and M. C. Monk, of Turkey Creek, La. She also leaves twenty-five grandchildren, six great-grandchildren, an aged sister, Mrs. A. J. Peddy, of Newton Co., Texas, and many friends and relatives. Mother had been in poor health for some time before her death, and was confined to her bed twelve days. She was afflicted with paralysis and catarrh of the stomach. She suffered much, but was resigned to God's will, and said all the time she would not get well. She prayed God to take her out of her sufferings, and told us how she wished to be put away. She was buried in Belia Cemetery, beside her husband.

(MRS.) W. T. RUSSELL,

URANIA, La.

OUR aged brother, **Deacon William Simmons**, departed this life at his home in Stoutsburg, N. J., Thursday, August 7th, 1913, in the 87th year of his age. Our brother had been in failing health for three or four years. It had been nearly three years since he had been able to attend the meetings of the church very much. This was a source of great regret to him, for he had been one of the most faithful of men in that way all his life; still we did not hear any murmuring from his lips, but on the contrary expressions of submission and reconciliation to the will of God. He had been able to be around the house and to sometimes walk in his yard up to the day before his death, which took place not long after midnight of the 7th, as said before. He was never a man of many words, but no one was more steadfast in the faith nor lived a more humble and honorable life than he. He was baptized by Elder P. Hartwell in the fellowship of the First Hopewell Church, June 24th, 1872. He was chosen to be one of our deacons in November, 1881, which office he filled well, thus purchasing to himself a good degree and great boldness in the faith of Christ. If any man ever had cause of complaint against him, either in his relation to the church or in his worldly relations, we have never heard of it. It has been our privilege to know him well for the past seventeen years, and to often see and converse with him, and we always found him the same humble, quiet, faithful man. His course of life proved that he loved the courts of the Lord's house, and the place where his honor dwells. His companion, who was also a well loved member of the church with him, departed this life a few years ago, leaving him lonely, yet he bowed to the will of God in meek submission. He continued to live in the same house with his two daughters, who lovingly and faithfully cared for him in his declining years. He leaves three daughters and one son to mourn their loss.

The funeral service was held at his home August 9th, and the interment was in the cemetery of the Old School Baptist Church. The text used by the pastor on the occasion was Psalms cxvi. 15. The church feels sorely bereaved. May the Lord bless the dear family with all needed consolation. C.

M E E T I N G S .

THE Salisbury Association of Primitive Baptists is appointed to meet with the church at Salisbury, Md., October 22nd, 23rd and 24th, 1913. All lovers of the truth are cordially invited. Those coming from the north take train that leaves Broad St. station, Philadelphia, at 3 p. m., and Wilmington at 3:44 p. m. Tuesday, 21st. From Baltimore, Claiborne boat leaves Pier 8, Light St. wharf, about 4 p. m. via Claiborne, or boat for Salisbury (all water route) leaves Pier 1, Pratt St. wharf, 5 p. m., 21st. Tickets

for Salisbury; get excursion tickets. Those from Philadelphia and Wilmington can get ten day excursion tickets to Delmar. Those coming from the south take train leaving Cape Charles at 11:20 a. m. Tuesday, arriving at Salisbury 3:10 p. m.

GEO. W. MEZICK, Church Clerk.

THERE is a two days meeting appointed at Cammal, Pa., the fourth Sunday in October and Saturday before (25th and 26th). All lovers of the truth will be welcome.

By order of the church.

WM. M. HART.

THE Mt. Ebon Association of Primitive Baptists will hold their forty-second annual session with the church called Mt. Ebon, one mile from Youmans station, on the A. C. L. R. R., second Sunday in November, and Friday and Saturday before. All lovers of the truth are welcome. For further information write me. Come and be with us and behold our order.

C. K. HAINES.

LAKELAND, Fla.

THE Second Church of Roxbury will hold a two days meeting, the Lord willing, at the yellow meetinghouse, near Roxbury village, Nov. 8th and 9th, 1913. Trains will be met at Roxbury Friday p. m. and Saturday a. m. A cordial invitation is extended all lovers of the truth to meet with us.

J. B. SLAUSON, Pastor.

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**“SHOULD CHILDREN OF PRIMITIVE
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I have remaining about fifty copies of “Should Children of Primitive Baptists Attend Sunday School?” in board covers at 40 cents per copy. The limp covers are all sold. This binding is substantial and attractive, and every Primitive Baptist should have a copy in their home. The cost to me has been every cent I am asking for the book. My time and labor have been freely given to the cause. Please send all orders to me at the address given below.

D. W. OWENS.
HERSMAN, Brown Co., Ill.

I find the postage on my book, “Day unto Day,” to America is 9 pence (18 cents), and I thought it would be 6 pence, or at most 7 pence. I think on consideration, as the expense of publication has been very heavy, notwithstanding a most encouraging sale, I had better say I will send to any of your readers the half calf gilt edge edition for 5 shillings (\$1.20), or the cloth edition for 4 shillings (96 cents) postage free.

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ELDER SILAS H. DURAND wishes to announce that his supply of the book, “Songs in the Night,” is exhausted, and that he will be unable to fill orders for them in the future.

THE APOSTOLIC CHURCH.

The ninth (the most important) chapter of my Church History revised and brought down to date. Scripture truth about the church, as stated by the greatest scholars of the world, and by the ablest Primitive Baptist ministers. Sixty closely printed octavo pages. The Church History, now out of print, was written and published to disseminate the truth, and was sold for two thousand dollars less than the cost, but through the kind appeals of Elders J. R. Respass, Wm. L. Beebe and P. D. Gold, in *The Gospel Messenger*, SIGNS OF THE TIMES and *Zion's Landmark*, this debt was paid by members and friends. The present volume, *The Apostolic Church*, will be sold at cost, or given to those wishing it and not able to buy it. Postpaid, ten cents a copy, or twelve copies for one dollar.

SYLVESTER HASSELL.
WILLIAMSTON, N. C.

SPECIAL NOTICE.

(THIRTEENTH EDITION.)

The new edition of our Hymn and Tune Book, shape note, is now ready for distribution. The new edition of round note will be ready soon. Will those churches that are intending to get a supply in the near future kindly let us know as nearly as possible how many they will need, and which note? The price is 70 cents each, sent by mail postpaid, and six dollars per dozen, sent by express at cost of the purchaser. There will be sent with each book, upon request, without additional cost, a neat pamphlet of 30 pages, containing Rudiments of Music and graded lessons for use in singing classes, in connection with the H. and T. book. Send orders to Elder Silas H. Durand, Southampton, Pa.

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WRITER, Madison Co., Ark.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81. MIDDLETOWN, N. Y., NOVEMBER 15, 1913. NO. 22.

CORRESPONDENCE.

GRAFTED INTO CHRIST.

“Thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree.”—Romans xi. 24.

The apostle Paul, speaking to the Gentile believers concerning their salvation and union to Jesus Christ, and partaking of his fullness, describes their blessedness by a figure in husbandry, but contrary to the practice of earthly husbandry. Here is the story of God's goodness toward these chosen Gentiles whom God took out of the nations a people for his name. (Acts xv. 14.) “Thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree.” As I contemplated this picture I thought I could see in it the dealings of the Holy Ghost in bringing Gentiles unto the knowledge of Jesus Christ, and the blessedness of our union to him. The whole subject embraced in this chapter I will not now touch upon, but rather tell you some things that I see in this one verse.

“A wild olive tree.”—Romans xi. 17. The Gentiles were likened to this. There it grows, uncared for, bearing its wild fruit, undesired, despised. What are we

by nature? Sinners of the Gentiles, without God, without Christ, without hope in the world. We are alienated from the life of God through the ignorance that is in us because of the blindness of our hearts. Vile, base, transgressors, enemies of God by wicked works, by nature children of wrath, even as others, under the curse of the law, such is the Bible description of us; wild by nature, and bearing only wild fruit. Can any branch of this wild olive tree so cultivate itself as to bring forth desirable fruit unto God? If it could, what self-boasting there would be. “For if Abraham were justified by works, he hath whereof to glory; but not before God.”—Romans iv. 2. The branches of a wild olive tree can only bring forth wild fruit. “Do men gather grapes of thorns, or figs of thistles?”—Matt. vii. 16. “A wild olive tree.” Sinners. We were the servants of sin, free from righteousness, we were all unrighteousness. “A wild olive tree.” Prune it, dress it, dung it, make it flourish and it is still nothing but a wild olive tree. It is in gratitude of heart and glorying in the Lord when believers join with the apostle saying, “By the grace of God I am what I am,” and

the abounding riches of God's grace is more and more felt as we look unto the rock whence we were hewn, and to the hole of the pit whence we were digged. (Isaiah li. 1.) Look into the abyss of sin, of condemnation, of the curse of the law. But the Lord quarried us out, hewed us from the rock, brought us up out of the hole of the pit. "You hath he quickened, who were dead in trespasses and sins." The lively stones, God hews them by the prophets, by the words of his mouth, cutting them, putting them into shape, bringing them by his divine teachings, by faith, of the operation of God unto Christ, the living foundation. Yes, child of God, he used his iron tools upon thee, and all thy soul's afflictions, all thy bitter knowledge of thyself as a sinner, all thy sighs, weeping and supplications, were in the pathway unto him who is the Rock of thy salvation. The vessels of mercy are afore prepared unto glory, and when in the last day the Lord shall descend from heaven and raise us up from the dead, immortal, incorruptible, and we shall be in spirit and soul and body blameless, in all things conformed to the image of God's dear Son, it will still be in adoring gratitude our glorying to say, "By the grace of God I am what I am."

"Thou wert cut out of the olive tree which is wild by nature." God knows where all his elect are in all nations and kindreds, tongues and peoples, and in the fullness of times he takes them out unto himself, he calls them by his grace, to bring them into living intimacy with Jesus Christ, the Son of his love. God, who cannot lie, promised them in Christ, their covenant Head, and ordained them unto eternal life in him before the foundation of the world. (Titus i. 2; Acts xiii. 48.) So in the set time in his counsel the

Lord, the heavenly Husbandman, comes in everlasting love, and his almighty, gracious hand takes hold of a branch of the wild olive tree, and with his sharp knife cuts out that branch that he has taken hold of. Men may talk of laying hold of Christ, but what can they tell of being apprehended of Christ Jesus? (Phil. iii. 12.) No one ever was found laying hold on eternal life; no one ever fled for refuge to lay hold of the hope set before us, unless God first laid hold of them. "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." God takes hold of the branch and cuts it out of the wild olive tree. While thus held in the hand of God, and his sharp knife is cutting us out, we cannot then realize that we are in the gracious hands of God, and that all the sharp cuttings are gracious, according to his purpose and grace given us in Christ Jesus before the world began.

"Thou wert cut out." Other branches were left. O my soul, what distinguishing mercy! How sovereign is the grace of God! Had not God's electing love taken hold of thee, poor sinner, and cut thee out, thou hadst still been without God, without Christ and without hope in the world. In contemplation of this my spirit is humbled before the Lord; self-esteem and self-pity and fleshly vaunting are suppressed, and my heart in fervent gratitude is saying, It is even so, Father, for so it seemed good in thy sight.

"Thou wert cut out." That sharp knife is the word of God, which is quick and powerful, sharper than any two-edged sword. It is the word that God speaks in the soul that cuts us out, takes out of the Gentiles a people for his name. His word takes hold of and cuts its way

into the heart and conscience of the wild olive sinner. The doctrine of the Lord cuts, sharp convictions of sin are felt, and all the sharp cuttings of God's truth are to put the quickened sinner into shape to be grafted into Christ. Watch the Husbandman cutting and shaping the wild olive branch that he holds in his hand. I will say, He eyes it tenderly, his thoughts are gracious, for the Lord, the heavenly, all-wise, almighty Husbandman, saith, "I will plant them in this land assuredly with my whole heart, and with my whole soul."—Jer. xxxii. 41. I have known trees to be grafted, but though the scions were well selected, and the wisdom and skill of the husbandman were brought into requisition, yet sometimes some of the grafted scions did not live, the work of man was a failure. But when God, the Holy Ghost, takes hold of and cuts out of the wild olive tree a branch, and engrafts it into Christ, the good Olive Tree, there is no failure. Every one so engrafted into Christ lives to the everlasting praise of the Lord, and not all the powers of earth and hell shall be able to undo this work of our covenant God. When the wild olive branch has been so shaped to fit into the place prepared for it, the gracious, wise Husbandman puts it into its place, and the cleft in the good olive tree takes a firm hold of it. The good olive tree was cleft for the branch cut out of the wild olive tree. This cleft olive tree is our precious, wounded, bleeding, crucified Savior. Moses was put into the cleft of the rock, (Exodus xxxiii. 22,) and the dove has her sanctuary there. (Song of Solomon ii. 14.)

"Rock of Ages, cleft for me,
Let me hide myself in thee."

Look at that cleft in the good olive tree held open to receive the branch of the wild olive tree, or rather upon Christ

crucified, the cleft, wounded, bleeding Jesus. Crucified for thee? crucified for me? Can it be? Many give their assent unto and profess to have knowledge of points of doctrine, but what heart-intimacy have you with Christ and him crucified? O, I have felt for many years that it is all essential to me, a poor, vile sinner, to have experimental intimacy with the crucified Jesus Christ. The called of God are made alive to their sinnership, and to their perishing condition as transgressors of the law. In the hands of the Lord their hearts become wounded, smitten and contrite over their woes, and under the sharp cuttings of the word of God they sigh and cry unto God, and are brought with weeping and with supplications for mercy unto Christ the Redeemer. O, when a broken-hearted sinner and the crucified Savior come together there is such a uniting as must be experienced to be understood. It is only poor and perishing, sick and wounded sinners who have need of or are ever joined in faith and love to Christ crucified. O the cleft olive tree, the sufferings and wounds of the crucified Savior speak to us the mercy, the grace, the love of God, and the hearts of quickened sinners are drawn to him, we are moved by the revelation, given us by the Holy Spirit, of Christ crucified, to desire to find a sanctuary, to find forgiveness, healing, life, salvation in the atoning sacrifice of the Lamb of God. "For the transgression of my people was he stricken." What covenant graciousness is manifest in the work of the Holy Spirit moving our heart to faith in the crucified One. He teaches us, exercises our souls to look to, to trust in, to flee for refuge to Jesus. O, he poured out his soul unto death, he was numbered with the transgressors, and he bare the sin of many, and made intercession for

the transgressors. O thy heart, O Christ, was rent and cleft with sufferings for the atonement of our sins; thou wast wounded, bruised, smitten and afflicted for our iniquities. Here at thy cross are "mercy's streams in streams of blood."

The wild olive branch does not graft itself into the good olive tree, neither does the sinner, of a humble and contrite heart, engraft himself into Christ crucified. For those motions of his exercised heart toward the Savior, his sighs and desires for forgiveness, his faith, believing, love by which he enters into the revelation of Christ crucified to his heart, are all the fruits of the operation of the Spirit of truth in the heart. The good olive tree takes hold of the wild olive branch, and O, the smitten, bleeding Savior holds unto himself those for whom he suffered and died upon the tree.

"Rock of Ages, cleft for me,
Let me hide myself in thee."

We are put into the cleft, and are held there in love and life, to our comfort, healing, health, salvation, life and growth. "Rooted and grounded in him." This is no fiction I am declaring. Though it be but an idle tale to some, it is not so to those who have been brought to Jesus and joined to Christ crucified. Life is springing up from the cleft olive tree into the wild olive graft, so forgiveness, healing and salvation flow up into everlasting life from our precious Christ to the consolation of the poor sinner who is joined in a believing heart to the crucified Savior. This is experiencing that Christ crucified is the power of God and the wisdom of God. O sacred, refreshing, saving power. Thou art the fountain, precious Jesus.

After the tiny, wild olive branch is put into the cleft of the good olive tree, what then? The wise, gracious husbandman

seals it with a mantle of wax, or some other suitable substance. This kind covering, protecting the graft from the storms, from the scorching heat of the sun, is all to insure, is all saying that the engrafted branch shall live by the up-flowing life of the good olive tree. Here is something of the signification of this in Christ's gospel. Saith the apostle: "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 13, 14. The exceeding great and precious promises, which are yea and amen in Christ Jesus, are the assurances of life to the believer; they are words of eternal life, which only Jesus' lips can speak. (John vi. 68.) This mantle of wax, so kindly wrapping up the little branch and the big good tree, is also significant of the imputed righteousness of Christ, which is unto and upon all that believe. It is the mantle of our espousal to him that we are taken unto eternal wedlock with the Lamb of God, Christ crucified. "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine."—Ezek. xvi. 8. "He hath covered me with the robe of righteousness."—Isaiah lxi. 10. This is love's sealing, the time of love. The Holy Ghost, by such wonderful, comforting teachings, wraps up the believer joined to Jesus Christ in the promises of the gospel, by the oath and covenant of God, by the robe of Emmanuel's obedience, by the love of his espousal, his words of life. How assuring and comforting this is to the poor

sinner! It is all teaching, convincing, sealing home in our hearts that we are one with Christ, joined, wedded to the Savior.

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

We are sealed unto Christ until the day of redemption, and thus joined to him this is our wedded name: "The Lord our righteousness."—Jer. xxiii. 6; xxxiii. 16. We are bound in the bundle of life with the Lord our God. (1 Samuel xxv. 29.) O, it is so wonderful, so blessed. "Your life is hid with Christ in God."—Col. iii. 2, and lest any shall hurt us the heavenly Husbandman shall keep us night and day. (Isaiah xxvii. 3.) Muse upon it, ye that were cut out of the wild olive tree. "Ye are God's husbandry."—1 Cor. iii. 9. When the sinner with a broken and contrite heart has been brought unto and grafted into the crucified Savior, then the winter is past, gentle spring is come, the warm, genial sun, the dews of the night and the upspringing life of Christ, the good olive tree, all say, Live (Ezek. xvi. 6,) unto the engrafted wild olive branch, and it grows, bearing fruit unto the glory of God. The apostle Paul in using this figure has been careful to tell us that all this heavenly, spiritual husbandry and the fruits thereof are beyond, yea, "contrary to nature." O ye Gentile sinners, one with Jesus Christ, ye are miracles of Jehovah's grace. Though thou wert cut out of the wild olive tree, yet viewed in Christ, grafted unto him, "The Lord called thy name, A green olive tree, fair, and of goodly fruit."—Jer. xi. 16. Though grafting a wild olive branch into a good olive tree is contrary to the practice of earthly husbandry, yet as a figure of the union of Gentile sinners with Christ it sets forth one of the sacred miracles of

the gospel of Christ. Nothing is more dreadfully true in the life of a believer in Christ than that he is still a poor, sinful creature. Thou wert cut out of the wild olive tree. Yes, and the believer in Jesus will say, I feel I am a wild olive branch yet, a poor, wretched sinner, who often sighs, mourns unto the Lord over the wild olive baseness of his Adam nature. But how can a wild olive branch, even though grafted into a good olive tree, bear "goodly fruit"? This is so "contrary to nature." Yes, but it is that miracle of grace wrought of God, and verily declared in the life of faith of that sinner who is joined to Christ. "Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me."—Luke viii. 46. So also in all the life and growth of the believer in the Savior it is the virtue of his Spirit in the soul that animates and is the fountain of our life unto our God. Jesus Christ is our Root that beareth us; from him is derived our sap, our food; he nourishes and cherishes the church. We thrive upon him, for the Spirit of truth takes of the things of Christ and shows them unto those who are Christ's. We are favored thus to live upon Christ's fullness, he glorifies Christ in our hearts. O the innumerable sweet thoughts, glimpses, upspringing refreshings, encouragements that are ours in Jesus Christ by the ministrations of the Comforter, the Spirit of truth. "He shall glorify me: [saith our dear Savior] for he shall receive of mine, and shall shew it unto you." Yes, it is by the communion of the Holy Ghost that we grow in the grace and knowledge of our Lord and Savior Jesus Christ. "Your life is hid with Christ in God." This is more than a theory, it is an experimental reality with true believers in the Lamb of God, and the grace of the life of Christ

in the soul is love to God and to Christ our dear Redeemer; it is sweet gratitude, trust and prayer and praise; it is righteousness and peace and joy in the Holy Ghost; it is meekness, gentleness, goodness and hope, that maketh not ashamed. Thus we are exercised toward the God of our salvation, and we are moved in love and graciousness toward the saints in our thoughts and words and deeds. Did not our Savior say, By their fruits ye shall know them? And, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples"? If then by a miracle of sovereign grace we have been cut out of the olive tree which is wild by nature, and contrary to nature grafted into the good olive tree, so the working of this same miracle of God's grace will be the life, growth, beauty and goodly fruit put forth in us. That person who is destitute of longings after righteousness and God, that one who has no thirstings after Jesus Christ, no prayers for forgiveness, no trembling at God's word, no adoring gratitude for God's salvation, surely such a professor of Christ's name has no vital union with Christ. Look also at the outward life, and inquire, Who are our bosom friends, our sought for associates? Do we love the world, the things of the world? Have there ever been any moments in our lives when our hearts in truth were saying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world"?—Gal. vi. 14. Is the world crucified unto me? Again the Scriptures speak: "They that are Christ's have crucified the flesh with the affections and lusts."—Gal. v. 24. And, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus

Christ is in you, except ye be reprobates?"—2 Cor. xiii. 5. How solemn and searching is the word of God! I hope I can say I live with the dear Savior; O, I cannot live apart from him. Some give their assent to a few points of doctrine, and they are contented, but they have no heartfelt knowledge of Jesus. But I confess I am a poor, tried sinner; so often I am so sick, so plagued with sinfulness and temptations of the devil, that I feel I must have some moments of heart communion with Jesus, I must seek him, I must find him, I must cast myself at his feet, I will tell him how wearied, how grieved I am, that I implore forgiveness, cleansing, healing, yes, and victory and comfort through his precious, atoning blood and justifying righteousness. Without Christ I feel I am undone, as a very castaway. The apostle saith: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20. The day to day and year to year union of sinners called by grace and the Savior is all fruitful in this, that we learn that the root beareth us, that if there is anything of Christ in us, any true worship of God, any God-glorifying fruits in our conversation, the source of it all is our union with Christ crucified. "Christ liveth in me." Severed from him we can bear no fruit; he is our sap, our life, our all. Truly our hearts are all acquiescence to that voice that saith, "From me is thy fruit found."—Hosea xiv. 8. Let me continue to tell the mystery which no figures or types can ever fully tell. While love and adoration are springing up, while prayer and praise exercise my heart unto the Lord, what is this that intrudes, that mars my blessed-

ness in Jesus, that grieves my spirit, that makes me sigh and moan and blush and cry? O, it is the dreadful consciousness that I am a sinful being. The most sacred moments are not exempt from vain thoughts, vile emotions. Ah, I loathe myself, I am base, a sinner.

"My wild olive nature discloses to view
More vileness than I can declare,
And were not the promises true,
I'm sure I should sink in despair.

Fresh succor from Christ I receive,
Who did all my conflicts foresee,
And through his rich grace I believe
He saved a sinner like me."

Over our wild olive nature we have to bemoan ourselves. Israel knows the plague of the heart, (1 Kings viii. 38,) and after the inward man they cry, "O wretched man that I am! who shall deliver me from the body of this death?"—Romans vii. 24. This bitter, heartfelt cry is only known by believers in Jesus Christ. If we are to see the beauty of the church of God we must behold them joined to and one in Christ Jesus, the Head of the church.

"Would you the church of God survey—
Its beauty, strength and harmony?
Then Christ Emmanuel see,
Where all perfections in him meet,
There is the church of God complete;
The sum of all is he."

It is not in the first man, Adam, that we are fair and comely, but in Christ Jesus, the second man, the Lord from heaven. Here the Lord commands the blessing, even life for evermore; and joined to Christ, the Lord our God saith: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."—Hosea xiv. 5-7.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

PSALMS XLVI. 10.

"Be still, and know that I am God."

David, after closing the forty-fifth Psalm, begins the forty-sixth, which contains the above words, by revealing to us the fact that his strength was not in himself, by the exercise of any motion of his own, to either go backward or forward; and this admonition to the saints of the kingdom of heaven holds good throughout the whole volume of inspiration. But to keep still has been a most serious consideration to me, and the great struggle of my life to observe, under any and all conditions to be reconciled to my lot, especially so in the midst of suffering, affliction, of poverty and grief, the bitterness and anguish of soul, the darkness and fiery temptations that doth beset me round about, coming before me in many different phases, and a multitude of worldly cares, divert my attention from the right way. Like the ship in mid ocean, driven by the wind and tossed upon life's tempestuous sea, surrounded by a vicious enemy, the quicksands of nature that assault the little hope, to be still, to not move or strive, has been to me an insurmountable difficulty in the absence of the great Captain of our salvation, who stills the rage of man and makes the wind and sea obey him. However, our destiny is fixed, and the bounds of our habitation, and therefore we must stand still and see the salvation of the Lord. (Exodus xiv. 13.) In order to know God, or to hear God's words, we must be of God, (John viii. 47,) and the fact of this knowledge portrays to our mind that we are helpless and passive in the hand of the just and holy God. For the last forty years of an eventful life in the ministry, I have had peaceful seasons of rejoicing in the worship of the Lord of life and glory, and

the preaching of his everlasting gospel, along with the fellowship of God's people, and the consolations in the promises of God. On the other hand, I have had an immense quantity of sin and rebellion, the natural proclivities of the flesh, the allurements of the world, and I am often dragged into heated controversies on some mooted questions regarding practice, order and gospel discipline, and the opinions and varied kinds of judgment exercised in the discussion of the subjects have often appealed to my conscience as to the merit or demerit of these things. Yet they come, and the Scriptures have given warning to beware of the cunning craftiness of men, whereby they lie in wait to deceive. The more I have tried to be still and to heed the commandments of God, the more necessity has brought me forth to contend for the Bible discipline, which admonishes to abhor evil and cleave to that which is good. To be still at all times, in the midst of approaching storm and adversity, surrounded by darkness, seems impossible to obey. Only the power of the all-powerful God can subdue and overcome my wild passion. We know that Jesus is at the helm, the beacon light of heaven, guiding the ship (the church) safely to port, where the buffetings of time's ocean have ceased. The phraseology of "be still," and "stand still," &c., in the Scriptures, is very similar to that of "wait," (Hab. ii. 3; Lam. iii. 26,) because the just shall live by faith, which is the substance of things hoped for, the evidence of things not seen, teaching us, the elect family of God, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Any effort on the part of creature man to go backward or forward is utterly vain. God speaks and

it is done, commands and it stands fast, therefore I glory in the Old School Baptist doctrine, which glorifies the Lord, exalts Christ, the only Mediator, whom to know is life everlasting. In him is the salvation, justification, resurrection and glorification of all the saints. My hope rests in the principle of God's sovereignty, his eternal love, omnipotence and supremacy; unto him shall the gathering of the people be. The traducers and unscriptural religionists of the day have ever opposed the gospel truth of salvation by grace, and substitute instead the doctrines and commandments of men, which are filling the world with the teachings of human agency and the co-operation of every false way; but the Lord's cloud and pillar of fire still give light and protection to his people, and the gates of hell shall not prevail against them. All through the religious life of the christian, how important to heed the injunctions to walk circumspectly as wise, redeeming the time, because the days are evil, to beware of men and the vain philosophy of the world, to be still, and reconciled to God's will in adversity as well as prosperity; and therefore in the final consummation of all things Christ will bring his bride, the elect lady, off more than conqueror; he will be exalted among the heathen, he will be exalted in the earth.

These are a few of my simple thoughts, which I now submit to the consideration and approval of the editors of the dear old SIGNS. At this writing I am happily ensconced under the roof of our beloved brother, Elder W. S. Bourland, of Vernon, Texas. He is the son of the late Elder A. D. Bourland, who was a warm friend and supporter of the SIGNS for over thirty years.

I also wish to state that I attended the

Pilgrim's Rest Association, where I enjoyed a precious season of peace and fellowship. It was a harmonious session. Elder A. P. Cardwell, the moderator, kept order and conducted the business of the association to the entire satisfaction of all the messengers.

I pray God's blessings upon you, the prosperity and preservation of the old reliable SIGNS OF THE TIMES, and its readers everywhere.

"Kingdoms and thrones to God belong;
Crown him, ye nations, in your song;
His wondrous names and powers rehearse;
His honors shall enrich your verse."

Yours in hope of a glorious beyond,
ASA HOWARD.

VERNON, Texas.

DUTTON, Ontario, June 26, 1913.

DEAR BROTHER CHICK:—I received your very welcome and precious letter, and was indeed glad to know all about your affliction, and that the dear Lord was merciful and kind to you, and that it was also the case with all with whom you came in contact in the hospital. I often feel that we do not know how many friends we have until we are afflicted. We are all glad that you are so nearly restored to health, and hope that you may continue to improve, so as to be able to visit us in October as usual. I also hope that Bonnie is better by this time. Sister McDonald is some better, but was not able to be out the last Sunday meeting, but Elder Durand spoke at her house on Sunday night for her benefit, as she was very anxious to once more hear the gospel preached. Our meeting in Ekfrid was good; it was another such revival as we had in Duart last February, and I surely felt that it was good to be there. It seemed a heaven below, the Redeemer to know, and to have our evidences renewed and brightened. The

preaching was good all through, but the best wine was kept until the last. On Monday the preaching was exceedingly good. Elder Peters spoke first, followed by Elder Durand; he read the fourth chapter of Daniel all through, and then spoke of Nebuchadnezzar, and of how the dear Lord wrought with him, and brought him down into the dust and humbled him. O it was good, for I felt that this is the way in which he will bring all his children down when they become too high-minded. This is when they are left to themselves, and their carnal minds get the better of them. I felt that everything he said was true of the church to-day. How the Lord leads us in paths we have not known. How wonderful that Daniel interpreted the dreams and prophesied what should come to pass, so many years beforehand. I can see that the Lord has a purpose in all things, even when he leaves us to do the things which we ought not. It seems to me that it was Elder Peters who spoke on Sunday of the afflictions of Joseph when they sold him into Egypt, and he spoke of how the rest were not grieved for his afflictions until they had gone as far as the dear Lord had purposed that they should go; then we find, at the last, when they found that it was their brother, they were very sorrowful. Then they were told by him that what they had meant for evil God had meant for good, all to show that the dear Lord works and none can hinder; his purposes must all be fulfilled, and he must have all the glory. You, my dear brother, will know all about the story better than I can tell you. While in the meeting and listening to those precious truths I thought of you, and if I had had pen and paper I could have written it all down for you, but now most of it has gone from me, and I can only tell a little

here and there, but the sweetness of it I will never forget. Elder Durand followed, and thought at first that he would only say a few words, but the storehouse was full and he spoke for a good while, and I can never tell the joy that filled my heart, and I was made to weep to the praise and glory of God for the wonderful truth those dear men were given to speak; it seemed to me that they were filled with the Holy Ghost. Dear Elder Durand's age did not hinder him from speaking with power, for I never heard him better. The truth they spoke was a witness to what I felt in my own soul. Monday morning a dear sister came before the church, telling what great things the Lord had done for her. It was a Miss Maddock, brother Maddock's sister. She has had a letter in the SIGNS. We were all glad for her, for she is one who truly fears the Lord, and I hope that she may be made a blessing to the church. Her manner of life is consistent with her profession. O dear brother, when we find one done with the world, and made willing to serve Christ alone, we can but have fellowship with that one. She will be baptized at the October meeting, if all is well. Brother Cross was over from Cleveland, and a sister came with him, also her daughter and son. Elder Peters was much pleased to meet Elder Durand and to hear him preach, and would like much to meet you and Elder Ker, also others who come here from the States, and I wish that he could have that privilege. He is a very precious brother, who feels that he is the smallest of all.

But I must soon close. A dear sister was speaking of how she felt that the Lord was chastening her for wrongdoing. I replied to her that I was glad to know she was chastised, for we are told that whom the Lord loveth he chasteneth.

This is one of our evidences that he loves us. Many have been the times that I have felt to be chastened for wrongdoing, but I felt that it was in love to me. If we are without chastisement, then are we bastards, and not sons. I feel that the dear Lord has a wise purpose in all things, even in leaving us to ourselves for a time, and in letting our steps fall in slippery places, and even in leaving us to say and do things for which we will be sorry afterwards; it is all to teach us how little we know of his power and wisdom.

Now whatever you see amiss please pardon, for I am a poor sinner, saved by grace if saved at all. God bless you.

Your unworthy sister,

(MRS.) THOMAS L. LILLY.

TOUCHET, Wash., July, 1913.

DEAR BRETHREN:—My mind is moved to write about the chastisement, or purging, of the Lord's dear people, or upon the difference between the Lord's dealings with his children and with the world. It seems to me that there is a great difference between the chastening of the child of God and the curse of God poured out upon the wicked, or non-possessor, who yet may be a professor. I do desire to rightly divide the word of God. It is a fact that God does chastise every son whom he receives, and scourges them, and it is also a fact that he shows his displeasure upon those who only pretend to love him and do not.

Now, first, I want to notice the purpose of God in the chastening of his sons. I believe that God has a purpose in all he does, and that his purpose shall stand, and that he will do all his pleasure. I understand that his purpose in chastening his children is in the way of correction, and that it is in love, for he chastens every

one whom he receives, and whom he loveth he chasteneth. It is for this reason that his children do not run into perdition. He corrects them, checks them, turns them about and instructs them. In this correction there is instruction, and they come to a greater knowledge of God's love and care for them, and in it he proves to them his love and power to save, and his faithfulness to his children. This humbles them and fills their hearts with praise to his holy name, and they are made to see the same glorious sight that David did, viz., that the mercies of God are everlasting. We poor sinners often forget him, but his loving-kindness changes not. Because he is God and changes not, we are chastened, but not consumed; we are cast down, but not destroyed. All these, and many more, are God-glorifying thoughts and exercises of mind, and are the fruit or result of God's chastening.

But now I want to notice some of the witnesses of God's dealing thus with his people, or in the way of chastening and purging them. I will first call attention to John, fifteenth chapter, where the Savior uses the figure of the vine and the branches. I want to notice this very carefully, because some able brethren differ in their views upon this subject. Some seem to think that all the branches, both those broken off and those not broken off, are the children of God, simply because they are all said to be branches, and they seem to think the same of the faithful and the unfaithful servant, because they are both alike called servants, and the same is said of the ten virgins. They also say the same of the apostle's writing, 2 Peter ii., because they are said to have known the way of truth, and to have turned therefrom, therefore some think they must be

the children of God. I have mentioned the above passages because they all set forth two classes, and the Lord is represented as dealing differently with both. Now, returning to notice John xv.: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Here the purging is to improve the amount of the fruit, and not the quality, and the one that bore no fruit was not purged, and it never bore fruit. It was like the fruitless fig tree, and he had a purpose in cutting it off, just as he did in sending reapers into the field to gather the tares in bundles that they might be burned. This was his purpose. Notice the expression, "And men gather them, and cast them into the fire, and they are burned." It is branches that are burned, and not fruit, for they bare no fruit. Some have brought in the apostle's teaching in Corinthians, where he admonishes the brethren to take heed how they build, for it is said that every man's work shall be tried as by fire, and the work that is not right shall be burned, and the person shall suffer loss. But there is a difference between the burning of the unfruitful branches and the burning of the works of his children, while they are saved. Here is set forth the difference in chastisement of the children of God, and his wrath poured out upon hypocrites.

Now I will notice the ten virgins and the servants, as space will not permit me to notice them separately, and the same lesson is taught in both parables. The wise virgins were blessed to enter into the marriage supper, while the door was shut against the foolish, and, still more, the word of the good man of the house

is, I know you not. Now if they were the children of God, and this was chastisement for not having oil, it seems that it did not have the effect of making them wise unto repentance. If the coming and knocking for admission had been produced by the chastening hand of God the door of mercy would not have been shut against them, for we are told that there is more joy in heaven over one sinner that repenteth than over ninety and nine that need no repentance. Also let me note that two of the lord's servants were applauded by the master because they had put their master's talents to good use, while the third had buried his lord's money. When the lord comes to reckon with them the servant gives the reason why he buried it. Now I will ask of you who believe this servant to be a disobedient child of God, Did you ever hear one under the chastening rod say unto God, I knew that thou wast hard, gathering where thou hadst not strewn, and so I was afraid and went and hid thy talent? Is there any fruit of grace apparent here? No, the fruit of a branch which the Lord has caused to bud is, "If my soul were sent to hell, thy righteous law approves it well." No, dear brethren, no heart or mind under the afflicting, chastening hand of God would ever dare to accuse God of being hard or unjust, but the poor, weak branch of grace down in the belly of hell will say, I will return unto the Lord; my soul's salvation is of the Lord. Here we see a great difference between the dealing of the Lord with his disobedient child, Jonah, and with the unprofitable servant. The good man of the house says, Take the talent from him, and cast him into outer darkness. If all the stars were to fall, and the moon cease to give her light, would not this be outer darkness? Well, it was just such a time

with the unprofitable servant cast out with weeping and gnashing of teeth. But how different with the children of God under his afflicting hand; they still serve him even in the lions' den. But then behold the power of God manifested in love: how he seals the mouths of the lions so that there is no gnashing of teeth, and the tried saint comes forth victorious from the den. But we behold the unprofitable servant, who buried his lord's money, cast into outer darkness, and there is gnashing of teeth. Yes, they are destroyed before they reach the bottom of the pit. Thus the unfruitful branches, the unprofitable servant, with all legalists, are cast into the fire and are burned, while God's humble poor come through the fire without the smell of it upon their garments.

Dear brethren, I have here sketched my views of the difference between the chastening of God of his children, and his judgments upon the hypocrites who only pretend to love him. Some brethren seem to think that because I do not apply the parables to the children of God alone I do not believe that they can do wrong, but this is not so; they are so prone to do wrong that they cannot do the things that they would, or that they desire to do. But I do see a great difference between God's purging his true Israel, and his casting out the bondwoman and her children, because they shall not be heirs with the children of the freewoman. To those who take the position that the branches that were cut off must represent true children of God, because they are said to be in the vine, I will say, Tell me how the bondwoman and her children are to be cast out if they are not in with the freewoman and her children, and how are the tares to be gathered out from the wheat if they do not grow in the same

field with the wheat? And tell me how the goats could be separated from the sheep, if they were not all together before. Jesus said they should come from the east and from the west and sit down in the kingdom with Abraham, Isaac and Jacob, and the children of the kingdom should be cast out. I understand almost all the parables of Jesus to be setting forth what shall take place at the setting up of the new covenant kingdom, and at the wind up of the old dispensation, or legal covenant. Under this legal covenant they were all together. The publican and the Pharisee went up to the temple to pray alike, but this did not make the Pharisee a publican, nor the publican a Pharisee. The prayer of the Pharisee shows what he was. Neither is the false teacher a child of God because he is raised up among them. Neither is a goat transformed into a sheep because he is with them. By the fruit of each are we to know them.

Dear brethren, I leave these reflections to your judgment. I have had several inquiries as to the reasons for my views upon these judgments of God, that they are not the chastisements of his children.

Yours in fellowship,

J. T. BARNES.

HOPEWELL, N. J., Oct. 4, 1913.

DEAR ELDER CHICK:—I will try, if the Lord will, to pen a few thoughts upon the fourth chapter of Ephesians, beginning at the first verse: "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." I have been reading the SIGNS for October 1st, 1913, and have read some letters of brethren one to another referring to this Scripture: "One Lord, one faith, one baptism." I feel that I want to begin at the first verse

and then go on. Paul here is speaking of the church of God, and as one of the family, and confesses himself the prisoner of the Lord. I believe that each of God's little ones is a prisoner, kept by the power of God a prisoner from his birth to the throne. These prisoners have their trials here below, sickness and affliction, pain and sorrow; step by step they must be led and tried. All the children of God will say, Yes, this is so, and they often look back and think of the journey that they have trod. There are those like Paul here to-day, who will say, I beseech you that ye walk worthy of the vocation wherewith ye are called, and all this is summed up in love to the church. I would like to walk better than I do, and I feel this daily. But so is the travel of a child of God. We, like Paul, would like to see our brethren do better, but we are subject to falling; and when one does fall and get into the mire it is better to beseech him than to push him further down; rather pluck him out of the mire, and this with all long-suffering, lowliness and meekness, forbearing one another in love. It seems to me that this verse covers a great deal. We must be brought to know all this by the power of God in trials and afflictions. Thus we must be brought down at the feet of the Lord from pride and the vain things of the world, and must pass through the fiery furnace and be tried as gold is tried. When passing through the refiner's fire it is hard to bear, but when brought forth it is joy; then we can sing and our hearts are glad. We read, "Endeavoring to keep the unity of the Spirit in the bond of peace," and I feel like saying, Let us all join hands and sing one song. Let all dwell in peace, and be careful not to offend. We all have our special views, and when summed up and put in the balance all point to

the same God. It is like a compass which may be shaken about but still points to the same spot. This is true religion. This is held by Old School Baptists, and this is what I am trying to talk about, and I believe this is what Paul was talking about to the people called by God's grace, and not by works of man, and I believe with Paul that there is one body and one Spirit, even as we are called in one hope of our calling. I believe there is one body, and they are my brethren and sisters, if indeed I am one at all. I feel too vile to be one of them, but whether I am or not, I believe in this one body, and in no other, and it seems that the Spirit testifies to this within this tempest-tossed soul of mine, and this Spirit speaks face to face with the church of God. One says, I feel to be the least of all, and this brings the testimony within me, No, I am the least.

"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."

"One Lord, one faith, one baptism." This covers all the Old School Baptist doctrine, if I know it at all. If I have been taught of the Lord, there is no place for so-called churches which believe in a little water sprinkled or poured on the head; there is but one way, and that is being put beneath the water, and there is only one Lord who can bring his children to that place, baptism, step by step. They are led through trials, and the way is rough, and they try to turn back, but they cannot, because a prisoner in Christ Jesus cannot get beyond the bars. They can go so far, and no farther, and they are made to know that there is no other God beside him. We must be tried to become of one faith; like Abraham, we are put to the test, even to the lifting of the knife. A child in its earliest love would turn back if it obeyed the flesh,

There is a warfare within; one cries, Do not do this, you are not fit; stay and test a few more things of this world; but they are made sick and tired of worldly pleasure and want a home among that people who have tasted and handled the things which they have handled, and so at last are brought to the water's side. Some go in and some stay out, for I believe there are children of God on the banks of this baptism. Those who are brought to this baptism cannot turn aside, for God has been fitting them for this one baptism, and it takes place, never to be needed again. This one baptism is sufficient forever if it be from the Lord; that is the main thing. "One Lord, one faith, one baptism." It takes all these three to make the one body and the one Spirit. It is beyond man to find out all the meaning of the Scriptures, we have but a glimpse here and there. There is also one God and Father of all, who is above all and through you all.

Dear pastor, I must close this letter; written as it is, in a rambling way, I hope the Lord has led me. I was reading the SIGNS last evening where brethren were speaking of baptism, and I felt to write a few words, hoping that it might be for the welfare of Zion. Paul said, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you." What good admonition this is. If we could all feel this way how good it would be. Let us love one another. If we should have a different opinion of the Scriptures, may the Lord stand between each brother. There is an altar where they meet with a sacrifice, and can clasp each other in sweet fellowship. May God bless you, dear pastor, and all my brethren and sisters in Christ. O what a comfort to know that he came to save sinners.

Your unworthy brother,
GEORGE M. CONNER.

HAVILAND, Kans., Jan. 20, 1913.

DEAR EDITORS AND READERS OF THE SIGNS:—While sending in my remittance I will try to write a short letter of love, if indeed the love of God is with me, but if his love be not with me I can never write a love letter to his bride. No one ever loved her but the three in one: the Father, Son and Holy Ghost. Now if none of these be in this letter the bride will read no love there. I often have a desire to do many great and wonderful works, but the greatest and most wonderful work that man in this world ever does is to love God with all his heart, mind and strength, and his neighbor as himself. This is the sum of all the commandments, and this is what Christ did do, and what we do of this wonderful work we do in Christ the Lord, and I hope it is Christ in me that gives me the desire to do this work which I have in mind. In John xvi. 6, we read, "But because I have said these things unto you, sorrow hath filled your hearts." This was spoken by the Lord unto his disciples, and not unto the world. He had just told them that the Jews would put them out of the synagogues, and that the time would come when whosoever should kill them would think that he was doing God service, and he said, "These things will they do unto you, because they have not known the Father, nor me." He also told them that he was going away to the Father, and he said, "Because of these things sorrow hath filled your hearts. Now was there any love there? Yes, because the thought of parting brought to them a heart full of sorrow. This was not to the world, but to the chosen out of the world. The world and its religion were then possessed of a great desire to put Christ away from them, and that he should be crucified and slain. Their desire toward

him was all enmity. Enmity against God is the carnal mind, but to know God is eternal life. But while the bride thus sorrowed, the Bridegroom explained that it was needful that he should go away, that the Comforter might come, and he said, "I will send him unto you." He comes to the bride, and not to the world. Here was his love, and he would send comfort to the heart of his love. The world hated him, because it never knew him nor his Father, but every one that knew him loved him and his Father, and those who love are of the bride. He that loveth is begotten of the Father. Again, while his disciples were inquiring what he meant by saying, "A little while, and ye shall not see me: and again, a little while, and ye shall see me," he said, "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." He also told them that he would see them again, and they should rejoice, and their joy no man should take away, and now we can see that this is all true. The bride did sorrow while Christ was in the tomb, and the world rejoiced over what the Jews thought to be a victory for their religion, for Christ was now dead. This was the little while that they should not see him. But there was another little while that they should see him, when their sorrow was indeed turned to joy. When the grave was found open the news spread very fast that Christ was risen from the dead, and when he was revealed to them they had real joy, and the world then had sorrow. The sorrow of the bride was from her love of her dead husband, but this was literally turned into joy because of her living husband. He who was dead lived again, and this joy no man can ever take away. The world can never rob the

church of her joy and her faith in the Lord Jesus, hence the world is ever left in sorrow, and the sorrow of the world worketh death. Yet the world has often made efforts to destroy the righteous, but blessed be the tie that binds our hearts in christian love, this joy no man taketh from you. This is not the tie that binds the self-righteous together, for they are held together by the love of money, of honor of the world, and all these things are against the Lord our righteousness, and so is all false religion, with its worldly institutions and secret societies, all of which claim salvation by another gospel, which is not another, but a perversion of the gospel of Christ. We never see the church of Christ entangled in these lying vanities, or a member caught by some secret society, but that the world rejoices, while the bride is made to sorrow and the world is honored, and but for the love of Christ all these who depart would be destroyed. But we know that his love endureth forever, and for this reason the joy of the church shall be forever.

In love to all the household of faith, I remain your brother,

E. G. WEBB.

ASHBORO, N. C., Sept. 13, 1913.

DEAR BRETHREN:—I have had an impression for some time to write a few lines for your consideration. I was reading concerning God's dealings with King Hezekiah, in telling him he must die and not live, and then telling him he should live and not die, and promising him other blessings. These dealings with the king had always been a mystery to me that I could not understand. As I was thinking over these things my mind was greatly impressed to read the one hundred and thirty-ninth Psalm, which I had

done many times, especially since Elder Silas H. Durand wrote upon it, which, to my mind, was the most powerful of sermons. It was as sweet to my taste as honey and the honeycomb. I read the Psalm down to the eleventh verse: "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." When I had read in these two verses that the darkness and the light were alike with God, my mind was impressed that his dealings with the king were alike both times, in the fulfillment of his decree and purpose.

August 31st I was eighty-two years old, and I have been a member of the Baptist Church since 1851. I love the doctrine the SIGNS advocates, for I think it is the old apostolic doctrine, giving God all glory, honor and praise, teaching that he is perfect, unchangeable, and works all things according to his purpose, and feeble man can neither help nor hinder; that nothing is old or new with him, that one day is as a thousand years, and a thousand years as one day, and that salvation is all of his grace. I believe that the bride, the Lamb's wife, was in God before Adam's dust was fashioned as a man. "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." I do not know what I am, but I do know I love the Lord's people, and the doctrine of salvation by grace. Sometimes I can rejoice in it, but more times am in darkness, and fear I am mistaken and do not

know anything aright. So I hobble along, part of the time rejoicing, and again in the depths. I will send this to you to do with as you think best. If you do not publish it, it will be all right with me. Since writing, I doubt if it is best to send it.

A sinner saved by grace, if saved at all,
WM. F. TROGDEN.

ASHVILLE, Ohio, May 12, 1913.

DEAR EDITORS:—I see my time has about expired for the SIGNS, so you will find inclosed money order for two dollars for the paper another year. I do not want to miss one of the papers, for they are so much pleasure to me. My health is poor, and much of the time I am not able to attend meeting or go among the brethren, which I much enjoy. I get my package of SIGNS and pass the time in reading them in turn with the Bible, and it seems that every time I read them it is made plainer how our heavenly Father has made a way by which the poor and afflicted family are to obtain food.

Elder Shnmaker, of Ashley, Ohio, an able defender of the truth, was with us last Saturday and Sunday, and spoke wonderfully on predestination, the resurrection, &c.

Unworthily,

(MRS.) M. A. WINNER.

CORRESPONDING LETTERS.

The Juniata Old School Baptist Association, in session with the Springfield Church, Huntingdon Co., Pa., October 10th, 11th and 12th, 1913, sendeth christian greeting in the Lord.

DEARLY BELOVED IN THE LORD:—Another year has passed away, so we send our letter of correspondence to the sister associations with which we are in christian fellowship. The messengers of our association report peace and harmony,

and we trust, as the true church of the living God, that he will direct and keep us in that faith which was once delivered unto the saints, and which was so earnestly declared by the ministers present, who determined to know nothing among men save Jesus Christ and him crucified. He speaks and it is done, commands and it stands fast.

Our next association will be held with the Sidling Hill Baptist Church, Fulton Co., Pa., commencing on Friday before the second Sunday in October, 1914, where we hope to meet your messengers again.

H. H. LEFFERTS, Moderator.

J. C. MELLOTT, Clerk.

The Maine Old School Baptist Association, in session with the church at Bowdoinham, Maine, September 5th, 6th and 7th, 1913, to the associations and meetings in correspondence with us, greeting.

BELOVED BROTHERS:—Through the abounding goodness and mercy of our God, who rules in the army of heaven and among the inhabitants of the earth, we have been permitted to once more assemble in an associate capacity, and have gladly received tributes of your love and esteem. Your messengers have preached unto us the unsearchable riches of the gospel of Christ in its purity. We feel to praise God, from whom all blessings flow, for this meeting and its privileges. We desire a continuance of your correspondence. May brotherly love and sweet fellowship abound.

Our next session is appointed to be held, the Lord willing, with the church at Whitefield, Lincoln County, Maine, to begin on Friday before the second Monday in September, 1914, when and where we hope to meet and greet your messengers.

Z. M. BEAL, Moderator,

J. E. HUBBARD, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1913.

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.***PHILIPPIANS I. 9-11.**

"AND this I pray, that your love may abound yet more and more in knowledge and in all judgment. That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

Two things stand forth very prominently in the epistles of Paul to the churches, viz., his rejoicing over them because they have been called by grace, and his anxiety for them that they might walk as becometh saints. The certainty of their salvation through the grace of Christ, while it called for praise and thanksgiving on their behalf, did not at all prevent the deepest anxiety on his part that they should so conduct themselves as to bear clear testimony to their call to salvation. But realizing as he did the weakness of man in the things of God, this anxiety put him upon prayer to God on their behalf, that he would strengthen them, and so abundantly bestow his grace upon them that the fruit of the Spirit might abound in them always. This is the substance of the language which we have quoted above. In all this Paul sets forth how false are the conclusions of those who, knowing not the grace of God for themselves, declare that if salvation

in Christ be secure to the chosen and called there need be no anxiety concerning the manner of their life here. Paul's testimony evidently is that because his brethren professed their faith in just this manner of salvation, it was incumbent upon them to prove they had received it, by bringing forth the fruit belonging to it. The best way to prove that the tree is a living one is to see that it bears fruit. The best way to prove that one possesses living faith is to produce the fruits of faith in the daily life. James plainly said, "Shew me thy faith without thy works, and I will shew thee my faith by my works," and Paul is in full agreement with him in every instance where he urges upon his brethren a manner of life consistent with their profession. The order of God in providence and in nature is, first, life, and then fruit, and this is no less his order in the kingdom of grace. Hence we never hear the inspired writers urging upon men to "work and live," but always, because they live, to work. The tendency of all life is action, or fruit-bearing. But one may say, If this be so, if indeed life always tends to produce its own proper fruit, why the need of exhortation in this direction? Why the need of prayer to God for these results, since they naturally follow life in the soul? The answer is that in the believer there is an opposing principle, and a warfare against the Spirit. Paul felt this, and because of it found himself unable to do the good that he would, often doing the evil that he would not, and having felt this for himself, he knew that his brethren were also subject to this conflict, and had need of help under it, therefore he prayed for them and exhorted them. In Paul's view exhortation was not out of place in connection with prayer to God. So far indeed is this from being the case that

there could be no encouragement to exhort believers to fight the good fight of faith, and to avoid that which is evil, and to follow after that which is good, were it not for the truth that there is a prayer-hearing and a prayer-answering God. It is sure, on the other hand, that where the heart is so needy and so full of desire for that which is excellent, that prayer wells up like waters from a fountain, there will be also watching and striving unto the attainment of that object. Prayer to God does not mean idleness or sleepiness on the part of him who prays, but rather it means that the whole soul is stretching out her hand after the blessing, and striving to attain to it. There will be striving after godly living, but the soul will come to know that, after all, the blessing when it comes is the gift of God; and so prayer, exhortation and earnest seeking and knocking are all in full harmony in the believer's experience, and each earnest-hearted believer who longs after all that is excellent in his manner of life will be put upon prayer to God, and will rejoice at all exhortation which stirs up his mind to remember these things. A dear brother in Maryland used often to say, when speaking in the church meetings, I love to hear preaching that tells me my faults. He loved to be reminded of them, that he might be helped to avoid them. Of course he did not mean that he wanted the preacher to stand up in the pulpit and say, Brother B. is guilty of doing this or that, or that brother B. possesses such and such a manner of disposition, but he loved that preaching which was itself heart-searching, and which showed himself to himself, and every true believer will respond with a hearty amen to this remark of the dear brother. We may be sure that while Paul longed after his brethren in Jesus Christ, and so was stirred up to admonish and exhort them, it was equally true, on the other hand, that his brethren were equally glad to receive these admonitions and exhortations, that their minds might be stirred up to remember the way of the Lord. If there were any among them who did not welcome and rejoice in these reproofs and admonitions, it was because they were not spiritual, and therefore had little desire to walk at all in the way of the Lord. Now, as said before, all this is in full harmony with the text which we quoted at the beginning, and so we hear Paul give expression to the prayer that their love might abound more and more in all knowledge and in all judgment. It is well to notice the carefulness of the apostle, or rather of the Holy Spirit, who spoke here through the apostle. Love, in the judgment of the apostle, is not a mere excitement of feeling by which one may be carried away without understanding or judgment. The love of God which is shed abroad in the heart by the Holy Spirit is always according to truth. It rests in the truth, and abides fast by it at all times. It is not good to love all things, and Paul here limits love to that which is according to wisdom. True love discerns between that which is from heaven and that which is from below. Brethren are to increase in love one to another through the gift of God. Paul here does not mean so much to pray that there might be an increase of love; that is, of the feeling or emotion of love in the heart, but that in all their outward dealings with one another there might be greater and still greater manifestations of that love, and this must not be by simply telling each other how dear each is to the other, but by kindly deeds, by such things as are in full agreement with the truth, and as will further each other

in the knowledge of God's will, and tend to a growth in grace and every heavenly gift. He desired that their love might abound, meaning their love to God, to the truth and to each other, and that this might be in all knowledge and in all judgment, and this we think implies, first, the knowledge of God and the dear Savior, then knowledge of the doctrine of God, all of which must be by experience as well as by knowledge of the Scriptures. Here the word "judgment" signifies understanding.

Next we notice that through this love and this knowledge and understanding Paul declares that they should be able to discern and approve things that are excellent. The thought of trying things is involved in this; in fact the primary meaning of the word translated here approve, is to try. In another place the apostle desired that his brethren might have their senses exercised by reason of use, that they might discern good and evil. It is important beyond all words to describe that there be warm love continually increasing in the heart, but it is also equally important that that love be wisely directed, so that it does not rest upon that which may seem good, but, after all, be really evil. It is of the greatest importance that our love should rest upon that which God approves. To the attainment of this end we need to be informed, that our love may be wisely bestowed to the glory of God and to our own good. Love and discernment are both needful. It is not enough to know the right, but we need a heart to love the right. It is not enough to love that which is right, or rather to desire to love right things, but it is important that we come to know what is right. There are those in whose heart the spirit of love has been shed abroad, but who yet have not

been given discernment between that which is false and that which is true. We sometimes say of such ones that they are wiser in their hearts than in their heads. Without love there is no service acceptable to God, and without knowledge or discernment our love may display itself in foolish ways, and so bring discredit upon our faith. Paul therefore prayed that both love and knowledge might abound in his brethren, that they might discern right things and approve them. As the result of these excellent gifts of love and discernment, they would be sincere and without offense until the day of Christ. The word "sincere" signifies not only what we commonly mean by sincerity, that is, that one means just what he says and does, but rather it signifies here that which is clear or spotless. Indeed, without the love of God in the heart, and the knowledge of his will, our nature is so full of all evil that there can be no real sincerity in us. The grace of God and the knowledge of his will, and love to his name alone, can remove insincerity from us and from our service, and give us to serve God with singleness of heart and mind. Even believers, left to themselves, fall straightway into all manner of transgression in speech and conduct. Sovereign grace alone can make us and keep us sincere. How often do we mourn divided affections. Desiring to attain to that which is heavenly, we are ashamed and grieved to find our hearts groveling here below, and this attainment to the upper and better way is a task beyond our utmost strength. No doubt the brethren at Philippi, to whom Paul was here writing, felt all this weakness and deplored it; therefore to them, as to us who feel the same, this prayer of the apostle that God would bless them with love,

discernment and with all sincerity, would come as a holy delight and their hearts would respond, Amen. Even so let it be, Lord Jesus. As Paul prayed that they might be without offense until the day of Christ, so also would their hearts respond, and be found asking earnestly for the same things. The thought involved in the word "offense" is that of stumbling, like one who walks in the dark. Walking in the dark, even that one who is most desirous of not stumbling may sometimes find himself hindered and even falling by reason of unseen obstacles before his feet, and for such an one nothing can be quite so welcome as the light which shows him the stumbling-blocks, and this light Paul here prayed might shine along their pathway, so that seeing that which was in the way they might be able to avoid it, and so not stumble and fall. How plainly it is to be seen here that there is no note of self-sufficiency, but a confession that all our help must come from God. There are exhortations in this epistle to all carefulness of walking, but still, after all, it is to God alone that the apostle prays for help and strength that his brethren may be sustained in that which is holy, and that they might avoid that which is evil, and Paul desired all this for them until the end should come, for it appears to us that "the day of Christ" here signifies the hour of full fruition of all our hopes and desires, when we shall be like him, seeing him as he is. Thus would the brethren be filled with the fruits of righteousness, such as faith, hope, love, humility, peace and steadfastness in the faith and in all outward right living. But these would not be to the praise of men, but to the praise of God. When the

branches of the vine yield good fruit we do not say, What a good branch, but rather, What a good vine, yet this does not exclude the branches, for they are parts of the vine. Therefore the apostle could consistently commend the brethren to whom he wrote, but not aside from their union with Christ. The branches did not bear the root, nor yet did they bear themselves, but the root the branches, and the branches are good because the root and the vine are good, and so Paul in the text declares that the fruits of righteousness which they should bear, or with which they should be filled, were by Jesus Christ, and unto the glory and honor of God. That God should be glorified in all things was the highest desire with Paul. This caused him to keep under his own body, and this caused him to both exhort his brethren and to pray for them, to the end that the name of Jesus might be exalted in them and by them. How good it is if we find in our hearts this same spirit dwelling and reigning. Cannot every pastor or minister say, as did John, "I have no greater joy than that my children walk in the truth"? And if one is a true pastor, there will be prayer in his heart for the people whom he serves, that God may be glorified in them. C.

TO OUR SUBSCRIBERS.

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

CIRCULAR LETTERS.

(Written by Elder Ahimaaz Mellott.)

The Juniata Primitive Baptist Association, in session with the Springfield Church, Huntingdon Co., Pa., October 10th, 11th and 12th, 1913, to the brethren of this and other associations with which we correspond, sendeth greeting in the Lord.

DEAR BRETHREN:—As it has been a long standing custom of this association to address you with what is called a Circular Letter, there is no better subject than the love of God, so we will call your attention to the words found in Hebrews xiii. 1: "Let brotherly love continue." Let us remember that these words are the foundation of all peace and fellowship in the church of Jesus Christ, and were only addressed to the church of Jesus Christ, spiritual children, children born of God, sanctified by God the Father, and cannot be comprehended by the natural mind, but are revealed to the renewed mind, so "let brotherly love continue." "Let" means something already existing, and we are admonished to let it continue, which we do well to consider, and carefully compare with our experience. There is nothing in the word "let" to indicate that we should or could originate love; it is the gift of God. "Let" means to not hinder, or hide, or put obstacles in the way. The child of God does not love from a sense of duty, or even from choice of the natural mind, as that would be a resolution, and is not love at all. God has an elect and chosen people, ordained, or set apart, from the foundation of the world to show forth his praise, to whom he manifests his love and choice, and they are precious in his sight, perfect in Christ, but not in their own sight, a chosen generation, a royal priesthood, a holy nation, a peculiar

people, called out of darkness into his marvelous light, and manifest his love shed abroad in their hearts. Here is love beyond the power of man to originate. God is love, and we love him because he first loved us.

"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."

Of his own will he begat us, and if we love him that begat, should we not also love those who are begotten of him? In our first experience our love embraced the whole household or faith, we took in our arms of love the church of God; all looked alike good and lovely, and we would stay in just such a frame as this and inquire in his temple; no faultfinding with our brethren. We then loved as little children, full of charity, and charity suffereth long, and is kind; charity envieth not, charity vaunteth not itself, is not puffed up; charity beareth all things, believeth all things, hopeth all things, endureth all things. Every other thing may fail, but charity, or the love of God, never fails. But while this little child is basking in the sunlight of God's love a cloud hovers over it, and it opens its eyes to another law in its members, and realizes a strife within the flesh lusting against the Spirit. Temptations appear, and sooner or later we feel a disposition to listen to the suggestions of the flesh. Now let brotherly love continue. Resist the devil and he will flee from us. There are many things come up in our carnal minds to mar this brotherly love; we grow careless about our meetings and stay at home for some trifling excuse, and sometimes on Sundays will go somewhere else to meetings for the sake of seeing friends. Sometimes we are led to join secret organizations of the world.

All these things are calculated to hinder the continuance of brotherly love. How careful we should be not to put anything in the way to mar the peace and order of the church. Let us strive to keep the unity of the Spirit in the bond of peace. Let us not forsake the assembling of ourselves together, as the manner of some is.

"Love is the fountain whence all true obedience flows,
The christian serves the God he loves, and loves the God he knows."

Put off the old man, the flesh, and put on the new man, Christ Jesus, and let brotherly love continue. There are many temptations along the christian's way that lead him in by and forbidden paths. The world has many allurements that attract the fleshly mind, and among them are so-called innocent games of pleasure which have the appearance of evil, if not evil in themselves, which we do well to shun. Let us listen to what Paul says: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." If I see my strong brother do so and so, I, being weak, can do the same. The flesh is weak, and we are liable to be drawn away after those things which mar the peace of our beloved Zion, therefore, beloved brethren, let us strive together for the things that make for peace, whereby one may edify another, striving to keep the unity of the Spirit in the bond of love, each esteeming his brother better than himself. Now the Lord of patience and consolation grant us to be like-minded one toward another, according to Christ Jesus, that we may with one mind and one heart glorify God, even the Father of our Lord Jesus Christ. May the God of peace be with us all. Amen.

H. H. LEFFERTS, Moderator.

J. C. MELLOTT, Clerk.

(Written by N. J. Jones.)

To the Elders and messengers of the Hazel Creek Association of Regular Predestinarian Baptists, and the churches they represent, and to all who love our Lord, with whom we correspond.

DEARLY BELOVED OF THE LORD:—
Through the tender mercy of our God, who doeth all things well, we are enabled to meet again, in mind to pray the only one with whom the words "Holy" and "Reverend" can be connected with his name, to have mercy on us poor sinners and give us a proper waiting before him, that we may worship toward his holy temple in spirit and truth. Now, very dear brethren and sisters in the Lord, when we come to meet in counsel it reminds us that since we have met, another year of time, with its joys and sorrows, cares and toils and sins, has gone by with the past, which reminds us that we shall some time be brought to the open door of the morning of our death, and at God's command we will pass through, and try the realities of our long home. Now, very dear brethren in the Lord, in compliance with the action of the association at her last meeting, and in accordance with her previous custom, you will expect something in the form of a Circular Letter to attach to our Minutes, and as this lot fell on me, I will call your attention to the twenty-third chapter of Job, tenth verse, which reads as follows: "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." Now, brethren, Job was one of the elect of God, and looked forward with the eye of faith (as we walk by faith, and not by sight) to the coming of the Son of God, when he shall gather together the outcast of Israel and the dispersed of Judah. "For the Lord himself shall descend from heaven with a shout,

with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Now, brethren, to the text. Job says, "He [God] knoweth the way that I take." "Known unto God are all his works, from the beginning of the world."—Acts xv. 18. Then surely Job was right when he said, God knoweth the way that I take. Now as to the way, surely it is Christ, for he is the way, the truth and the life, which is the only name under heaven or among men whereby we must be saved. Now some of the ways of Christ are like this. It was said of him, he should save his people from their sins; and again, "Wist ye not that I must be about my Father's business?" His Father's business was his Father's will. Jesus was obedient, for he said that he came not to do his own will, but the will of him that sent him, and the will of him that sent him was that of all that the Father had given him he should lose nothing, but should raise it up again at the last day. Brethren, remember that where you can find any record of any work that Christ was to do while he was on earth and with us, it is done; for, God bless his holy name forever, he told his Father, I have finished the work which thou gavest me to do. 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. Brethren, consider the way that Job spoke of to be Him that Simeon took in

his arms in Jerusalem, and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people." Job says in our text, "When he hath tried me, I shall come forth as gold." Brethren, here are some wonderful words, spoken by one who spake as he was moved by the Holy Ghost. Brethren, when I think of the way the Lord allowed Satan to try Job, and then think of myself being tried like Job, my heart sinks within me, for he suffered him to be deprived in one day of his children, servants and goods, and he submitted to God's will and blessed him in the memorable words: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." It seems that, "In all this Job sinned not, nor charged God foolishly." Brethren, these are not the last nor the least of the things that Job spoke of his being tried in; neither are these the last things that he gave us to understand that God ruled in. For Job was moved by the Holy Ghost to, for our learning and comfort, ask the question, "If a man die, shall he live again?" I believe Job had in his mind when he asked this question, the resurrection of the children of God at the end of the world, that they should ever be with the Lord, for he said: "All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands. For now thou numberest my steps: dost thou not watch over my sins? My transgression is sealed up in a bag, and thou sewest up my iniquity." When we come face to face with these facts it is no wonder Job said, "Behold, I am vile: what shall I answer thee? I will lay mine

hand upon my mouth." O the Lord is to try them in himself, for it is said, I will try them as gold is tried. "They shall call on my name, [notice the word 'shall,' brethren,] and I will hear them. I will say, It is my people, and they shall say, The Lord is my God." "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers sope: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord [notice who is doing the work] an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord." "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Surely, brethren, it is in Christ ye are tried, and if you are chosen and tried in Christ, then you will come forth as gold; yea, and as pure gold, for he hath forever perfected them that are sanctified. O brethren, is it any wonder that the psalmist said, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works: and that my soul knoweth right well"? "How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee." Search us, O God, and know our hearts; try us, and know our thoughts, that we may come forth in all things in Christ as pure gold.

Now, brethren, as we have already said, our Savior finished the work that he came to do, therefore the way that Job spoke of in our text is recorded in the unchanging book, and his trial is over. Then if we are what we hope we are, we can say as Job, "All the days of my appointed time will I wait, till my change

come." For surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.

Brethren, I fear I have written too lengthily already, so I will close with the words, As sheep of his pasture we should remember him as our Shepherd, and pray God that he may enable us to follow him while in the pasture, and extol his holy name above every name that is written or spoken in heaven or on earth. Pray with and for each other; bind not burdens on the brethren, but bear ye one another's burdens, and so fulfill the law of Christ.

W. T. WALTERS, Moderator.

H. C. CATE, Clerk.

(Written by Elder Z. M. Beal.)

The Maine Old School Baptist Association, in session with the Bowdoinham Church, at Bowdoinham, Maine, September 5th, 6th and 7th, 1913, to the churches composing the same sends greetings of love and fellowship in the Lord Jesus Christ.

DEAR BRETHREN:—In hope of eternal life, which God, that cannot lie, promised before the world began. In writing this, our annual letter, we would first call your attention to some things that are written, both in the Old and New Testaments, in relation to the natural man, that is, the man that is of the earth. "The Lord said, My Spirit shall not always strive with man, for that he also is flesh."—Gen. vi. 3. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. vi. 5. "The imagina-

tion of man's heart is evil from his youth." —Gen. viii. 21. "The heart is deceitful above all things, and desperately wicked: who can know it?"—Jer. xvii. 9. "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."—Psalms lviii. 3. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." This is the language of David, recorded in Psalms li. 5. The foregoing are a few of the testimonies and declarations of God, and without controversy they establish and prove this truth: that all nations before him are as nothing, and they are counted to him less than nothing, and vanity. These are the men that compass sea and land to make proselytes. Jesus called them scribes, Pharisees and hypocrites. These are the natural men, that receiveth not the things of the Spirit of God, for they are foolishness unto them, neither can they know them, because they are spiritually discerned; yet they abound, and prosper in this world. "They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens; and their tongue walketh through the earth."—Psalms lxxiii. 5-9. These are murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. They talk of the way that seemeth right unto a man, but they know not the way of the Spirit, nor the works of God who maketh all. This, dear brethren, is not God's way of salvation.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. * * * For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." God's word will never fail, for the word of the Lord endureth forever. "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father," and we are made the righteousness of God in him who knew no sin, but was made sin for us. He came to seek and to save that which was lost; in his love and in his pity he redeemed them, and he bare them and carried them all the days of old. He was delivered for our offences, and was raised again for our justification. Our peace with God is through him by faith; he was slain, and redeemed us unto God by his blood out of every kindred and tongue and people and nation. The natural man cannot sing this song; none but the redeemed children of God can ever sing the song of redeeming grace and dying love. Except a man is born again, born of the Spirit, his heart will never sing: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." He of God is made unto us wisdom, righteousness, sanctification and redemption. He hath said by the prophet

Hosea: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."—Hosea xiii. 14. In Isaiah it is written: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust."—Isaiah xxvi. 19.

Dear brethren, the major portion of this letter is quotations of Scripture. We read in the second epistle of the apostle Paul to Timothy that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

"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?"

"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?" "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

Z. M. BEAL, Moderator.

J. E. HUBBARD, Clerk.

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POETRY.

In memory of a loved one, who is not lost, but only gone before.

In a home of peace and comfort,
Where for years was all sunlight,
Fell a shadow deep and gloomy
As the darkest shades of night.

Such as falls on every homestead
Where the Reaper, death, has been,
Taking off some dear beloved one
With his sickle cold and keen.

Now a mother and her children
Weep with aching hearts to-day
For the husband dear, and father,
Who so lately passed away.

Yet they censure not the Reaper,
Though their lives are filled with pain,
If, midst sheaves of buds and blossoms,
He would blend the ripening grain.

But O, they miss his dear, kind face,
And the good advice he gave;
His vacant chair reminds them
Of a freshly moulded grave.

Lord, send some messenger of love
Those broken hearts to heal;
We know they fully understand,
They realize and feel

That they can praise thee every hour
For thy promise freely given;
Although their dear one slumbers here,
His soul is safe in heaven.

O land of peace and glory,
Home of eternal rest,
They give their loved ones to you,
And murmur, God knows best.

(MRS.) SADIE GOULD.

POETRY IN OBITUARIES.

WE wish to again call the attention of our subscribers to the fact that, as our space is limited, we are unable to publish poetry in obituary notices. We often receive some very good verses in this line, but, in order to be fair to all, we are compelled to make it a rule not to publish any poetry in obituary notices.

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Wm. Darby, Md., \$1.00.

OBITUARY NOTICES.

Deacon Jonathan Winchell died at the home of his son, Olive, N. Y., Sept. 14th, 1913, in the 92nd year of his age. Brother Winchell was a son of Elder Jacob Winchell, who served the Olive and Hurley Church for a number of years as pastor. Brother Winchell united with the Olive and Hurley Church Dec. 22nd, 1867, and was baptized by Elder I. S. Hewitt. He was chosen deacon of the Olive and Hurley Church shortly after he united with the church, and filled the office well. He was a faithful and devoted member as well as a deacon. In the days of his youth and vigor he was always first to lend a helping hand to those in need; many are the acts of kindness he performed to the poor and needy. Brother Winchell was a man of sterling qualities, upright in all his walk; he loved mercy, dealt justly and walked uprightly. For a number of years he was not able to get out to meeting; he was not sick at heart, but his great age brought with it the infirmities of old age, which confined him to his home. He longed to depart and be with Christ, yet was willing to wait the Lord's time. The end came very peacefully, and he fell asleep in Jesus, to awaken with the likeness of his risen Lord.

His funeral was held from his home, and was largely attended by friends and relatives, which spoke louder than words the high esteem in which he was held. Burial was in the Winchell Cemetery. The writer conducted the services, trying to speak to the comfort of the friends such as the Lord was pleased to give.

ALSO,

Brother **Thomas Jenkins** died at his home in Sanitaria Springs, N. Y., August 20th, 1913, in the 91st year of his age. Brother Jenkins united with the Otego Church in August, 1871, and was baptized by Elder S. H. Durand, who was then pastor of that church. Brother Jenkins was married to Emeline Fenn, of Plymouth Hollow, Conn., in the year 1847, and to that union were born two children: Mrs. Jane Farrington, of Binghamton, and Calvin, of Sanitaria Springs. Brother Jenkins was a man of good report, upright in all his dealings with his fellow-men. He loved mercy, dealt justly and walked uprightly, was a kind and devoted husband and a loving and indulgent father. He lived a life of faithfulness to his church and people, whom he loved for the truth's sake. He leaves his son and daughter, his dear widow, a lovely companion, who has been afflicted for many years by the loss of her eyesight, one granddaughter and one grandson, two sisters, beside the church and other relatives, to mourn their loss.

His funeral was held from his late residence, conducted by the writer, and was largely attended. Burial was in the cemetery at Sanitaria Springs.

May the dear Lord by his grace comfort the mourn-

ing ones, and in mercy remember his lonely companion in her bereavement and affliction, is my prayer.

ALSO,

Brother **Lorenzo Eckert** died at his home in Olive, N. Y., August 13th, 1913, in the 78th year of his age. Brother Eckert had been in failing health for some time, but was confined to the house but a few days before his death. A few months before his death he passed through a very dark season in his mind, and sometimes felt that he was almost without hope, but the cloud was dispersed, and the blessed Lord by his Spirit shone upon him, so that he was made to rejoice in the hope of his salvation. Brother Eckert was received in the fellowship of the Olive and Hurley Church the first Saturday in June, 1859, and baptized the day following by Elder Winchell. To say that brother Eckert was a faithful and devoted member, expresses but lightly what we feel in our hearts for one who lived so devoted to the church and cause as he, a firm believer in salvation by grace, and he lived and died in the faith once delivered unto the saints.

His funeral was held from the Old School Baptist meetinghouse in Olive, N. Y., and burial was in the Winchell Cemetery. The writer tried to preach Christ and him crucified for the salvation of poor sinners to the comfort of the friends and relatives.

May the dear Lord comfort all the mourning friends, is my prayer.

ALSO,

Brother **Uriah Wood** died at his home in Griffin Corners, N. Y., July 22nd, 1913, in the 71st year of his age. Brother Wood was married to Effenda Scudder in the year 1869, and lived a number of years in Halcott, N. Y., where he united with the Halcott Church in the year 1877, being baptized by Elder Maben. A few years after he united with the church he moved to Brown Station, and lived there until his property was taken by New York city for the building of the Ashokan reservoir; he then moved to Griffin Corners, where he lived until the time of his death. A few years ago the Halcott Church became extinct, and brother and sister Wood united with the First Church of Roxbury. Brother Wood was a man of marked integrity, and loved the doctrine of God his Savior. He was faithful to his church, and his chief delight was to meet his brethren and be in the company of his kindred in Christ. Brother Wood's home was always open to his brethren, and many can testify to the cordial welcome and hospitable home of brother and sister Wood. Brother Wood was stricken with paralysis last February, from which he never fully recovered. He was blessed with the privilege of attending our yearly meeting in Vega the last Saturday and Sunday in June, which he enjoyed very much. The hymn No 821 was sung at his request. This was the last meeting he ever attended. He suffered a second stroke of paralysis, and

only lived a few hours. We feel that he has left good evidence of a good hope through grace, and is at rest. He leaves his widow and an adopted son, beside other relatives and the church to mourn their loss.

His funeral was held from the Methodist meeting-house in Halcott, N. Y., and burial was in the Halcott Cemetery. The writer tried to comfort the friends by using for a text 2 Peter i. 14, 15, a request of our dear departed brother.

J. B. SLAUSON.

Mrs. Olive Powrie, daughter of A. and S. Morningstar, was born in Fulton Co., Ill., Feb. 27th, 1868, died Sept. 1st, 1913, aged 45 years, 6 months and 4 days. She was married to J. B. Powrie July 3rd, 1889, and to that union were born eight children: Pearl, Emmett, Omar, Larch and Robert; three under four years of age preceded her in death. She leaves three brothers, two sisters and her mother, whom she tenderly cared for. Her father was very ill all summer, and she was with him as much as possible, but living forty miles away, she could only be with us part of the time. She was getting ready to come back and stay with her father while he lived, but Aug. 30th she was stricken with paralysis and lived only twenty-seven hours. She was a very unselfish woman, living for others, a loving mother, daughter, wife and sister. She professed a hope in Christ, I think, in the year 1891, and in October, 1895, she, with her sister, Dollie Walker, united with the Coast Fork Church, and was baptized by Elder Waldon. She ever afterward lived a blameless life, was a meek and humble follower of her blessed Savior, ever ready to contend for the truth as it is in Jesus. She was highly gifted, and spoke so sweetly in our church meetings, and was a great strength to her brother, C. F. Morningstar; but alas, she has gone, never to return. She was a great sufferer, and often expressed a desire to depart and be with Christ. She was lovely in life and death. Her heartbroken companion surely has our sympathy, for she was everything to him. May his loss be for his good and God's glory.

ALSO,

Abram Morningstar was born in Knox Co., Ohio, Feb. 22nd, 1843, and died Oct. 1st, 1913, making his stay on earth 70 years, 7 months and 8 days. His death occurred just a month to a day after that of our daughter Olive. He professed a hope in Christ in the year 1866, and united with the old Mt. Zion Church, in Fulton Co., Ill., the second Sunday in October of the same year, giving bright evidence of a hope beyond this vale of tears. He was ill for nine months of diabetes, but did not seem to suffer much, except in mind, until the last twelve hours. He was a humble man, a good neighbor, and above all he loved his family, who greatly miss him; but none

can miss him as I do, and I wonder why I am spared to suffer this double bereavement. He leaves three sons: C. F., Ernest J. and Riley W., and two daughters: Mrs. Dollie Walker and Mrs. F. C. England, with three sons-in-law, three daughters-in-law and twenty-eight grandchildren and his aged companion to mourn their loss. We came to Drain, Oregon, from Fulton Co., Ill., in 1877, and it was some time before we found any Baptists of our faith and order, and he could not mingle with any other. His favorite hymn was, "Amazing grace, how sweet the sound," &c., and salvation by grace was his hope.

Dear saints of our God, remember us at the throne of grace, that we may be enabled to say, "Thy will be done."
S. MORNINGSTAR.

Oren S. Womack died in Supply, Okla., Sept. 14th, 1913, of Bright's disease. Brother Womack was born in Bartholomew Co., Ind., in 1848. His father was an Old School Baptist preacher in southern Indiana many years ago. The subject of this notice was a boy soldier in the last year of the Civil war. After the war he was with the United States Surveyors in the Dakotas. He was married to Miss Sarah J. Henderson, of Indiana, many years ago, who, with five children, remains to mourn his loss. He moved to Stafford Co., Kansas, about thirty years ago, and from there went to Oklahoma in 1893, entering a homestead near Alva, which he completed, but later moved into Alva city, which was his home, but at the time of his death he was on a visit to his daughter in Fort Supply. Naturally, brother Womack was an outspoken man in regard to his opinions, carrying no deception on any subject. For years many people thought that he was rather rough in his demeanor among men, and carelessly indifferent about religion, but for twenty years after coming to Kansas he was looking around for Old School Baptists, refusing all offers from Arminian denominations, contending for the doctrine of salvation alone by the grace of God. His firmness caused his name to be mentioned to me, and I drove thirty miles to pay him a visit. It appeared to me then that the Lord had wonderfully kept him from the idolatry which had surrounded him, as he was apparently alone in the midst of opposition. He came to our meetings, and at the organization of the Ebenezer Church, near Driftwood, Okla., October, 1901, was the first member that joined by experience after the church was organized. The writer baptized him at the next meeting, in November. He soon commenced taking the SIGNS, which suited him exactly, as he was a thorough "absoluter." He was strictly conscientious in believing that brethren should belong to only one organization in this world: the church of the living God. He abandoned the G. A. R. for the church, esteeming the fellowship of the saints as the greatest riches for him on earth. His faithfulness in

attending our meetings when able was not excelled. For about five years our meetings were held in Helena, Okla., forty miles from Alva, brother Womack's home. He seldom was absent, driving in all kinds of weather. About a year before he died I preached at his home, and though he was afflicted, I did not think the end so near. He had been our leader in singing the mighty songs of Zion, but now he is fallen asleep in Jesus, from which none ever wake to weep.

J. F. BEEMAN.

TIAWAH, Okla.

Joseph Clevenger was born in Putnam Co., Ohio, Dec. 1st, 1830, and departed this life Sept. 28th, 1913, aged 82 years, 9 months and 27 days. He was the son of Jacob and Eliza Clevenger, and one of a family of fourteen children, six of whom are left to mourn the loss of their brother. He was a lifelong resident of this county, and was honored and respected by all who knew him. He was united in marriage with Miss Margaret Krouse, March 27th, 1850. To that union were born eight children, viz., Lucy, wife of Peter Roose, of Marion, Mich.; Emeline, who died at the age of three years; George W., who died in infancy; Malica, wife of Albert Schindler, of this county; Isaiah, of Walkerville, Mich.; Martha J., wife of Samuel Harris, of this county; Joseph H., deceased, Penuock, Mich., and Hulda, wife of Edson Rower, of Kalida, Ohio. There are left twenty-one grandchildren and twenty-two great-grandchildren. Upon a profession of faith in Christ he was baptized by Elder Morris in the fellowship of the Primitive Baptist Church called Thompson, Putnam Co., Ohio, Jan. 22nd, 1870, and lived an honored member and in full fellowship until the end. His last hours were peaceful, and after giving the parting hand to his loved of earth he lifted his eyes heavenward and without a gasp or struggle peacefully fell asleep in Jesus; blessed sleep, from which none ever wake to weep.

The funeral services were conducted by Elder A. F. Dove, who read the beautiful language of the one hundred and thirty-sixth Psalm and preached the funeral discourse from 2 Timothy iv., latter part of verse 7: "I have kept the faith," which words were in line with his living.

THE death angel visited our home and took our dear old grandmother, **Mary Ann White Halsell**. She was born in Todd Co., Ky., August 1st, 1830, died Oct. 18th, 1913, aged 83 years, 2 months and 18 days. She professed a hope in Christ in her school days, and joined the Primitive Baptist Church, and lived a consistent member until death. She was married to Elder E. B. Halsell Sept. 15th, 1853, who preceded her to the grave thirty-seven years. To that union were born twelve children, three boys and nine girls, of which only three are now living: L. B. and

C. E. Halsell, of Arlington, Ky., and Rufina Clark, of Cunningham, Ky., at whose home she breathed her last. She was confined to the house six months, and to her bed three months, but never murmured nor complained, for she was ready to go, and said, "Not my will, but thine, be done." O, this stroke we deeply feel, though I can but say, Weep not for grandmother, for she wanted to go and be with Jesus for evermore. All was done for her that kind and willing hands could do, but when Jesus comes no one can stay his hand.

Written by her grauddaughter,

DULA CLARK.

I desire to express my heartfelt thanks to my dear friends and neighbors for their kindness shown her during her sickness, and when death's cold hand shall visit their home, may they be blessed with all the help that kind hands can give in time of need.

Her daughter,

RUFINA CLARK.

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SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 81. MIDDLETOWN, N. Y., DECEMBER 1, 1913. NO. 23.

CORRESPONDENCE.

MATTHEW XXV. 14; MARK XIII. 34;
LUKE XIX. 12.

“The kingdom of heaven is as a man traveling into a far country.”

“For the Son of man is as a man taking a far journey.”

“A certain nobleman went into a far country, to receive for himself a kingdom, and to return.”

BRETHREN EDITORS OF THE SIGNS:—
The above texts, with something of their meaning, have been on my mind somewhat of late, and while I shall only be able to set forth a small portion of the truth contained in them, yet I hope thereby to draw forth from the editors some explanation of them, and of the great matter contained in them.

First. All these texts seem to me to mean one and the same thing, and I think that all three of the apostles are recording the same truths as presented by Jesus. The first text, recorded by Matthew, is embraced in one of the three parables recorded in that chapter, the first being the parable of the virgins, of which Elder Chick wrote so ably recently, and the third, found in the same chapter, tells of when the Son of man shall come in his glory, and before him shall be gathered all the nations of the earth, and he shall

separate them one from the other, as a shepherd divideth the sheep from the goats. I have thought that this group of parables were all intended to set forth one and the same thing. Now the question in my mind is, When was the kingdom of heaven as a man traveling into a far country? Brother Chick has made it very plain that the parable of the ten virgins had reference to the time of the beginning of the gospel kingdom. It was the time of the coming of the bridegroom. The man who went traveling into a far country I understand was Christ our Lord. Mark records it in this way: “The Son of man [Christ] is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.” Luke records it that the nobleman went into a far country to receive a kingdom, and to return.

Now the first two things into which I wish to inquire are, When did Christ take his journey to receive a kingdom and return, and when did he go, and when did he return? I understand that the time when he left his house was when he was crucified and arose from the dead and as-

cended to heaven. That was the journey he took, and the eternal heavens was the country to which he went. This is, as I understand, when the kingdom of heaven was like unto a man traveling into a far country, who called his servants and delivered to them his goods, to one five talents, to another two, and to another one talent. I have understood that these servants were his apostles and disciples, to whom he gave talents according to their several abilities. I understand that when Christ was exhorting his disciples as to how they should conduct themselves after he should be taken away from them was when he delivered to them his goods, or the talents, or the pounds, upon which to occupy until he should come. Luke says that when he had returned, having received the kingdom, he commanded these servants to be called unto him, that he might know how much each one had gained by trading. This, I understand, was when he came to reckon with his servants. Matthew says he called his own servants (not the servants of some one else). Mark says he gave authority to his servants. Luke says he called his ten servants. Thus it would appear that these servants were his disciples, who had followed him while he was here on earth.

Now having, as I have thought, pointed out the time when the Son of man left his home, and having tried to show that the place to which he went in his journey was heaven itself, where he sat at the right hand of God, and having also tried to show that the servants to whom he gave the ten pounds were his disciples, the next question of which I wish to speak is, as to when it was that he returned, having received his kingdom, and called his servants to whom he had given his money. The Scriptures upon which

I shall rely to settle the time of his coming to reckon with his servants are found in the same chapters upon which I have relied to fix the time of his leaving his house. It was the time of fleeing to the mountains, before that generation to whom he was talking should pass. It was the time when the sign of the Son of man should be seen in heaven. Christ had been crucified and left his house about the year thirty-three, and so it seems that the appearance of the sign of the Son of man was about the year A. D. 70. We read in Matthew xxiv., Mark xiii., Luke xix., xxi. and xvii., that at the time of their fleeing to the mountains they should see the Son of man coming in the clouds of heaven, with power and glory. (Matt. xxiv. 30.) The same is recorded in Mark xxiii. 26. Thus I have shown the time of his returning back to the house which he had left. I do not wish for a moment to be understood as holding that this coming of the Son of man has any reference to his second personal coming at the resurrection at the last day. No, no; be it far from me to attempt to give it such a meaning. But still this returning after having received his kingdom with power and great glory I have understood to be when those who fled to the mountains saw the sign of the Son of man in heaven; then they saw him coming in the clouds with mighty power, taking vengeance upon his enemies. This was a coming in judgment at the end of the legal covenant, and at the beginning of the gospel dispensation. Many things were to take place at that time. Two women should be grinding at the mill, one should be taken, and the other left. Two men should be in one bed, one should be taken, and the other left. Two men should be in the field, one should be taken, and the other left.

The question was asked of the Savior, Where? and he replied, Where the carcass is, there shall the eagles be gathered. I have thought that the place of the carcass must be in the mountains, whence the disciples of Christ should flee to escape the great distress that was to come upon the nation. Jerusalem was destroyed in this fearful time, together with the whole land of Judah, and the people of the first covenant. This was the time when all people should have been destroyed were it not for the elect's sake, but for the elect's sake these days of vengeance should be shortened. I also understand that the day of judgment, which came at the end of the legal covenant upon Jerusalem, is typical of the last day, when it shall be declared that time shall be no more. Then the gospel kingdom shall have finished its work in gathering the elect out of the world. The great separation which took place at this time, when the Son of man was as a man traveling into a far country, is typical of the time at the resurrection of the dead.

We find much said by the Savior about the kingdom of heaven. He preached the gospel of the kingdom, and also sent his apostles to preach that the kingdom of heaven was at hand, and afterward the seventy also had the same message to deliver. I find in all the parables where the kingdom of heaven is spoken of, that the time meant is the ending of the old and the beginning of the new covenant, but I do not think for a moment that all the parables end with the commencement of the kingdom of heaven. I have thought that they have been in force all through the gospel dispensation, and that the gospel is now calling out and separating, as it did in the beginning, and the coming of Christ in judg-

ment at the destruction of Jerusalem is meant to be in force during the whole gospel dispensation; and as we see how the work of God's servants was appointed to them, and how at his coming in the clouds with power the disciples were in the mountains, and he reckoned with them, so I understand that God is still giving authority to his servants, and a time of reckoning comes to them all; and still it is true that the slothful servant must lose his gift or talent, and it must be given to those who have made better use of what was entrusted to them. I have felt that I have seen for myself something of this day of reckoning.

We find, by reading, what the angel showed to John the revelator about the seven churches in Asia. This is supposed to have been written about the year A. D. 90, which was some twenty years after the first reckoning, when Jerusalem was destroyed. The Lord made known to John by the angel that he had somewhat against the church at Ephesus, because she had left her first love, and she was bidden to remember from whence she was fallen, and to repent, and do her first works, else the Lord would come quickly and remove the candlestick out of its place. And to the church at Pergamos he was bidden to write, "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam. * * * So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come to thee quickly, and will fight against them with the sword of my mouth." And to the church at Thyatira he said, Write; notwithstanding all thy charity and service and faith, and thy patience, yet "I have a few things against thee, because thou sufferest that woman Jezebel, which calleth

herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. * * * Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he that searcheth the reins and hearts. * * * But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden." To the church at Sardis he said, Write; "I know thy works, that thou hast a name that thou livest, and art dead. * * * I have not found thy works perfect before God. * * * If therefore thou shalt not watch, I will come on thee as a thief. * * * Thou hast a few names even in Sardis which have not defiled their garments." The church at Philadelphia had done better, and the Lord would keep her from the hour of temptation. The church at Laodicea he said was neither cold nor hot; it was lukewarm, and the Lord would spue them out of his mouth.

Now I have dwelt at length upon these judgments of the Lord, and what they were for; they show that the eye of the Lord is ever over his churches, and as the nobleman went into a far country to receive for himself a kingdom, and return, so Jesus went and returned, having received his kingdom. When he arose and ascended all power was given unto him in heaven and in earth. Thus we see the sign of the Son of man in heaven, where he sits upon the mediatorial throne. There he metes out his reckoning with his servants, blessing them who had watched and had been faithful, and as it was in the beginning of the gospel king-

dom, so it has been all through the duration of the gospel kingdom to the present time: the kingdom of heaven is still as a man traveling into a far country; he still calls his servants and delivers to them his goods, and he still reckons with them. The kingdom of heaven is still as it was when it began to be like the ten virgins. Men must still be born again in order to see the kingdom; they are the only ones who have oil in their vessels with their lamps. The kingdom is still like the king who made a marriage for his son. This I think is true, although those who were bidden in the beginning seem to have reference to the Jews who disbelieved. God's servants are still proclaiming the marriage supper, and there are still those who reject it and fail to come to it, but as it was then, so is it now, the Lord will have his table filled by sending out his servants into the streets, and lanes, and highways, and bringing in hither the blind, the maimed, the halt; he brings and compels them to come in. This was the way at the beginning of the gospel dispensation, and it is the only way in which the guests are brought in to the marriage supper of the Lamb now. The wedding supper will not be over until the last vessel of mercy has been gathered into the supper. It also may still occur that the servants may bring in some who have not on the wedding garment. Some may join the church who have never been born again, but the King who made the marriage supper will detect them, and they shall be cast out into outer darkness, for the kingdom of heaven is a separating kingdom; it gathers of every kind, and then they are separated. The bad fish are thrown away and the good are gathered into the kingdom. The wheat and the tares are both to grow to the harvest, and then the separation takes

place; then the chaff is separated from the wheat, and the wheat gathered into the garner. This kingdom at the beginning did not come with observation; the Savior said, The kingdom of heaven is within you, and it is yet within the people. No one can see the kingdom within others unless it be first within themselves. One must be born again to see it in himself, and one must be born again to see it in others. How often we see some in great distress because the kingdom of heaven is set up in them and the separating process is going on within them. Such ones may try to hide this work, but those who have it in themselves can see it in others. As the kingdom of heaven had a separating influence then, so now, when one is born again and sees the kingdom, he is separated from those who are not born of the Spirit, and he seeks the company of those who have the same experience that he has, and as we see that Christ returned and reckoned with his servants, we may be well assured that he will come and reckon with all his servants all through the gospel dispensation. How often we see churches removed when they have become careless or lukewarm. When we look over the field we see the same judgments meted out now to churches that the revelator saw meted out to the seven churches of Asia. The history of the departures of those churches, and of God's swift judgments upon them, was written for our admonition; they show to us that we cannot depart from the true doctrine without receiving the rod, and we cannot become cold or lukewarm without being spued out of the place we have occupied as churches and being remembered no more as churches. These judgments are in this life, and pertain to churches now as well as then, and the same is true of

the servants of God. We find that some of God's servants have so conducted themselves that they are not now making use of the things of which they were placed in charge, and not waiting the Lord's coming, and are to be counted as slothful servants. These two conditions seemed to prevail then, viz., slothful servants, and churches departing from the doctrine and becoming lukewarm. They did not care much about meeting for worship, and were not watching for the coming of the Lord. They were like they were in the days of Noah. They had heard Noah giving the warning, but they went on eating and drinking, marrying and giving in marriage, until Noah entered the ark, and the floods came and they were destroyed. So also it was with Sodom and Gomorrah, they heard the warning given by Lot, but as soon as he went out the judgment came, and Christ said so would it be in the days of the Son of man. Christ and his apostles must first preach this gospel of the kingdom in all the world for a witness, and then the end came; that is, the end of legalism, the end of the first covenant, city, people and land. There are some things meant in some of the parables which differ from the things intended in other parables. In most of them the meaning seems to me to be the same, and the time the same, but the parable of the vineyard which was let out to husbandmen while the king went into a far country, and in which it is said that at the time of fruit he sent his servants to receive the rental, and some they stoned, and some were beaten, and some were killed, and to whom at last he sent his son, saying, They will reverence my son, seems to me to be the covenant made with Abraham, and the servants who were sent for the rental were the proph-

ets, and answer to those of whom the prophet Elijah spoke when he said, "Lord, they have killed thy prophets, and digged down thine altars," and of whom Christ spoke when he said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee." But in the parable at the last the lord sent his son; then they reasoned among themselves, saying, "This is the heir; come, let us kill him, and the inheritance shall be our's." The Savior said, What shall the king do to those wicked husbandmen? He will come and miserably destroy those wicked husbandmen, and burn up their city, and give the vineyard to others. Hence, as it appears to me, the parable of the vineyard had its beginning with Abraham, but the reckoning was when Christ returned, having received the kingdom.

Then the parable of the king who made a marriage for his son seems to have its beginning when the gospel began to be preached to the Jews. They are the ones who seem to have been bidden, but the reckoning seems to have been when Christ returned from his journey, having received his kingdom, and sitting as King upon his throne, all power being given to him in heaven and in earth, and the parable of the ten virgins begins with this reckoning. The ten virgins went to meet the bridegroom when he returned from his journey, but the talents and the ten pieces of money were given when Christ left his house and departed from it. But the time of reckoning in all these parables was when he returned, having received his kingdom. This was what he ascended into the heavens for, and when he returned he returned as King enthroned. His coming was in the clouds with great power and glory, visiting judgments upon his enemies. That king-

dom was to be seen coming with power before some of the apostles should meet death; it was to be seen before that generation should pass; and if this coming was so wonderful, what must his second personal coming be at the resurrection, when he shall be a triumphant Conqueror, delivering the kingdom to the Father, and he himself being then subject to the Father?

Hoping that our brethren may glean something from what I have written, I will now close.

Your brother in hope,

NEWTON PETERS.

PORTLAND, Ind., 1913.

“M A N .”

“AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”—Gen. ii. 7.

There was a creation prior to this, regarding man; so the creation is one part, and the formation another part of God's work. “And the Lord God formed man of the dust;” not from the dust, but of it. After his transgression the Lord God said unto Adam: “Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; * * * in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” The man was as much dust when the Lord God spake to him as he ever would be, for the Lord God said, “Dust thou art.”

“And the Lord God formed man of the dust of the ground, [he is now that far in the process of God's handiwork] and breathed into his nostrils the breath of life; and man became [by reason of this] a living soul.” He was not a living soul in the creation or in the formation, but by virtue of God breathing into his nostrils the breath of life, and his very ex-

istence ever since is of God, who breathes into his nostrils the breath of life. When God ceases to continue the breath of life to him man ceases also to live. Solomon, in speaking of man and beast, says, All have "one breath; [one breath at a time] so that a man hath no preeminence above a beast: for all is vanity. All go unto one place: all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"—Eecl. iii. 19-21. David said, I was as a beast before thee. And Adam gave names to all the cattle and to every beast, &c., and if Adam finds one without a name to-day Adam will give it a name; he will name it to correspond with that principle of the beast in itself. The sheet let down from heaven for Peter to behold contained beasts, wild beasts, creeping things and fowls of the air, and these were figurative of God's elect. We need not go outside of ourselves to find the beast, or wild beast, or the creeping things. David felt he was as a beast before the Lord in his transgression. I have seen some of the Lord's children as wild beasts on some subjects, then some manifesting the traits of the serpent and creeping things, and some were as the birds of the air, singing and praising God for his goodness and mercy.

But to return to my subject: man, whom God created in his own image. This image did not imply that God made man holy or eternal; breath of life is one thing, and eternal life is another. The image was that Adam was the figure of him that was to come. Adam is one of the signposts pointing to Jesus Christ. The first man is of the earth earthy, the second man is the Lord from heaven. Man as a living soul has a mind capable of predestinating before determining

what he will do, and he has a purpose and aim in this life; in this respect he is a figure of Him who was to come. In his creation the woman was in the man, in a mystical way, in his formation, and becoming a living soul he was alone. The Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man made he a woman. The flesh has ever been closed up to Adam of God's wonderful ways concerning the children of men. This image is pointing us to the Lord Jesus Christ, who is the head of his bride, the church, chosen in him before the foundation of the world. As the Lord God made a complete woman, and brought her to the man, so when Christ was crucified, and the soldiers pierced his side, the church was complete in his robe of righteousness, washed and cleansed in his blood, and ye are complete in him, says the apostle. God gave Adam dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth; his dominion was confined to the earth, and the earth alone. Man is to replenish and subdue the earth; this is his habitation, here he sojourns and earns his bread by the sweat of his face until he returns unto the ground. God gave his Son a kingdom, the kingdom of heaven. He should have wisdom, and a mind, and a purpose, and his throne is a sceptre forever, he abides eternally and his kingdom knows no end. God gave him a bride, the church, and brought her unto him, and he loves her as bone of his bones and flesh of his flesh, as, says the apostle, "We are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother,

and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."—Eph. v. 30-32. We believe that Adam loved his bride, and as a living soul he had every principle and attribute in him that has ever been manifested by him since his creation and formation, but let it ever be remembered that God did not create or make him a sinner. God made man upright, and pronounced him very good, with all the rest of God's creation. Sin is the transgression of the law. By man sin entered, and death by sin; man by nature is depraved. The works of the flesh are "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."—Gal. v. 19-21. These are the attributes in man by nature, and are contrary to the law and godliness, and man is wholly accountable for his acts; he may try to hide himself among the trees of the garden, but nevertheless he is justly condemned and guilty before God. What a vast difference between the first man, who is of the earth earthy, and the second Man from heaven, the Lord Jesus Christ. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Well might the apostle say, "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. * * * The first man is of the earth,

earthy: the second man is the Lord from heaven. * * * As we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. xv. 42-49. In this tabernacle we groan, desiring to be clothed upon with our house which is from heaven.

Dear Elder Ker, I send you a few lines for publication in the SIGNS, if in your judgment they are proper. In my travels in Virginia, Maryland, New Jersey, Pennsylvania, New York and Canada I find many who are comforted by the correspondence and letters in the SIGNS, and I would like to see more from our able ministers, such as Elders Durand, Lester, Lefferts, McConnell, Vail, Slauson, Coulter and others. There are many private letters which are good, but we need some strong meat. I would be glad to see more from your own pen. My prayer is for sister Ker and all interested in her.

In best of bonds,

J. M. FENTON.

HOPEWELL, N. J., Sept. 7, 1913.

ELDER F. A. CHICK—MY DEAR PASTOR:—We are glad that the blessed Master has brought you back again to us from the hospital. We do not know how much we as a church should miss you, only when you are taken away for a time, then we are made to fear that perhaps we shall not see you again. But God has been good to us, and also to our dear brother Yard in restoring him, and he has been made to sing sweeter and louder, and to feel the cords of love and fellowship drawn closer, if indeed that could be, since he was absent from us so long. Trials make the promise sweet. These words seem to come into my mind: All the way the Lord did lead him. And again, There was no strange god with him; this God was with him when he

wandered in the wilderness in a solitary way. Dear children of God, do you not remember when you were in the wilderness forty years in a solitary way? There was no comfort. You were made to cry, Lord, remember me, and deliver me out of my destitution. You felt that the Lord had forgotten to be gracious, and that his mercies we were clean gone forever. I love to go back in memory, and think over this wilderness journey, how the Lord led me, and there was no strange god with me. Then how sweet was the deliverance, then the wilderness was made to blossom like the rose, and there was a Rock there, a Rock in a weary land. How solid is that truth which is founded upon this Rock; the shadow of this Rock in a weary land was so cool and restful, and then the Lord's people sing in this wilderness, "If I must sing I'll sing of grace, which raised me from the fall." There is a crown of righteousness which is laid up in heaven, and all the elect children of God will receive it, but not one thing can they do to merit this crown of righteousness. It is the gift of God; it is the pure unlimited favor of the Lord, bestowed upon his children, who are born again, and called by his grace. It is not of works, lest any man should boast. He whispers, Child, your sins are all forgiven you. Jesus atoned for them by his death upon the cross, and at the last cried, "It is finished." How beautiful a sight it is to see one of these little ones made willing to follow his Lord and Master in baptism, buried beneath the yielding wave, to show forth his death, burial and resurrection, and so rising to walk in newness of life. Yes, it is new indeed, all old things are passed away. We cannot take the same comfort in the things of the world. We may be where there are gay things going on, such as light talking and feasting, but we feel that all is vanity. Begone, ye gilded vanities, ye have no charms for me; I want to hear about Jesus, my light and my song. How often I have been made glad that there was a Peter. Had there not been, at times it seems that I would have no hope. In my early exercises of mind, one time, when sixteen years of age I went to Otego, N. Y., to a meeting, and had a good feast upon the preached word. One dear minister came to me and said, You love the truth, I can see it in your face. He said, Have you ever felt like being baptized? I replied, O no. Right there, like Peter, I denied my Lord, that I knew him. All the time I felt these words in my heart, If ye love me, keep my commandments. I had a desire to go and tell the church what a great sinner I was, and yet that I loved them. I went along some years thus burdened, so much so that my health was undermined for a time. I was still clinging to Egypt and her allurements. At last I was brought to the Red Sea, as were the children of Israel. The sea was in front and the enemy behind, and it seemed as though there was no way of escape and I must be swallowed up, then the waters parted, and, like the Israelites, I went through dry shod, and I could, like them, sing the song of deliverance. When the Lord's time came I was made to go to the church and tell them what great things the Lord had done for me. Jesus said to one, Go home to your friends and tell them what great things the Lord has done for thee. Dear Elder Chick, you used those words for your text that day, fifteen years ago. "There my best friends, my kindred, dwell, there God my Savior reigns." Let us strive to keep the unity of the Spirit in the bond of peace. Let us seek first the kingdom of God and

his righteousness, and all needed things shall be added unto us. May God keep me in the footsteps of the flock that I may walk as becomes a member of the church. I feel very unworthy to be called sister. I am a sinner saved by grace, if saved at all. By the grace of God I am what I am. Let God have all the glory for ever and ever.

Your unworthy sister,

MARY BREWSTER CONNER.

EPHESIANS II. 8.

“By grace are ye saved through faith; and that not of yourselves; it is the gift of God.”

How wonderful are the works of Jesus, who made all things and upholds them by the word of his power. All this vast creation was brought into existence for his bride, the church, which is his body, the fullness of him who filleth all in all. They are the little flock whom Jesus bids, Fear not, for it is your Father's good pleasure to give you the kingdom. The Lord seals instruction when we are asleep. The words at the head of this article were given me while asleep. I was talking with some one, and saying, How plain is the way of salvation through the sovereign and reigning grace of God, and yet mankind will not have it, but will follow their own devices, and the vast multitude say, Away with the man, we will not have him to reign over us. They run eagerly in the way of those who by cunningly devised fables and enticing speech lay in wait to deceive, and they lay heavy burdens on those who are caught in their net in their worship of a Jesus who is trying to save people, but who is not able to accomplish his purpose without the aid of puny man. Why? Because they want to divide the glory, and to glory in the works of their own hands, and exalt the creature more than the

Creator. Verily they have their reward. The prevailing religion of this wealthy city is all a vain show to be seen and applauded of men. What they do they do to be seen of men; yet there are a few names here who have not bowed the knee to Baal, and who have been taught that salvation is of the Lord. It has been my lot for several years to be deprived of the privilege of meeting with the brethren and sisters at church meetings. My position keeps me up most of the night, and I sleep through the day. While up at night I often look at the bright and starry sky and wonder at the wonderful works of our Lord and Savior Jesus Christ, for by him were all things made, and he guides these bright orbs through their course in the heavens, and will continue to do so until the last vessel of mercy has been manifested and brought to a knowledge of the fact that Jesus is their Savior, and that this is all of his own grace and purpose. This salvation is in store for all of his elect people, whom he has redeemed with his own precious blood. His grace is rich and free, a boundless store. Our God is the God of purpose; his entering into this world was no haphazard affair. He came at the appointed time, sent by his Father to save his people from their sins, and when he yielded up his life on the accursed tree, being made a curse for them, that is, his people, he paid every debt that was charged against them. He cried, “It is finished,” for he had finished the work that the Father had given him to do. He was laid in Joseph's new tomb and then was raised up by the Father upon the third, the appointed, day, a victorious conqueror over death, hell and the grave. For six long hours he hung on the Roman cross, suffering for your sins and mine, and the sins of all his

people through all ages of the world, from Adam the first, to the last one of the election of grace, even all that the Father gave him, and not one of the purchase of his precious blood will ever be lost or left out, for it is not the will of your Father that one of these little ones shall perish. Hence his people know that salvation is all of the grace of God, and they desire to render all praise, majesty and glory to the blessed name of Jesus, who is the first and the last, the Alpha and Omega, he that liveth and was dead, and behold, he liveth evermore, and has the keys of death and hell. He said, I am he that shutteth and no man openeth, and that openeth and no man shutteth. His people are hidden in the cleft of the Rock. He is the sure foundation on which the church is built, and the gates of hell shall not prevail against her. His kingdom will break in pieces all other kingdoms, and stand forever. He ever lives to intercede for his people. He is the lion of the tribe of Judah, and has prevailed to loose the seals of the book. In him are the sure mercies of David. His church is built upon this revelation to each one. Through the teaching of God's Holy Spirit each one is led to see Jesus the end of the law for righteousness to every one that believeth, for he has fulfilled the law in all its jots and tittles. He forever removed the sins of his people far off into the land of forgetfulness, to be remembered against them no more forever. Justice will not demand a second penalty for the same offense. His people have not only been judged for their sins, but also they have been justified. Therefore, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, * * * for she hath received of the Lord's hand double for all her sins." Here are pardon and justification both.

"Thy flock, thine own peculiar care,
Though oft they seem to roam uneyed,
Are led or driven only where
They best and safest may abide."

When I consider the heavens, the work of thy hand, what is man, that thou art mindful of him?

Your brother,

WM. F. SLOAN.

LEXINGTON, Ky., July 28, 1913.

FILER, Idaho, August 18, 1913.

BROTHER KER:—By request of several of the brethren of Ohio I will try to write on the subject of the apostle Paul, 2 Cor. i. 1, first clause. It has pleased God in his wisdom to leave on record words of comfort for his chosen people, and we all in our experience find many things that correspond in a way with the apostle's experience; were it not so we would have no hope. Saul of Tarsus was a zealous Jew, brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and had learned what we all have learned in the schools of men, that salvation depended on our own works. He was taught to keep the law perfect, and saw himself a better man than the rest, being more zealous; and natural religion has always caused us to see in others their imperfections, find fault, and if others did not believe as we to force them to, even to compelling them by imprisonment and death, following them into strange cities. A great many of us were brought up as Saul, and were taught to observe the law, and that if we did not do certain things, such as going to meeting, saying the prayers we had been taught, and keeping Sunday holy, that the devil would get us, and we were very quick to look around and find others who were worse than we, and say to ourselves, I thank God I am not as others; I pay tithes, I

fast, I pray; man has organized the Sunday School, I am a teacher, I instruct them in the way they should go, I tell them that salvation is by works, and that the Lord has done all that he can, and now it rests with you, you must make the start; (notice, action before life) hailing men and women, committing them to prison, compelling them to fall down and worship the image which almighty man has organized. Can you, my brother, look back to any feelings of this kind? Can you recall when you thought, Some day I will get religion and become good; some day I will join the church? I can recall very plainly the time that I said to myself that I would never join the Old Baptists, for they were not popular enough, and I was ashamed to have it said that any of my relatives were foolish enough to belong to them, and I said all manner of foolish things about them, and tried to help exterminate them, and when a boy I have blackened my face and preached, as I thought, "Hardshell" sermons many times. Saul, while in this same madness, and full of persecution, on his trip to Damascus in search of the followers of Christ, was stopped. Now here is the point I had in mind when I commenced this article: Saul was stopped, you were stopped, all natural things have an end, even natural religion; when the One from heaven speaks earth must fall away, nothing can withstand the power of Him who rules in heaven and in earth, and you and I, with all our natural attainments, asked with Saul, Who art thou, Lord? O the bitter blindness that has come, what a miserable sinner I am; what can I do? and the one in all his greatness who was armed with self is now felled to the earth, and his armor is taken away, and helpless as a child he is made to see that salvation is of the Lord.

How truly the Master said that except a man be born again he cannot see the kingdom of God. How joyous is the news when we have given up all for lost to have the assurance that we have a part in that finished work which was wrought out for us. How about that which Saul had been taught? Where is that you had been taught? O brethren, it is gone, it was false, I was deceived; the true Light now shineth, and I have other desires; the people I once despised and persecuted are now my people, and their God my God; how good they all appear to me. What great tribulation Paul passed through to preach the unsearchable riches of Christ, and whenever Paul is brought into question he goes back to that trip to Damascus, to his conversion, and we must also go back to that time when the Lord began a good work in us. There is now placed on us a mark, and the world points at us the finger of scorn; sometimes even one's own companion, brother or sister, father or mother, will cast us off as evil, and our enemies are of our own household. But there is something which cannot be told, that precious influence of the Spirit which has sealed our hearts together; the only unity that exists is with that people who worship God in the spirit, rejoice in Christ Jesus and have no confidence in the flesh. Now you are not your own, you are bought with a price, you are kept by the power of God, and, as Paul, I thank God through our Lord Jesus Christ that I myself with my mind serve the law of God, but with the flesh the law of sin. Paul no longer is going about persecuting the saints, he no longer boasts about his education and religion, but now preaches Christ and him crucified, unto the Jews a stumbling-block and unto the Greeks foolishness, but unto them who are called, the power

and wisdom of God; not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power; not what I am going to do, but what is done; it is finished, by grace are ye saved; not of yourselves, it is the gift of God. That which once to Paul was works is now not of works, it is the gift of God. Boasting is excluded, and they speak with other tongues as the Spirit gives them utterance. Paul was no longer popular, but cast out, put in prison, beaten with stripes, led about in chains, brought before kings and rulers for the defence of the truth, showing what great things he must suffer for "my name." Finally his life was taken from him, but his words, written by inspiration, still live; and, brethren, our God has promised to never leave nor forsake us, but all those who had part in that offering made on Calvary will hear the words, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

May God's richest blessing rest upon all of the dear children of Christ, is the prayer of a poor sinner.

GEORGE L. WEAVER.

TIAWAH, Okla., Oct. 5, 1913.

EDITORS AND READERS OF THE SIGNS:—To-day, as time has brought me thus far on my path through this world, that I shall never retrace, thoughts of the merciful God and Savior fill my mind. This is emphasized by the fact of the many years that have left their marks on my head; to-day especially, the centennial birthday of my father, and which measures off the fifty-three years since I was baptized in the name of the Lord Jesus. At that time I was to all appearances a confirmed invalid, and it seemed certain to me and my friends that the grave

would soon hold my feeble body, but thanks be unto the Lord, it seems that the grave has been robbed for these fifty-three years, and though to-day I am somewhat aged, yet my health is good, and to human appearances I am not as near the grave as I seemed to be fifty-three years ago. This is as men see into the future, but as God knows all things, he knows my allotted time and the passing of all men. As I think of the unbounded mercy of our God, and his ways past finding out, how insignificant, poor and frail does man in his best estate appear to my mind, and though he boasts of the power to be able to acquaint himself with God on the ground of making himself righteous, I cannot see from experience or Scripture testimony one single proof of his ability, but, on the other hand, many proofs of his deadness towards God. I hope and trust that the Lord made me taste the bitterness of sin before the day which I have just mentioned, and sweetly led me up to his glorious height above sin and its fearful consequences, giving me a good hope through grace. Grace thereafter has been my theme; it was my stay when less than a month after the time mentioned my friends thought I was falling by the hand of the great Reaper, for I had rejected all aid from medical science, and refused all medicine, declaring that my sole trust was in my Savior and Redeemer, and if I got well it would be by and in the strength of the Lord. This has been testified to by a number of people, but many of these have fallen asleep. Forty years after this great miracle of grace was given me, I was speaking to a large congregation in northwest Oklahoma, where I had never been before, and at the close I said that I had the very best reason for ascribing all power for salvation and de-

liverance, both for time and eternity, unto the most high God, as he manifests himself through his Son Jesus Christ; then I stated to those people how the Lord had raised me up and preserved my life these many years, and that this was the forcible reason for my belief in his matchless name. As soon as this meeting closed two men appeared who were about thirty-eight and forty years old respectively, and said: "Our father has told us this same story; he was an eye-witness of your sickness and recovery; he has sent you word to call on him." At this point I called the attention of the congregation to the fact that they had proof among them of the power of God in delivering and preserving me, and that I had not misrepresented, as far as outward circumstances were concerned. I visited the father of these men the next day, whom I had not seen for forty years. He was afflicted, but rejoiced at our meeting, and recalled many things more than I have mentioned. His brother, then living in Iowa, was the person who closed my mouth and eyes in death, as they thought. Three hours after the spirit came again, and the physical improvement was beyond any case known at that time in southwest Ohio.

In conclusion I am bound to say, The Lord brought me up. Praise ye the Lord.

In hope of immortality,

J. F. BEEMAN.

FLEMINGTON, N. J., Sept. 5, 1913.

DEARLY BELOVED IN THE LORD:—
Seeing that I was writing in mind to the household of faith as I lay awake through the long hours of the night, I will take my pen this morning and begin to write you in reality, but the thoughts of the night have vanished, and I seem left with

nothing profitable to write. Still I do want to talk to you, dear friends, and tell you of some of my travels in these low grounds of sorrow. Of late I have been treading over the road which I have so often trod before to look for something that I am not sure I ever possessed, which is the evidence of my heirship to life eternal. I start at the beginning of my journey (for it is a journey, even though it may not be in the King's highway) and go along very carefully, and gather up every little thing that is of a hopeful nature, and I find that there are many stopping-places, where I must tarry a while to investigate my little findings and be sure of their worth, and having gotten them all together, I view them in the light of a stern judge, but cannot come to a decision, so then I settle down again to the old doubts and fears which have so long harassed my soul. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." These words have been and still are of special comfort to me, because I never could tell the time when the birth of the Spirit took place with me, if indeed it ever did take place. My mind always goes back to the time when I heard about Jesus restoring the withered hand. The desire came to me then to be a christian, and I think it was at that time that the birth took place, if ever, because I could not have had the desire otherwise. I was but a very young girl at that time, and all the sin that I ever consciously committed was after that, and much of it was because of election, which had a strong hold of me, and holds me yet. I had no hope of being included in it then, but now I have a faint and trembling hope that it may be so. I do not want

to have election as an excuse for sinning now, but I think that then I did, because I felt that I must have an excuse, and that was the best one I had, and it was the scapegoat of a great deal of my sin, because it was all settled in my mind that I was an outsider, so I railed at it, and determined to enjoy life at all events. But every child of God knows how that would work in the whisperings of conscience and dread of the day of doom which I saw ahead of me. Often when I was with my dear old grandmother she would sing:

☞ "Hark, from the tomb a doleful sound,
Mine ears attend the cry;
Come, friends and neighbors, view the ground
Where you must shortly lie."

The tune was just as doleful as the words, and I could hardly keep from bursting into tears, and possibly I did, but not in her presence. She and grandfather would talk together on the subject of religion apparently all the time. This was very distasteful to me, because it made me feel so forlorn. I was not like some that I have heard of, who would hide out of sight so that they could hear unobserved when this subject was being discussed. Now do not form the opinion that I was trying to lead a better life because of my serious impressions; I was as bad as I knew how to be, and that is saying a great deal. I despised and hated the doctrine more than anything else. I looked upon all those who believed it as subjects of God's love, because, notwithstanding all my hatred of it, I believed it, too, and, dear friends, the cause of my hatred was the fear that I was outside of it. Of course all this occurred many years ago, but it is very vivid still with me. At that time I tried to banish all the serious impressions I had, but now I cherish them, hoping that they were the beginning of a christian experience.

This letter is getting entirely too long, yet the half is not told. I will finish now by saying that I joined a people who claimed that salvation was free for all, and that there was no election about it. Yet there was one member there who had election in her heart, notwithstanding all her efforts, assisted by the whole congregation, to get it out, and, dear friends, it is the same yet.

Unworthily,

MARY E. FISHER.

[WE hope that our sister will write still further and give an account of her further experience till she came to the church of Christ, and since that time.—C.]

HICKMAN, Ky., April 16, 1913.

DEAR HOUSEHOLD OF FAITH:—You who call yourselves poor scribblers cannot realize how much comfort the weaker ones derive from the blessed truth which you "scribble." They are to me what a strengthening tonic is to one weak physically. I am alone in the midst of a great company of "lo heres" and "lo theres," and am so often in the dark that I sometimes fear I shall fall. But sometimes I am made to see that I am not my own keeper, then how safe I feel, and how my soul rejoices. How much I would like to always see and believe this way, but I find that it is not in man that walketh to direct his steps. If the blessed Lord sees fit to hide his face from us for a time it is for our good. I sometimes think that I would be willing to do anything if I only could be spiritually-minded, and view Christ as my Redeemer oftener, and not always be questioning and groveling in the dark, but here I am mistaken again, and prove that I do not know myself, for it seems that I am not willing to do anything, only some-

thing of a worldly nature. I have felt a great desire to write to the Lord's people for the past thirteen years, and have written several times, and have even mailed them. I wrote one to our pastor, but requested him not to publish it. The next letter was written to our present pastor at Mud Creek. I was made willing to write after being greatly afflicted. We read in the word of God about a poor and afflicted people who are blessed. I often wonder whether that does not embrace bodily affliction, too. My affliction is of such a serious nature that I sometimes despair of ever being any better, and if in the near future called to go hence, am I willing? Not at all times, for I have two daughters of tender age. Poor weak worm of the dust that I am, could I know how to advise even my own children if the Lord did not teach me? But if they were given to Christ in the covenant of redemption, he will take care of his own. Since I began this letter I am made to see that it is very little that we are willing to do that conflicts with our proud, sinful nature.

I was reading in the SIGNS OF THE TIMES to-day where some one mentioned another paper, and immediately the thought presented itself, You can send your letter there, for none of your acquaintances take that paper, and if your letter should come out in print they will not see it, and you will escape the humiliation of meeting some of the Lord's people after they have read it, when you know that they will be thinking of it. But, dear true and tried ones, we ought to know from what source such thoughts as these come. I know with what great fear I have made the attempt.

Now, hoping to have an interest in your prayers, I will close; it is imperfect,

but no more so than the writer. O that we all may be enabled to be submissive to the will of God in all things, is my prayer.

Before closing, I wish to ask a question or two. From whence did the Gentiles spring? The Jews trace their descent from Abraham. But Adam was the first man. Do Seth and Cain, and Jacob and Esau, represent the Jews and the Gentiles? Also there is the prodigal son and his elder brother. Does the elder brother represent the Jews? I have thought for some time that the generation from Seth were the elect.

Your sister,

ALLIE M. ANDERSON.

[BRIEFLY we will say in reply to the above questions from sister Anderson, that all the present generations and nations of mankind have descended from Noah and his children. At the time of the flood he and his family alone were saved from destruction. Both the elect vessels of mercy and the nonelect then have alike descended from Noah, and of course, going back, they all descended from Adam through Noah. It is the testimony of the word that Jacob and Esau represent the elect and the nonelect among both Jews and Gentiles. It is our mind that the elder brother in the parable of the prodigal son was meant to represent the scribes and Pharisees who found fault with Jesus' eating with publicans and sinners, and who said, "This man receiveth sinners, and eateth with them," at the beginning of the chapter in which the parable of the prodigal son appears. Noah descended from Seth, as the genealogy recorded in Genesis, chapter five, shows. Since the time of the flood there have been no descendants of Cain on the earth.—C.]

HAVILAND, Kansas, Oct. 22, 1913.

DEAR BROTHER CHICK:—I would like that you write something regarding the Scripture found in Luke vii. 29–35. Your writings have been a comfort to me for more than thirty years, and I sometimes feel like telling the good writers in the SIGNS how much they help me in this life, by strengthening me to fight my battles, as against the unbelieving world. We are but few in this western country; not many here are willing to place their faith upon predestination, election, salvation by grace and the resurrection of the dead. Too many, like the Pharisees and Sadducees, reject the counsel of God against themselves, being not baptized of John. The Lord spake of those Jews, saying, "Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling to one another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But Wisdom is justified of her children." And in the twenty-ninth verse we read, "All the people that heard him, and the publicans, justified God, being baptized with the baptism of John." The Lord called this John, John the Baptist. There was but one kind of Baptists in those days, and those who were not baptized with John's baptism rejected the counsel of God against themselves. Would it not be the same to-day? And if those Pharisees and lawyers were like children sitting in the marketplace and calling to one another, were they not simple-minded,

not knowing what their conduct really meant? Each one claimed to have piped, and to have mourned, but the others had neither danced nor wept. Well, suppose that they had all danced and wept, would it not have been, after all, as children's play? If the faith of the Pharisee and the lawyer was as is here described in those days, what is it like now? They still claim that John's baptism is not necessary; they claim that any kind of baptism will do, and that John was only a Baptist, and that his baptism was no better than many other kinds of baptism. But John's baptism was the only baptism to which Jesus submitted. Thus he was one of the number who justified God, who gave John the authority to baptize in water, and Wisdom is justified of all her children. All who honor John's baptism as being the only water baptism, and as being necessary for the true followers of Christ, justify God by their submission to this form, thus becoming members of the Baptist Church; and those who, like the Pharisees and lawyers, being not baptized of John, reject the counsel of God against themselves, are doing as did those to whom the Savior was speaking. The statement is as true now as when it was spoken. All the children of the new birth justify the wisdom of God in electing some to eternal life and in leaving others to die in their sins. Those not so blessed are ready to condemn the Father and the Son for not having made all vessels unto honor, or, at least, for not having given to all the chance to become honorable, and to be honorable in their sight would be to pay all their debts, and keep all the law, and so place the God of heaven in their debt, so that of necessity he must bestow upon them eternal life. This is what some claim as honoring to God, but to my

mind it is like unto children sitting in the marketplace and calling to one another. Each one is saying the same to the other, and none of them seem to be of age, or in their right mind. They are in a very public place. This is what they like now as well as then. But what does their calling to one another mean? It means the rejection of John the Baptist, and also of Jesus Christ the Lord. All this serves to attract the attention of the public, and it carries on children's play in the place of justifying religion; but the children of John's baptism and of Christ's baptism all justify God in his plan of salvation, and in setting up his church.

Now, brother Chick, I hope that what I have said here will not hinder you from writing more extensively on the subject. You have sometimes said that those who ask questions ought to give their own views. I have now given a part of mine, but wish you to write as though I had said nothing. You can see what I have tried to touch upon.

Your friend and brother in hope,

E. G. WEBB.

(See editorial reply on page 725.)

MIDDLETOWN, N. Y.

DEAR KINDRED IN CHRIST:—As it is again drawing near meeting time, and I am not able to meet with you, I will send a few lines, that you may know I am thinking of you. How sweet it is to put one's trust in such a wise and holy Being, who has all power in heaven and in earth. Very truly does the holy word say, "They that trust in the Lord shall be as mount Zion, which cannot be removed." Firmer, stronger, more immovable than the strongest, most lofty mountain is the everlasting Rock of our salvation. "Therefore will not we fear, though the earth be removed, and though the moun-

tains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God." In this river of God's love do we not find a balm for all our sicknesses? and do we not long for "a thousand tongues to sing our great Redeemer's praise?" "Thou wilt keep him in perfect peace, whose mind is stayed on thee." What depth of meaning to the child of God have these words. This is the peace that passeth all understanding, when after long days and nights of rowing upon a storm-tossed sea, unable to see any light upon the shore, feeling that we are forsaken and lost amid the darkness of the awful deep, how sweet to hear the still, small voice, sweeter than the sweetest music, saying, "Peace! be still!" Feeling ourselves hushed into quiet as tenderly and sweetly as a babe cradled in the mother's arms, with peace filling every avenue of the soul, do we not realize that Jesus is with us on the storm-tossed waves, and that the delicious quiet and restfulness that comes over the soul is indeed that peace which passeth all understanding? When this great wave of peace sweeps over the soul how all turbulent, evil passions are made to slumber. Being taken into his secret pavilion, resting under the shadow of His wing, the troubles and trials of this transitory life dwindle into nothingness, and our soul is full of love, not only to our Savior, but to his people. The sweet and holy power of the Spirit rests upon the soul, quieting all murmuring, and making us willing to suffer, to bear all things he in his wisdom lays upon us, and making us glad, yea, causing us to rejoice that we may reign with him in glory.

I am sure you will throw the mantle of charity over my imperfections, knowing I am a poor, weak worm of the dust, but one who wants to know the truth.

From your sister in hope of a better life,

FRANCES MABEL TRYON.

FARMINGTON, Ill., Oct. 13, 1913.

VERY DEAR EDITORS:—Through the mercy of our all-wise God, I have been spared and have been thinking of writing to you, and the dear people of our faith. I am a poor and afflicted mortal, and have been for over a year. The good Lord only knows what lonely hours I have had to endure, and I have desired to die, and felt to say, Come, welcome death, and I will gladly go. I have just received the SIGNS for Oct. 15th, and I see my name there mentioned by sister Elizabeth Phillips, and it seemed to do me good to think that a dear afflicted one had thoughts of sympathy for this poor mortal. What poor creatures we are. I thought I would write a few lines to the household of faith and send love to all. Many I met in the east in former days, and was permitted to sit with them and listen to the preached word. Now I am deprived of that blessing, and O how I have longed to meet with the dear saints and hear of our blessed Jesus. I look back, one year ago last September, when I attended the Salem Association in Illinois, and was taken sick, and have been hovering between life and death ever since, and do not expect to be here long. Dear sister Phillips said she expected I had gone to my better home. I would be glad to receive a letter from her if this should meet her eye. If we are born of God we have Christ in us, the hope of glory, and when we awake in his likeness we shall be satisfied. That

will be a blessed abode to be with Jesus, where there will be no more suffering or sin, and in a nobler, sweeter song we will sing his power to save. Dear readers of the SIGNS, all through the year I have been thinking much, and hoping I could meet with you at the association, but was not able to attend. My heart was there, and though the spirit was willing the flesh was weak. We may propose, but God disposes, and his ways are just and right. I am so afflicted I can hardly see to write, and this may be the last time I can write you. I am deaf, and almost blind. Dear brethren Chick and Ker, will you pray for me, a poor, helpless worm, and if you can read this give it a place in the dear old SIGNS? I have been reading it ever since I was fourteen years old, and am now, since the 9th of August, in my 80th year. I feel to say, "Few and evil have the days of the years of my life been," in my pilgrimage through this sinful world, but my hope is in the dear Redeemer. I trust him in all things, and am waiting till my change comes. I am deprived of the comfort of reading, as I suffer much when I try to read. I have not heard a gospel sermon in over a year. O how I love the blessed gospel. Fare ye well, my kindred in Christ.

E. D. VARNES.

UPLAND, Cal., Oct. 2, 1913.

DEAR ELDER CHICK:—May one so utterly unworthy as I feel myself to be thus address you? Having received the dear old SIGNS for October 1st, I have just been looking over the many good letters it contains, and have read the sweet message of love and fellowship to you from Elder P. W. Sawin, which I hope fully expresses what is in my own mind, and in much choicer language than I can command. Since first hearing of

your serious illness I have felt a desire to communicate to you some tokens of love and sympathy in your affliction, but through a felt sense of my inability to write anything that would be of the least comfort to one I esteem so highly for the truth's sake I have not made the attempt. You have been in my mind, and I have rejoiced to hear that the dear Lord in his mercy and goodness has seen fit to restore you to some degree of health. May you long be spared to ably defend the truth in the future as you have in the past. This is, I am sure, the prayer of every reader of the SIGNS.

I would love to tell all the good writers in the SIGNS how much I enjoy reading their excellent letters from time to time. Many of them I have known personally, and many of them I have never known in the flesh, but with it all I sometimes hold sweet communion and fellowship in the Spirit. This is indeed good and pleasant.

We are a little church here in southern California, are in peace, and have been meeting together nearly five years, for which great blessing we hope we are truly thankful to the Giver of all good. We have no pastor as yet, but we trust that the dear Lord in his own good time will favor us with a faithful undershepherd.

Dear brother, this is like the writer, very imperfect. My wife joins me in love to you and your dear family, and to all the household of faith.

Yours in hope, G. A. DUNDAS.

POETRY IN OBITUARIES.

WE wish to again call the attention of our subscribers to the fact that, as our space is limited, we are unable to publish poetry in obituary notices. We often receive some very good verses in this line, but, in order to be fair to all, we are compelled to make it a rule not to publish any poetry in obituary notices.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, in session with the church at Salisbury, Md., Oct. 22nd, 23rd and 24th, 1913, to the associations with which we correspond.

DEAR BRETHREN IN CHRIST:—In the wisdom and mercy of God we are again permitted to meet as an association. We have had excellent preaching, and we feel that his banner of love has been over us. Seemingly there has been but one sermon preached, in which all the Elders present have taken a part, all speaking clearly on the one great subject, the salvation of sinners by the mercy of God through Jesus Christ. The letters from the various churches give expression that peace reigns in our midst, for which we are glad and rejoice, giving thanks to the God of heaven and earth for this great blessing, as well as all other blessings he has so graciously bestowed upon us at this meeting. We appreciate your correspondence, and desire to continue the same.

Our next session is appointed to be held with our sister church at Messongoes, Accomac Co., Va., Wednesday, Thursday and Friday after the third Sunday in October, 1914, at which time and place, the Lord willing, we hope to meet again and receive your messengers and Minutes in the love and fellowship of the gospel.

SILAS H. DURAND, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

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EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1913.

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.***LUKE VII. 29-35.**

WE do not feel that it is needful to add much to the comments of brother Webb upon the above text, with regard to which he has written on page 721, but as he requests that we write as though he had not written any comments at all, we will try to do so. We are told in the connection that the Lord had been speaking to the people regarding John the Baptist, that he was not as a reed shaken by the wind, nor was he clothed with soft raiment; in other words, he came in the same spirit and power that was formerly upon the prophet Elijah, who unflinchingly testified to the wickedness and ungodliness of Israel in his time. The mission upon which John had been sent was one of denunciation of the sins of the people, as had been the case also with the prophet. John was not as one shaken like a reed with the wind; that is, one who would yield the truth for the sake of gain or popularity, and he did not come as the minister of luxury and ease, but as one who held a mission so high and holy that the pleasures of earth could have no effect upon him. He was not clothed in soft raiment. John was indeed the greatest of all who had been born of women, but his greatness was not that of the

kings of earth, and so he occupied no palace, and did not live delicately. John's mission was above the vain things of earth; his ministry was a ministry of righteousness, and so strength from above was given him to stand fast against the evil of the times, and to turn away from the luxuries and pleasures of earth, thus in his manner of life confirming his doctrine, which was of a kingdom above the world. We are told that the people and the publicans, being baptized with the baptism of John, received his message and justified God; that is, they declared their faith in the divine ministry of John, and confessed God as their God and Father. But the Pharisees and lawyers had not received the testimony of John, and had not received his baptism. In the days when the ministry of John was prominent they had not received his message and had not sought baptism at his hands, and when Jesus had entered upon his ministry, John having passed away, his ministry being finished, neither did they receive his testimony nor become his followers. They were displeased at the ministry of John, and so were they equally displeased at the teaching of the dear Redeemer. Like many others since their day, they made a pretext of matters of indifference, matters which were trifling in their nature, as the reason why they did not follow John, and as the reason why they did not accept the teachings of the Lord and become his disciples. We say that the reasons which they alleged were mere pretexts; the real reason of their opposition, both to John and the blessed Master, was the doctrine which they declared. But this opposition they could not well justify before the people, seeing that the teaching of both was in stern condemnation of all wickedness and sin, and for the uphold-

ing of all righteousness. The teaching of the Master especially was an exposure of the false zeal and the vain professions of godliness which they were making, laying, as they did, great stress upon forms and ceremonies, while neglecting judgment and justice, and all the weightier matters of the law. The teaching of both John and Jesus laid the axe at the root of all this sort of righteousness; this was the real cause why the Pharisees and lawyers rejected both of them. But, as said before, they could not openly declare this, for the people at large knew that they were mere formalists, and so all such objections to both John and the Savior would have fallen upon the ears of the people with no weight, therefore they urged against John one objection, viz., that he had a devil, and against the Savior another objection, viz., that he was a gluttonous man, and a winebibber, and a friend of publicans and sinners. John did not eat, therefore they rejected him; Jesus did eat and drink, and therefore they rejected him. How striking was the illustration which the Savior used to set forth their hardness of heart: children are at play in the marketplace; some of them desire the pleasure of all, and propose different games. They said to the others, Let us have music and dancing; but this did not please. Then they said, Let us have the opposite; let us play that we are sad and mournful. But neither did this please the churlish and selfish remainder. In the illustration which the Savior used, some of the children were pleased with nothing that the others proposed. We all know that there are such children still. We have all seen them at their play, and we have all seen some children who could not be pleased, no matter what manner of play was proposed, and we do not need to

limit this to children. We have all seen grown men and women who are just as unreasonable as any children ever were; they will not join with their fellows, though their fellows strive to please them to the uttermost. The Savior said that these Pharisees and lawyers were just like these children. John came, not eating and drinking, and this did not please them. Jesus came both eating and drinking, and this did not please them. What would please them? To this we feel that it is safe to reply that nothing would have pleased them but a full indorsement of their false righteousness and many flattering words concerning their own goodness. Had John and Jesus thus spoken of them, little would they have cared whether John did not eat and drink, or whether the Savior did eat and drink. The real objection of men in all ages to the gospel has been their hatred to the doctrine. Some followed Jesus until he began to plainly declare his doctrine, then they said, "This is an hard saying; who can hear it?" To-day millions of men profess admiration for the life of the dear Savior, who yet reject and abhor the doctrine of the atonement. They will not have him as a Savior from sin, but profess to admire his morality and his righteous life. Whatever these men may be, they are not christians.

Just one thought more we feel like adding here, although it is somewhat outside the main theme. This thought is, that it is very evident from the language which the people used, accusing Jesus of being a gluttonous man and a winebibber, that the wines which he was accustomed to drink were intoxicating wines. Had it been just the mere unfermented juice of the grape, as has been loudly claimed by some who are fanatical upon this one theme, there could have been no

room to have accused Jesus with being a winebibber. We are as strenuous as one can well be against the abuse of all intoxicating beverages, but still nothing can be gained for a cause by holding forth untenable claims, and the claim that the wine of the new testament was not intoxicating is an untenable one.

C.

I CORINTHIANS XIV. 34, 35.

A DEAR brother, who wishes his name withheld, has written, asking that we say something about the language of Paul in 1 Cor. 34, 35: "Let your women keep silence in the churches; for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

We have often heard it questioned what the apostle could have meant by this language, and different views have been presented by different brethren. We feel that it becomes us to speak modestly, for the above reason, in what we may say concerning the text.

First, it seems evident from other portions of the word, to which we desire to refer, that the apostle could not have intended that women should never speak in the meetings of the church, but he certainly does enjoin upon the church that they shall not speak in some certain ways. That women did speak and pray in the meetings of the churches in the apostles' days, seems evident from other portions of the word. Paul, writing to Timothy, enjoined upon him to see that women learn in silence with all subjection, but he said, "I suffer not a woman to teach, nor to usurp authority over the

man, but to be in silence." This seems to us to throw some light upon the question as to the manner in which a woman is not to speak or teach. It is in the sense that she must not assume to be a teacher or ruler. The scriptural rule in the family is the same. The man is the head of the family, and the wife is to be in subjection to her own husband, yet in her place the woman has the right to speak in the family and to counsel and advise with her husband. She has the right to take part in whatever conversation may go on regarding the affairs of the household, yet she is not to take the place of teacher of her husband, or assume authority over him. As we said, this seems to us to be a pattern of the place of women in the church, and this seems to us to be in substance what Paul intended in the text, and in his letter to Timothy just referred to. That women were accustomed to take some part in the meetings of the church seems apparent to us from the following portions of the word. Turning to the eleventh chapter of this same epistle we read, "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." Here the apostle speaks as though it was customary for women to pray or prophesy, and he does not condemn them in this, but simply declares that when they do pray or prophesy it should be done in a becoming manner. In all ages and among all peoples it has been considered that women in public should appear with their heads covered, and Paul here teaches that in the meetings of the churches this custom is no less becoming. But the one consideration to which we would call attention is the fact that women did pray and prophesy in the gatherings of the churches, and

so it is evident that Paul could not have intended to forbid such exercises as these when he said, "Let your women keep silence in the churches." Also in the twenty-first chapter of the Acts we read that Philip, who was one of the evangelists, had four daughters which did prophesy. Right here it may be well to say that the word "prophesy" does not always mean one who foretells future events. We suppose that in most minds as they read of prophesying the first thought is that of foretelling future events. This was indeed one great part of the work of the ancient prophets, but it was not even then all that was meant by prophesying. The prophets were teachers and instructors in righteousness, and much of their ministry was occupied with warning, exhortation and reproof. No one can read the prophecies in the Old Testament carefully without seeing the truth of this. So likewise we need not understand that prophesying as used in the New Testament signifies prediction of future things alone, but also teaching, exhortation and declaring the word and work of God in different ways. This these daughters of Philip did, and this we believe is what is intended by women prophesying, according to the words of Paul. All this seems to show that women did take part in the public worship of the churches, but that they were not to take the place of teachers or rulers, and this is what we think the apostle meant by the words referred to by our dear brother. Women were prominent in all the Savior's public ministry. Much is said of their faith and their works in all the New Testament, but in all the narrative of the gospels we see clearly set forth what we feel like calling a holy propriety in their behavior as the disciples of the

Lord. We see, not forwardness, but rather modesty and humility in all that is recorded of them.

Still further, we will call attention to a few other considerations. If the language, "Let your women keep silence in the churches," is to be understood in the broadest sense, much of the order of the church would have to be modified. For instance, women could not be allowed to take part in singing even. Still further, how could the experience of candidates for baptism and church membership be heard at all by the church if women are never in any manner to speak in the churches? If a woman may speak that one time, and if she may be allowed to take part in the singing, by what right can we say that she is never to speak again in the meetings of the churches? We know that in different sections of the country there is a difference of opinion among the churches with regard to what this keeping silence means. The churches with which we were first acquainted, and the church where we are now a member, and the pastor, do not allow women to vote in the business of the church. Some churches where women do not vote, call upon them in their conference meetings to bear public testimony to their faith, and in some churches where women do vote, in the transaction of business, they are yet not expected to speak, except when they come to be received as members. It would be indeed well were all to see with one mind in these things. Because of this difference in understanding we have felt like writing modestly and carefully. We trust there may be something here that will commend itself to the dear brother who made this request, and to all who may read.

CIRCULAR LETTERS.

(Written by Eli T. Kidwell.)

The Corresponding Meeting of Virginia convened with the Baptist Church at Frying Pan, Fairfax County, Virginia, October 15th, 16th and 17th, 1913, to the associations and meetings with which we correspond, greeting.

BRETHREN BELOVED IN THE LORD:—

We feel not only by force of custom, but we hope in the love of the truth, to address you this, our Corresponding Circular Letter, and while it is a sweet source of pleasure, yet as we contemplate the design of such a letter, we feel but little able to give expression to our feeling, as we look back over all the way the Lord has brought us, that truly we have been brought by a way that we knew not, and have been kept, too, through all this wilderness journey down to this moment. We know it has been our custom to write something from some portion of Scripture, like a sermon, but at this time we feel more like talking to you as the one family of God our Savior as we are assembled around our common table of his love, partaking of that bread which if one eats he may hunger no more, and we feel that we want every one of the children to meet with us while we thus commune. In 1 Corinthians viii. 10, we have these words: "For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?" Now, brethren, the apostle was here talking with the brethren of how they should walk in newness of life, and telling of what they should live upon, and of what their food should be, and how they should behave at the Lord's table, and we will talk about that bread that comes down to

us, and how kind and mindful of us the Giver is. We do not have to labor for it like that which (by reason of transgression) we obtain by the sweat of our brow, but each day in the morning it is here; it is never offered to idols, it is indeed and in truth the children's bread, and un-mixed with the leaven of this world, and yet it is all life, and life-giving, and sustaining, and remember, brethren, it is healthy and sweet, belongs to you, and is always ready to eat, and satisfying. The dear saints when shut up in prison, and darkness and gloom cover the whole earth to them, and the Redeemer seems gone forever and they become thirsty and hungry for one drop or one morsel which the bars forbid, their Redeemer gone down to the grave, and the morning light is not yet come, and they talk of their hopes, and their sorrows are great, thus driven, as it were, to seclude themselves from the high and giddy world, they may know what they want, but it is not so sure that they know their need. But what causes any of us to thus get together? Fellowship is the word we use, and it is well, for each is as the other, a unit, and they are at-one-ment. This is the sum and substance of that great and powerful atonement, when Jesus, your Lord and Master, shed his blood upon the cross, and you hath he quickened, begotten again from the dead, yea, ransomed from the grave, and it is this at-one-ment that brings the saints together; indeed they are always together, never separated, for they all eat the same bread of heaven, the life of Christ is their life, they live because he lives, and all their sins and transgressions were laid upon him, and he ransomed them from under the law of sin and death, brought them forth and established their goings, and it often occurs in the way we have

been trying to describe, and to establish the same they are given to look back on their journey, and are made to be afraid, and even to complain, They have taken away my Lord, and I do not know where they have laid him. They cannot think a good thought; they cannot think that it behooved Jesus to be put from them that he might become their daily bread, they often want his visible presence when that of the invisible is far better, as was the case of those who were journeying from Jerusalem to Emmaus mourning an absent Lord, while the dear Redeemer was yet with them and they knew it not. Dear brethren, this should teach us a lesson here; but we pass on to that little precious few that had met, as we hope we have, to talk of all Jesus began to do, and is doing, to teach, and is teaching all through our life's journey, with great and wonderful things in store for us who are kept by his almighty power through faith, ready, yes, always ready, to be revealed in the last time. How comforting to feel it was Jesus as he broke bread to them; and rest assured none of the saints ever refuse to take their share in due season, for it is life and truth to them, and when He appears they all appear with him in glory, not away up yonder somewhere in the sky, but in the power made manifest in his presence, for the manifest power in the heart of his people is the glory of God shining in the face of Jesus Christ, and we behold this in that bread of heaven (Jesus) in the life of faith which is given unto us.

Now, brethren, we will give a few hints at the text quoted at the beginning of this our feeble epistle. We ask in all candor, Who among us visits the temple of idols? Let such an one remember all the way the Lord hath led us, and hath brought us thus far on our journey. Who

of us who have tasted the Lord, who gave us himself and his gracious presence, have gone elsewhere to eat? What hath caused a poor, weak brother or sister to think it was not wrong to leave the feast the Lord hath given and have eaten elsewhere because it was sweet to the natural taste? Who among us are stumbling at predestination and the election of God's grace? We could quote a great deal of Scripture here, but time and space forbid. Who of us that take the time to examine the record but will find that the children of God for their safety must needs dwell alone? We must acknowledge these points, and not be found partaking of things forbidden. We wish to examine ourselves and see that the door is shut, and look well to our feet, that they are shod with the preparation of the gospel of the grace of God, shunning not to declare the whole counsel of God, and all the while remember the weak ones, and hold them, as it were, in obedience to the truth, and take heed to the doctrine, and may the God of peace and love dwell with you, and may you find the true Bread of life sweet and nourishing, and may it come to you in the Spirit of our Lord and Master Jesus Christ. We desire your correspondence and fellowship, always remembering that it is through great tribulation we enter the kingdom.

Now, we wish to tell you our meeting has been as pleasant as could be to us, and the preaching clear and to the point, for it was Jesus, and him crucified, which is so truly expressed, "The doctrine of God our Savior."

We have appointed our next meeting to be held with our sister church, called Mt. Zion, Loudoun County, Virginia, to begin on Wednesday before the third Sunday in October, 1914, when and where

we who are still alive hope to see your ministers and messengers, and enjoy their company again. May the grace of God be with you all. Amen.

H. H. LEFFERTS, Moderator.
S. B. PAXSON, Clerk.

(Written by Elder A. B. Francis.)

The Elders and messengers composing the Salisbury Old School Baptist Association, in session with the church in Salisbury, Wicomico Co., Md., October 22nd, 23rd and 24th, 1913, to the several churches composing the same sendeth greeting.

BELoved IN THE LORD:—In pursuance of a long established custom, we will address you in the way of a Circular Letter, in which we would stir up your pure minds by putting you in remembrance of a few of the things for which we are under obligation to our heavenly Father to render unto him the sacrifice and service of our lives, to ever present our bodies a living sacrifice, offering a continual sacrifice of praise and thanksgiving, serving him day and night with our bodies and spirits that he has bought with a price, and therefore we are his, and not our own. No one whom God has called by his abounding grace has the right to say, I am free, and will do as I please, and what I have is mine, and I will use it as I wish, without regard to what the Bible or the church may say. In setting these things before you we will call your attention to the words of an inspired apostle of Jesus Christ, recorded in 1 John iii. 1-3: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 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. And every man that hath this hope in him purifieth himself, even as he is pure." The wonderful thing about the love that "the Father hath bestowed upon us" is, that it is an everlasting love, existing within himself before the mountains were brought forth, or ever the earth was, and that the entrance of sin into the world, even though it brought us into death and made us children of wrath, did not cause any change with the Father towards the objects of his love, as the apostle Paul says: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ," and saved us by his grace. For his great love toward us he gave his Son to die for us, and now has manifested his love toward his people, whom he chose in Christ Jesus before the world began, by calling them. This calling is an holy calling, wrought in them by the Spirit, by which they are not made sons, but are made manifest as the sons of God. "Because ye are sons, [in the choice and purpose of God from eternity, looking into the vista of time and viewing the development of the body of Christ, the bringing into manifestation all the members of that body, which were written in his book,] God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." That is the Spirit of adoption, the witness of our sonship, whereby the love of God is manifestly bestowed upon us. It is the testimony of God in his people, Christ in them the hope of glory. By this there is a separation, a cutting off, (circumcision, not of the flesh, but of the heart, in the Spirit,) a crucifixion to the world, and the world is crucified unto them, therefore the world knoweth them not. It knew not their Lord, neither does or can it know them,

for they are not of the world. The world has no knowledge of the marks of the children of God; it is not apprised of the rich robes with which they are clothed, or the costly ornaments with which they are adorned, hence they are looked upon by the world as objects of scorn and contempt, and accounted as the offscouring of all things. But, beloved, the opinion of the world does not in any way affect the standing of God's children in him, for even "now are we the sons of God." Now, yes, even now, though feeling poor and weak and sinful, are we the sons of God. But what we shall be hereafter, that is, in the world of eternal glory, after our course here is finished, our race on earth is run, does not yet appear, that has not yet been shown to us, but hope is given us, by which we are looking to the future with great expectations, and are waiting for the (full) manifestation of the sons of God, for deliverance from the bondage of corruption into the glorious liberty of the children of God. While waiting thus shall we say, My Lord delayeth his coming, and spend our time, as children of the night and of darkness, in rioting and drunkenness, in chambering and wantonness? Ah, no; every man that hath this hope in him purifieth himself, even as he is pure, even as Jesus is pure; to look to him as our example, pattern and guide, learning of him meekness, submission, purity of life in all our deportment. "As he which hath called you is holy, so be ye holy in all manner of conversation."

Beloved, think on these things. We cannot hope for the sweet enjoyment of that peace that passes all understanding if we neglect those things that accompany salvation. May the God of peace keep your hearts and minds in the love of the truth.

SILAS H. DURAND, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

MARRIAGES.

By Elder H. H. Lefferts, Nov. 5th, 1913, E. Leslie Mellott, of Ambridge, Beaver Co., Pa., and Miss Mae B. Mellott, at the home of Jefferson C. Mellott, near Needmore, Fulton Co., Pa.

OBITUARY NOTICES.

Mrs. Emily Pray, of Sanford, Maine, died Nov. 3rd, 1913, aged 82 years, 11 months and 26 days. Our sister was the beloved wife of Mr. George Pray, to whom she was united in marriage May 30th, 1857. Some years before her marriage the Lord showed her that she was a poor, perishing sinner, and brought her to his feet to sue for mercy and salvation. The Lord gave her a hope that her sins were forgiven through the blood of Christ, the Lamb of God, and she professed her hope in Christ the Redeemer, and was baptized in the fellowship of the church at North Berwick, Maine, and was ever esteemed as a dear, humble follower of Jesus Christ by all the household of God who knew her. She was a faithful, good wife and loving mother, and indeed all the relations of life she fulfilled to her honor and to the praise of God's grace, which was manifest in her daily life. In her confession of the name of Christ as her hope and salvation she was of a lowly spirit, renouncing all creature merit and building all her expectations for time and eternity upon the righteousness and blood of Christ. Her last illness (pneumonia) was but of few days duration. During the first days she wished to get well again, that she might be able to attend to the needs of her husband, who, because of his infirmities, needed, as she thought, herself to wait upon him, but toward the last she was resigned to depart, for she could leave all things in the hands of her gracious God. She leaves to mourn their loss her husband, two sons and grandchildren.

At her funeral the writer preached from the 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."—2 Tim. iv. 7, 8.

FREDERICK W. KEENE.

Henry Miller, of Cammal, Pa., died Oct. 13th, 1913, of paralysis, aged about 72 years: I had been acquainted with him for thirty-five years. Although he was not a professor of religion, he told me that the doctrine as preached by the Old School Baptists was the only thing that did him any good; he had no use for anything else. He has gone to rest, leaving a widow, sister Sarah Miller, several children and other relatives. May the dear Lord comfort all the mourning ones with his sustaining and supporting grace.

The writer spoke at the funeral, which was held in the Old School Baptist meetinghouse in Cammal, Pa., Oct. 16th. Burial in cemetery near Bluestone station.

ALSO,

Mrs. Nancy M. Andrus, of Binghamton, N. Y., died Nov. 10th, 1913, aged about 80 years. Her husband, Mr. Elmore Andrus, died several years ago, since which time she had lived with her children. She was received in the love and fellowship of the church at Otego, and baptized, I think, by Elder Balas Bundy. Afterward she transferred her membership to the church at Brookdale, Pa. We do not know how long ago she was baptized, but conclude it was twenty-five or thirty years. She died in the love and fellowship of her dear kindred in Christ. She was possessed of a very loving, amiable disposition, and was a great admirer of the things of nature, especially flowers, of which there was a great display at the funeral, presented by the neighbors and friends. She always seemed to me a bundle of sunshine, still she had her dark moments and times of questioning her interest in the atoning blood of Christ, but gave satisfactory evidence of being born of God. A loving, faithful mother, a kind neighbor and dear sister in Christ has gone to her eternal home, to be forever with her Savior and Redeemer. Six children, seven grandchildren, two great-grandchildren with many friends are left to mourn their loss of one they dearly loved. She died at the home of her son-in-law, Mr. James Cator, who, with his wife, her daughter, did all that could be done for her comfort. She was sick but a few days.

The writer spoke at the funeral, which was held at the home of Mr. Cator Nov. 13th. Burial at Sanitarium Springs. D. M. VAIL.

Ervin Emerson was born in Maury County, Tenn., Sept. 11th, 1839, moved with his parents to Graves County, Ky., in 1842, and there grew to manhood. In 1861 he joined the Confederate Army in the Third Kentucky Regiment, Company E, and served throughout the great struggle. He came home March 7th, 1866, and was then married to Nannie Semore. To that union three children were born. In 1874 the Lord saw fit to take his companion from him, which left him with three small children, and July 20th, 1876, he was again married, this time to Martha Walker. To that union were born two children. He professed a hope in Christ when young, and united with the Primitive Baptist Church at South Mt. Zion, where he lived a consistent member until his death, which occurred Dec. 25th, 1912. His age was 73 years, 3 months and 14 days. Besides a host of relatives and friends, he leaves to mourn his death an aged widow, two children, seven grandchildren, two great-grandchildren, two brothers and three sisters. He had been afflicted for many years, but was only confined to his bed about four weeks. Though his

suffering was great, he bore it with christian fortitude. He called us all around his bedside a short time before the end, and told us that his time was short with us, and for us to be quiet and not grieve, for he was waiting and ready to go at the call of his Master. It was hard, so hard to give him up and see him on earth no more, but the Lord saw fit to call him home, where there is no more sickness, no more sighing, no more pain, no more death, but all is peace and love. Sleep on, dear father, your troubles are all over; surely thou art at rest with the Lord for evermore.

His daughter,

SALLIE F. EAZLEY.

Alvera Culpepper, daughter of Noah and sister Sophia Culpepper, was born Nov. 22nd, 1908, departed this life Nov. 1st, 1913, aged 4 years, 11 months and 8 days. She was sick one week, and suffered untold agony. All that a good physician and nurse, together with the loving hands of relatives and friends, could do, was done, but to no avail, the hand of death could not be stayed; God in his all-wise providence saw fit to call her from this natural life to bask in the sunlight of that blissful, heavenly land where no farewell tears are shed, no parting hand is taken, where God shall wipe away all tears. We should not weep for her, for she is done with sin, affliction and death, but should sing as one of old, The Lord giveth, and the Lord taketh away; blessed be the name of the Lord. May God grant unto us the spirit of reconciliation and submission, and enable us to say, Thy will be done.

The writer was called upon to speak a few words of comfort to the grief-stricken parents and friends, using as a text the ninetyeth Psalm. We would say again, Weep not for Alvera, for she is now at rest in the arms of Jesus.

ALSO,

Since I wrote the obituary of Alvera, daughter of Noah and Sophia Culpepper, the Lord has seen fit to take from them their darling baby, **Jewel Brantly Culpepper**, who was born Dec. 24th, 1911, died Nov. 4th, 1913, making his age 1 year, 10 months and 20 days. There were only three days between the death of the two dear children; one died on Saturday and the other Monday night. May the Lord give to the afflicted parents his gracious presence in this sad bereavement. May he give them reconciliation to his providential dealings, and although the stroke is heavy, may they say in the language of Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Owing to such a short time to attend, we could not preach a sermon, but sang a hymn and held a short prayer service, conducted by the unworthy writer.

J. B. BOWDEN.

FALLS CITY, Texas.

William Flint was born May 9th, 1843, and died Oct., 1913, aged 70 years, 5 months and 14 days. He was united in marriage to Charlotte Hand, who died July 27th, 1894. To that union were born five children: Charles A., Alida, Naviock and Harry A., now living in Elden, Iowa; Mattie and George live in Ft. Worth, Texas. Oct. 26th, 1898, he was married to Mrs. Ellen Yount Bowels, who, with her daughter, survives him. He also leaves two sisters and one brother, but they do not mourn as those who have no hope.

His funeral was held from his home, and was largely attended by friends and relatives, which spoke more loudly than words the high esteem in which he was held. Burial was in the Elden Cemetery. The writer conducted the services, trying to speak to the comfort of the friends such as the Lord was pleased to give.

W. M. ROSE.

Our dear sister, **Mattie Richards**, daughter of the late brother Barton and Maria Richards, died at the home of Dr. C. E. Brown, near Bloomfield, Va., Oct. 22nd, 1913, after a brief illness of paralysis. She attended the association at Frying Pan, Va., came to the home of Dr. Brown apparently in good health, and seemed to enjoy the meeting very much, and died on the following Wednesday. Sister Mattie was born April 21st, 1841. She was baptized by Elder J. N. Badger, Sept. 11th, 1898, and lived a faithful and consistent member until her death. She was one of a family of five sisters and two brothers, and all preceded her to the grave, she being the only one of the family that made a public confession. We believe the other members of the family were lovers of the truth; a more devoted family I never knew. She was always at her meeting if not prevented by sickness, and was loved by the brethren. We as a church mourn our loss, but believe our loss is her eternal gain.

Her funeral was conducted at the old Ebenezer Church in Virginia, Oct. 24th. The unworthy writer tried to speak to the comfort of the brethren and friends, after which her remains were laid to rest in the Ebenezer Cemetery.

F. E. ROBEY.

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

Mrs. John Pettit, N. Y., \$3.00; "A Friend," N. J., \$2.00; Wm. Tiebout, N. Y., \$18.00.

CHANGE OF ADDRESS.

ELDER L. H. HARDY has changed his address from Reidsville, N. C., to Atlantic, Carteret Co., N. C.

MEETINGS.

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

IN

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

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

11:00 A. M.

2:00 P. M.

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

The Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

DROPSY REMEDY.

Dropsy remedy, purely vegetable, removes from one to two gallons of water in a day. Shortness of breath quickly relieved. Cures the worst cases of Dropsy in all its forms, and after being given up by the best doctors to die. Specially efficacious in Dropsy of the Heart. Best and cheapest known remedy, only \$1.00 a package, six packages \$5.00 by mail postpaid, and free to very poor people who are really unable to pay. Trial package free to any address when name, age, address and symptoms of patient are given, with ten one-cent stamps.

ELDER C. W. ANDERSON.

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I know from my own observation that this is an effective remedy for dropsy, and I take pleasure in recommending it to physicians and patients.

ELDER S. HASSELL.

THE APOSTOLIC CHURCH.

The ninth (the most important) chapter of my Church History revised and brought down to date. Scripture truth about the church, as stated by the greatest scholars of the world, and by the ablest Primitive Baptist ministers. Sixty closely printed octavo pages. The Church History, now out of print, was written and published to disseminate the truth, and was sold for two thousand dollars less than the cost, but through the kind appeals of Elders J. R. Respass, Wm. L. Beebe and P. D. Gold, in *The Gospel Messenger*, *SIGNS OF THE TIMES* and *Zion's Landmark*, this debt was paid by members and friends. The present volume, *The Apostolic Church*, will be sold at cost, or given to those wishing it and not able to buy it. Postpaid, ten cents a copy, or twelve copies for one dollar.

SYLVESTER HASSELL.

WILLIAMSTON, N. C.

SPECIAL NOTICE.

(THIRTEENTH EDITION.)

The new edition of our Hymn and Tune Book, shape note, is now ready for distribution. The new edition of round note will be ready soon. Will those churches that are intending to get a supply in the near future kindly let us know as nearly as possible how many they will need, and which note? The price is 70 cents each, sent by mail postpaid, and six dollars per dozen, sent by express at cost of the purchaser. There will be sent with each book, upon request, without additional cost, a neat pamphlet of 30 pages, containing Rudiments of Music and graded lessons for use in singing classes, in connection with the H. and T. book. Send orders to Elder Silas H. Durand, Southampton, Pa.

ELDERS SILAS H. DURAND AND P. G. LESTER

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(BEEBE'S COLLECTION.)

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

- Cloth Binding, per copy, 75 cents; per dozen, \$6.00.
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THE EVERLASTING TASK FOR ARMINIANS.

By Elder William Gadsby, late of Manchester, England. Many thousands of these pamphlets have been scattered throughout England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to such a degree as to induce us to present to the public this edition which we will send (postage paid by us) to any post-office address in the United States or Canada at 5 cents per copy. Address,

J. E. BEEBE & CO.,

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"SHOULD CHILDREN OF PRIMITIVE BAPTISTS ATTEND SUNDAY SCHOOL?"

I have remaining about fifty copies of "Should Children of Primitive Baptists Attend Sunday School?" in board covers at 40 cents per copy. The limp covers are all sold. This binding is substantial and attractive, and every Primitive Baptist should have a copy in their home. The cost to me has been every cent I am asking for the book. My time and labor have been freely given to the cause. Please send all orders to me at the address given below.

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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.

REVELATION III. 21, 22.

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.”

These words were directed to a church that had been overcome with evil; it was for that reason that the Lord would spew them out of his mouth. It is to him that overcometh that the Son will grant to sit with him in his throne. I suppose there are many ideas among God's people as to how God's people overcome. Evidently all that are in the condition of the church of the Laodiceans will claim that they have the ability in and of themselves to overcome every temptation that may befall them. They said they had need of nothing. I now desire to notice first who spake these words, and what he said of himself concerning overcoming, as well as what is said concerning the subject of overcoming. Evidently no mortal man has the right to claim to have more power to overcome than the Son of God claimed to have. He said, “I can of mine own self do nothing.”—John iv. 30.

The Son of God said in the words of

our text: “To him that overcometh will I grant to sit with me in my throne, even [that is, in an equal or precisely similar manner—Webster] as I also overcame, and am set down with my Father in his throne.” I now will first notice some things said of this Son in the holy Scriptures. The first promise that was made of him we read in Genesis i. 15. The first man that worshiped God and at some time showed by his works that his faith was in Jesus, the Son of God, I think was Abel. (Genesis iv. 4; Hebrews xi. 4.) His offering was not the works of his own hand, but evidently typified the blood of Christ. Cain killed Abel, and Seth was born instead of Abel. (Gen. iv. 25.) “And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.” Then men (by faith) began to look forward to Jesus, the Son of God; much Scripture testifies of this. I will notice one prophecy, and then pass on to the New Testament and notice a few things said concerning the Son of God. Isaiah ix. 6, reads thus: “For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful,

Counsellor, The mighty God, The everlasting Father, The Prince of Peace." There evidently is not a greater mystery presented in the Scriptures than is presented in the above words. Paul said, 1 Tim. iii. 16: "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." No mortal being has ever explained this mystery. Paul did not undertake it, but contended that it was a fact. John testified to the same fact; he said, "In the beginning was the Word, and the Word was with God, and the Word was God."—John i. 1. John also declares, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John v. 7, reads thus: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." The same mystery (God manifest in the flesh) is still presented here. This is the child born, prophesied of by Isaiah, "Unto us a child is born, unto us a son is given." Matthew said, "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Wonderful mystery here, but not explained. The angel of the Lord said to Joseph: "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." It was this Jesus, born of the virgin Mary, that died and rose again. Another wonderful mystery presented here, but not explained.

"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."—Acts i. 3. Then again another mystery was presented to them: Jesus "was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Many years after this John said, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia."—Rev. i. 10, 11. John tells many things that he both saw and heard. He heard that wonderful form that he saw say, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and I have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches." It was to the seventh church in their order as named that the words of our text were directed: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." Each church is to

heed what was said to the churches. We note the conditions of these seven churches vary greatly in some respects, hence no two of them are alike in all things, yet evidently the members of each church once knew by experience what it was to sit with Jesus. It is a heavenly place to sit with Jesus, (Eph. ii. 6,) and evidently every one thus raised up claimed none of the glory. Their cries and prayers to God were answered just so, or in like manner, as the Son of God overcame; he, too, "in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered."—Heb. v. 7, 8. Jesus, the Son of God, was made a high priest, and is still a high priest; he was tempted in all points like as we are, yet without sin, said Paul, and in verse fifteen continues, Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. This Christ always did in time of need; that is, as a Son he prayed to his Father in time of need, and he overcame every temptation that he came in contact with, and came out a mighty victor in the days of his flesh, and said he had the keys of hell and death, and yet he attributed all power to his Father, therefore oftentimes prayed to his Father. On one occasion he prayed, saying, "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." "He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came back and found them asleep again: for their eyes were heavy. And he left them, and went away again and prayed the third time, saying the same words." (Read Matt. xxvi. 39-44.) O what a lesson in that trying hour, yet submissive to his Father's will. He told his disciples to, Take ye heed, watch and pray, for ye know not when the time is. Evidently the church of the Laodiceans was not watching or praying. A church that says they have need of nothing, has nothing to pray for. They may offer a form of words, and call that prayer, and yet only be asking amiss, to consume it upon their own lusts. They are not going boldly unto the throne of grace, that they may obtain mercy and find grace to help in time of need. These words of our text are not addressed to a church in their first love. God's people do not say that they have need of nothing in their first love. Jesus said, Without me ye can do nothing. O how sorrowful is the condition of God's people when they conclude that they have the ability in and of themselves to overcome, when Jesus himself did not claim that power in and of himself. May we remember his words: I can of mine own self do nothing. I do not remember of ever hearing any one tell their experience but claimed they were dependent upon God for all blessings, yet I have heard dear brethren preach that God's people had a salvation to work out, that there was no grace in it. O how differently Paul preached; he attributed all to the grace of God, both for time and eternity. (Read 1 Cor. xv. 10.) The church of the Laodiceans was not thus engaged, they were living as though the grace of God was in vain. They did not feel the need of the grace of God, or else such a picture would not have been drawn by their Savior; in Christ's illustration they were represented as having the door shut, and Christ standing on the outside knock-

ing. Hear him; he said, Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. If there were one such man there who heard and opened the door it would prove his felt need of Christ. On the other hand, if they heard, and did not open the door, that would prove that they still would harden their hearts, as described by Paul in Heb. iii. 7-19. Paul begins this: "Wherefore (as the Holy Ghost saith,) To-day if ye will hear his voice, harden not your hearts, as in the provocation." Again he says, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." This the church of the Laodiceans had not done; if they had they still would have felt the need of Christ, instead of saying, I have need of nothing. We should notice carefully these words in the fourteenth verse. Evidently to be a partaker of Christ means the same as Jesus meant when he said, To him that overcometh will I grant to sit with me in my throne. All such will be partakers of his suffering, as well as his felt presence; they will know the furnace of affliction as well as the joy of his salvation. Many of God's people do not hold fast the profession of their faith without wavering; if they did there would be less in the condition that many of the churches were in, and more in the condition of the church in Philadelphia. The churches of Galatia had not held fast the profession of their faith. Paul said, I marvel that ye are so soon removed from

him that called you into the grace of Christ unto another gospel. None but God's people can be thus removed. Paul admonished them, saying, Stand fast therefore in the liberty wherewith Christ hath made us free. These brethren had not done that. Paul was rebuking them for being in their present condition; they were not rejoicing in the doctrine of the grace of Christ as they once had done. Paul asked them this important question: Where is then the blessedness that ye spake of? He also asked them this question: Am I therefore become your enemy, because I tell you the truth? O how sorrowful to see God's people drinking down the glorious doctrine of the grace of God, then afterwards to see them bewitched by false teachers, and following them instead of Christ. I reckon all Primitive Baptists have witnessed such sights to their sorrow. Evidently no person in like condition was at the same time sitting with Christ in his throne. They have been overcome, and are no more running as they once ran. Paul said, Ye did run well, who did hinder you that ye should not obey the truth? And then said, This persuasion cometh not of him that calleth you. It was God that called them into the grace of Christ. But now they desired to be under the law of Moses, rather than the law of Christ; they desired to be entangled again with the yoke of bondage, rather than to stand fast in the liberty wherewith Christ made them free. No wonder Paul said, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" Again he said, "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? if it be yet in vain." From this these brethren evidently had once been persecuted for

righteousness' sake. That was all in vain, according to their present belief and walk. Paul said, "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased." Those crafty teachers knew that, hence chose to preach a man-pleasing doctrine only, lest they should suffer persecution for the cross of Christ. Evidently none but God's people were ever afraid of being persecuted for the cross of Christ. The doctrine of the cross of Christ has never been popular with the world, but is hated, not only by the world, but many of God's people have turned out to be the most vile persecutors of those who stand fast in the liberty wherewith Christ hath made them free. James said to his brethren, "Ye have condemned and killed the just; and he doth not resist you." These brethren had been overcome with evil. James was laboring to get them to turn from their evil ways; he told them to confess their faults one to another, and pray one for another, that they might be healed. They evidently were as blind to their true condition as was the church of the Laodiceans. James' brethren were rejoicing in their boasting, but they were not rejoicing in the cross of Christ. They were condemning and killing the just; instead of being persecuted for the cross of Christ, they were persecuting even unto death those who remained faithful unto the end. These persecuting brethren had been overcome with evil; they were not of those who had overcome; they would not be granted to sit with Christ in his throne as long as they remained in their present hardened condition; they were not going boldly unto the throne of grace, that they might obtain mercy and find grace to help in time of need. Peter also spake of those who were overcome; he said,

"For of whom a man is overcome, of the same is he brought in bondage." This is the way Peter taught his Galatian brethren. Peter continues: "For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."—2 Peter ii. 19-21. This is not a new doctrine; the Lord God taught in substance the same by all his prophets. Peter said, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." Evidently none but God's people can be guilty of denying the Lord that bought them. The Arminian world (I think) is teaching that Christ bought the whole human family, but Primitive Baptists deny this. The Arminian says all that are thus overcome, referred to in the Scriptures, especially those referred to by Paul to the Galatians, and also Peter and James in their epistles, also those of the Laodiceans referred to by Christ, if they died in their present condition as described in the Scriptures, they were eternally lost. There also are Primitive Baptists who are teaching the same; that is, they are teaching that those who die in the condition of those Galatians that were bewitched, will be eternally lost. They also say the same of those described by Peter. Hence we

see the end will be just the same in either case, whether the Arminian doctrine is true, or whether the doctrine preached by some Primitive Baptists is true. Dear brethren, these things ought not so to be; according to this doctrine, God's people have never been enabled to know a child of God only by their works. If a church or a member of the church is overcome, that is proof to them that such an one is not a child of God. Now let us reason together. We believe the twelve tribes of Israel typified the church of Christ set up by Christ; if that is true (and I think it is) then the false prophets were as truly a type of the false teachers referred to by Peter, as were the true prophets a type of the true ministers of the church of Christ. A false prophet did not (that I am aware of) lose his identity as an Israelite, even if he were a false prophet. He yet belonged to one of the twelve tribes; he was an Israelite by birth; even though he despised the law of Moses and had to be put to death, he still retained his identity as an Israelite. Now all these things were written for our learning, whether we comprehend them or not, should be the solemn question with us all. I think all will agree that the false prophets referred to by Peter were Israelites under the law of Moses; of the true prophets Peter said, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." The false prophets brought upon themselves swift destruction, but, as stated before, they died Israelites. We should note here

Peter says, "There shall be false teachers among you;" that is, it will be equal or in precisely similar manner with spiritual Israel as it was with national Israel. Paul tells why these things are; he said, "For there must be also heresies among you, that they which are approved may be made manifest among you."—1 Cor. xi. 19. Christ said, "It must needs be that offences come; but woe to that man by whom the offence cometh!"—Matt. xviii. 7. This I think is a sufficient reason, yet I know it is hard to be reconciled to. But it will be that way whether we are reconciled or not, there shall be false teachers, there must be heresies. Let us take heed to Paul's reason; he says, "That they which are approved may be made manifest among you." Notice Paul said among you. Dear brethren, how would it sound to read this way: For there must also be heresies among you, that they which are the children of God may be made manifest among you? To thus say would be the same as to say there were false prophets among the children of Israel, that they which are the children of Israel may be made manifest among them. According to this rule no one could tell who were Israelites, except there were false prophets among them; neither could any one tell who are God's children, unless there be false teachers among them. There evidently was a needs be for those false prophets, even as there is for false teachers among God's people to-day; it was that they that were approved might be made manifest among them. It seems that Elijah was the only true prophet that was manifest at our time; at least he thought so. There were, however, seven thousand men that had not bowed the knee to the image of Baal. That made manifest who were serving the true God and who were bowing

idols; but it did not distinguish between those who were Israelites and those who were not. Even so in the antitype having false teachers as well as the true makes manifest them which are approved among you. I do not remember of a single church that Paul wrote to that he did not commend them for their faith and practice as long as he ministered to them in person. But how soon we see some of the same churches departing, both in faith and practice, shortly after Paul left them. In the case of the Galatians, Paul was made to marvel that they were so soon removed from him that called them into the grace of Christ unto another gospel. In their case it was soon manifest that these brethren would follow false teachers, instead of the God-called apostle Paul. This evidently was sorrowful to Paul to see those brethren so doing. If God's people never met with temptation we never could know who are approved and who are not approved. Evidently all that are approved are also the same that overcometh, as spoke of in our text. To all such the Savior would say, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Evidently all faithful persons referred to in the Scriptures were men who prayed often to their God and had no confidence in the flesh. Daniel attributed all the wisdom he had concerning the interpreting of Nebuchadnezzar's dreams to the revelation of God. Daniel and his companions prayed to God for mercies in this matter, and their prayers were answered. Then again we have the instance of the lions' den and the fiery furnace, as well as many others. These all prayed to God for deliverance; in and of themselves they were helpless to rescue themselves.

O that we all had such faith in God; we then would ask in faith, believing that he is, and that he is the rewarder of them that diligently seek him. (Heb. xi. 6.) That is the only way faith in God is manifested. These fiery trials, from whatever source they come, manifest who the faithful are. Evidently the Laodiceans did not believe that God was a rewarder of them that diligently seek him. It was their lack of faith in God that caused them to be lukewarm and lacking in the zeal of God, and yet to say, "I am rich, and increased with goods, and have need of nothing." Daniel felt his great need, and in faith prayed for deliverance. His prayer was answered, he received his reward, both by the felt presence of God in his supplications and also in suffering no harm from those vicious beasts. O how sorrowful is our condition when we say that God's people should not expect a reward for diligently seeking God. James reminded his brethren of Elias, the Lord heard his prayers, and James tells them the effectual fervent prayer of a righteous man availeth much. James nowhere taught that the brethren had ability to heal themselves, but he did admonish them to pray to One who was able to heal them. Evidently when God's people pray in faith, asking God for wisdom, they also will receive the reward in God's own time. Christ said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Such commands are to God's living children, but never to the alien sinner dead in sin. It seems that no church was more destitute of the faith of God than the church of the Laodiceans. Not one of them was commended for one thing, and in their case it was Christ that was knocking instead of them. Christ, however, was not (we think) knocking be-

cause of any aid expected from them, but rather as a rebuke for their manner of living. He said, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." O what a lesson this should be to God's people in all ages of the world. "He that hath an ear, let him hear what the Spirit saith unto the churches."

Submitted in love to the dear brethren and editors of the SIGNS OF THE TIMES.

JOSEPH FORD.

SENECA, Kansas.

NORTH BERWICK, Maine, Nov. 21, 1913.

ELDER F. A. CHICK—DEAR BROTHER IN THE LORD:—A little while after I received your letter the following words came into my thoughts, and they were expressive of my mind regarding yourself: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—3 John 2. When a child of God is in health and prosperity, both in body and soul, he is happy indeed. But we see from this text that the body may be in ill health and yet the soul be in a flourishing condition toward God. Indeed, the apostle Paul writes, "Though our outward man perish, yet the inward man is renewed day by day."—2 Cor. iv. 16. Our beloved Christ nourishes and cherishes his church, and this is so essential to our health in the kingdom of God. We know, dear brother, what it is for our souls to be in health and prosperity, it is that we are worshiping our God and Father in spirit and in truth; our heavenly Father seeketh such to worship him. And when our souls are in ill health, when we are sick and prosperity is gone, and we are in the straits of spiritual adversity, we learn, we know what has brought us low; it is internal insurrection, it is the uprising cor-

ruption of our Adam nature, it is these unquelled, uncrucified thoughts, surmising, imaginations, warring against the soul; it is an evil heart of unbelief that is carrying us away from our God, that is enveloping the soul in fears, suspending prayer, and soon we are in obscurity, we are in realms of darkness, and the cares or vanities of life have us in their power, as though we were their homeborn slaves. Then there comes to us those bitter, humiliating times, when we feel our soul's ill health; we feel we are in a downward course, in a decline, and we feel guilty, for we know some of the reasons why we are languid, weak, without appetite for gospel food; we know that we are carnal, sensual, in unbelief, and we are afar off, we have been enticed away, we have wandered from our God. Ah, we know that though our tongues may use words and utter sound phrases professedly to God and to our fellows, we feel there is so little heart in it. How weak is our heart! It looks as though it were hypocrisy to say anything about the preciousness of Christ when we are so cold, in dismal darkness, and our consciences accusing us of our backslidings from our God. "The whole head is sick, and the whole heart faint," and though we apply all our home-manufactured remedies, they cannot avail to restore us to health; we have no healing medicines. (Jer. xxx. 13.) The Lord, the great Physician, only can bring us health and cure, and reveal unto us the abundance of peace and truth. (Jer. xxxiii. 6.) O my brother, how great in mercy and covenant faithfulness is our God! Though we have "procured" (Jer. ii. 17; iv. 18,) through our neglectful behavior, through our unbelieving, shyness and wandering from the Lord, all the ills that afflict our souls, yet he calls us back to himself. "In their af-

fliction they will seek me early." We begin to sigh for health, we bemoan our ill health, we long for restoration, to be found walking with God, to be found in very spirit and truth worshiping our God and Father. Upon our bed of languishing we are strengthened by the Holy Spirit bringing to our remembrance former loving-kindness, and the Lord's power, who healeth all our diseases, and our hearts sighs and cries say, "Lord, be merciful unto me, and heal my soul; for I have sinned against thee."—Psalms xli. 4. He restoreth my soul; yes, our gracious God leads us into contemplations of the gospel of Christ. Christ and him crucified is the cure to our sin-wounded conscience, for his precious blood cleanses us from all sin. They looked to the brazen serpent, were healed and lived, (Num. xxi. 9,) and often, my dear brother, when I am faint and sick in my soul a little God-given meditation upon the obedience and blood of the Lamb of God restores me to health. I worship the Lord our God, I pour forth my prayers and my soul's adorations to his holy name, I glory in the cross of Christ, for here in Emmanuel's face the glories of our God irradiate, his wisdom and power, and the exceeding riches of his grace, and I am as one bathed in the sunshine of beauty of the Lord our God, and I am strengthened, cheered, restored. O what mercy, O what love and saving power is shed upon us abundantly through Jesus Christ our Lord.

"Seek, my soul, no other healing,
But in Jesus' balmy blood;
He, beneath the Spirit's sealing,
Stands our great High Priest with God."

O to be in health and prosperity of soul is to live in communion with God. And if this is lacking in the life of one that professes the name of Christ, vain indeed is that profession. Our dear Savior's

words are sacredly, blessedly true, "Except ye eat of 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; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."—John vi. 53-56.

Christ Jesus is the Sun of Righteousness with healing in his wings, and as he arises in exaltation in our hearts by faith, under his wings, under the light of the glory of God shed forth in his person, the Word made flesh, the God-man, Christ Jesus, under the rays of God's glories, his attributes so declared in the mediatorial obedience of Christ: O, to look up from our sicknesses, sorrows, weakness, depressions and guilt, our hearts thus moved with trust, with desire, with hope in obedience and blood of Christ, look to the wondrous, glorious and soul-satisfying exploits of our Redeemer, and there is poured down into our souls such light, such healing warmth, such kind assurances of the Lord, and mercy of our God, that we know that he is the health of our countenance, and our God. Some professors of religion get along, according to their own account, very well indeed; they are always in soul prosperity, they are always strong, strong believers; they say they believe in such and such points of doctrine, but you can never learn that they ever believe in Jesus, that his righteousness and sin-atonement blood are all their trust and expectation before the throne of God, and you can never learn that they have ever, as poor perishing sinners, cried for mercy. They live without prayer. They know nothing of communion with God at the blood-sprinkled mercy-seat. "There I will meet with

thee, and I will commune with thee from above the mercy seat."—Exodus xxv. 22. I will confess it again, dear brother, that I cannot live, I have no courage, no health of soul, only as I am found often coming (poor and needy and much tried as I am) to the mercy-seat with much entreaty to obtain mercy and find grace to help in time of need. Here my meditations are sweet, and these affectionate musings are the comfort, health, cure, food and strength of my soul.

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health and peace possessing
From the sinner's dying Friend."

Ah me, I am never well but when I on my best Beloved lean, and then I am never ill. If this is so sacredly so with me, a poor sinner, how rich is the mercy of God. What a work has been wrought in the soul, and is still maintained by his divine power, bringing a poor, sinful, frail creature into such knowledge of God our Savior. Just now I feel I cannot deny but God, I hope, has begun a good work in me, and I am of good cheer, believing he will perform it until the day of Jesus Christ. A very pleasant, God-glorifying manifestation of the soul's prosperity is that we love, not in word only, but in love deeds, the brethren. Being in the fear of the Lord, worshiping him in spirit and in truth, we are graciously constrained to walk in the truth. If my soul prospereth, then in desires, in prayer to God, in my acts, I shall be found seeking the prosperity of Zion. "They shall prosper that love thee." "Thy soul prospereth." Beloved Gaius and his works declared it, and God was glorified.

But, dear brother, I will not pen more. I had not thought of writing this much when I commenced. Well, while in the

world I would that I could live to the praise of our heavenly Father. Your times and mine are in his hands, and surely he who has been so gracious, so rich in mercy hitherto, will continue his loving-kindness all our journey through.

I am glad you are able to write favorably of the health of your family. We are about as usual; my father is feeble. Though you are improving slowly, I trust that you will continue until you are like yourself again, in good health.

I am yours affectionately in the bonds of the gospel of Christ,

FREDERICK W. KEENE.

PLYMOUTH, Ill., Oct. 2, 1913.

DEAR BRETHREN EDITORS:—I will now try, according to promise, to write a few lines for the dear old SIGNS OF THE TIMES and its readers, but it is with fear and trembling that I make the attempt, knowing my weakness and inability to write to such as the editors and readers of this dear paper. I feel very little, and less than nothing, to have a name among the dear saints of God. I feel there is none so sinful, so vile and unworthy as I am, and that if they knew me as I know myself they would not want me to write, yet I sometimes hope that I have a good hope through grace that when I am done with time and time things I shall enter that rest that remains to the people of God; yet doubts and fears are in my mind most of the time and keep me down in the valley of despair, and thick darkness hovers over me at times, so that I cannot see my way, but sometimes when dear Elder Frazee, or some one of the true ministers of God, is preaching the unsearchable riches of Christ, I am permitted to feed on the holy manna that is scattered all around, and feel to rejoice in the Savior's love, the thick clouds are

removed for a season and I feel his presence with me once more, and can say, Surely goodness and mercy have followed me all the days of my life. But my experience teaches me that we are subject to disappointments in this low ground of sorrow, which make our burdens heavy to bear; but we read that he will be with us in six troubles, and in the seventh he will not forsake us; so we go on from time to time, hoping and trusting that he will never leave nor forsake us in these trying hours, and finally receive us home in heaven, where the wicked cease from troubling and the weary are at rest.

I have received another good letter from sister Nancy A. McCoy, of Dighton, Kansas, in which she writes of her steadfastness in the faith. She is one of the pillars of our dear old church here, called Providence, and has been faithful to let us hear from her from time to time; how she is never forgetting that the dear old church wishes to hear from her, and they wished me to send it to the SIGNS for publication, as all the preaching she gets is through the family paper.

Asking an interest in your prayers, I remain your unworthy sister,

(MRS.) S. G. FRAZEE.

DIGHTON, Kansas, Sept. 1, 1913.

MRS. BELLE FRAZEE—MY DEAR SISTER:—I write this morning to let you know I am still here, and as well as usual physically, but often wonder what I am kept here for, as there seems to be no pleasure in this world for me, only that of being with my children and grandchildren. It gives me pleasure naturally to have them all good and kind to me, but O, I am so lonely for some of my own kind of people, if I can call the Old School Baptists, or God's people, my kind of people, for I do believe they are his peo-

ple, whether I am one of them or not. But one thing I do know, there is nothing in this world I crave as I do their fellowship, their company and their preaching, but all I get is the good old SIGNS OF THE TIMES, which is precious to me, but I have no one to talk with and enjoy the good things it contains. I read and reread them, and feel that I would like others to enjoy them, but it seems to me they are captives in Babylon, and are blinded with their good works of this world. I often think that maybe I am the blind one, for it seems there is none like me. Then I read the Bible and take courage, and the SIGNS strengthens me, and I think I will not have such doubtful dark times again. Being away from my dear old home church, and all the good preaching and meetings of the dear brethren and sisters, and their sweet fellowship, cause tears to blind my eyes, and I long to be with you all once more. O, if I could be there at your next meeting and hear Elder Frazee preach, and meet all the members of the church Saturday and Sunday, and then attend the association at Bentley, I think my cup would overflow. O how good it would be to be there; but I must try to be reconciled to the Lord's will, he knows what is best. I feel that my sojourn so far from my kindred in Christ will not continue much longer, as I am now past seventy-seven years. I would love to have a letter from you, telling me about yourself and the church at Providence and the association. You can read this to the church if you think it worth the time. I feel like writing to them often, but am such a poor writer, and cannot find words to express my ideas. I write them long letters in my mind, but fail when I come to put them on paper. Has sister Mary Rigg been to meeting this summer? She wrote

me she would go if her health would permit, but she never knew when she could go, even there in town, to visit with her children. She seemed to hope some of you would visit her. She said she wanted to go to meeting very much, for Elder Frazee's preaching just suited her. I hope she will be able to enjoy some of your good meetings this fall. Go visit her if you can.

Now, my dear sister, do write more for the SIGNS. If you knew the good it does some of us to read your communications you surely would feel like writing, and I often think if Elder Frazee would write I would feel almost as if I were hearing him preach while reading his views. I would be glad to see any of the members' writings in our good old paper; it is good to speak often one to another.

You will tire reading my letter; if so, throw it in with the kindling and it will be all right.

N. A. McCOY.

MAYFIELD, Ky., Nov. 5, 1913.

EDITORS OF THE SIGNS OF THE TIMES:—I am sending you another good, strong letter which I received from brother T. J. Carr, of Golconda, Ill. The arguments speak for themselves. To my mind the very acts of Joseph's brethren were determined by the eternal God when he told Abraham several hundred years before it took place that his seed should sojourn in a strange land and be evilly entreated four hundred years. It is worse than folly for any man to admit that God had decreed the end and not the means. For God to have decreed the end and left the means to chance, or even Satan, is wholly incompatible with the character of an all-wise and omnipotent God. It is said, He hath declared the end from the beginning, and if so, all the means to

bring the end about are as surely decreed as the end. I submit this with brother Carr's letter for your disposal.

Yours in hope,

J. M. PERKINS.

GOLCONDA, Ill., Nov. 3, 1913.

DEAR BROTHER PERKINS:—My object in my former letter to you was to point out, or try to at least, that absolute predestination is a Bible doctrine, and that man at the same time is both guilty and accountable when he disobeys the laws and commandments of God, even if he determined in his wise counsel that man should break them. Sin is a transgression of the law, but where there is no law there is no transgression, hence the law entered that sin might abound. This, to me, embodies the very idea of violation. But let us suppose that Adam had kept the law, as many think he was able to do, then there would have been no computation of sin, no need of a Savior; the scheme of redemption would have been set at naught, and the whole plan of high heaven frustrated.

In continuing the line of argument begun in my former letter, I desire to state that I forgot one item I intended using, though I quoted the words of Jesus: "Father, forgive them." The thought was this: If certain characters had assembled to do that which God had determined they should do; if the act which they were gathered together to accomplish was to carry out God's will; if it was a righteous act only, where would have been the propriety in Jesus praying the Father to forgive them? Forgive them for what, because they had met to do a righteous act? Who ever heard of any one praying God to forgive his wrongdoing when he was not doing wrong? The Bible plainly sets forth the object of

Christ's mission in this world: to do the will of his Father, which evidently was to put away the sins of his people by the sacrifice of himself, all in fulfillment of the Scriptures and in accordance with the foreknowledge and determinate counsel of God. While this had to be, yet it is considered the most wicked and atrocious crime ever committed, done at the instance of a remarkable verdict. What would you think of a judge who, after having sat as a court and tried a person charged with a criminal offence, to say: Mr. Sheriff, take this man and hang him, for I find that he is not guilty? Pilate did that very thing, and more, he would have had no power at all against Jesus to do even that had it not been given him from above. That God absolutely determined that Jesus should be put to death, and even gave Pilate the power to render such a remarkable verdict: Take him and crucify him, for I find no fault in him, and at the same time hold the executioners guilty of murder, is a difficult matter from a natural point of view to see the justice therein, but when we consider that they crucified Jesus from a selfish motive, in order to get rid of him, with no thought of its being a redemptive feature or a carrying out of the will and purpose of God, and in that sense it was sinful and wicked in them, the seeming inconsistency is made to disappear.

In the person of Joseph we have, I think, a case of absolute predestination, and withal very much like that of the Savior in several respects. It appears that Jacob loved Joseph more than all of his eleven brothers. This seemed to cause them to hate him, and when Joseph told them his dream their anger was raised to such degree that they determined to put him out of the way, so to

speaking. Hence we see that their getting rid of, or selling him to the Ishmaelites, was from a selfish motive. Little did they think that they were doing the very thing God purposed they should do. Little did they think that their selling him would result in his being made ruler over Pharaoh's domain, to preserve the lives of "much people," together with that of their own; and O how sorry they were later on, when Joseph made himself known to them. But he told them to not be grieved, nor angry with themselves because they sold him, for it was God that sent him before them to preserve life. Joseph further told them that they thought evil against him, but that God meant it unto good. While they were sorry that they had treated Joseph so unkindly, yet they should have rejoiced (and doubtless did) that they sold him into Egypt, since it resulted in their salvation, together with that of all Israel.

From the foregoing circumstance I conclude, first, that the selling of Joseph by his brethren was a sinful act, in that it was done through a spirit of jealousy and hatred, and meant for evil. Secondly, that it was doing God's will, in that it was in fulfillment of his purpose and meant for good in sending Joseph into Egypt to save much people alive. But why did not his brethren slay Joseph, as they had conspired to do, and thus see what would become of his dream? Simply because God had otherwise ordered, and as he has "purposed, so shall it stand." Joseph's dream had to be fulfilled. His brethren had not as yet made obeisance to him, which was done later on to a finish. They could not even leave him in a pit. God had thought otherwise, and as he has "thought, so shall it come to pass." God in his wise

counsel had determined that Joseph should go before them to preserve them a posterity in the earth and to save their lives by a great deliverance.

It seems that Reuben was opposed to the killing of Joseph, but consented to have him cast into the pit. His object in this was to get him out as soon as opportunity offered and return him to his father. But this was not to be, God's plan was not to be frustrated. After they had thrown him into a pit, Reuben, it seems, absented himself for a time, and when he returned to the pit he doubtless expected to find Joseph therein. But when he saw that Joseph was not in the pit he evidently was much disappointed, and "rent his clothes." Reuben, it seems, did not know that his other brothers had taken Joseph out of the pit and sold him. He went to them and said, "The child is not," by which he probably meant that Joseph had been killed. Little did those brethren think that they were doing God's will. Little did they think that it was God's plan to send Joseph before them to preserve life. Little did they think that Joseph would "rise again the third day," so to speak. At the proper time Joseph made himself known to his brethren. He said to them, "I am Joseph your brother, whom ye sold into Egypt." Ye thought evil against me. He told them to "be not grieved," "it was not you that sent me hither, but God." Now, instead of bowing their faces in sorrow and humility, why did they not face Joseph, since he was so kind to them, and say they could not help it, it had to be, and therefore they were not blameworthy? Their conclusion was quite different: "We are verily guilty concerning our brother, in that we saw the anguish

of his soul, when he besought us, and we would not hear." Is that the way people express themselves when they feel they are not to blame? Just here I draw upon my imagination for a short time. I see those brethren conspiring as to the disposition they were to make of Joseph. Some think to slay him, others object. The pit is discussed; the casting of him therein is agreed upon. I see them seize the lad; I hear him begging piteously for them to not kill him; I hear him beseeching them to not hurl him into the pit; I see upon their rugged countenances a determination to carry out their wicked agreement, and to not listen to his pleading; I see them with their brawny arms raise him from the earth; I hear him scream as he is hurled headlong into the gaping pit, and O, how hard he strikes the bottom! What a piercing wail comes from him as a result of the fall! What anguish of soul must he feel while lying, in contemplation of the thought that he might die from starvation, the while his wicked brethren are seated near the mouth of the pit and turning a deaf ear to his bitter groans. Is it any wonder that they later on said that Joseph "will certainly requite us all the evil which we did unto him"?

More might be said of Joseph and his brethren. That which I have alluded to concerning them has been for the purpose of proving the doctrine of absolute predestination and man's accountability, and I leave what I have written to you, and to those who may read this, to be your own judges as to whether or not I have succeeded.

Yours unworthily,

THOMAS J. CARR.

CLAREMONT, Cal., Oct. 26, 1913.

DEAR BRETHREN EDITORS:—While burdened with the cares of life, and feeling heavily the hand of oppression upon me, I will try to write, wondering if it is so that I might be guided by divine thought to be able to interest those whom I know to be of like environments, feeling the same depressions of spirit, wondering why it should be that the world is so cold and cheerless, full of temptations that are continually trying our ability to "yield not," many times not having the power to do that which we would, and many times failing to do that which we should do; yes, I wonder if I, a poor worm of the dust, who knows myself to have felt that I was and am the chief of sinners, but yet having felt cause for great rejoicing, in the fact that in the most trying times of my life I have been made to feel that God in his mercy sent his beloved Son, as Paul says, to save sinners, of whom I am chief. Yes, when I was in the mire and clay, when everything was void of hope, and when friends were mourning me as beyond help, I could but thankfully look to the Giver of every good and perfect gift as the only one that had done my poor soul any good. O how slack I have been as regards my obligations to my dear Redeemer. I know that only by his goodness and mercy have I been brought through the trials of earth, and yet such is my striving with corrupt things that I know that my pleadings for mercy from the Holy One of Bethlehem sound as but mockery and hypocrisy, knowing full well that as deserving his love and mercy I have no claim upon him. But there is a satisfaction in knowing that God is all-powerful and all goodness, and that he rules in heaven and among men; that he notes the sparrow's fall, that the winds and

waves obey his call, and that he has promised never to leave nor forsake those who are his own; that he has a chosen people that he gave to his Son Jesus there is no denying, if the book is truth, and that they should by the shedding of the meek and lowly Jesus' blood be redeemed from Adam's fallen race, is also plainly taught, and there is no plainer truth taught in the Bible than that he will save every one of those whom the Father gave him, and that when he said, "It is finished," he had redeemed every one of them, and if so, nothing can change this; even the exact number, no more, no less, is determined. Then it only remains for us to know if we are of those chosen ones. There is the all-important question. Sometimes we are made to cry, I know that my Redeemer liveth, my Savior and my God. "We know that we have passed from death unto life, because we love the brethren." Paul says, I die daily. Do not we all? Also, But when the commandment came, sin revived and I died. How do we all remember the time when we honestly thought that we would grow better and better, and that we would never sin again, and we felt that holy ability to do the Master's will; yes, it was pleasant and sweet to us, and we thought that we could do all these things; but there came a time when we were made to know that we were slack in our duty to him whom we believed had saved us, and there came, as it were, to our minds something like this: You have accepted Christ as your Savior; you thought you could do all that was required of you; you owe to your Redeemer in return for what he has done for you all the requirements that he has asked of you; now do it. What a shock. It kills you. You have broken your promise. You find that you cannot do the things that

you would, and that you do the things you would not. What shall you do? There is nothing the dead can do. You have sinned against your God and Savior, and the wages of sin is death. The commandment came and you died. We die daily, and then how sweet is the feeling that comes over us when we again feel his shining presence.

Paul prayed that the thorn might be removed, but was made to know that it was not best that it should be removed, for he would become exalted beyond measure. We must be brought to know that our ability to do depends on the strength that is given us. Let us give God all the praise.

OLIVER P. SPEIRS.

CONNERSVILLE, N. Y.

DEAR BROTHER KER:—May I be allowed to use such an endearing title? I feel that it will be but a little while, if I am one whom Jesus died to save, ere I shall see him as he is, and be like him.

“O wondrous love, to bleed and die,
To bear reproach and shame,
That guilty sinners, such as I,
Might lisp his glorious name.”

Is it not wonderful that he should descend so low as to raise beggars to his throne, and set them at his Father's right hand, and make them pure as he is pure, by putting his robe of righteousness upon them, and giving his honor to them? Though their sins be as scarlet, and have separated them from him as far as the east from the west, and the flaming sword of divine justice turns every way to keep the way of the tree of life, so that they cannot approach unto it, and so there is a total separation, and they have no eye to pity, and no arm to save, and they go about the streets crying in bitterness of soul, “God be merciful to me a sinner,” feeling that they are aliens from

God and strangers to grace, and though they are told, as was the blind man, that they must keep still, they, like him, cry all the louder, “Jesus, thou son of David, have mercy on me,” he yet has thoughts of peace toward them. How often do the poor blind children of God feel that they, too, are forbidden to come to him, yet they cry unto him still, “Have mercy on me.” They say in heart, I cannot approach unto thee, for the sword of the law of God turns every way. It seems to them indeed that there is no eye to pity, and no arm to save. But then what joy fills the soul to hear Jesus of Nazareth as he passes by.

“What cheering words are these?
Their sweetness, who can tell?
In time, and to eternal days,
’Tis with the righteous well.”

Yes, Jesus has heard his cry, and worked salvation in his heart. Now he is no longer lame nor sick, for Jesus has heard his cry, and has said unto him, Son, thy sins are all forgiven thee. There is joy then in heaven, and there is joy upon earth, and christians rejoice at the poor sinner's birth. Now the praise is the Lord's, and praise fills his soul, joyful strains fill his heart, and he can say, Come, all ye that fear God, and I will tell you what he hath done for my soul.

“Was ever love like this?
Was ever grace so free?
This be my constant joy and bliss,
That Jesus died for me.”

While he thus feasts upon the fruit of the vine all is well. Yes, he says, Jesus is mine, and I am his. What can I want beside? Yes, this is Jesus, for he has told him all things that ever he did. He knows that this is the Christ, the Son of God, who should come into the world to take away sin, the sin of his people. This is he of whom Moses in the law and the prophets did write. Truly there is

now music and dancing in his heart. But ere long it may be that Jesus withdraws himself, and, Peter-like, he begins to sink, then he cries, Lord, save or I perish, and so he finds it true that without Jesus he can do nothing. David could rejoice when the Lord gave him the victory, and he exultingly cried, "By thee I have run through a troop; by my God have I leaped over a wall," and I, too, at times feel strong in the Lord and in the power of his might, for it is he that subdues my enemies under my feet. His right hand and holy arm have gotten him the victory. Like David at Ziklag, he recovers all the spoil. How wonderful it all is. By his sweet resistless grace he saves all the chosen race. Surely he has loved them with an everlasting love, and therefore with loving-kindness has he drawn them. We had evidence at our meeting yesterday, and at our meetings previously, that made us, like Paul, thank God and take courage, yet a blight seemed to chill me for a time. But we read that all things work together for good to them who love God, and who are called according to his purpose. And the poet said,

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

I send this to you to read, as I have felt lonely.

D. S. ELLIOTT.

SOUTHAMPTON, Pa., Oct. 8, 1913.

DEAR BROTHER KER:—I send you this short letter for the SIGNS, if you think best. I hope sister Ker is better. We all feel a deep sympathy for her in her great suffering, and for you. Sickness kept me from filling my Salisbury appointment the fourth Sunday in September. I am now better, and went to South River, where I spoke Sunday and

Monday nights. I do not think of going to the Virginia meeting, but expect to be at Salisbury if the Lord will.

With love to you both, your brother
in hope, SILAS H. DURAND.

CALHOUN CITY, Miss., June 23, 1913.

DEAR BROTHER DURAND:—I have been made to rejoice so much in your writings I cannot help writing you. Although we are strangers in the flesh, I do hope and feel we are kin in the Spirit. I have just read your brother James' experience, and last words on his deathbed. O such a glorious thing to die as he did. Have you his writings in print? If so, where can I get them?

I do trust that I may hear some good preaching this year. I live so far from meeting I do not get there often. One good brother (Verrell) came through and preached one sermon for us, and it was good to me. I do wish you could come this way some time. I much enjoyed the book you sent me, and have read and re-read it. May God still bless you and give you strength for many days more. Pray for me, for I am a widow with a large family, and you may know some of my trials. I do enjoy anything in the way of good reading. I do feel God has been good to me. I wrote the editors of the SIGNS OF THE TIMES, telling them I was not able to renew, but the paper still comes, and you do not know how I appreciate it. I pray God to bless them, and all our faithful ministers, who are doing so much good for his people. I have been low down many times, and taken up a paper, and read one of your good articles, or one written by some one else, and have been greatly lifted up and fed.

With a prayer that God will bless you and yours, I close by asking you to pray for me.

Your sister in Christ,
EUSIE GRIFFIN.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1913.

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

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

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

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

OUR sister, Mrs. E. J. Loyd, of Los Angeles, Cal., asks what the Red Sea represents. Probably no Bible narrative has engaged the minds of the people of God more than the exodus of Israel from Egypt, and the incidents of their travel to and through the Red Sea, and into the wilderness, and finally into Canaan. Very many have written concerning the different stages of this wonderful journey, which was under the direct guidance of God, through the pillar of cloud by day and of fire by night. In a general way all understand that we have here a typical narrative concerning a typical people, and that it all sets forth in some way the dealings of God with his spiritual people, yet there have been differences in the judgment of brethren concerning what many things recorded there do represent, and for this reason we desire to speak carefully in what we may write in response to the request of our sister. Besides, in former years we recall that we felt very positive that some views of ours concerning some of the types were right, but afterwards we became convinced that we were mistaken. For this reason we have felt like speaking carefully when we do not find some express

interpretation of the types in the New Testament. Inspired apostles have given the meaning and application of some of the former types, but not of all. Where they have written by inspiration concerning them we may boldly express our thoughts, for we then are sure that we are right; but concerning many of the types there has been nothing said in the New Testament, and so we are left to our judgment as to their meaning, and our judgment may easily be mistaken. We do not recall that there is any place in the New Testament where the Red Sea is defined, or its special typical meaning presented. It is indeed spoken of there, and spoken of more than once, but not in the way of defining its place in the experience and travel of the church. Still we desire to call attention to a few thoughts with relation to the inquiry of our sister. First, we will speak of the places in the Bible where the passage through the Red Sea by Israel is spoken of, some in the Old Testament and some in the New. Several references are made in Psalms to the miracle wrought at the Red Sea. Especially in the seventy-seventh Psalm we are told that beside the strong wind which the Lord caused to blow that night, beating back the waters so that they stood like walls on either side, the rains fell, and there were thunderings and lightnings in the heavens, so that the earth trembled and shook. From all this we learn that God was pleased, not only to thus wonderfully deliver his people from destruction, but to do so with manifestations of his awful glory, and in this Psalm, immediately after the above declarations, it is written: "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and

Aaron." It seems very clear from these words that it was given the psalmist to look upon the wonderful work of God at the Red Sea as an emblem of his dealings in general with his people Israel. Their pathway through the Red Sea was an emblem of their journey all through their history, but let it be especially noticed that their pathway was only God's pathway. It was not only that their way was in the sea, but God's way is in the sea. Not only do they pass through great waters, but here also is the way of the Lord. God was there before them. Israel when they came to the Red Sea could not and did not know by what pathway they should still further advance. More than this, it would appear that even Moses did not know beforehand what mighty works the Lord would show forth in their deliverance. He was confident that deliverance would come, but he does not seem to have known in what way. It was literally true that the footsteps of the Almighty then were not known beforehand, but the revelation came shortly afterwards, when they saw the waters divided and heard the command to go forward. It is still true that the people of God do not know the footsteps of the Lord until he brings them into his pathway. This was God's way for them to escape, in it he wrought more than they could have conceived of for themselves. It could never have entered the mind of any man to think, We shall find a pathway through the sea, and it could never have entered the mind of man that deliverance would come to them in such a way and by such means as would also result in the destruction of the enemy, so that they should never see their foe again. But this was the pathway of the Lord. When the inspired psalmist said that His footsteps were not

known, he evidently meant the way in which the Lord would lead his people, and in this sense of the word his footsteps are their footsteps. As his way is in the sea, and through the great waters, so also this is their way, and may we not without doing violence to the text say that in prophetic vision the author of this Psalm saw that great deep of sorrow, suffering and death through which he who is the Redeemer of Israel must afterwards pass to accomplish for his people a richer and more wonderful redemption than was this that was given to Israel at the Red Sea? Here, too, the way of the Lord was in the sea, and through the great waters of the judgment of God, and here, too, his people are led by him and come to know what his sore trials meant in some measure. Thus from this point of view the Red Sea may well be considered as a type or emblem of all trials, afflictions and temptations, and also of the great deep of God's judgment, by which his people are saved and his enemies destroyed.

We also may learn from the words of this Psalm that the people of God do not go, save where they are led. All their pathway in all their deep trials and distresses is also the pathway of the Lord. They go where they are led. When the way is not opened they stand still; when the way is opened, then the word of the Lord is, Go forward, and they go forward. But deliverance has always come in a way unexpected, and afterwards, as Israel sang praises to God alone, when they saw how he had triumphed gloriously, and had overthrown the horse and his rider in the sea, so every spiritual believer, looking back, will bless the hand that has guided him and the heart that has planned for him. It is good to look back over the many Red Seas which we have come to, and which we have crossed,

believing that in them all the grace and wisdom and mercy of God have appeared. There is not a trial of any kind, not a sickness, not a pain, not a loss of either friends or fortune, not an hour of deep distress of mind, but what is to us as a Red Sea which we have no power to cross, but which still we shall cross, and cross safely. How good it is to believe that all our trials, sicknesses, sufferings, losses and crosses are not ministered to us of the devil, neither do they come by chance, but the blessed Lord leads us to them and through them when he is ready, and we find that our tried pathway is, after all, only his pathway, and that the footsteps that appear are his, made by his blessed feet, either in his providence or in his grace.

We have here dwelt upon the testimony of the inspired psalmist, because it sets forth in a few words just what we may learn from the narrative given in Exodus. Quite a number of years ago we remember writing something along this line concerning the words of which we are now writing. Soon afterwards a criticism reached us in this way: that we did not seem to find any place for the devil, but that we ascribed all our afflictions, trials, sorrows and sicknesses to the Lord. We recall that there came into our mind then, just what we have felt to be true ever since, viz., Suppose we select some one of the Lord's dear people, who has been passing under the rod of long continued and hopeless sickness, and in conversation hear that one express a feeling of reconciliation and submission in the sickness and pain to the will of God; and then suppose we should say to that one, This is not the Lord's work, it is the work of the devil. The Lord does not send sickness; it and all such things come from the malice of

Satan, you should not therefore be reconciled at all. No one ought to be reconciled to the work of the devil, and your sickness is his work. It is our mind that such a spiritually-minded child of God would feel a great relief when we took ourselves away from their presence. We are sure that such an humble child would not want to see us again. Millions of sufferers have believed that all was from the will and hand of that God who cannot err or be unkind. Has their faith been vain? If anything is taught plainly in the Scriptures, the lessons of submission and reconciliation to God in all our burdens and trials are taught there. It is blessed to believe that our God both brings us to the trial and brings us through it.

It was also our mind to call attention to another aspect in which the Red Sea may be viewed. In first Corinthians, tenth chapter, occurs the language, "And were all baptized unto Moses in the cloud and in the sea." Here it would seem that the apostle presents a similarity between the passage of Israel through the sea and under the cloud, and the ordinance of baptism which our Lord has ordained for all who now believe in him and follow him, and the special consideration in view seems to us to be the following: just as by passing through the waters of baptism believers now are separated outwardly, or by profession, from their former worldly life, and are shut up into being followers of Christ, so were the Israelites by passing through the Red Sea separated forever from Egypt and all its idolatry and bondage, and shut up unto the guidance of Moses, as the appointed servant of God to be their leader all through the journey of the wilderness. Thus they came to Moses as their law-giver, judge and guide, and their former

life they were to know no more forever. So in the ordinance of baptism believers confess Christ to be their leader, their guide and their lawgiver. Another thing is true of both Israel passing through the Red Sea, and the children of God passing through the waters of baptism, viz., before there could be any reality in either baptism the hearts of the people must be prepared. Israel passed through the Red Sea willingly. There was a heartwork preparing the people to desire to escape from Egypt, and to seek after the promised land. This must have been so, else their crossing the sea would have been a merely formal deed, without any real heartwork in it. So also there must first be a uniting of the heart in love to our great Leader and King, so that the soul can be satisfied with nothing less than being a follower of Christ, else baptism is but a solemn mockery upon the part of him who engages in it. But where this solemn heartwork of the Holy Spirit is found, then baptism in the name of the Father, Son and Spirit is not mockery, but simply a solemn declaration of what has been wrought in the heart by the Spirit beforehand.

We trust that these reflections may be of some satisfaction to our sister, and to our readers in general. C.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

LETTER TO CORRESPONDENTS.

HAVING received many letters and cards since my last note appeared in the SIGNS, and it being impossible to acknowledge each one personally, I take this means of expressing our appreciation of the messages of love and sympathy. It is good to know we have friends in deed and in truth; it helps us to bear the burdens and crosses of this life.

I am very sorry to say my wife's health has not improved since my last report, but instead she has grown rather worse, and is now very weak, and spends most of the time lying on the couch. At times she suffers intense pain and extreme nervousness. We both desire to be reconciled to the Lord's will, but find it means more than to simply say, Thy will be done. I still meet my regular appointments, but do not visit at all among other churches.

We hope that all who have written us will accept this as an acknowledgment of their kind messages of sympathy, and while we cannot promise to write personally to our friends for some time to come, we shall be glad to hear from any who feel to write us.

With love in the Lord, I am as ever your unworthy brother in hope,

H. C. KER.

FIRST VOLUME OF EDITORIALS EXHAUSTED.

As our supply of the first volume of Editorials is exhausted, we will be unable to fill any more orders for them, but have quite a number of the second volume left, which we are closing out at seventy-five cents each. As neither of these volumes was electrotyped, we will not be able to supply either volume after what is left of the second volume is disposed of. Address all orders to

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TO OUR CORRESPONDENTS.

WE desire here to acknowledge the receipt of many private letters from almost all parts of our country, asking after our welfare, and expressing earnest desire for our final recovery, and for much peace of mind while our health remains feeble. It is impossible for us to reply to many of these letters, for about all that we feel able to do is to keep up our work on the SIGNS. We hope that our correspondents will believe that we have felt their kind remembrances deeply, and that our uppermost thought is that we are all unworthy of their thoughtful kindness. The fact that they have remembered us brings a sense of gladness and thankfulness, and then what they have written has often been made a blessing to us. They are all dear to us in the bonds of Christ. We are saying this through the SIGNS, that those who have written us may know the reason if they do not receive a reply. They have all expressed the desire that the blessing of God may rest upon us, and we do certainly desire the same for them. We will also say that in some things we are improved, and hope that by the favor of God we may continue to do so. But the Lord's will must be done, and his will is always best.

C.

SUBSCRIPTION BLANKS.

AS most of our subscribers' time expires with the end of the year, we always inclose a subscription blank in each paper of the December 1st issue, for the convenience of those wishing to renew their subscriptions. The blanks are not intended as bills, but simply to call attention to the fact that the end of the year is near at hand. As usual, one of these blanks was sent with each paper of our last issue, and we hope each one will con-

sult his or her date on the little pink slip attached to either the paper or wrapper in which the paper comes, and if in arrears forward to us the amount due.

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CLOSE OF VOLUME EIGHTY-ONE.

WITH this number of the SIGNS volume eighty-one is concluded, and again we wish to thank our subscribers, writers and friends, for their kind and valuable support during the year. The SIGNS is the oldest publication of its kind in the United States, and has ever advocated the doctrine of God our Savior, notwithstanding the many departures in these latter days, and has been of much comfort to those of like precious faith.

Our business report at this time does not differ materially from that of last year. The subscription list remains about the same.

Elder Chick, as all our readers know, has been in poor health this year, but has been able to write an editorial for each number, and we trust will soon regain his former health. As for ourself, all understand why we have not written. We hope that the same kindness of 1913 may be shown the SIGNS during 1914, that our hands be held up while endeavoring to help and comfort many of the flock through the publication of the same.

With best wishes for the new year, we say good-by for 1913.

K.

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

H. J. O'Bannon, Va., \$1.00; Mrs. J. W. Parker, Ill., \$2.00; J. H. Knifton, Ont., \$2.00; John F. Oliver, Va., \$1.00.

MARRIAGES.

By Elder H. H. Lefferts, Nov. 26th, 1913, Walter Irving Fox and Miss Ona May Thompson, at Sunnyside, the home of the bride's parents, near Herndon, Fairfax Co., Va.

By the same, Nov. 27th, 1913, Charles Franklin Riticor, Jr., and Miss Jessica Gulick, at Mt. Bulah, the home of the bride's parents, near Aldie, Loudoun Co., Va.

By Elder B. E. Cabbage, Oct. 8th, 1913, at the home of the bride's father, Calvin Cabbage, William H. Holton, of Newark, Del., and Miss Helen K. Cabbage, of Philadelphia, Pa.

OBITUARY NOTICES.

SISTER **Jane McCallum**, widow of Daniel J. McCallum, died at her home near Wallacetown, Ontario, on the evening of Oct. 29th, 1913, in her eighty-third year, after several months' illness due to infirmities of old age. She was one of the early settlers of this part of Canada, and knew the privations of those days. She was the mother of fourteen children, of whom five sons and six daughters survive: Mathew, Archibald, Maggie, Lena and Lizzie, at home, Zachariah, of Dunwich, Daniel, of Decatur, Ill., Alexander, of Erie, Pa., Mrs. Mary McFarlane, of St. Thomas, and Mrs. John A. Campbell, of Dutton, who mourn the loss of a kind and affectionate mother, whose generosity and hospitality were notable, as many who have visited at her home can attest. She united with the Particular Covenanted Baptist Church of Canada in May, 1868, and was baptized in Lake Erie at a later date. She had the pleasure of seeing two of her daughters (one of whom is blind) unite with the church of her faith. When health permitted, she seldom failed to be at the meetings of the church, where to hear the preaching of the gospel in its purity was her chief delight. Her constant theme was the wondrous love and abounding mercy of the just and holy God to poor unworthy sinners, of whom she always felt to be the chief. She possessed a beautiful voice, and during her last illness, as long as strength lasted, repeatedly sang favorite psalms and hymns, among which were the twenty-third Psalm and hymn No. 807 (Beebe's collection). She had no desire to get well, but rather to depart and be with Christ, having full confidence in the hope that was an anchor of her soul so long. Many precious passages of Scripture would fall from her lips, such as, Who is like unto the Lord our God? He is a merciful God. Let me die the death of the righteous, and let my last end be like his, and many others which might be mentioned. One day when several of the family were in the room she said: "Children, I wish you could see the sight I saw last night. I saw the heavens open, and all the children

of God were there; it was so beautiful I can never describe it to you." Thus are those who were near and dear to the subject of this notice favored with unmistakable evidences of the triumph of that faith of which Jesus is the author and finisher, and by which they are enabled to rest in the assurance that their beloved mother has fallen asleep in Jesus, that blessed sleep from which none ever wake to weep.

Elder P. W. Sawin was called to attend the funeral, but owing to failure in making train connections was unable to be present, and the services were conducted at the house, where a large number of people assembled, by Mr. Thomas Urquhart, of Toronto, a nephew of the deceased. The remains were laid beside those of her husband, who predeceased her fifteen years.

The church has lost a valued member, and the community in which she lived so long a noble citizen. May the bereaved ones like one of old be enabled to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Written by request.

JOHN T. KERR.

OUR aged brother, **Johnston T. Blackwell**, departed this life August 21st, 1913, aged 81 years, 10 months and 7 days, after a short illness from infirmities of old age and weakness of the heart. He was baptized in the fellowship of the First Hopewell Church by Elder Philander Hartwell, August 28th, 1869. He was chosen one of the deacons of the church August 27th, 1874, and was also appointed one of the trustees March 27th, 1875. He was married to Catherine Titus, Nov. 6th, 1856, who survives him. In all these years he was a faithful, earnest member, esteemed and honored by his brethren. As a deacon, he filled the office well, attending faithfully to the duties involving upon him; as a trustee, he was esteemed by the board as a safe adviser. We have been slightly acquainted with him for about forty-five years, and intimately acquainted for the last seventeen years. It has been our privilege to visit him often, and to have him and his dear companion at our home often. We do not recall that we were ever in his company long without the theme of Christ and his salvation being named. He had always been a hard-working man, faithful and honorable in all his dealings. He has left behind him the savor of a good name, which is better than great riches. Two children were born to them, one of whom died in infancy, and the other, a daughter, died a few years ago. Thus of late the church has been deprived of two of her prominent members and deacons. We as a church feel bereft, and shall miss the presence and counsel of our brother, but we feel well assured that for Deacon Blackwell to depart was to be with Christ, which is far better. He had spent all his life at the homestead where he died, about three miles east of Pennington. He leaves his bereaved companion of many years and

three grandchildren to mourn their loss. Our dear sister feels sorely bereaved in the loss of her long time companion and the breaking up of her home.

The funeral service was held at the Old School Baptist meetinghouse in Hopewell on Monday, Aug. 25th, and the interment was in the yard adjoining. The text used by his pastor upon the occasion was 1 Thess. v. 9, 10. Our brother sleeps in the full and certain hope of the resurrection at the last day.

C.

J. Monroe Willard, son of James and Mary Delany Willard, was born at Rocksville, Bucks Co., Pa., Feb. 18th, 1848, and died in Germantown, Pa., July 3rd, 1913. He was married Dec. 22nd, 1870, to Sarah A., daughter of Henry and Mary Ann Stout, who, with their daughter, Florence W. Robinson, and four sisters, survives him. He was baptized by Elder P. Hartwell, April 14th, 1867, in the fellowship of the "Southampton Baptist Church," and was appointed deacon on Saturday, April 10th, 1880. The affairs of the church were mainly of the first importance in his mind during all those years, from the time of his acceptance as a member of the church to the day of his departure from this mortal life. He was engaged in school work all his life, and devoted himself faithfully to that, exerting all his powers in the performance of his work. But still the duties and privileges of the church were evidently first in his mind, even when under great depression of soul, as one would learn by intimate conversation with him. During the last number of years, while experiencing great weakness and weariness of body, it was noticeable that his seat in the meetinghouse was filled as by one that was experiencing great and sweet rest. He had several times of serious illness, when it seemed impossible he could recover. Each time when he recovered so as to be able to go again to the meetinghouse he seemed to appreciate the privilege still more dearly. The church and all the members of the church miss him very much. He was held in the highest and most affectionate esteem by all the brethren and friends. We feel great sympathy with his wife, sister Sarah A. Willard, and his daughter, sister Florence W. Robinson, and also his four sisters. May the Lord comfort all that mourn.

SILAS H. DURAND.

Miss Eula Ophelia White was born near Keller, Tarrant Co., Texas, July 28th, 1892, and died Sept. 5th, 1913, aged 21 years, 1 month and 7 days. She was respected, admired and loved by all who knew her. While having never made a public profession of religion, yet on several occasions while talking to friends was minded to say that she had a hope that after this life of sorrow and suffering was over she had a home which is eternal in heaven, and many other like expressions, which greatly comforts and

consoles the bereaved parents, brothers and sisters. She was amiable, affectionate and charitable, and to know her was to love her. That dreaded malady, abscess of the liver, seized her, and finally destroyed her life. She bore all her sufferings with patience, and the only murmur she was ever heard to utter was, "O, mother, why is it that I am made to suffer so?" Her sufferings for four months at intervals were excruciating; medical skill was exhausted to no avail. One of her last requests was that "Asleep in Jesus" should be sung at her burial. Her mother, Mrs. Fannie White, is a member of the Old School Baptist Church at Keller, Texas, and is a daughter of the late Elder A. D. Bourland. Her father, while a Baptist in belief, has never made a public profession. While they weep and mourn, yet their sorrow is not as those having no hope. While surrounded at the tomb by a large concourse of people the poor, unworthy writer of this notice tried to speak some words of comfort to the bereaved, looking forward, as we hope, when this mortal shall put on immortality, when this corruptible shall put on incorruption, and death is swallowed up in victory.

W. S. BOURLAND.

William Allan was born in Berwickshire, Scotland, July 4th, 1825. In 1850 he came to the United States. In 1855 he was married to Miss Helen Imrie, also a native of Scotland. To that union were born eight children, three of whom preceded their father in death. The wife died in 1902. Mr. Allan was a great Bible student, from which he derived much comfort. He had been a regular subscriber to the SIGNS OF THE TIMES for years. Although no one lived near who believed in election, still he read and spoke to many of the doctrine. The past nine years he had made his home with his daughter-in-law, Mrs. Ada Allen, and her son, her husband, Edward D. Allen, having died five years ago, leaving a fatherless boy.

(MRS.) ADA ALLEN.

C. C. Irwin died at Wilmar, Ark. The Scriptures say that all our times are in his (God's) hands, a time to be born and a time to die. He was perfectly resigned, and desired to depart and be at peace and rest. His only regret was to leave his dear wife and little girl in this sinful world. He was perfectly conscious until the end, talking of the beautiful city of God that he saw, and repeated many times one verse of the hymn he selected to be sung at his grave: "Reach down thine arm of grace," &c. He selected the text for me to speak on, Romans viii. 33: "Who shall lay anything to the charge of God's elect?" and asked me to conduct the exercises, preach at the house and accompany his body to the grave at Andrews Chapel, where we laid it to rest beside his four little children, to await the Master's call. A sweet smile covered his face as his last breath left him, and

he was still holding our hands. Christ said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Brother Charlie took the SIGNS for many years, and wrote a few short letters for publication. He loved the doctrine it advocates, and always spoke in its praise. He was a true Predestinarian Baptist. I feel no one here will miss him more than I, but I weep not as those who have no hope.

J. P. BAKER.

EXPRESSION OF SYMPATHY.

THE Salisbury Association sincerely sympathizes with our dear brethren, Elders T. M. Poulson and F. A. Chick, in their severe illness, and deeply regrets their absence from this session of the association. Both have been faithful in their attendance for many years. Elder Poulson is pastor over five of the churches, and has been for more than forty years, and has never missed a session before this. To them both we wish to say that we miss their presence, their excellent counsel and able ministry in word and doctrine. Our sincere desire and prayer to the God of all grace is that he will restore them again to health, and that we may again see them and hear them preach the everlasting gospel at future sessions of our association.

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JOSHUA T. ROWE, Pastor.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

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ELDERS SILAS H. DURAND AND P. G. LESTER

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SYLVESTER HASSELL.

WILLIAMSTON, N. C.

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E. LITTLETON, JR.

CHAPEL HOUSE, CROWBOROUGH, England.

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